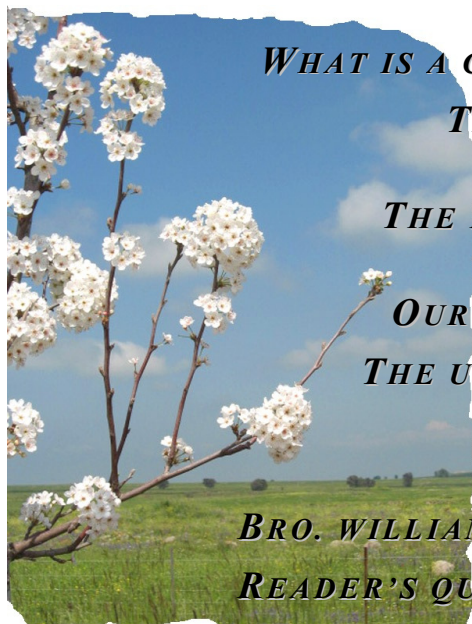
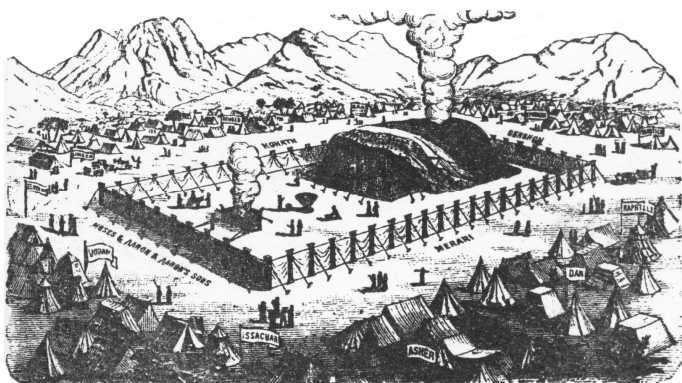


THE SANCTUARY-KEEPER

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



WHAT IS A CHRISTADELPHIAN?

**THE UNSEARCHABLE
RICHES OF GOD**

**THE FUNDAMENTALS OF
PROPHECY**

OUR DAY OF JUDGMENT

THE URIM AND THUMMIM

**2009 IN PROPHETIC
RETROSPECT**

BRO. WILLIAMS ON FELLOWSHIP

READER'S QUESTION ANSWERED

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*

Printing & Distribution:
Bobby Henderson
bobdebhend@aol.com

Compilation & Publishing:
Aaron Thomas
aaronthomas2@juno.com

Please mail
subscriptions to:

The Sanctuary-Keeper
P.O. Box 13045
Maumelle, AR 72113

Internet Version
[http://sanctuarykeeper.
homestead.com](http://sanctuarykeeper.homestead.com)

CONTENTS

1st Quarter 2010

- 1 What is a Christadelphian?
- 6 The Unsearchable Riches of God
- 12 The Fundamentals of Prophecy
- 18 Our Day of Judgment
- 28 2009 In Prophetic Retrospect
- 38 Bro. Williams on the Subject of Fellowship
- 39 Editorial Flyleaf – A reader's question in regard to the role of sisters.

Back Cover

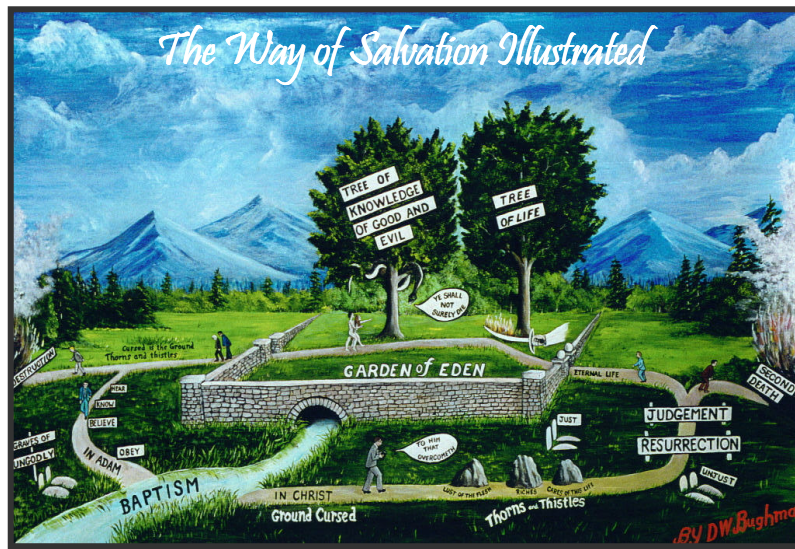
1873 Advertisement – "Read Eureka"

Front Cover picture: Springtime on the Golan,
an almond tree in bloom.

From the Arutz Sheva picture archive

PSALM 100

Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: Come before His presence with singing. Know ye that the LORD he is God: It is he that hath made us, and not we ourselves; We are His People, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise: Be thankful unto Him, and bless His name. For the LORD is good; His mercy is everlasting; and His truth endureth to all generation.



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 Nimroudian 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)

HEAD OF GOLD
BABYLON
B.C. 605-539

BREAST/ARMS
OF SILVER
PERSIA
B.C. 539-331

THIGHS OF BRASS
GREECE
B.C. 331-163

LEGS OF IRON
ROME
B.C. 165-476 A.D

FEET OF IRON
AND CLAY
NATIONS OF EUROPE



EUREKA,

THE APOCALYPSE EXPLAINED (IN THREE VOLS.),

BY DR. THOMAS.

Do you wish to understand the Apocalypse?

READ EUREKA.

Would you like to be made acquainted with the prophets?

READ EUREKA.

Do you desire to know all about the kingdom of God?

READ EUREKA.

Desire ye a scriptural exposition of the covenants of promise, and the Hope of Israel?

READ EUREKA.

Would you be instructed in the history and doctrine of God-manifestation in the flesh?

READ EUREKA.

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.”

1 Peter 2:5

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

VOLUME 20

1st QUARTER, 2010

NUMBER 1

WHAT IS A CHRISTADELPHIAN?

AS Christadelphians we live and order our lives in both a secular (worldly and humanistic) and an ecclesial (spiritually oriented) world. This duality of environment can be erosive and cause a blurring of our self-image. As 20th century believers we should have a clearly defined concept of what manner of people we are. *“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?”* (2nd Pet. 3:11-12). We are, as Israel of old was chosen to be, a witness to the plan and purpose of Yahweh in the earth. The effectiveness of our witnessing will be in proportion to our awareness of WHO and WHAT we are. Our standard of measurement should be in the role-model of a first-century believer.

It should not surprise us that the gradual erosion of the divine principle of separateness as enunciated in both Old and New Testament teaching has a direct corollary to the present-day spirit of ecumenism. Brotherhood of man, social reform, humanism and the desire to see all so-called Christians under one umbrella, has become fashionable and praiseworthy. There was a time when clannishness was as natural to our community as were the doctrinal differences that set us apart from these so-called Christians. The Israelitish character of our beliefs encouraged group exclusiveness. Closed fellowship was not thought of as something for which to be apologized. Regrettably, the name

“Christadelphian” no longer carries the assurance of apostolic soundness. In doctrine and practice the label “Christadelphian” no longer has the guarantee quality of the original product.

At the 1985 Arkansas Bible School a class survey was taken to answer the following question – What Is A Christadelphian? There was submitted a multiple choice list of words and terms used by the news media (TV and print) and in ecclesial conversation. Test papers were handed out with specific instructions for the respondents NOT to sign their names. This exercise was fully intended for self-evaluation. In this relaxed atmosphere of anonymity, individual competency, if such could be established, would be known only to the respondent. Test slips were passed out with an alphabetic listing from “A” through “J.” As each word or term was shown on the screen, the class was asked to put a check (✓) by the letter corresponding to the term used if they considered the term applicable to being a Christadelphian. The question was asked, “Which of the following terms best describe a Christadelphian?” Before proceeding further, readers may want to test their recognition skills by taking the multiple choice test that follows.

- | | |
|-----------------------------|-------------------------|
| (A) Humanitarian | (G) Theocratic advocate |
| (B) Political objector | (H) Anarchist |
| (C) Pacifist | (I) Brother of Christ |
| (D) Conscientious objector | (J) Activist |
| (E) Zionist | (K) Cultist* |
| (F) Freewill non-conformist | (L) Ecumenist* |

*Letters “K” and “L” were not a part of the original test. We now include them as logical additions.

With the passage of time many words change in their connotation and usage. In the 20th century the word “Christian” doesn’t carry the same meanings as it did for those living in the first century. We frequently hear the term “Christian nation” as being applicable to the nations upon the earth. Their assertive nationalism is something far removed from those principles taught by Jesus. Take the word “gay.” To past generations this word described an individual with a personality that was witty, bright and extrovertish. Today the term “gay” has the unpleasant character of sexual perversion and licentiousness (cf. Rom. 1:24-28). Upon returning from the Bible School on Sunday we heard Dan Rather on the CBS evening news allude to the terms “Zionist” and “humanitarian” in the course of the newscast. Would we as students have been conversant?

CLASS PROFILE AND TEST RESULTS

Ecclesias from twenty-six states and Canada were represented among class participants, thus giving a wide spectrum of ecclesial experience. There were 147 class participants. Two chose not to take the test. Eighty-eight sisters,

forty-five brothers, and twelve non-baptized students took part in the survey. The score results:

		Yes	No	Not Sure*
A	Humanitarian	35	93	17
B	Political Objector	43	90	12
C	Pacifist	39	90	16
D	Conscientious objector	133	11	1
E	Zionist	52	75	18
F	Freewill non-conformist	44	85	16
G	Theocratic advocate	8	127	10
H	Anarchist	8	127	10
I	Brother of Christ	142	2	1
J	Activist	16	114	15

*Where no “yes” or “no” answer was given, the following reasons were expressed: (1) Were not familiar with the word or term. (2) Did not know for sure; declines to guess. (3) Made a choice with qualified remarks. After the test was completed class members were asked to take a second test, using the back side of the test sheet. After reading aloud from the front the *definition* of each word or term, each student was asked to print only those letters that best defined a Christadelphian. As to be expected, test scores changed considerably in some instances. Unsolicited written comments were varied and interesting. Some examples: (1) Would not have chosen after hearing definition. (2) Activist – this world or next? If next world, “yes.” (3) Added “G” after hearing definition. (4) A Christadelphian is a humanitarian in that he should see to the well-being of his brother or sister. (5) “B” and “F” should be non-violent. (6) Not sure about a Zionist. (7) Changed my mind; decided to change “C” and erase “E.” (8) I checked what a Christadelphian *should* be, not necessarily what we are. (9) I chose “B,” for in the kingdom age we will have politics. (10) I checked all of them because a Christadelphian is a little of all of them. (11) I kept changing my answer on “C;” wasn’t sure what a pacifist was. (12) Changed “B,” “H” and “J” after hearing the definition. (13) Didn’t know for sure what many of these were; I feel this test was *not* done in best taste. We usually teach and then test. (14) “F” changed because of the idea of not conforming to world standards.

A critical look at Test Results reveals some interesting things about us. The writer chooses to let readers draw their own conclusions. Keep in mind, this class profile is reasonably representative of the Christadelphian community. “What is a Christadelphian?” still remains a valid question.

