

CHRISTADELPHIAN
Advocate

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



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Front Cover: "Brethren, these signs of the times tell us in thunder tones that prophetic truth is true, that our hope is one which is sure and steadfast..."

(Thomas Williams, *Advocate*, December 1900, p 395)

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

Jeremiah 23:28

VOL. 135

NOVEMBER 2020

NO. 11

EDITORIAL

Discerning The Signs of the Times

O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (Matthew 16:3)

In Matthew chapter 16, Christ reprimands the Sadducees and Pharisees who were asking him for a sign. They either dismissed or failed to discern the many miraculous signs Christ was performing in their midst. They were blind leaders of the blind (Matthew 15:14), not because they had not witnessed Christ's preaching and miracles, but because their hearts were hardened and they were offended. It's understandable how this could be, for the flesh naturally thinks well of itself and seeks the approval and praise of others. It takes a disciplined and spiritually-wise individual to humbly seek out and commit to Divine truth and righteousness.



We, brethren, in these last days are witnesses to the "signs" Christ and the prophets told us should come to pass in our time. We have particularly witnessed these signs being clearly manifested since the Jewish people returned to their homeland and the State of Israel was formally announced on May 14, 1948. Having witnessed Israel's prominence in the world's attention and in the daily news since 1948, this unfortunately is for most people just more of the same continuing conflict between Israel and the surrounding nations that our generations have witnessed all our lives. Thus the scoffer's careless thought, *Where is the promise of his coming?* (2 Peter 3:4); and many just go about their business.

We, brethren, are blessed to know God's Word and to ***watch and pray, that (we) enter not into temptation: the spirit indeed is willing, but the flesh is weak*** (Matthew 26:41). There are many sources reporting on the prophetic signs of the times today. It is important that our ecclesias, publications, and

news sources bring these signs to our attention that we might keep our lamps filled and be found watching when the bridegroom arrives.

Below are three scriptural categories of the “Signs of the Times” with an abbreviated listing of examples as reported in the media, religious publications, blogs, etc.

- **Strong Delusions:** *With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them **strong delusions**, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness* (2 Thessalonians 2:10-12).

We have witnessed these strong delusions impacting behavior and thinking in our country and throughout the world. Having no understanding or appreciation of God’s Word and commandments, unbelievers follow the current trends and movements, moving from one delusion to another. Currently, scores of Americans long for social change, even the overturning of history and numerous values their society is based on. Protests and rebellion characterize the mass movements of people with no firm foundation, following the latest causes: *he that wavereth is like a wave of the sea driven with the **wind** and tossed* (James 1:6). These wavering delusions reflect the dismissal, if not the disregard, of their former heritage, values, and symbols, which would be unexplainable had God not warned us that the last days would be characterized by this confusion.

- **Wickedness:** *The whole world lieth in **wickedness*** (1 John 5:19).

John’s declaration above rightly characterizes the generations of mankind, and we in these last days are witnessing the developing

***time of trouble, such as never was...** when, at that time thy people shall be delivered, every one that shall be found written in the book* (Daniel 12:1). Are we not witnessing on a large scale *evil men and seducers waxing worse and worse, deceiving, and being deceived* (2 Timothy 3:13)? LGBTQ perversions, violent protests, deceit, looting, destruction, murder, and fervent hatred are clearly manifested as foretold in Galatians 5, *the works of the flesh*. The morality that the country formerly promoted (or at least gave lip service to for generations) is quickly being overturned to

Let us be vigilant in our attention to the “signs of our times” we are blessed to be witnessing, for they have been given us for our strengthening...

create a society where every man does that which is *right in his own eyes*, as the Scriptures foretold would be the case in the last days (Proverbs 21:2).

- **A Famine of Hearing the Words of the LORD:** *Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD* (Amos 8:11).

In just the past few years we have witnessed a stunning departure / rebellion away from the Bible and the Gospel message. There is truly a “famine” of the Word of God, even among those who profess to be Christians. For many, the “church” is a social experience as opposed to a devotion to God, His Word, and His commandments. Their leaders, in general, preach social justice, critical race theory, human rights and such, having embraced society’s changing values with little attention to God’s Word, to prophecy, or to the role of Israel in God’s plan and purpose with the earth (it is not unusual to hear reports of “Christian” churches publicly condemning Israel). Modern “Christian” music, social justice, and feeling good about one’s self seem to be the focus of these churches, as opposed to winning converts to the *gospel of Christ* (Romans 1:16). Today, few will listen to the preaching of God’s Word, and the Western nations’ legal systems are continuing to foster and implement laws that undermine God’s commandments.

In this developing *time of trouble*, such as never was:

- ◆ Christians and Jews are under attack worldwide.
- ◆ Anti-Semitism is growing exponentially throughout the nations.
- ◆ The Middle East nations are growing increasingly divided while forming new untested alliances.
- ◆ Israel’s proximal nations, as well as the Gogian nations, are aligning as prophesied in Amos, Obadiah, Ezekiel 38-39, Daniel 12, and Zechariah 12 and 14.