CONTEMPORARY DEFINITIONS

The following words and terms are characterized by the commonality of usage in this present day society. When examined in the light of Bible Principles, the true definition of a Christadelphian will become obvious.

- (A) **Humanitarian:** The philosophy that believes in the personal dignity and self-worth of man. Its primary objective is to promote the welfare of society. It rejects war as a crime against humanity. The word “humane” comes from its basic meaning. Moral or religious principles are not always fundamental to the humanitarian.
- (B) **Political Objector:** One who for political reasons objects to existing governmental ideologies that do not meet his criteria of party politics. In the extreme, the political objector is not opposed to violence and revolutionary action to achieve his goals.
- (C) **Pacifist:** One who rejects war and violence as a means to settle disputes. Moral or religious principles are usually, but not always, the basis for his advocacy of peaceful coexistence.
- (D) **Conscientious Objector:** One who for moral and religious principle opposes the taking of human life. As a matter of conscience he refuses to serve in the armed forces or to bear arms. Some CO’s will accept non-combatant service. Theological considerations are the sole basis for the CO.
- (E) **Zionist:** One whose major theme is Jewish nationalism. He seeks and aspires to the regathering of the Jew to his ancestral homeland. Political forces are the tools of the Zionist. For some political and religious fervor coexist. Its slogan: “Jerusalem next year.”
- (F) **Freewill Non-Conformist:** One who refuses to be forced to conform to the group standards of others. He considers himself to be a “free-thinker” and a “free spirit.” He refuses society’s attempts to mold him to its ethical, religious and political sympathies. Individuality is his thing.
- (G) **Theocratic Advocate:** One who aspires to become a citizen of a world-wide Theocracy. He is a millennialist by conviction. His chief ambition is to become a co-ruler with his Commander and King. In that age to come he will, where the occasion requires, resort to the “sword of the spirit” to slay the rebel and the incorrigible. War and bloodshed are seen as a means to an end, NOT as an end in themselves. His chief delight will be to teach the teachable and instruct his subjects in righteousness. Like the Eternal God whom he serves, “He takes no pleasure in the death of the wicked” (Ezek. 18:23; 33:11; 2nd Pet. 3:9). He will be a just administrator of the ONE LAW. His priestly ministry

will be crowned with *mercy* and his subjects will place their trust in him. His highest aspiration is to see all things subdued unto Yahweh "that God may be all in all" (1 Cor. 15:25-28).

- (H) **Anarchist:** One who is lawless; one who lives in rebellion against established authority. A disciplined restraint under a "law and order" society is rejected as undesirable and unnecessary. He repudiates the existing order but has *no vision* of replacing it with something better. His idea of utopia is everybody "doing his own thing."
- (I) **Brother of Christ:** One who is a disciple, or follower of Christ. Correct doctrine and faithfulness in walk is fundamental to his creed. The political fortunes of present-day society holds no interest for him. He "seeks first the Kingdom of God." He will strive to live at peace with all men. Prayer is his stronghold. (Luke 12:20-32; Rom. 12:17-18; Prov. 3:5-6).
- (J) **Activist:** A mover who acts out his convictions. One not content to be an observer; a participant. Social reform is his prime motivation. Political causes will stir the more extreme form of activism and use of force will be resorted to when conflict of interest arises.
- (K) **Cultist:** One who holds in veneration a system of beliefs that pays homage to personalities and objects of worship. It is usually viewed as religious fanaticism. It is seen as a system of worship outside of the "mainstream" of Orthodoxy. The "Jonestown Massacre" is cultism in its most sinister expression.
- (L) **Ecumenist:** One who champions ecumenism. One whose goal is Christian unity. Seeks the "brotherhood" of man and a bond of fellowship among all creeds and denominations. Doctrinal differences are seen as a minimal thing of importance. Universal fellowship aspired to through goodwill and cooperation.

BY THEIR FRUITS YE SHALL KNOW THEM

The "Humanitarian" and "Pacifist" ideologies are the more refined forms of HUMANISM. In the violent world around us, for violence fills the earth, one would feel comfortable with them as neighbors. Their intentions are to be admired. Ignorance causes them to seek a utopian world with God as a minor figure in that picture. They see the human family from a perspective that is foreign to God. "Man that is in honour, and understandeth not, is like the beasts that perish" (Psa. 49:20). As seen by God, "Man hath no preeminence above a beast [in death]; for all is vanity" (Eccl. 3:17-20). The work of the Messiah would alarm them and their misplaced sympathies might cause them to become God's adversary (Psa. 149).

Ted O'Kelly (The Sanctuary-Keeper, March, 1986)

"The name of Christadelphian will not save anyone! If the teachings of Christadelphians are not in accord with the teachings of Christ, then the name must suffer." - H.E. Hardy, Christadelphian Advocate, 1931

THE UNSEARCHABLE RICHES of GOD *Exposition*

The use of numbers in the Divine Record

ROMANS 11:33-6, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

During our daily meditations and prayers, we always marvel at the wonders, the beauties and the glory of God's creative powers. There are many times when we are breathless and feel so inadequate when we study about the Hope of Salvation and a life time with our Heavenly Father and His only begotten Son. There are many subjects and topics in the Holy Scriptures that we will never fully understand this side of the Kingdom. The complete and full wisdom of God is indeed unsearchable for mere mortals. The prophet Isaiah reminds us that His thoughts are not our thoughts and His ways are higher than our ways. But, we are also told in Amos 3:7 that God will not do anything except He revealeth His secret to His servants, the prophets. In Proverbs 25:2, we also learn that it is the glory of God to conceal a thing, but the honor of kings to search out a matter.

Within this article, we would like to review a topic that has always been very interesting to this writer, but, admittedly, this writer does not have a full understanding of this subject and is definitely not an expert on the matter. The subject of the Hebrew language and the corresponding numerical values attached to each letter of the Hebrew language is a very deep and beautiful concept that we can find woven throughout the divinely inspired Word.

We find in Zephaniah 3:9 that Yahweh will require the people in the Kingdom Age to speak a pure language. It is the belief of this writer that this is the Hebrew language that was used by the Israeli fathers of old in its purest form. There are many lessons that the servant of Yahweh can learn through a study of this language. Hopefully, the limited amount of exhortation in this article will inspire others to place this subject on their short list of Biblical topics to explore and gain wisdom and understanding.

The Hebrew alphabet consists of 22 consonants. In the book – *Romancing the Hebrew Alphabet* written by G.E. Mansfield, we are told that originally, the Hebrew language did not have any vowels. The vowels were added shortly after the apostolic times, after the Jews were driven from their land. They were added because the Hebrew was no longer a spoken language and those interested in it had to remember how to pronounce the written words. The Hebrew vowels are not proper letters; they appear only as marks above or below the letters to indicate how the word written should be spoken. End quote.

One of the most interesting concepts about the Hebrew language is that each letter actually stands for an object and each letter also has a numerical value. Therefore, every word has an associated numerical sum of the letters that are used for the word. This concept of assigning numbers to the Hebrew letter is called *Gematria*. *Gematria* is a system of assigning numerical values to a word or phrase, in the belief that words or phrases with identical numerical values bear some relation to each other – *Wikipedia*. This system of assigning numerical values to words or phrases can be done with both the Hebrew and Greek languages. There are a variety of methods that are used to calculate the numerical value of words, phrases, verses and chapters. The easiest methods seem to be the methods known as the absolute value and the ordinal value. The absolute value method when used for the Hebrew language uses the full numerical value of the twenty-two Hebrew letters. The chart at the end of this article gives a listing of the Hebrew letters and their corresponding numerical values. These are the values that are used within the absolute value method. In the ordinal value method, the twenty-two letters are simply assigned values of 1 through 22 based on when they occur within the alphabet.

Wikipedia states that the Babylonian king, Sargon II, in the 8th century B.C., is believed to be the first to use *Gematria* when building the wall of Khorsabad exactly 16,283 cubits long, because that was the numerical value of his name. This system of assigning numerical values to the letters of the alphabet carried over to the ancient Greeks and into early “Christianity” which helped them to make the dove a representation of Jesus – per the website of www.themystica.com. The authors of this website state that the Greek word for dove is “peristera” which has a numerical value of 801, which is the same numerical value of the Greek letters in alpha and omega, the Beginning and the End, thus the representation of Christ.

As we study this subject, we should also remember that the Bible uses numbers to present divine principles that we should understand in relation to the use of *Gematria* in our studies. The charts at the end of this article provide a listing of the spiritual significance of many numbers used in God’s Holy Word. A study of the combination of the numerical values used in the principle of *Gematria* and the spiritual significance of these numbers can teach the believer many and wonderful principles concerning God’s Plan and Purpose.

During my preparation for this article, I found an interesting website that is basically a calculator for the calculations for the *Gematria* of words and verses. This website is called a Full Text Hebrew/Greek Bible *Gematria* Database, and can be found at http://www.biblewheel.com/gr/GR_Database.asp. As with all material created by man, please use the appropriate cautions and compare any information with the Bible when possible. This website allows users to input any numerical value and will return any word or verse that has the same numerical value and will also provide the numerical value of any word or verse.

Let’s look at a few examples of the beautiful thoughts that one can develop when undertaking this type of study.

An easy example of the way that God uses numbers to make a point can be found in Revelation 13:18. We are told to count the number of the beast and the number is defined for us to be the number 666. There are many interpretations given to this number. Some have shown that this number represents the *Gematria* of the Greek word – “Lateinos” which means “The Latin Kingdom”. The title “The Latin Kingdom” also has a numerical value of 666. Some have also stated that the name Julius Caesar has a numerical value of 666. The number 666 has become representative of that which opposes Yahweh. We understand this to be the apostasy that developed out of the first century Ecclesia and will be represented in these latter days of the Kingdom of Men by those nations that will rally under the leadership of the latter day False Prophet. Other interesting interpretations of this number 666 can be found in other descriptions of the apostasy that has arisen since the time of Christ. The official name or title of the pope is “*Vicar of the Son of God*” or “*Vicarius Filii Dei*” which has a numerical value of 666. The Hebrew word for this power is “Romith” which also has a numerical value of 666. The official signature of the Pope is “*Dux Cleri*” which signifies “*High or Chief Priest*”. The numerical value of this phrase is also 666. Can we see the truth in the declaration of God in Revelation 13:18?

I think there is another example of the use of the number 666. In John **6:66**, we read these words – “*From that time many of his disciples went back, and walked no more with Him.*” In my mind, this is the definition of the true apostasy. They departed and left the first century ecclesia and formed another religion, another gospel, thus, walking away from the Truth as it is in our Saviour. We realize that the chapter divisions and verses were set by man, but this appears to be more than coincidental, when considering the inspired words of Revelation 13:18 that we commented upon earlier.

In Genesis 17, we are taught that Yahweh changed the name of the patriarch Abram to Abraham. This was done by adding the letter ה (He), the fifth letter of the alphabet to Abram’s name. The *Gematria* value of the name Abraham then was equal to 248. The name Abraham is mentioned exactly 248 times in the Bible. Could this be coincidence or the work of the heavenly Father?

Following are additional samples of the interesting items that we can find about the use of numbers in God's Holy Scriptures.

- ⇒ **111** – The Ordinal value, see definition above, for the exact words “The beginning of Wisdom” in Psalms 111:10 equals 111. The Gematria for “*The Lord, my God*” in Psalms 38:15 is 111. Here we see the development of perfect unity with our Yahweh. Get wisdom; get understanding about our LORD and His Plan and Purpose.
- ⇒ **444** – As the number four (4) represents God's creative works, we find this number represented in the Gematria for the phrases “perfect love” in 1st John 4:18 and “*I love the LORD*” in Psalms 116:1 and “*to love the LORD*” in Deuteronomy 11:22. We love God because He first loved us. He has manifested His love towards us in the provision of all blessings in His natural creation and in the spiritual creation yet to be established.
- ⇒ **777** – We see this number in the phrases of “*The beginning was*” in John 1:1; “*My doctrine shall drop as the rain*” in Deuteronomy 32:2; “*that delighteth greatly in His commandments*” in Psalms 112:1; and “*that they might be called trees of righteousness, the planting of the LORD*” in Isaiah 61:3. These phrases and others teach us of the final perfected Ecclesia on this earth. Those that believe in and have faith in God's Plan and Purpose that was set in place from the beginning of creation and who strives to understand his teachings and follow His commandments will ultimately be like a tree planted in righteousness.
- ⇒ **888** – As the number 8 represents a new beginning and resurrection, we consider these facts. The Greek word for Jesus is “IESOUS”. The Gematria for this word is 888. Jesus was raised on the eighth day. It has been stated that the word Jesus is mentioned exactly 888 times in the original manuscripts, not counting Hebrews 4:8, which should actually be rendered Joshua. It is also interesting, at least to this writer, of the many times that we see the number eight (8) used in the titles assigned to Jesus. Examples – “The Christ” has a value of 1480 = 8 x 185; “Saviour” has a value of 1408 = 8 x 176; “Lord” has a value of 800 = 8 x 100; “Messiah” has a value of 656 = 8 x 82; “The Son of God” has a value of 2960 = 8 x 370; and “The Truth” has a value of 64 = 8 x 8. Is this coincidental or the work of a Master Planner?
- ⇒ **999** – Another example that we can find is the Gematria of the word “verily”. The numerical value of this word is 99. This word occurs exactly 99 times in the New Testament. The number nine (9) represents the finality of judgment. Thus, we can see that when Christ and the apostles use this word “verily”, they are stamping the seal of finality on their comments. A study of this principle of Gematria also reveals an interesting fact about the number 999. The numerical value

of the first recorded words in the Bible – “*In the beginning, God*” has a numerical value of exactly 999. This fact is the complete and final answer to the atheist, the evolutionist and any other doubters that the Almighty God is the Creator and Sustainer of all things.

This article was not written to be exhaustive about this subject, but only to stir up interest in the methods that God has revealed His secrets to the divinely inspired writers of old. As God's ways are higher than ours, we will never fully understand all of the aspects of this subject in our mortality. However, this subject does provide another way of understanding the wonders of God's creation and revelation. We are not suggesting that the student of God's Word spend all of their time on this subject and in trying to understand all of the many ways that God uses numbers in His revelation. The subject matter of this exposition may be difficult to fully understand; therefore we are not stating that this subject is a matter of the first principles of the Truth. We fully believe that the first principles of saving Truth are simple and can be understood by anyone, if they put forth the correct effort and rightly divide the Truth. However, we may consider using this knowledge of Biblical numbers to gain a fuller understanding of the depths and the unsearchable riches of God's Word. One thing that this method does teach us is that the Bible must be totally inspired because mortal man cannot and will never be able to create the unity of the number of books, chapters, verses and words that we find in our textbook, the Bible.

As we come to a conclusion in this article, we ask the readers this question. Could this subject cause us to more fully appreciate the meaning of the following verses? **Psalms 139:17** – “*How precious also are thy thoughts unto me, O God! How great is the sum of them!*” **Revelation 22:18-19** – “*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*” We understand that these verses provides a terrible warning about those who choose to deliberately teach false doctrine, but could it also speak to us of the impact on the mathematical considerations that we have reviewed in this article? By leaving out important doctrines or adding additional doctrines not taught in God's Holy Word, the entire Truth will be weakened.

B. Henderson

Sources of information for this article are:

1. *The Wonderful Numberer* – John Ryan
2. *The Romance of the Hebrew Alphabet* – G. E. Mansfield
3. *The Miraculous Significance of Numbers and Colors As They Appear In The Holy Scriptures* – M.D. Stewart
4. *Strong's Concordance*

5. Various online websites that consider the subjects of the Hebrew Alphabet and Gematria.

SEE MENTIONED CHARTS ON OPPOSITE PAGE

SPIRITUAL SIGNIFICANCE OF NUMBERS

1	Unity, commencement, indivisible
2	Division, difference
3	Completeness – as shown by the first number to complete a geometric figure.
4	Creative works
5	Divine grace
6	Man, flesh
7	Spiritual perfection – God's covenant number
8	Resurrection, regeneration
9	Finality of Judgment
10	Perfection of Divine order
11	Disorder, disorganization
12	Governmental perfection
13	Rebellion, apostasy,
40	Period of probation, trial and chastisement
70	Spiritual perfection
2520	Product of the 4 perfect numbers – $3 \times 7 \times 10 \times 12 = 2520$

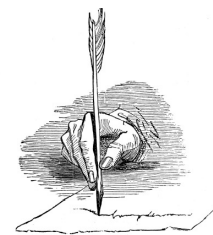
HEBREW LETTERS AND NUMERICAL VALUE

Absolute Value	Ordinal Value	Hebrew Letter
1	1	Aleth
2	2	Beth
3	3	Gimel
4	4	Daleth
5	5	He
6	6	Wav
7	7	Zain
8	8	Chet
9	9	Tet
10	10	Yod
20	11	Kaph
30	12	Lamed
40	13	Mem
50	14	Nun
60	15	Samekh
70	16	Ayin
80	17	Peh
90	18	Tzaddi
100	19	Koph
200	20	Resh
300	21	Schin
400	22	Tau

THE MEMORIAL NAME

YAHWEH or *Yah*, is a noun, and signifying "*He who will be*," is then the memorial name the Deity chooses to be known by among his people. It reminds them that He *will be manifested in a multitude*; and that, in that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes and palms in their hands (Apoc. 7:9) – in each and every one of them, "He will be the all things in all" – 1 Cor. 15:28; or, as it is expressed in Eph. 4:6, "there is one Deity and Father of all, who is upon all, and through all, and in you all." *Exodus* 1:1-12

THE FUNDAMENTALS of PROPHECY



An Apocalyptic Delusion A historical expose'

THE book of Revelation is perceived by much of the world as a Biblical expose' of the final days of earth's existence, in which, comes fire and brimstone, pestilence and famine, bloodshed, earthquakes, volcanic eruptions, the moon turning to blood, etc. The earth is seen as a battleground, where the forces of good and evil collide in a desperate struggle, the devil and his angels versus Michael and the heavenly army, with the result being the end of the world. Being understood as such, it is no wonder that many would try to avoid a book having the potential to strike terror in the hearts of its readers.

In contrast to this, the Apostle Paul writes to Timothy; "*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*" 2nd Tim 2:16-17.

Knowing this, we are forced to ask ourselves; how could it be "profitable" to study a "doomsday" book? The answer lies in a word used in our opening sentence: "*perceived*". Understanding how the human mind works, we can readily use the old proverb, "*things aren't always as they seem.*"

The way one perceives the Apocalypse is based on its interpretation. Since the Apostle Paul says "*all scripture*" is "*profitable*", we can couple that with a statement made in the opening verses of the Revelation itself. "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.*" Rev. 1:3.

Based on the meanings of the Greek words used in this verse, Bro. Thomas translates the verse thus: "*Blessed is he who knows accurately and they who give heed to the words of this prophecy, and observe narrowly the things which have been written in it*".

The blessing then, comes from knowing accurately, giving heed, and observing narrowly. With this blessing, there is the warning of a curse to those who would alter the words of this book. *"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."* Rev. 22:18-19.

To accurately perceive the contents of this prophecy, there is a great blessing. For the word "blessed" in the Greek is: "makarios" and means, **"supremely blessed"**. Our perception of this book is, therefore, significantly more important.

HOW ARE WE TO PERCEIVE THE BOOK?

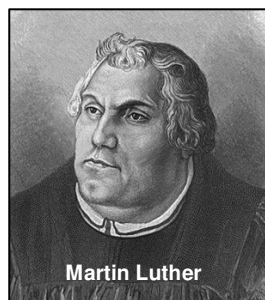
There are three main interpretations of the Apocalypse: *Preterist*, *Futurist*, and *Historist*.

- 1) One version of the Preterist or Immediate interpretation would have the Apocalyptic fulfillment prior to and with the destruction of Jerusalem in 70AD. It is difficult to understand how a blessing could be derived from a book whose fulfillment was some 2000 years in the past.
- 2) The Futurist interprets the majority of Revelation as being confined to a three and a half year period at some undisclosed time in the future.
- 3) The Historist or Continuous Historical interpretation proclaims the initial vision of the Apocalypse to have been given about 96AD and the unfolding of events related therein begin at that point and successively and continuously take place until the termination of the plan and purpose God has set for man and the earth, a period of about 3000 years.

Obviously all three of these interpretations cannot be correct. Which then is the accurate method of interpretation? We need not look far for an appropriate answer. The origins of the interpretations should tell us what we need to know in order to make our selection.

The "Protestant Reformation" was a movement that began about 1517 AD with the publishing of Martin Luther's "95 Theses", which accused the Papacy of Ecclesiastical malpractice, especially in the area of "indulgences". This reformation ended about 1648 with the "Peace of Westphalia treaty".

Prior to the reformation, reading and interpreting the holy writ was confined to the Catholic Church, but for those who did manage to read the scripture, it was obvious that the Apocalypse, based on a



Martin Luther

historical interpretation, had identified the Papal dynasty of the Catholic Church as that entity who bore the characteristics of the Harlot named in the book of Revelation.

At the "5th Lateran Council", which took place between the years of 1512-1517 AD, the Church proclaimed (in its third decree) that any printed books whose text differed from those doctrines taught by the Church, and were causing scandals, should be "seized" and "burnt", its printer should be fined and suspended from printing for a full year. *"There is to be imposed upon anyone presuming to act otherwise the sentence of excommunication"*.

After a time, however, the Catholic Church realized that it would be impossible to ban and burn every Bible and book that pointed the finger at the mother Church.

One of the leading characteristics of the Harlot system of Revelation was the *1260 years* (Dan. 7:25; Rev. 13:5) that the system was to rule. From the era of Constantine to the Protestant Reformation was about 12 centuries and the readers of that age were familiar with only one system in the world that had held sway for so long.