Brethren, let us be vigilant in our attention to the “signs of our times” we are blessed to be witnessing, for they have been given to us for our strengthening as we await our Lord’s return. Jesus admonishes us in Matthew 25:13 following the parable of the ten virgins, and in Mark 13:37 in regard to his second coming:

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

*And what I say unto you I say unto all, **Watch.***

Editor

FEATURE ARTICLE

Jesus' Final Recorded Words to John

Jesus' words in the 22nd chapter of the Apocalypse are his last recorded words to mankind. They came as part of a vision to John, approximately sixty years after he ascended to heaven. To fully understand their true meaning and significance, one has to understand the context in which they were spoken, including their placement in the Scriptures. We know that the Bible is God's revealed message to mankind. Put simply, it is the account of how Yahweh created mankind in a very good state, man's fall from that state due to sin, and Yahweh's plan to redeem mankind and fill the Earth with the redeemed who will share in His nature. Every aspect of Yahweh's plan is focused on Jesus Christ. A redeemer was first promised in Genesis 3:15. This is after Adam and Eve sinned, realized they were naked, and tried to cover their nakedness with fig leaves. The redeemer is referred to here as the seed of the woman: *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

The instructions for the burnt offering were given to Moses in Leviticus 1:3-4. He was told it was to be a male without blemish, *If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.* The instructions for the Passover lamb were similar. In Exodus 12:5, Moses was instructed that the Passover lamb should also be a male *without blemish*. For the Children of Israel to be saved from the plague of death that was to come upon the land of Egypt, they had to spread the blood on the doorposts of the house they were in. Thus they were saved by the blood of the lamb. We know that the burnt offering, as well as the Passover lamb, pointed forward to the redeemer – Jesus Christ.

There are countless prophecies, types, and shadows concerning the future redeemer throughout the Old Testament. One of the most important prophecies concerns the fact that he was to proceed from the line of David. It was made clear to David that his "seed" would restore and sit upon his throne in the Kingdom, *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever...But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be*

established for ever before thee: thy throne shall be established for ever (2 Samuel 7:12-13, 15-16). David's seed referred to here is Jesus Christ. David's throne and Christ's throne are one and the same. We see from these verses, as well as from others, that Christ's Kingdom will be the Kingdom of Israel restored.

Jesus met all the requirements for both the “seed of the woman” and the “seed of David.” He was a man born of a woman and thus shared our nature, as foretold in Genesis 3:15. He was without blemish (personal sin) as required in the burnt sacrifice and the Passover Lamb. He was born a descendant of David, and will in the future restore David's throne.

Before he could restore David's throne, Jesus had to fulfill his sacrificial role. He lived his life *without sin* (Hebrews 4:15), and when the time came to go through with his crucifixion, he did so in loving obedience to his Father. In Matthew 26, Jesus rebukes Peter for trying to prevent him from being taken away to the chief priests' council, saying, *how then shall the scriptures be fulfilled?* (vs. 54). It was his sacrifice that fulfilled the Scriptures, and in John's account of the last moments of the crucifixion, Jesus indicates that his work was “finished.” *After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost* (John 19:28-30).

Jesus' last recorded words leave us with a clear and encouraging message: reminding us, according to his Father's plan and timing, that he will return, He which testifieth these things saith, Surely I come quickly.

In the above reference, it states that Jesus knew that all things were now “accomplished” so that the Scripture could be fulfilled. That led him to say verbally, “*It is finished.*” What was accomplished and finished? We know that not literally all Scripture was fulfilled at that time, for he had not yet restored the Kingdom of Israel along with everything related to that restoration. So what was he referring to that was accomplished and finished? He had finished the most difficult part of his work. To call it difficult is an understatement. He had accomplished what no man before or since has been able to accomplish. Having been born of a woman and sharing our nature, he lived a life without any personal sin: “without spot or blemish” (1 Peter 1:19) in order to be the acceptable sacrifice Yahweh required of the redeemer promised from the beginning. He then had to willingly go through

the painful ordeal of actually being sacrificed; in his case, crucifixion. He had accomplished all that was required of him. He knew that he was dying, and that the hard work and willing sacrifice were finished. He had much more to do, but it would not involve the difficult work of a mortal man striving against his sinful nature. His role as the “Lamb of God” (John 1:29, 36) was complete; his role as the “Lion of the tribe of Judah” (Revelation 5:5) was yet to come.

Finally, before we consider his last words recorded in Revelation 22, we should look at them in the context of the Scriptures as a whole, and also in light of his last words to his apostles (that is, his last words on earth before ascending to heaven). His sacrificial work had been completed. So what was his last message to them, and to all who would later read it? Paul tells us in Acts 1:3 that Christ *shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.* After forty days of hearing the resurrected Christ himself teach the Kingdom of God, they asked him in verse 6, *Lord, wilt thou at this time restore again the kingdom to Israel?* They knew that he was going to restore the Kingdom; it was only the timing that was in question. In Acts 1:7-8 we read his response: *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.* (These were his last words spoken on earth.) *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven* (vss. 9-11).

Jesus told his apostles they would not know when he would restore the kingdom to Israel, which by implication confirmed that he would do just that. He had also told them that they would receive Holy Spirit “power” and be witnesses in the local lands, and in all of the earth. They were witnesses to those alive at that time, as well as throughout the entire earth through their writings.

The rest of the New Testament was written by the apostles to various ecclesias and groups to confirm and further elaborate on Christ’s completed work and what was yet to come. Their writings explained the work of Christ, corrected errors, and taught the Gospel. With the exception of words spoken to Paul in a vision (Acts 18:9), there were no more words recorded directly from Jesus to mankind until the Apocalypse was given to John. During Christ’s ministry, his followers were able to listen to and see Christ

himself teach and perform miracles. Those that did not see him personally heard about him. After his ascension, the apostles taught and performed miracles and provided guidance to the ecclesias, both in person and through letters.

With Christ in heaven and the death of the apostles, there was no more direct communication from Christ. Before the Apostle John died, Christ used him to send one last message to his followers. The message was given to encourage and strengthen the faith of believers who had not experienced the direct teachings from Christ or his apostles. Christ's revelation foretold how world events would play out from that time forward, leading up to and including his return and the setting up of the Kingdom of God. It gave commendations and condemnations to ecclesias in existence at that time, both for the benefit of those they were given to, as well as for future ecclesias and believers. Jesus warned of difficult times ahead for believers, but offered the promise that if they would endure to the end, they would be given *a crown of life* (Revelation 2:10).

More importantly, Christ's revelation was the inspired written account of Yahweh's plan of salvation for the human race on a hopeful and encouraging note. Yahweh had provided a way by which members of the human race could be redeemed, and He revealed it through the Holy Scriptures. This is our hope for the future, and we have been given our example. Jesus Christ overcame sin, died, was raised from the dead, and has now been given immortality. Paul tells us in 1 Corinthians 15:20, *But now is Christ risen from the dead, and become the firstfruits of them that slept.* In Revelation 1:5, Jesus is identified as *the first begotten of the dead.* Paul writes in Romans 8:34 that, *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God.* In 1 John 3:2 we are told, *when he shall appear, we shall be like him.*

When we examine Christ's words in Revelation 22, we are looking at his last words to mankind before his return. He closes out the Holy Scriptures with these words. Everything he had to do to be the redeemer of mankind and to fulfil the role his Father had appointed him was done. It is up to his followers to remain faithful and watch for his return, for our Lord says, *behold, I come quickly; and my reward is with me, to give every man according as his work shall be* (Revelation 22:12).

The word translated "quickly" is from the Greek word *tachu*. It does not mean "quickly" in the way we use the word today, but means "without unnecessary delay." Christ will return at the appointed time; there will be no delay, for it will be on Yahweh's timetable.

When he does return, those in covenant will be given their appropriate reward, as we are told in Matthew 25:32-34, *And before him shall be gathered all nations: and he shall separate them one from another, as a*

shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Jesus was promised by Yahweh from the very beginning as the means of salvation for mankind. He was the redeemer promised when Adam and Eve sinned, who would bruise the head of the serpent by overcoming sin. He was the perfect sacrifice. He completed this work, and he will reign on earth until the last enemy is destroyed, and Yahweh is all in all (1 Corinthians 15:24-28). He is the beginning and the end of Yahweh's plan for the human race on this earth. *I Jesus have sent mine angel to testify unto you these things in the ecclesias. I am the root and the offspring of David, and the bright and morning star* (Revelation 22:16).

Christ calls himself the morning star – also called the “day star” – which rises in the western sky just before sunrise (it is actually the planet Venus reflecting the sun's light). It has for millennia signaled the start of a new day, especially to those navigating by the stars. In this respect, Christ is the morning star, and his arrival will signal the start of a new spiritual day.

Jesus' last recorded words leave us with a clear and encouraging message: reminding us, according to his Father's plan and timing, that he will return. *He which testifieth these things saith, Surely I come quickly* (Revelation 22:20).

Kyle Miller, Sherwood, AR

Q & A

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



Should Believers Pray to Jesus? (Part 1)

Question: I have always understood that we should pray through Jesus as our mediator and intercessor. But, I have heard that there are some Christadelphians who espouse the idea that we as believers can or even should pray directly to Jesus. Is this scriptural?

Answer: The following are the thoughts of this writer on praying to Jesus after a two-week discussion of this question in our Sunday School class. It

does appear that more and more of this latter-day generation of Christadelphians have become opened-minded on the topic, with some favoring the idea that “praying to Jesus” is scriptural and should be practiced. **We believe that there is a strong scriptural basis for why we should only pray through and *not directly to Jesus*.** We would like to address the following six Biblical issues or problems with praying to Jesus in this initial response to the subject question.

Biblical Issue No. 1:

The first question we must ask ourselves is: To whom did Jesus instruct his disciples to pray? Christ’s teachings for “his disciples” began when *he went up into a mountain* where he *taught them* (Matthew 5:1). Concerning his New Testament teachings, Jesus generally followed the pattern of, “It has been said unto you... but I say unto you...” He said this because his teachings were often diametrically different from those of the religious leaders of his day, who were *teaching for doctrines the commandments of men* (Matthew 15:9). Mark addresses it in this fashion: *Ye reject the commandment of God, that ye may keep your own tradition* (Mark 7:9). Likewise, Paul admonished young Titus to remain *sound in the faith, not giving heed to Jewish fables, and commandments of men, that turn from the truth* (Titus 1:14).