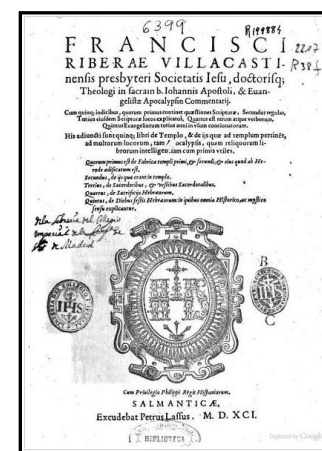
FUTURISM

It seemed the only answer for the Catholic Church was to devise its own interpretation of the Apocalypse; one that would divert attention from the Papal system. This, they did. In 1585, a Jesuit priest, Francisco De Ribera, wrote a 500 page work entitled *"In Scarum Beati Ioannis Apostoli & Evangelistiae Apoclypsin Commentarij"* - *A commentary on the Apocalypse*.

This interpretation applied the first few chapters of Revelation to ancient Rome, and the remainder to a three and a half year period in the future. Therefore, the Apocalypse could not possibly apply to the Catholic Church.

Another work which promulgated similar ideas as

Ribera's, was *"Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the*



Ribera's teachings regarding the "AntiChrist"

- He will rebuild the temple in Jerusalem.
- Be accepted by the Jews.
- Call on the world to submit to his authority
- Have rule over the world.



Heretics of This Time” by Cardinal Robert Bellarmine (published around 1885)

Yet another Futurist book published between 1811 and 1826 was “*The Coming of Messiah in Glory and Majesty*” by Manuel De Lacunza, a Jesuit priest from Chile who wrote under the assumed name of Juan Josafat Ben Ezra or **Rabbi Ben Ezra**, thinking his work would be more widely accepted if his readers thought the author was a Jew.

PRETERISM

A Spanish Jesuit named Luis De Alcazar, (1554-1613?) wrote “Investigation of the Hidden Sense of the Apocalypse”. This 900 page book approached the subject from an entirely opposite direction than that of the Futurist, and said that the Apocalypse applied to Pagan Rome and the first six centuries AD, with chapters 21 and 22 describing the triumph of the New Jerusalem or the Roman Catholic Church. This then is a Preterist interpretation.

In either approach, attention was removed from the Papal system being synonymous with the Harlot of Revelation.

INROADS WITHIN CHRISTADELPHIA

Based on the foregoing historical evidence, where does that leave us in choosing an interpretation of the Apocalypse? That answer being obvious, we now ask, what does this mean to us living in the 21st century?

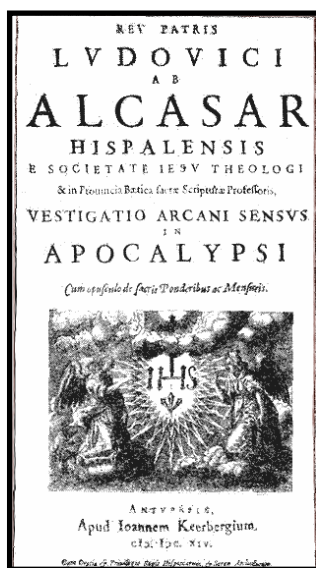
Unfortunate as it is, there are Christadelphian books that support both the Futurist and Preterist views of Revelation. These are: “*Apocalypse for Every Man*” by A.D. Norris, “*Exploring the Apocalypse and the Future*” by P. Watkins and “*Revelation a Biblical Approach*” by H.A. Whittaker. The tragic part of all this, is that these authors and those who believe their teachings, have fallen for the 500-year-old lie designed to accomplish precisely what they have written.

From time to time, one hears a comment suggesting that there may be an element of truth in these alternate interpretations. When we hear things of that sort it should provoke in us some sort of emotion, i.e.: shame, anger, or disgust. In any event our determination should be; “*Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues.*”

Who, then, is to be blessed and who is to be cursed?

Bro. Tommy Azbill

Some of the previous information was taken from, Michael Scheifler's *Bible Light Home* Page. <http://biblelight.net/antichrist.htm>



Editorial Comment from the Sanctuary Keeper

This article continues our series on the foundations of prophecy. Our brother has provided a historical perceptive on the differences between the various methods of interpreting the prophecies in Revelation that has plagued the Brotherhood over the last century.

Does it matter what we believe regarding this last book of God's Holy Word? If we believe the warning in Revelation 22:18-19, then it does matter what we believe. “*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*” This book is a book of symbols and any interpretation of any part of this book must take into consideration all of the applicable symbols that Yahweh provided. There can never be any speculation. There can only be one correct interpretation.

Over the last few decades, we have seen different prophetic interpretations on various other parts of the entire prophetic Word. What impact has this had on the Christadelphian Body? We ask our readers to consider this quote that was extracted from the book entitled “*The Revelation – Which Interpretation?*” written by Graham Pearce. This book was written to provide an explanation of the various methods of interpreting Revelation as was discussed by our brother above. From page 118:

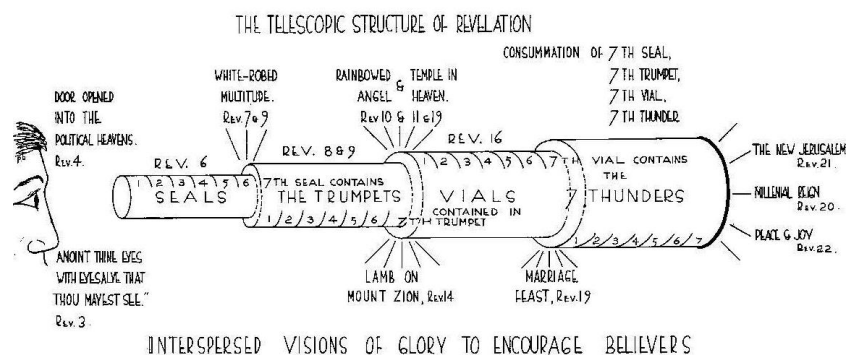
“With these mutually contradictory interpretations before us, our rising generation will adopt the view that there is no certain Truth. With this loose attitude on one of the books of the inspired word of God, it will inevitably follow that a similar attitude will grow toward the rest of God's word. Uncertainty and debate will increase, and our standing as the people that have the TRUTH will be lost. Is it a false idea that we can allow the book of Revelation to be a pleasant debating ground, and at the same time say there is but “one faith, one hope, one baptism, one Lord”, etc. The last book of the Bible is the embodiment of God's Truth as much as the first book. It is all equally inspired and to be included in Paul's description of the earlier writings: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim 3:16).” End Quote.

In the last few years, we have seen more and more false doctrines introduced into the Body. The environment is one of anything goes and it is OK to believe what you want. The Body of Christ is definitely not like minded on many subjects. This spirit of discontent with the fundamentals has certainly grown out of the approach to prophecy over the years, where the Body has basically stated by their actions that one can believe anything they want because some have deemed some prophetic matters as non-fundamental and non-essential.

Until one can definitely prove wrong the conclusions of the pioneers, then why should one introduce alternate beliefs into the Body? This only generates confusion

and apathy among those who are weak in the Faith or not as learned as others. We should never take the approach that any part of God's Word is non-fundamental nor non-essential. We would agree that some of the more difficult aspects of the prophetic word may not be learned and fully understood until one matures in the Truth. But we, as sons and daughters of the Lord, should never teach that it is OK for every individual to believe what they want regarding any aspect of the life giving Words of Yahweh.

It is currently proclaimed that even fundamentals such as eternal life and the various aspects of the Kingdom are no longer first principles or matters of fellowship. Brethren, the Body of Christ is quickly moving to an environment where everything goes and as long as you are named a Christadelphian, some have taken the position that we should be tolerant of any prophetic or doctrinal belief. What's next, brethren? Let us be strong and courageous, always steadfast, seeking the old paths and preserving the ways of the Truth for the generations following us. We appeal to all Christadelphians who are concerned about the current trend away from fundamental teachings to stand up for the Truth. We pray that each of us can be strong in the Truth and strong for the Truth. (S.K.)



In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counselors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet, that "the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets" (Am. 3:7). This revelation is made that His people's faith may be confirmed and enlarged; and that in every generation they may know the times and seasons to which they stand related...From these premises we may conclude, that as the Lord has also revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; our affections be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame (Rev. 16:15). It is

our own faults if we are not "light in the Lord." He has plainly set before us what is happening in our day, and what is yet to occur. Hence, while the priests of the State Church are drowsily exclaiming, while war and political murders abound, "Give peace in our time, O Lord!" – and while peace-societies are with infidel voices crying, "Peace and safety:" – they who take heed to the prophetic word "know before," that the hour of God's judgment is come, and that destruction is at the door. Elpis Israel, pp. 333,334

OUR DAY OF JUDGMENT

Exhortation and Exposition

IN the 1877 Statement of Faith, under Roman numeral XV, "The Gospel Analyzed", under the heading "*The things of the kingdom of God*" we read the following scriptural truths:

- A. *The fact that God will, through Jesus Christ, set up a kingdom in the earth, which will subdue all others, and change them into "the kingdoms of our Lord and his Christ."*
- B. *That for this purpose, Jesus Christ will return from heaven and appear again on earth at the close of the times of the Gentiles.*
- C. *That the kingdom of God then to be established will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant; (1) that this restoration of the kingdom again to Israel will involve that ingathering of God's chosen but scattered nation, the Jews; (2) their reinstatement in the land of their fathers, when it shall have been reclaimed from "the desolation of many generations;" (3) the building again of Jerusalem to become "the throne of the Lord" and metropolis of the whole earth; (4) the development, by resurrection and change, of "the nation bringing forth the fruits thereof," constituting, with Christ as their head, the collective "seed of Abraham," in whom all nations will be blessed, and comprising "Abraham, Isaac, and Jacob, and all the prophets;" (5) the establishment of a law to go forth to the nations for their "instruction in righteousness," resulting in the abolition of war to the ends of the earth; and the filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea.*

Before such glorious beauties and joys of the promised Kingdom can be realized, a series of miraculous and breathtaking events must transpire – almost unfathomable in impact in regard to the course for the future of this earth and mankind upon it. As it immediately concerns us (those in Covenant

Relationship) it will all start with the sounding of the Trumpet call of the long anticipated Resurrection (1st Thess. 4:16) and following Judgment.

D. That at the appearing of Christ, his servants, faithful and unfaithful, dead and living of both classes, will be summoned before his judgment seat to “be judged”...

Christ’s first priority, upon his return, will be to raise his fellow brethren who have lain silently in the memorial graves – some for nearly 6,000 years. Gathered before Christ at Sinai will be an enormous and diverse host of individuals from every age – those who have made a covenant with God through faith in His promises and by confirmation of that faith through blood sacrifice (Ps. 50:5). And though there is a joy in hope realized through resurrection and a great anticipation as to the magnificent things that this event heralds; the scene of judgment itself is as sobering as the austere, isolated and humbling landscape that is Sinai, which will be the probable host for this most solemn event – the setting up of Christ’s judgment seat (Gr. *bema**) 2nd Cor. 5:10 – “*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*”

There will be two classes of the covenanted saints that will appear at this scene – (1) faithful servants and (2) unfaithful servants. Though the number of these called believers will be many, the Scriptures indicate to us that few are chosen, and therefore the faithful servant class is a remnant among a multitude who at one time confessed their faith and who had agreed to live according to the standards of the *blood of the covenant* in which they have been justified.