In the Sermon on the Mount, Jesus expounds more on the subject of prayer than on any other teaching. Jesus instructs his disciples: ***Pray to thy Father which is in secret*** (Matthew 6:6). And in verses 9 and 10, we read: ***After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven.***

If Jesus had intended for “his disciples” to pray directly to him, here was the perfect opportunity for Christ to say so. Yet, Jesus does not do this! He would not alter the Old Testament teaching concerning praying to the Father, for it was God’s Word and will. Whatever Christ taught from the Old Testament (or covenant) and thus transferred into his “New Covenant” is Yahweh’s everlasting truth, and one of those everlasting truths is praying exclusively to the Father.

If Jesus did not instruct his disciples to pray to himself, while specifically instructing his disciples to pray to the Father, is not praying to Jesus then following the “*commandments of men,*” as well as “*adding thereto*” God’s commandments? We know Yahweh cautioned Israel, *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it...* (Deuteronomy 4:2; 12:32; Revelation 22:18-19).

Biblical Issue No. 2:

The Greek word for “to” is “**τῷ**” or “**τοῦ.**” According to Strong’s Concordance, there are over 2,000 references for this Greek word in the

New Testament. When every one of these references for “to” are checked out, not one of them, directly or indirectly, contains any Biblical evidence for praying directly to Jesus! As Christadelphians, we make the bold statement that if the words “immortal soul” are not found in either the Old or New Testaments, then the idea of an immortal soul is not a Biblical truth. Therefore, can we not make a similar bold statement and say: Since there is no mention of or reference to ‘praying **to** Jesus’ in the entirety of the New Testament, then **praying directly “to Jesus” is not Biblically sanctioned?**

While in English the word “to” is a simple preposition to understand, in the Greek it is far more complex. This is because of the various cases and the different prefixes and suffixes that can be associated with it. Once one begins to understand these varied functions of the word, one is well on his way to successfully being able to correctly translate the Greek into English; for these functions can and do dramatically alter the meaning of this simple word “to.” D.F. Hudson, British missionary and author of Teach Yourself New Testament Greek, has illustrated fourteen such variations, and therefore different meanings for this simple preposition “to.” In our pursuit to further answer our subject question, we will only be discussing two of these variations.

Biblical Issue No. 3:

The first variation in the Greek is simple and straightforward. “To,” in this case, is illustrated as a man walking “**τον**,” (pronounced “t-oun”), or *approaching*; that is, going “to” the lion (symbolically Christ, in our application). The end goal of the “**τον**” is to come face-to-face with the lion.

Once this has been accomplished, the Greek word “to” no longer serves any other function. Once having arrived at its destination, the “to” then acts as a “stop sign,” the goal having been accomplished.



When we pray directly “to Jesus,” there exists no further transmission for our prayers per the Greek word “**τον**.” **Consequently, all prayers “to Jesus” immediately stop and end with, or at, Jesus.** This is both convenient and inconsequential for those who believe that *the Father* and *the Son* are one and the same.

If it is correct to pray directly “to Jesus” and those prayers stop and end with or at Jesus, we must ask: How then does one explain 1 Timothy 2:5, wherein the Apostle Paul states that Christ is the *mediator between God and men*. By praying directly “to Jesus,” do we not in essence eliminate the main role

of our Lord and Savior at this time; that is, our high priest and mediator? *I am the way, the truth and the life: no man cometh unto the Father, but by me* (John 4:6).

Biblical Issue No. 4:

If our prayers stop and end at Jesus, we eliminate Christ's role also as our "intercessor" to the Father. Who then will *make intercession for us with groanings which cannot be uttered?...because he maketh intercession for the saints according to the will of God... It is Christ that died...that is risen again, who is at the right hand of God, who also maketh intercession for us* (Romans 8:26-27, 34). We are not capable ourselves of making intercession to God, as Christ makes for all saints to the Father. **Why would any disciple of Christ choose to render his role as our intercessor null and void by praying directly to (τον) Jesus?** If we pray to Jesus and not through him, that is where the prayer stops, as the Greek preposition "to" so indicates.

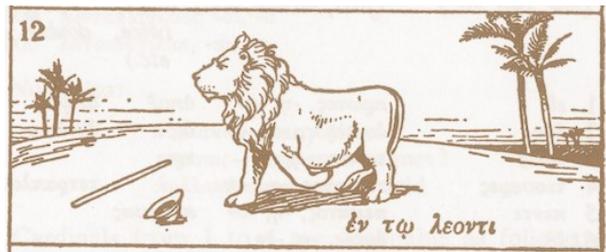
Biblical Issue No. 5:

Now unto him [Christ] that is able to keep you from falling, and to present you faultless before the presence of his [God's] glory with exceeding joy (Jude 1:24). **If Christ neither mediates nor intercedes for us, who will be able to present us faultless before God?**

Biblical Issue No. 6:

Illustration No. 12 describes the preposition "to" with the Greek prefix **εν** – English "in," or "in-to." An example is found in Galatians 3:27, *for as many of you as have been baptized into Christ, have put on [in] Christ*. In this illustration, we have the man now within the belly of the lion and his actions are thereby limited by the circumference of the lion's belly.