As it still belongs to the future, the actual moment in which we must personally stand before our Elder Brother to give account for a probationary life lived out is a difficult scene to plainly visualize in vivid detail. But lest we grow complacent regarding this reality, let it be fully realized that:

- **We must personally stand face to face before Him** who suffered and was tried in all points as we are, yet without sin – overcoming and defeating the diabolis nature in Himself.
- **We must stand before Him** - who through the great suffering of crucifixion condemned sin in the flesh, that *Lamb slain from the foundation of the earth*.
- **We must stand before Him** who as the Firstfruits from the dead, rose from the grave through the *blood of the everlasting covenant* and was the first descendant of Adam to be elevated to the immortal nature.

* *Bema* is to be distinguished from *thronos* or throne, which will be established in Zion and will serve for the purpose of governmental rule.

- **We must personally stand before Him** whose righteousness was imputed to us (and not our own) upon our baptism to provide us with atonement for our sin flesh nature and to wipe away our sins and to bring us into the Commonwealth of Israel as “*heirs according to the promise*”.
- **We must personally stand before Him** who delivered us out from under the law of sin and death to live our lives under the “*law of the spirit of life*” that was in him.
- **We must stand before Him**, the Son of God who has sat for 2,000 years at the right hand of the Creator and Sustainer of all things.
- **We must personally stand before Him** who has been our invisible High Priest and Mediator, with great care and love presenting our cause and petitions for forgiveness, strength and thanksgiving.
- **We must personally stand before Him** who we have memorialized week to week through the breaking of bread and drinking of wine. He who said, “*if ye love me, keep my commandments*” – we must personally stand. He who we have either confessed or denied before men, by word or deed – we must personally stand.

AT THE BEMA

The Judgment does not consist of what we are familiar in our current courts where evidence is supplied, arguments are made, and a jury stands waiting to be convinced one way or the other. There will be no jury, no opportunity for rebuttal or counter witness or any opportunity to provide emotional arguments to sway the court one way or the other. **We will stand alone**, to answer and take responsibility for ourselves and not for others. This will not be a matter of give and take, reason and counter reason – but a review of a life lived, a review of facts and a definitive assessment of those facts. “The books” or day ledger of our probationary lives (Rev. 20:12), as closely and unerringly observed and recorded by Deity, will be opened for review and final measurement. Facts and facts alone of a probationary life lived out, provided from a complete, unerring and righteous point of view - such is all that will be necessary. Both righteous and unrighteous servants will stand before the Elder Brother to have their works evaluated; which includes actions, words and most sobering - even the thoughts and intentions behind such actions – “*Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts*” (1st Cor. 4:5).

This will not be a place for the flesh to glory or stand confident that a reward is well deserved. All the faithful ever recorded in the Scriptures who have been visited by an Angelic visitor always melted in humility and fear before Yahweh’s messengers – how much more will such be the case when we stand directly before Yahweh’s only begotten Son – the Royal Majesty Himself, the perfect moral and physical manifestation of the Father, The Word of God manifest. How confident can we possibly be in the face of Him who knows all

our thoughts and knows all that we have ever done and Himself is the embodiment of righteousness? Might we exclaim, as did Abraham before the Elohim, that we are “*but dust and ashes*”?

At the same time, we are not to be paralyzed in terror. **1st John 4:17** exhorts us that “*Herein is our love made perfect, that we may have boldness (that is assurance) in the day of judgment*”. **This is not a boldness or assurance built upon self confidence** but one of love for Him who has supposed to have been our hearts desire; Confidence and love in the surety of the *righteousness, equity and mercy* of Him who we will stand before. The apostle Paul stated in **2nd Tim. 4:8** “*Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*” This love for Christ and his return is beautifully and poetically illustrated in the Song of Solomon by the longing sentiment expressed by the betrothed maiden (the ecclesia) for her absent beloved (Christ):

Song 3:1-4 – “*By night on my bed I sought him whom my soul loveth: I sought him, but found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but found him not. The watchmen that go about the city found me: to whom I said, “Saw ye him whom my soul loveth?” It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go...*”

This cannot possibly be the sentiment shared by those who have lived a life given to the pursuits and pleasures of this world or whose love has been only for self. The Judgment seat will be too late to adopt such a attitude when the reality, majesty, beauty and terribleness of Christ is openly displayed. For those who have squandered the opportunities to profess their love through demonstration of such love by obedience to His commands – this no doubt will be a time of paralyzing terror. For those who stand before Christ with a self confidence built upon a proud and self-righteous and self-aware list of achievements, supposedly done in the name of Christ, but really done for the promotion of self – such boldness will quickly be taken away.

But, for those who through trial and great tribulation, having their character stretched and pushed to the limits of endurance; having their naturally inherited spirit of pride and rebellion beaten down and torn away through chastisement and replaced with a contrite and humble spirit; having endured and being properly exercised to the point that their resolve and determination to serve God and His Son is only made stronger and more passionate, serving in “**sincerity and in Truth**”; doing what is commanded while understanding that even when we do all that we can, we are still unprofitable servants due to the weakness of our flesh and in need of the grace of God – To such individuals the Judgment will be a blessed opportunity to stand before Him who has been their heart’s desire. Such will be an opportunity to leave behind the shallow and unfair

judgments of men (as what Job had to endure at the hands of his supposed friends, and Christ before the Sanhedrin), but to stand before the Righteous judge to receive a perfectly **fair, thorough and merciful** assessment of a life lived out. We are told that Christ will judge not according to appearances, but will judge “*righteous judgment*” (John 7:24).

Though scars, shortcomings, weaknesses and failures will probably still be pointed out so as the supreme power and righteousness of Deity is fully demonstrated and comprehended by the servant, as contrasted to the weakness of the flesh (as was the case when Yahweh answered Job out of the whirlwind); all can have full assurance of the equitable nature of the critique and judgment given. It is here where it will be found out whether petitions of forgiveness and mercy, offered up through Christ during his heavenly ministry as High Priest, were accepted or rejected. Were such petitions asked in sincerity and true repentance, and therefore blotted out by our merciful and heavenly Father?

At the Judgment Seat we see the contrasting elements of True and Divine justice openly displayed as the process of the *wheat being sifted from the chaff* commences. Rom. 11:22 – “*Behold therefore the goodness and severity of God: on them which fell severity; but toward thee goodness, if thou continue in His goodness, otherwise thou shalt be cut off.*”

ON THOSE WHO FALL SEVERITY

What about the unfaithful? – Those in which the verdict of “severity” falls? The scene is dreadful, and extremely difficult for us to reflect upon. Christ’s response to them will be – “*Depart from me, ye cursed, into everlasting fire, prepared for the diabolos and his angels*”. Though given a great blessing as coming under covenant, they have failed in their responsibility to uphold the acceptable service required – they have lightly esteemed the Atonement and the constitutional change of relationship they have been granted through the atoning work of Christ. Some have been oblivious to the needs of the hungry, the thirsty and the stranger in their various manifestations. Others will have been unprofitable in their use and development of the talents given them in the well being and application of the Truth, as we are taught in the parable of the talents. Some will have lived with one foot in the world and the other foot in the Truth – a compromised condition that does not give full allegiance and effort to Christ and the Ecclesia (Matt. 6:24). Some, due to the attractiveness of the world had forsaken the Master altogether, forgetting the responsibility in which they had originally accepted. Some, taking on the characteristic of *wolves in sheep’s clothing* have worked within the Household to corrupt the Truth, leading others astray in belief and/or practice, while others themselves have blindly followed such wolves. Others have sat silently while these wolves devoured those easily deceived, not proclaiming a warning cry. (Ezek. 3:17-21). Some, maybe, have not loved their enemies as themselves or they have in spiritual drunkenness and disregard for the nearness of the Master’s return beaten up on their fellow brethren.

All of the unfaithful class is guilty of having indulged in the works of the flesh rather than developing the fruit of the spirit (Gal. 5). Some will have carried out good works, but not for the glorification of God and a love for the Master, but for the purpose of their own glorification and satisfaction. They have been “keeping score” as it were, building up works as if expecting a debt is to be paid in return. - **Mat 7:22** “*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*”

“Weeping and gnashing of teeth” is the common expression used for the reaction of those who are rejected. The anguish and finality brought to bear by the words “depart from me” is really too grim to contemplate. Entrance and use in the Kingdom of God is deemed as unacceptable by the Righteous Judge. We must consider the excruciating wave of utter emotional devastation for those who are rejected when the realization of eternal opportunity, eternal inheritance, eternal life and joy itself **is lost** for total and immediate shame and eternal non-existence as the irreversible verdict – the very same destruction reserved for the enemies of God in this world, i.e. the “*diabolos and his angels*”.

What will immediately happen to the unfaithful? The Scriptures are not without information here. And we here quote from *Nazareth Revisited* which provides a very sobering summarization of the matter:

“We are told of ‘shame’ (Dan. 12:2); tribulation and anguish and wrath (Rom. 2:8,9); hurt and corruption (Rev. 2:11; Gal. 6:8); banishment to outer darkness (Matt. 12:13); weeping and gnashing of teeth (Matt. 13:28); burning up with fire unquenchable (Mal. 4:1; Mark 9:48). Many other like expressions there are which we can be at no loss to interpret in view of what we might call the dispensational fruits of sin as experienced in the present state. The race has for ages existed in a state of suffering, dishonor, calamity and pain of every kind ending in death. If we imagine these brought to an individual focus, we may form some conception of what awaits the rejected, and may perceive how scope is afforded for many or few stripes, according to the judge’s infallible award.

A man dismissed from the judgment seat first suffers the agony of having his shame “seen” (Rev. 16:15). He is publicly condemned in the presence of fellow-servants and a multitude of the angelic host (Rev. 3:5-9; Luke 12:8). Next, he departs not whither he wills. He might choose to bury himself in the forests or wander wide o’er earth or ocean, or find refuge in death. The sentence orders his expulsion to the “outer darkness” which still reigns in the world for a while after Christ’s return...

The sentence of expulsion consigns its unhappy objects to participation in “*the judgment and fiery indignation which shall devour the adversaries*” (Heb. 10:27). Their fate is to “depart from me, ye cursed, into the *aionian* fire, prepared for the devil and his angels.” Into the countries of the condemned, the whole multitude of the rejected will be driven to shift for themselves among a cruel population for

whom judgment waits. Mortal as they are, it is no stretch of the imagination to realize the suffering of body, the anguish of mind incidental to such a fearful situation – without home or friends or acquaintances or means of living, wandering as vagabonds like Cain till the maturing judgment of God culminates in the terrible outbreak of destruction and desolation long foretold.” pp. 244, 245

This is not the contingency that we should be planning for, rather we should be doing everything we can to avoid it. And not only for ourselves, but do we dare even to wish such an end upon any of our brethren – even if they be our enemy? We have heard brethren exclaim or imply “Wait until they get to the Judgment”, as if to say that *they can’t wait until that brother gets his punishment* for perceived offenses. How dare we wish such a horrific end on anyone? The Judgment is not about seeing our grudges settled on others. We will only have one thing to be concerned about in regard to giving an account in that Day – and that is our own selves.

As God Himself wishes that “none should perish” should this not also be the desire for our fellow brethren? If they fall, should we not attempt to help them up? If they stray, should we not attempt to shepherd them back into the fold? Do we correct or do we remain silent – wishing to retain their friendship or an artificial peace? Do we allow the wolves of the *diabolos* influence to prey upon our fellow brethren, which will lead them to such an undesirable end? Would we not want others to reach out and grab hold of us to rescue us from certain destruction (Jude 23)? We cannot force others, but we can remain firm and uncompromisingly vocal on the straight and narrow way that leads to everlasting life. Everlasting life in the Kingdom of God is the objective we desire and should passionately desire for our brethren as well, working against any seducing influence, belief or actions that stand in the way of this objective.

ON THOSE WHO FALL GOODNESS

“Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” (Matt. 25:34). What indescribable joy is found in these words! Mankind in general in this present age desires acceptance – acceptance by his fellow man. Invitation into elite social circles, civic groups or professional fraternities as a reward for career related accomplishment. All such acceptance and invitation is of the utmost vanity and ignorance; such attainments are cold and meaningless. What can compare to such an invitation as Christ’s, a summons into the most supreme and elite of fraternal organizations – THE CHRIST MULTITUDE. *Blessed, Eternal, Energized by Spirit Nature, Righteous, Powerful, Loving and Joyful* - And above all this, the manifestation of Yahweh’s Glory (Num. 14:21) – the YAHWEH ELOHIM.

One of our hymns asks, “Who are these like stars appearing” (Dan. 12:3; Rev. 7:13). The answer?

*These are they who have contended
For their Saviour’s honour long,*

*Wrestling on till life was ended,
Following not the sinful throng;
These who well the fight sustained,
Triumph through the Lamb have gained.*

We earlier made mention of Job in that we believe his account summarizes the principal of “*Probation before Exaltation*” as well as Judgment in regard to the process for who *goodness* will fall – those who hear the invitation to “*inherit the kingdom prepared for you from the foundation of the world.*” We provide the following for your consideration:

1. Job was a servant of Deity. As we are by constitutional and moral relationship.
2. As a faithful servant his faith was tested through trial and suffering (intense suffering in the case of Job and even more so for Christ.) Heb. 12:6 & 8 – “*For whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth...But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.*” Christ himself “*learned obedience by the things which he suffered.*” (Heb. 5:8; 2:10)
3. Though stretched to the limit, “*in all this Job sinned not, nor charged God foolishly*”. Though distraught and in misery and not sure as to the reasons for his suffering, Job never turned against God through all of his trial. His faith in the righteousness of God remained. Heb. 12:11 – “*Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised (trained) thereby.*” 1st Pet. 1:7, “*That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.*” Job 23:10 – “*But he knoweth the way that I take: when He hath tried me, I shall come forth as gold.*”
4. Job stood before Deity as manifested in the whirlwind as a type of the Judgment to come. Job 40:6 – “*Then answered the LORD unto Job out of the whirlwind, and said, ‘Gird up thy loins now like a man: I will demand of thee, and declare though unto Me. Wilt thou also disannul My judgment? Wilt thou condemn Me, that thou mayest be righteous?’*” No flesh shall glory before God. Even though the faithful will receive commendation and reward at the Judgment Seat; as we have mentioned the weaknesses may also very well be pointed out. God’s righteousness and mercy (as manifest through His son) must be fully understood. And though our works are to be deliberated – due to the weakness of the flesh and man’s inability to save himself, ultimately it is Yahweh’s righteousness and grace that will provide the reward that is sought after. Psalm 136:4 – “*To Who alone doeth great wonders: for his mercy endureth forever.*”

5. Through chastisement and judgment, “*the LORD blessed the latter end of Job more than his beginning*”. The believer currently enjoys a great blessing, having been freed out from under the *Law of Sin and Death* and now blessed as heirs of salvation under the *Law of the Spirit of Life in Christ Jesus*. But the blessing, the salvation that we have yet to receive far exceeds the current probationary and provisional position we find ourselves. Referring again to the 1877 SOF – that the faithful will be, “*invested with immortality, and associated with Jesus as joint heirs of the kingdom, co-possessors of the earth and joint administrators of God’s authority, in matters both civil and religious.*”

TO HIM THAT CONQUERS

Revelation chapters 2 and 3 beautifully outline the great blessings to be bestowed on those found faithful. The phrase is repeatedly used, “*to him that overcometh*”, followed by the reward to be given. The word “*overcome*” is a proper translation, but the word “*conquer*” better expresses the emphasis of the original – so “*to him that conquers*.” We haven’t the space to expound on these blessings in all of their glorious detail, but we make brief mention of these here, as promised by Christ, to further demonstrate the glorious blessings bestowed upon those found faithful:

- “*I will give to eat of the tree of life*” (Rev. 2:7) → i.e., immortality
- “*Shall not be hurt of the second death*” (2:11) → In contrast to those who are rejected at the Judgment Seat.
- “*I will give to eat of the Hidden Manna*” (2:17) → Again, the immortality that is currently “hidden” with Christ.
- Also given a “*white stone*” → Demonstrating the judicial sentence of acceptance and friendship.
- “*Clothed in white raiment*” (3:5) → The change to spirit nature
- Not blotted “*out of the book of life*” → To have our name appear in the symbolic final transcript or copy that is referred to as The Book of Life.

Other promises mentioned expand further upon the reward of eternal life:

- Upon the white stone will be inscribed a “*new name*” (2:17) → a name that reflects the righteous characteristics of the one accepted, appropriately designated by Divine observation and may indicate an aspect of Divine glory in which such a one will reflect.
- “*to him will I give power over the nations*” (2:26)
- “*I will give him the morning star*” → Rev. 22:16 informs us that this is another title for Christ himself. This star position is a promise to be made part of the new millennial ruling class – to shine brightly in the political heavens of the Theocratic Age.
- “*will I grant to sit with Me in My throne*” (3:21) → Again, future authority and power further emphasized – “co-rulership” with Christ promised.

- “*will I make a pillar in the Temple of God*” (3:12) → Consider 2nd Cor. 6:16. To be a pillar is to be a principal and indispensable part of a structure. The two pillars in Solomon’s temple were named Jachin (*He will establish*) and Boaz (*in Him is strength.*) Together – “*He shall establish in strength or by strong ones.*” The symbolic temple here, a spiritual house, will be established by God’s strength, and manifested by those who have “overcome”.
- “*I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem*” and “*My new name*”. Consider Deut. 28:9, 10, Acts 15:4 in regard to the fact that the chosen will eternally bear the Memorial Name of YAHWEH ELOHIM. Consider Psalms 87:5; Galatians 4:26; and Rev. 21 in regard to being named under the “New Jerusalem” title. To be called under such a name is to be counted as a part of that glorious multitude whose eternal citizenship is founded upon the blessings entailed under the New or Everlasting Covenant.
- And finally, “*I will confess his name before My Father, and before His angels*”. See Matt. 10:32 and contrast with Luke 12:8. Not only are the faithful invited to be a part of the Kingdom and to receive all of its glorious benefits, they also receive the highest acknowledgement possible. This is the ultimate act of the right hand of fellowship, which came at the sacrifice of acceptance in this present world.

CONCLUDING THOUGHTS

The glorious promises and benefits, so lovingly held out to us by Yahweh through the sacrificial work of His Son are really too marvelous for mortal flesh to fully comprehend let alone utterly appreciate. But yet, Deity has mercifully allowed us to understand the glorious Truths and beautiful detail described in His Word and through Christ we are made “*heirs according to the promise*”. So, as it is solemnly and powerfully stated in Hebrews 2:1 – “*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*” And in verse 3, “*How shall we escape, if we neglect so great salvation...*”

Brethren, the time is short, and our Day of Judgment is at hand. The two possible outcomes that are laid before us are certain – “*weeping and gnashing of teeth*” or eternal and glorious blessings. Horrific realization for those rejected; while euphoria, warmth, relief, invigoration, rejoicing and joy for those accepted. May we redeem the time left, repent of evil thoughts, words and actions, and set our hearts upon loving faith, obedience and service to the desires of our Heavenly Father; putting full reliance in His grace and mercy – while we still have today.

As the last two stanzas of Hymn 190 (“Old Book”) rightfully express:

*There is an hour when I must stand
Before the judgment-seat,
And all my actions, thoughts and words
In trying ordeal meet.*

*Oh, may I now be wise, while still
That hour’s in future stored,
And live acceptably to Him
Who is my Judge and Lord.*

A. Thomas

THE URIM & THUMMIM

At the Table of the Lord

Light and Perfection

OF all the passages contained in the Bible perhaps none is loftier than that which details the origins of the Urim and the Thummim. The Special clothing God declared to be for the Priests and especially the High Priest is given in Exodus chapter 28. Take special note of the verses which describe the construction of the breast plate beginning at verse 15; “*And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.*” Vs. 16, “*Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.*”



Affixed to this breastplate were 12 rows of precious stones, and the record states that they were to be placed in 4 rows of 3 each. Verse 30 goes on to describe additional objects – “*And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.*”

In the making of this piece of clothing, craftsmen (Bezaleel and Aholiab) had to follow directions carefully and completely. An example of this is brought forward in the definition of the word Thummim. Strong defines the word, **perfection** but without an example of how this is used we can only imagine how the stones looked. Thomas Williams provides an excerpt from a Jewish writer, and the idea is put forward that when inquiry is made the High Priest would face the ark and the answer would come based on whether or not the Urim would glow. Strong defines Urim as **flame** or **light of fire**.

Not being a jeweler I cannot give a great description of how, say, a diamond refracts light but consider this: when all the stones were affixed to the

breastplate, they had to have been cut or polished or both to such perfection that regardless of their placement, they all refracted light the same and to the same brilliance. In the breastplate and the usage thereof there are lessons for our learning.

The Urim and Thummim represented **truth** and **righteousness**. The priest, wearing the breastplate, was to be truthful and righteous and the inquirer was to be of the same. Only then could a response be expected. To this aspect we shall return in a moment.

We read in the instruction given that it be four square and doubled. Of this there is no other explanation, so what can be the meaning. Was size implied or is the meaning spiritual? Thomas Williams writes, "Is it not reasonable to be believed that the meaning carries a natural and spiritual application, Israel after the flesh and Israel after the spirit. The Breastplate was to be worn upon the heart of the high priest, as if the names of the tribes were written upon his heart. Love is the thought that strikes us when we speak of the heart, and do we not behold the love of God in redeeming and upholding the nation, and the love of the nation because it had been redeemed? Here love meets love in the heart of a mediator. But this the Urim and Thummim are but shadows of the glory and the beauty of heavenly things beyond and above. To see the names of Israel written upon the heart we must look at Him who said, *"Greater love hath no man than this that he lay down his life for his friends."* In Him we behold the love of God; for *"God so loved the world that He gave His only begotten Son."* John 3:16 – End of quote.

To be an accurate anti-type, the love we should have, the love that we should display, feel or even share, should be engraved upon our hearts, and then and only then will it be mutual. Only then can we expect the precious stones (spiritually speaking) to glow.

There were several aspects to the professional life of a high priest. He was in the first instance a judge and teacher. We read in Leviticus 10:

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses."