We know that the circumference of any circle is determined by its diameter. Our English word "*diameter*" comes from the Greek "**δια**" (dia) and "meter" or the distance "through" a circle (in our illustration, the distance across or with-*in* the lion's belly). A Biblical example of how this Greek word is used is in Acts 4:2, *Being grieved that they*



[Christ's disciples] *taught the people and preached through* [Greek **δια**] *Jesus, the resurrection from the dead.*

Having been baptized “into” (εν τῷ) Christ, we have the tremendous blessing of having access to our Heavenly Father through the privilege of prayer: For through (διὰ) him [Jesus], we both have access by one spirit unto the Father (Ephesians 2:18).

Joe Arabia, Matawan, NJ

We thank Brother Joe for contributing his response to this very important subject of praying “through” Christ versus praying “to” Christ. We will conclude the consideration of this question in Part 2 of this Q&A in the December issue.

In everything give thanks to God and recognize him in all your ways.

(Proverbs 3:6; Ephesians 5:20)

The Christadelphian Statement of Faith – Doctrines Forming Their Basis of Fellowship, The Commandments of Christ, No. 23

SELECTED

Manna and the Land of Israel

Israel is a land where the miraculous and the natural are indistinguishable. That was true in the time of Joshua and even more in our days.

The manna was the stuff of miracles, a miraculous gift from the heavens: *And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, ...What is it? - for they knew not what it was. And Moshe said unto them: 'It is the bread which Hashem has given you to eat (Exodus 16:14-15).*

Regarding that manna we also read in the book of Deuteronomy the following; *In the wilderness He fed you manna which your fathers did not know, that He **might humble you** and that He might **test you**, to do good for you in the end (Deuteronomy 8:16).* What is that “humility” and that “testing” all about?

Herein lies the test. The manna was an item that appeared without fail every morning and sufficed the needs of every family: If a child born during those forty years in the desert would wake up hungry, he or she would simply wait until the parents would bring in the daily portion of manna. The question to be asked is, if in fact **that child perceived the manna as miraculous, or simply as the natural state of events.**

Each day, the Divine promise was kept. Each day, the miracle occurred. **In time, the miracle became the natural.** What was different then for those born in the desert between picking the dates off the tree in the oasis and picking up the manna covered by the dew? Both were expected and “natural” realities.



Even more importantly, the miracle of manna came with obligations. It came with rules and regulations and it necessitated faith. That is the subtext behind their comment in the Torah portion of BeHaalotcha, *We remember the fish which we ate in Egypt freely (heenam); the cucumbers, watermelons, leeks, onions and garlic. Now our bodies are withered, there is nothing at all but the manna before our eyes* (Numbers 11:5). What was free in Egypt? They were slaves in Egypt and nothing was free. Rashi [medieval French Rabbi and commentator on the Bible and the Talmud] explains that they were referring to the fact that the food in Egypt came with no spiritual “strings attached.” They came with no mitzvot or expectations. The manna had limitations and expectations attributed to it. That was the burden that those of little faith could not continue to carry.

When the Israelites began to receive the manna from heaven, they were being taught the rudiments of faith. They were being taught to trust the promise of G-d and have the faith that the correct amount of sustenance would be available every single morning. In addition, that to be a vessel of blessing one needed to understand the power of simple obedience. They were also taught to wait upon the promise and to expect to receive what they needed and not necessarily what they desired. *...that He might humble you and that He might test you, to do good for you in the end* (Deuteronomy 8:16).

Those who understand the miraculous nature of this reborn state will not tire of the long, arduous voyage of this people and this land through history.

We then need to understand why the manna ceased to appear when they entered into the land of Israel. *And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year*

(Joshua 5:12). What lesson was being conveyed with that new reality?

The land of Israel is a land where the miraculous and the natural are indistinguishable. That was true in the time of Joshua and it is even more

evident in our days. To quote the first, “proudly secular” Prime Minister of Israel, David Ben Gurion, “In Israel, in order to be a realist you must believe in miracles.”

In fact, the recent history of the people of Israel and the rebirth of a Jewish commonwealth in the land of Israel dramatically resembles a classical Biblical text: an oppressed, dispersed and maligned people ingathered to their ancient homeland; a small, beleaguered nation fighting off multiple nations intent on their destruction; a two-thousand-year-old yearning to return to their beloved Jerusalem fulfilled in a miraculous six days; an economy that began with young pioneers fighting off malaria that has soared to unexpected heights in a mere sixty years.

Miracle after miracle. Yet, they were and are all miracles clothed in the natural. As a result, some of the people who have even experienced or have been part of those miracles continue to believe in simple happenstance and coincidence. Why or how could that be? **All the miracles of this land have been clothed in the natural.** Those who have been part of the miracle had to learn to strive in the natural in order to reveal the miraculous. As a result, those who understand the miraculous nature of this reborn state will not tire of the long, arduous voyage of this people and this land through history.