In the appointment of Joshua as leader of Israel, he was brought before Eleazar who was to ask counsel for him *"after the judgment of Urim before the Lord"*. It is evident that the Urim and Thummim were used by the priest to ask counsel on behalf of subjects and rulers. By extension, the spiritual application points towards Christ as judge and teacher as well – In whom would dwell the light and fullness.

Regarding the Urim and Thummim as a shadow of Christ, Moses writes in Deut. 33:8: *"And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah."* In reference to this striving, Paul writes to the Corinthians in chapter 10 of his first letter:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

We are to understand that Moses, standing upon that rock was a shadow or type of Christ and as such was the holy one who would be the beauty of Divine light and the fullness of Divine measure, the Urim and Thummim.

As Christ being a teacher, revealing the light of God's coming Kingdom and of righteousness we read:

- *"For he taught them as one having authority"* Matt. 7:29
- *"We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."* John 3:2

As a judge the following testimonies tell us:

- *"And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness."* Psalm 9:8
- *"And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."* Isa. 11:2-4
- *"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."* Rom. 2:16

We know also that this High Priest (after the order of Melchisedec) should also be a ruler. Isaiah writes and speaks of Jesus as a Prince of Peace. The angel speaking to Mary says of the unborn child within her womb: *"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give*

unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Luke 1:32, 33

As a mediator he is spoken of by Paul in his letter to Timothy: “For there is one God, and one mediator between God and men, the man Christ Jesus.” 1st Tim. 2:5

As you may recall we intended to speak further on what is represented by the Urim and Thummim. It is stated and we are to understand that the Urim and the Thummim represent truth and righteousness. We read from the pen of Paul, 1st Cor. 1:30 “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” And so when we read words from the very lips of whom we now speak, He says “I am the way, the truth and the life”, then a High Priest will be truth or the word of truth manifest.

The following testimonies are given regarding the other aspect of the Urim and Thummim - RIGHTEOUSNESS. Jeremiah writes:

- “In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**” Jer. 23:6
- “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” Mal. 4:2
- “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” 1st John 2:1

From these testimonies we see he which stands for us before our Heavenly Father, and he who will reign on this earth – as the Urim and the Thummim. There have been many judges who have judged righteous judgment; but in Christ only is righteous judgment to be found superlatively, so with rulership, mediatorship, truth and love. While the breastplate is a beautiful representation of Christ, showing forth in the gold His tried faith, the stones and their adjustment, His strict observance of His Father’s requirements; by itself it is still an article of clothing the high priest wore. Worn in the appropriate manner, at the appropriate time, by the high priest and in the appropriate place, it reflected the approval of Divine presence. So also can the sparkling gems of truth shine, and when rightly divided, properly set and adjusted – Urim and Thummim will be the effect.

Our hope and prayer is, that just as the Urim and Thummim were upon the heart of the high priest, as we stand before the righteous judge, our names will be upon His heart. A gemologist will say that every stone differs from another. They may differ in color, they may differ in hardness, they may even differ in clarity. The stones ordered for installation differed one from the other, similarly saints differ one from the other but firmly affixed upon the heart of Christ they,

combined, will manifest the Urim and Thummim and the righteous will shine forth in the kingdom of their Father.

2009 IN PROPHETIC RETROSPECT

I N 1st Thess. 5:1-5, Paul compares the destruction accompanying the apocalypse of the Lord to the travail of childbirth. As a mother draws nearer to delivery, I am told that the labor pangs increase in frequency, intensity and duration. If the figure is consistent then we should expect to see, in the final days leading up to our Lord’s return, an increased tension among the nations. This tension, as Paul predicted, is hidden from plain sight by cries both for and of “peace and safety.” Such diversions make it necessary that those of us who have been constituted “watchmen unto the house of Israel” (Eze. 33:7) remain alert and perceptive, lest we be deceived during a period of lull by such cries and “that day come upon us unawares.” (Lk. 21:34) With this premise in mind, we intend to briefly draw your attention to events of the past year in certain areas of interest.

DEVELOPMENT OF THE GOGIAN KING OF THE NORTH

This entity is known by many titles and symbols in the scripture, but in the most fundamental of prophecies it is the image which Nebuchadnezzar saw destroyed by the stone made without hands in his remarkable dream. This prophecy reveals to us what nations will follow with Russia when he makes his final move against Israel. Living in the last days as we are, we should expect to see these nations coalescing, be it by voluntary will or force.

Russia has profited greatly from its natural resources. It became the world’s biggest oil producer in 2009, and has for some time been the largest natural gas producer. Such profitable exports have enabled the Russians to maintain their military spending and buildup, which has continued despite the worldwide economic downturn. While in nuclear arms reduction talks with the US, Russia implemented a new nuclear weapons doctrine. This expanded the situations in which Russia may use nuclear weapons to include the possibility for preemptive strikes. Prime Minister Vladimir Putin in December voiced his belief that Russia must develop offensive



weapons to counter the U.S.'s defensive weapons systems in the region.

Russia in relation to Europe

Russia is the primary supplier of natural gas to Europe, providing one quarter of their needs. Russia uses this dependency to impose its own geopolitical agenda upon Europe. In January, Russia shut off gas pipelines running through Ukraine, repeating their actions of 2006. 80% of European gas travels through Ukraine, which means an interruption in the supply has extreme effects upon the entire continent in the dead of winter. The Russian/Ukrainian relationship has been on ice for some time, and it is feared by many that any small spark could explode into a war worse than that with Georgia in 2008. A primary place of contention is in the Crimean peninsula, where Ukraine hosts a Russian naval base. The Ukrainian president has threatened to refuse to renew the lease of the base when it expires. The population of the Crimean peninsula is 60% Russian, creating a situation parallel to that in the provinces which broke away from Georgia.

In relation to Germany

Germany, the Magog of Ezekiel, has become Russia's leading trade and economic partner. Despite the global recession, Germany's investments in Russia continue to rise, to the extent of 36% in the first quarter of 2009.

In relation to Togarmah

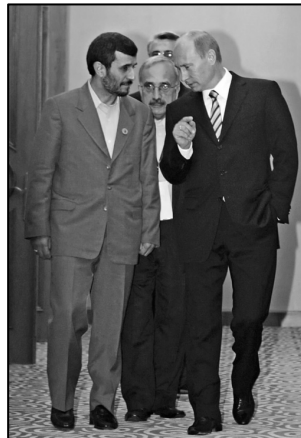
In 2009, friction continued between Russia and Georgia (part of Ezekiel's Togarmah) after their brief war in 2008. Russia has scarcely abided by the agreements of the French mediated cease-fire, though this is rarely reported.

In relation to Persia

Russia has served as one of the primary protectors of Iran (or Persia) in the U.N., successfully preventing the imposition of any sanctions against the nation despite their continued pursuit of a nuclear weapon. In addition to this, Russia continues military cooperation with Iran, and attempts to arm them. Such attempted armaments were intercepted by the Israelis in August when they made a cargo ship named "Arctic Sea" disappear for several days. The FSB (Russia's secret service) assisted Hezbollah, a Persian proxy in Lebanon, root out Israeli spies in Lebanon.

In relation to Syria

Russia has begun efforts to expand and modernize their naval base in Tartus to make it fully operational. It is probable that this is a reaction to the possibility of losing their foothold in Ukraine in 2017. The expansion of this base will likely be accompanied by the installation of the Russian S-300 advanced missile defense system in the area, as well as offensive weapons. This



installation represents a great stride toward Israel by Russia, and ties him to one of her greatest enemies.

DEVELOPMENTS IN THE TERRITORY OF THE BEAST

The most notable development in the European arena this year was the entering into force of the Lisbon Treaty. The treaty is designed to "streamline decision-making and give the EU greater influence in world affairs." It creates two new posts in the EU, the President of the European Council and the High Representative for Foreign Affairs.

Though this is an exciting and interesting event which gives us an idea of European propensity, we are careful to make clear it is not the fulfillment of Rev. 17:12-13. The events of Rev. 17 take place in the 7th vial period, not the 6th, which we live in. The throne of that Beast with whom the "ten horns" "receive power as kings one hour with" is located in Rome, not Brussels. We can clearly see the European nations' inclination to surrender individual power for greater geo-political influence.

The present actions of the countries of Europe give us insight into their tendencies and character. If the individual nations are willing to cede their power for greater collective influence and prominence upon the world stage now, **how much more** will they do so when they hear news of the destruction of the Gogian host by some unknown military force which has proclaimed its general the new King of Israel?

Shortly after the ratification of the Lisbon Treaty, the Foreign Ministers of the European Council issued a call for renewed negotiations between Israel and the "Palestinian" Authority. In this document they remind Israel that the EU has never recognized the annexation of the West Bank, as well as chastise them for expansion and building there. They call for a state of "Palestine" with East Jerusalem as the capital. We should watch for the development of further hostility towards Israel by the EU in the coming year.

DEVELOPMENT OF TARSHISH AND HER ALLIES

In the past year we have seen a continued development of cooperation between Egypt, Jordan, Saudi Arabia and others with Israel, though this is coordinated and facilitated by third parties at times. This is much to the chagrin of those Muslim nations to be aligned with Gog, such as Syria, Libya and Iran. At the start of the year these nations criticized and condemned the "Palestinians" for their behavior, which resulted in the devastation of Gaza by operation Cast Lead.

The U.S., Jordan, Egypt and Saudi Arabia have united with Israel in their effort to curb Iran's Middle Eastern influence and nuclear aspirations, and have facilitated Israeli moves to this end. Israel has a working military relationship with India, providing weapons and training. Israeli elite forces have been training Indian military units in the art of combating Taliban and Al-Qaeda guerillas in the adverse terrain they inhabit. The U.S., Egypt and Saudi Arabia

have been working closely with Yemen in their effort to root out an Iranian-backed rebellion group in that country.

We see from these and many other events of the past year that the nations involved in the Tarshish resistance to the Gogian invasion are currently associating themselves together, just as those of the Gogian host are. Not only this, we see also a tension building between the two entities, which in time will result in the Tarshish power inquiring of Gog's advance, "*art thou come to take a spoil?*"

DEVELOPMENTS IN THE GREAT HARLOT SYSTEM

When we use the term "system" we mean not only the Great Harlot, or Roman Catholic Church, but all those also who have imbibed her wine.

The False Prophet

Pope Benedict XVI, during his trip to Israel, pledged the support of the Vatican for the creation of a "Palestinian" state in Israel in both a public speech and his visit with Mahmoud Abbas. He also announced his plans for a meeting of bishops in 2010 to discuss Middle East peace efforts and the Church's role in the region.

Russia and the Vatican established "full diplomatic relations" last December, after a visit from President Medvedev. We can clearly see the Pope fulfilling his role as the "False Prophet", working behind the scenes with a subtle, yet ever present influence upon the politics of the world.



The Harlot Daughters

We saw early last year the election of a new Patriarch in the Russian Orthodox Church by the name of Kirill. He is a popular figure in the Orthodox Church, which has grown greatly in its influence since the fall of the Soviet Union. More notably, he is an advocate of improving relations with the Roman Catholic Church. He has met with the current Pope on several occasions.



Gog's sphere of influence.