Those that do not understand, or prefer not to understand, will weaken and allow corruption and frailty to seep into their leadership and nation. Yet the miracle of the land of Israel, like the manna, continues to manifest itself and be revealed.

Arutz Sheva (Israelnationalnews.com), Rabbi Moshe Kempinski,
June 6, 2020

(This article was brought to our attention by a Sister in Israel)

EXHORTATION

The One Who is “Not Against Us is For Us”

And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us (Luke 9:49-50).

The brethren of Christ are few in number in this world. Daily, we see a world that creates an endless array of novel temptations and a prevailing culture that is incompatible with God’s morality. As a recent Gallup Poll

noted: “Americans continue to express an increasingly liberal outlook on what is morally acceptable, as their views on 10 of 19 moral issues that Gallup measures are the most left-leaning or permissive they have been to date.” Additionally, the US is increasingly becoming a non-religious society. During World War II, more than three-fourths of adults were members of a “church;” today, “church” membership is down to 50% of adults, with the most rapid declines occurring during the past two decades (see chart on page 282).

Nonetheless, Christadelphians are not alone in our dismay with the state of the world. Simply search the internet for “war on religion” or “war on Christianity;” and among the hundreds of hits will be editorials originally appearing in newspapers, magazines, books, as well as op-eds decrying the current state of the world. Among these sites are numerous religious organizations, politicians, and commentators expressing views on morality, creation, and even on the state of Israel with which many Christadelphians might agree. Moreover, given our small numbers in contrast to the increasingly negative societal opinions, it may be reassuring to find solidarity with others. At first glance, this may appear to be an easy application of Jesus’ instruction, *Forbid him not: for he that is not against us is for us* (Luke 9:50). However, is that application correct today? What should be our relation to these sources of apparent like-minded viewpoints?

...as a body, we should be very circumspect about whom we view as "for us." While we may fall within that shrinking minority confessing God and regularly attending worship services, do we all really share a common hope? Far from it!

A full examination of the situation that led our Master to counsel the apostles that *he that is not against us* sets a very high bar. In both accounts in Mark (9:38-40) and Luke (9:49-50), John reports to Jesus that an unnamed man is *casting out devils in thy name* (Luke 9:49), and John is concerned that this man was not joining him and the others in accompanying Jesus as a disciple (i.e. “*following*”). The record is too scant to draw too many conclusions about this individual: we do not have a name, origin, or any other description. However, we know that more than one person who recognized and believed in Christ did not follow him as a disciple (e.g. Mark 1:40; Luke 8:38-39; 17:12-19), but were nonetheless actively promoting his Messiahship and works. The critical and important feature of the unnamed man’s work is that Jesus appears to confirm that the man was performing miracles of healing, *But Jesus said, Forbid him not: for there is no man*

which shall do a miracle in my name, that can lightly speak evil of me (Mark 9:39). Here the unnamed man is performing work that is aligned with Jesus' own work (Matthew 8:16) and the work of the disciples (Luke 9:2). That feature is a critical piece in the logical chain. Because his work was performed in Jesus' name, this unnamed individual will not *be able to speak evil* (Mark 9:39 ESV) of Jesus. As a result of his work and conviction, the unnamed man is aligned with Jesus' work and therefore is *not against us*. This situation stands in contrast to the Pharisees who witnessed the healing of the dumb and blind man (Matthew 12:22-24). In response to those who continued to deny a public miracle as evidence of Jesus' sonship, Jesus stated: *He that is not with me is against me* (Matthew 12:30).

The above high bar indicates that as individuals, and as a body, we should be very circumspect about whom we view as “for us.” While we may fall within that shrinking minority confessing God and regularly attending worship services, do we all really share a common hope? Far from it! The churches of the world, evangelical politicians, and social commentators generally do not believe in the promises of Abraham, Isaac, and Jacob. Are those who would decry the state of the world directing their lives after the manner and example of Jesus? Again no, for as often as not they are practicing and spreading apostasy. For example, a relatively recent Fox News opinion column asked, “How long will I be allowed to remain a Christian?” and outlined numerous situations that might on the surface seem to fall within the category “for us.” The column's points are evocative enough that some may be inclined to agree with them on social media. However, the author of this opinion column has also written a book on his own “vision” purporting to be an account of Jesus' forty days after his resurrection. That does not sound like a belief and purpose that is aligned with the Truth. We must be careful not to endorse or see as friends those who espouse apostate views.

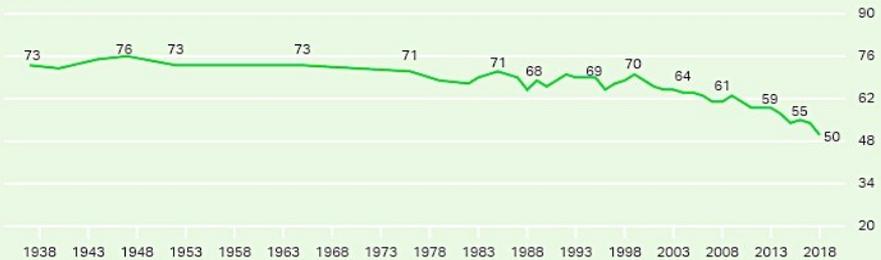
We must remember that broader Christendom does not know or respect the Truth, nor do they represent the spirit of Christ. Our responsibility when sharing, teaching, and preaching God's Word to others is succinctly addressed in Jeremiah 23:28, *He that hath my word, let him speak my word faithfully*. However, those that are concerned with the state of the world may be inclined to hear the Gospel. Those that have a faith or a zeal, *but not according to knowledge* (Romans 10:2), may be open to study and conversation if approached in a sincere and honest manner.

Josh Vest, Carmel, IN

Church Membership Among U.S. Adults Has Declined, Especially in the Past 20 Years

Do you happen to be a member of a church, synagogue or mosque?

■ % Yes, member



Based on annual aggregated data, usually based on two surveys

GALLUP

Source: <https://news.gallup.com/poll/248837/church-membership-down-sharply-past-two-decades.aspx>

DAILY READINGS

“It is so easy to read the Word daily as either a duty or a mechanical habit, perhaps both. There is little value in this. The daily reading of the Word should be out of a desire to serve Yahweh by absorbing into the mind that which is being read. To absorb the Word requires a keen interest therein, together with an inquiring mind. The Lord Jesus offered his disciples this wise advice: ‘Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you’ (Matthew 7:7). This statement implies a deficiency on the part of the Lord’s disciples. Seeing his followers will never attain to a state in this present existence where they can claim to ‘know it all,’ their deficiency will be ever present, therefore their need will remain, and they must constantly and regularly take steps to correct their insufficiency. ‘Ask... seek... knock...’ A combination of prayer and Bible study, practiced with humble perseverance, will renew the mind with the things of the Spirit. Only by this means will the mind of the Spirit be developed.”

Author unknown other than by the initials J.U.

EXHORTATION

Not Seeking Our Own Profit

The Apostle Paul frequently offered himself as an example to those to whom he was writing. To the brethren at Philippi he wrote, *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample: and, Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you* (Philippians 3:17; 4:9). To the brethren at Corinth he wrote, *Be ye followers of me, even as I also am of Christ* (1 Corinthians 11:1). We would point out that his call to imitation was in reference to his attitude as mentioned in the previous chapter, where he instructed them to *do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the ecclesia of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved* (1 Corinthians 10:31-33).

Paul developed from a very acidic personality as a Pharisee, to manifest a Christ-like obsession of concern for others, which motivated him to apply basic principles in his dealings with others.

Paul did not seek his own profit. Yet he profited from the way he managed his life. Profit is not necessarily money when referenced in the Scriptures. What the word “profit” (Strong’s #4851, interpreted *to bring together, to be helpful, to be gained*) frequently implies is “nothing to one’s own benefit” (1 Corinthians 10:24). In these verses is a principle that governed Paul’s actions in dealing with others. To fully appreciate that principle, we must see that Paul was obsessed with doing that which was to the glory of God. His passion was the salvation of others, *that they might be saved* (Romans 10:1). His desire and labor was to present every man perfect in Christ, *Whom we preach, warning every man,*

and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily (Colossians 1:28-29).

There was no respect of persons within Paul’s charge. His hope was that his efforts would be effective for all for whom he labored. His anguish was for the spiritual growth of all men. *For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of*

understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge... For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (Colossians 2:1-7).

Paul called them to follow Christ because the compassion he felt was the work of Christ within him. *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Galatians 2:20).* Paul showed compassion as Christ had shown compassion. *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd (Matthew 9:35-36).*

Paul developed from a very acidic personality as a Pharisee to manifest a Christ-like obsession of concern for others, which motivated him to apply basic principles in his dealings with others. As we read earlier, *not seeking my own profit, but the profit of many, that they may be saved.* This is not to say that Paul would compromise on matters of truth as he gave firm evidence that he would not. For example, his stand regarding circumcision (Galatians 2:3-5); and his stand regarding the truth of the Gospel, *But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (Galatians 2:14)*

Paul would not allow his personal feelings, preferences, or opinions to hinder doing the right thing; but rather, he tended to the salvation of those outside of Christ as well as to the spiritual progress of brethren weak in faith. His goals are purely outlined for us through his actions, or in some cases, refraining from actions. Regarding eating meats sacrificed to idols, Paul said, *take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ (1 Corinthians 8:9-12).* Paul here makes clear the possible consequence of abusing one's liberty. Thus, the application of his basic principle: not seeking one's own profit.

In reaching the lost, Paul writes, *For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them... To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some* (1 Corinthians 9:19-22). He had made himself a servant to others that he might save some. Again, we witness him applying his basic principle: seeking profit for others.

Like Paul, we must never compromise the work and the truth of the Gospel. Today's circumstances call for us to exercise Paul's basic principle of seeking the profit of others when opportunities present themselves.

For brethren whose faith was weak, Paul wrote in Romans, *Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean... For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men... Happy is he that condemneth not himself in that thing which he alloweth* (14:13-22).