The Vatican made provisions to ease the assimilation of disenchanted Anglicans into the church. Entire Anglican dioceses can now easily be accepted

into the church, without changing their priest or mode of service. The process is somewhat reminiscent of the manner in which the church accommodated the pagans early in their career.

DEVELOPMENTS WITH ISRAEL

For 100 years Christadelphians looked for and anticipated the establishment of a national home for the Jews. This expectation was realized in 1948, when the State of Israel was established. All who intelligently witnessed the years from 1917 to 1948 were greatly strengthened in their faith as they witnessed the long promised return of the Jews to their ancient homeland, that land which was promised to their father Abraham. 62 years have now passed since that event,



and two full generations are now living who cannot remember a time when there was not a nation of Israel. Because of this familiarity, we fear that the significance of the state's existence may be losing its impact upon recent and coming generations. We must endeavor to never lose sight of the significance of this nation's present existence, while at the same time keeping it in its proper prophetic perspective. The existence of this nation is the greatest sign of our Lord's soon return to establish His Kingdom.

Unlike past generations, we do not look for the establishment of the state when we watch the Jews, for this is now a matter of historical fact. In accordance with Ezekiel's prophecy, the Jews have been "*gathered out of many people*" and the nation has been "*brought forth out of the nations.*" We, therefore, observe the character and attitude of the nation, as well as its position among, and relationship with the gentile nations. The next phrase Ezekiel uses to describe Israel when attacked by Gog is "*they shall dwell confidently all of them.*"

Confidence, or a feeling of self assurance, is not an innate characteristic. It is an attitude which is developed over time, particularly by overcoming adverse situations. This is in harmony with Ezekiel, who describes the "*dwelling confidently*" separately from the birth of the nation. This is also in harmony with Luke 21, where we are told that the generation which sees the "*budding of the fig tree*" would not "*pass away, till all be fulfilled.*" The continuance of time for 62 years since the establishment of the State of Israel should not be a discouragement to any, for it has been the time necessary thus far to produce a confident attitude in the nation. This has been accomplished by continuous success in their battle for continued existence with the countries surrounding them. The development of this attitude commenced immediately upon the declaration of their statehood in 1948, when they successfully resisted the united attempt of Egypt, Jordan, Syria, Lebanon, Iraq, and Saudi Arabia to

overrun them. It has been continually developing since then, in 1956, '67, '73, '82, 2006, and most recently with Gaza in 2008. In proportion to her repeated success, Israel's confidence has grown.

While we see Israel growing in confidence, we see the outworking of the "spirits like frogs" (the spirits of liberty, fraternity, and equality) which has resulted in growing Anti-Semitism and Anti-Zionism among the nations, particularly those in Europe. These liberal, humanistic spirits are diametrically opposed to Israel's top priority of self-preservation. Every time Israel successfully defends herself and grows in confidence, the ranks of her enemies grow also! The Anti-Semitic sentiment is fed by the unfair reports and resolutions of the UN, as well as the slanted press of the world.

When Gog descends, we are told he does it "to take a spoil, and to take a prey." We therefore conclude that there is some particular wealth worthy of coveting at "the time of Jacob's trouble." Israel was quite insulated from the last two years' global economic recession. They are reported to have been the last to go in, and the first to come out, having already started raising interest rates in the third quarter of 2009. On top of this, a major natural gas field was discovered off the coast of Haifa early in the year, and "significant quantities" of oil were found in a well near Rosh HaAyin. Time will tell if these turn out to be viable sources of revenue. We cannot help but notice that these two resources are the resources from which Russia receives the majority of its revenue. Russia is the top exporter of both these resources in the world, and they are constantly on the lookout for opportunities for expansion.

Finally, there were 16,200 new Jewish immigrants to Israel in 2009, as the nation continues to stand out as a refuge for worldwide Jewry. This is a 17% increase from the 13,860 who made "aliyah" in 2008.

From these brief notes we hope all can see that the plan of Yahweh is moving ahead to the "appointed time" on schedule. Everything that has happened in the last year has moved the purpose of Yahweh closer to its consummation, as will the things of this year. The question is whether or not we will be watching, that we might see that the night is later than it may appear. "Now is our salvation nearer than when we believed." We hope that all will be encouraged to watch throughout the coming year, that we might be strengthened to continue steadfast until our Lord's return.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."
Mark 13:35-37

Adam Kuipers

For media reports substantiating the preceding briefs please see
www.christadelphianresources.com/forum.html

HOW WE ONCE WERE

Bro. Williams on the subject of Fellowship

WE have heard it claimed that one can partake of the memorials in an ecclesia and yet not fellowship one or more present from whom he differs on some vital doctrine or against whom he may hold a charge of wrong-doing. This can only be where the complaint has been made known and Scripturally acted upon, and after that the person charged intrudes and defiantly partakes. But to break the bread and drink the wine with a mental reservation that some present are unsound in doctrine or immoral in practice is to act the part of a hypocrite. For the act of partaking of the memorials is a powerful and solemn way of giving expression to true fellowship with those with whom we partake. If it is not this it is meaningless. To partake with such inward thoughts is to walk in darkness; of which the Apostle John says, "If we say that we have fellowship with him, and walk in darkness, we lie, and *do not the truth*." We do that which was a lie. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:6,7). To outwardly receive one in fellowship whom we believe to be unworthy is to partake of his supposed or real evil deeds; for by the act of partaking we virtually say, "I partake *with* you."

Others again we have heard say that the table is the Lord's, not ours, and therefore we have no right to dictate who shall partake. It is true it is the Lord's table, but it is so by reason of the fact that it is spread by His command and in accordance with His laws – the laws of His household. Now the question is, Can we claim the right to spread the table of the Lord and yet after it is spread allow it to be polluted? Is it that we are to eat and drink with the drunken at the Lord's table and plead the excuse that it is His, not ours? What folly some men can be guilty of! Whose are we if we have been bought with the precious blood of Christ? Are we not the Lord's? That being the case, is not the table the family table? What respectable family would think of allowing its house to become a den of thieves? In the world and in the church men are very particular to guard the sanctity of their homes and household, but it seems that some lose that concern when the household of God is in question. There seems to be an idea that much care must be exercised in protecting our own temporal things, while the things of God may be treated differently or indifferently as whims may decide. Let us never forget that the body – the ecclesia – is "the temple of God"; and "if any man defile the temple of God, him shall God destroy."

Thomas Williams, *Life and Works of Thomas Williams*, p.75

EDITORIAL FLYLEAF

A READER'S QUESTION IN REGARD TO THE ROLE OF SISTERS

We received a question regarding last quarter's addressing of the "One Voice" movement out of Australia. In dealing with the scriptural role of sisters we were asked to explain the position of Deborah (Judges 4), who judged Israel for a time. This is a good question as the "One Voice" people use Deborah as a proof to support their contention that sisters should be allowed more prominent, leadership roles in the ecclesia.

During the time of the Judges, those so designated were in fact in a position of leadership. The title is from the Hebrew *shephetim*, and according to Bullinger is from the verb *to put right and then rule*. Deborah's actual title is that of "prophetess", and as Bullinger makes comment – "*Not therefore a 'judge' in the strict sense of the title.*" There are other women mentioned under the title of "prophetess", such as Miriam, Huldah and Anna, and Isaiah himself married a "prophetess". To be a "prophetess", like the male counterpart – "prophet", would mean to be inspired with the things concerning the Divine will. But that Deborah provided guidance and a degree of leadership in Israel, in that she in fact "judged Israel" is without dispute.

There are four main points that we would like to make in providing an answer to this question.

1. The Scriptures, especially as they involve the writings of the Apostles, are very clear in regard to the role of sisters within the home as well as ecclesia (which we dealt with in the last quarter). The case of Deborah would seem to provide an exception to the general pattern found throughout the Scriptural record. As in other cases, where exceptions to general principals or commands take place, such cases do not usurp our own responsibility to adhere to God's instructions. (For example: David's transgression with Bathsheba and subsequent murder of Uriah does not nullify the fact that both David and Bathsheba were required to die under the Law. But God, according to His mercy and prerogative, chose not to execute His law in this matter – though severe consequences were suffered.) Though Deborah provides an exception, she also filled a need for the time, and provided a powerful lesson which is on record for our benefit.
2. As a "prophetess", Deborah was Divinely appointed to this position – it was not something that she attained to so as to achieve equality with or usurpation of male authority.
3. That a woman was made a prophetess and Judge in Israel is a strong testament to the moral strength and value of this woman of Israel, but it also powerfully demonstrates (in this writer's view) as to the complete lack of spiritual courage, wisdom and understanding among the male population at this time. As the children of Israel "did evil" after the death of Ehud, we can deduce from the context a general sense of bewilderment, effeminacy and

ignorance. And where were the priests, whose God appointed duty it was to instruct and guide the people in things both spiritual and civil? As we made mention in the last quarter S.K. – there are cases where male/brotherly influence is not available or it has failed and it requires for faithful sisters to bear more responsibility. While the record here is a testament to Deborah's faithfulness, it is also evidence to the lack of spiritual strength and leadership among Israel's men.

4. This previous point is further demonstrated by the fact that Deborah had to call on Barak to gather men in order to challenge Sisera. Let it be noticed that she did not make a general call to the men of Israel to battle herself, but she wisely prompted Barak himself to take care of this direct command of Yahweh (4:6) and lead the children of Israel in battle. Deborah here wisely avoids overstepping her bounds and takes the subservient position as the "help-meet". At Barak's request, she played a supportive role but did not take charge of the situation, despite her own abilities of spiritual wisdom and leadership. We know that in the present that it has sometimes been necessary for sisters to prompt brethren to do what God Himself has commanded, understanding that the necessary duties should be carried out by male action, while the duty of sisters is to provide the appropriate support and help as needed.

Rather than Deborah standing as an example for the "equality" of women/sisters and as proving the right for sisters to have the authority to speak and hold leadership position; let Deborah's example of faithfulness and humble subservience and support of male duty stand as the true lesson here.

U.S. - ISRAELI "CRISIS"

The distance between the U.S. administration and Israel has hit a new low with open reprimands against Israel regarding their zoning approval for new housing in the Ramat Shlomo neighborhood in **northwestern** Jerusalem – (not "east" as falsely reported.) The U.S. administration launched fierce criticism against Israel, placing unreasonable requirements for compliance with U.S. demands to further the Israeli-Palestinian "peace process". Netanyahu's meeting with Obama, to cool tensions, was a disastrous event; And, President Obama is "punishing" Israel by withholding critical Israeli armament that would be used in an Israeli offensive against Iranian nuclear installations. Though the U.S. is a prophetic Tarshish power and will be involved with opposing the latter day Gogian invasion against Israel (though unsuccessfully), this creates an interesting situation for Israel in the short term as the U.S. has been its strongest ally. As one analyst observed, *this isolates Israel to the point that they are no longer bound to the U.S. desire to show restraint as it regards an attack on Iran*. While Netanyahu and the Israeli government are standing firm against U.S. demands to comply, we see a self reliance and growing confidence being manifested by Israel. Israeli reliance on the U.S. can be compared to Israel's relationship with ancient Egypt – Isa 36:6, "*Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.*"