Paul explains the purpose for not putting stumbling blocks in a brother's way, but rather, to seek the salvation of others. He writes, *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself* (Romans 15:1-3). The strong are to bear with the scruples of the weak, seeking to please their neighbor for his good, following the example of Christ.

Let no man seek his own, but every man another's [profit] (1 Corinthians 10:24). It is not enough that a matter be lawful; but rather, does it edify (build up)? In Galatians we read, *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage... For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another* (5:1, 13). We may be free in Christ (free from the Law, from sin, etc.), but we must use our liberty in service to one another. This requires that we model

Paul's obsession; that is, to save others whether they be without or within. Otherwise, we may have insufficient motivation to sacrifice our personal preferences, opinions, and feelings, which could interfere with our ability to serve others.

This mindset requires prayerful consideration and discernment. We must examine ourselves honestly with regard to our impact as individuals in daily contact with others, as well as our ecclesia's influence in both work and worship. We must consider whether or not our words and actions help or hinder others from becoming believers or growing in Christ. Also, we must ensure that we do not act in a way that would harm the peace and unity that ought to exist in our ecclesias. This requires understanding the parameters of our conduct. Like Paul, we must never compromise the work and the truth of the Gospel.

Today's circumstances call for us to exercise Paul's basic principle of seeking the profit of others when opportunities present themselves. We may think of certain things that we believe through Scripture are allowed, but we must be cognizant of the impact our responses and positions may have on others, *For though I be free from all men, yet have I made myself servant unto all.* From Scripture we know how both Christ and Paul responded to issues and opportunities, *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews nor to the Gentiles nor to the church of God: Even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved* (1 Corinthians 10:31-33).

Pat Vandergriff, La Luz, NM

ECCLESIAL NEWS

News items must be received no later than six weeks prior to the intended issue. Ecclesial news may be sent to Sister Kathy Washeck at kwasheck@hotmail.com. Ecclesial news is also posted on a password-protected section of The Christadelphian Advocate's website. The current password is "ecclesia." The website is www.christadelphianadvocate.org.



LONGTON, KS – The Longton Ecclesia takes great joy in announcing the baptism of one of our 2020 graduating seniors. **Malcom Raynor**, the son of Gypsy Hanks, the grandson of Sister Robby Edwards, the great-grandson of Montgomery and Bonnie Edwards, was baptized on August 8, 2020 by Brother Kyler Dowell at the river on the Osage Hills State Park grounds in Oklahoma. Malcom holds fond memories of attending ecclesial activities

there and requested this location for his baptism. Malcom was examined by Brethren Arlen Slavens, Kyler Dowell, and Kenny Folk. Our new brother credits the teachings and influences of his Grandma Robby, his great Aunt Ginger Cooley, and Sister Alisa Vestal Ashenfelter who was Malcom's Sunday school teacher for many years, in helping him come into the Truth. We pray that Malcom continues to grow and becomes a role model for youth everywhere, and that he will see the return of our Lord and Savior and hear those blessed words welcoming him into the Kingdom.

Sherile Folk

RICHMOND, VA FOREST HILL – It is our sad task to announce that **Sister June Dodl** fell asleep in Christ in her home on August 23, 2020, due to complications from a recent fall. Sister June was 88 years old, the daughter of the late Brother Lawrence and Sister Viola Dodl, and sister of the late Brother Calvin Dodl. She is survived by her sister-in-law Sister Martha Dodl, niece Sister Anita Bryan (Brother Al), nephew Brother Rodney Dodl (Sister Lydia), and their families. Sister June was a member of the Richmond Forest Hill Ecclesia. She will be fondly remembered as a life-long friend to many, as well as a pianist who shared her talent by playing for Sunday School, Meeting, ecclesial hymn sings, and Bible Schools for over fifty years. Many were able to sing hymns of praise to the LORD with her musical accompaniment.

Sister June was baptized in the midst of the Six-Day War in 1967, which witnessed the historic reunification of Jerusalem. It is certainly our prayer that Sister June will be blessed with a place in the soon-coming Kingdom of God on earth, and thus be an eyewitness and active participant at the time when Jerusalem will be established as the capital city of the entire earth under the righteous reign of Christ and his redeemed Bride. Even so, come Lord Jesus. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem (Isaiah 52:7-9).*

Rodney Dodl Anita Bryan

NORTH LITTLE ROCK, AR – Due to state and city recommendations/mandates, the NLR Ecclesia will not be holding its annual fall gathering this year, which was scheduled for November 30/December 1. It is our hope and prayer our Master returns soon to right the world's problems so that Brethren everywhere might serve Yahweh and His Son forevermore.

Bill Jones

AS THE DAY APPROACHES



Readers are invited to send items of interest for this section directly to the Editor at editor@christadelphianadvocate.org

We present the following selections from Robert Roberts' "Christendom Astray," Lecture 15, as an ATDA review of the prophesied "latter days" events foretold throughout the Scriptures, which will culminate in the setting up of the Kingdom of God on the earth.

Coming Troubles and the Second Advent

The subject of this lecture is one that has no charm for the generality of mankind. Men do not like to think of coming judgment. It is not congenial to their tastes. The expectation of them, still more the enunciation of them, is regarded as indicative of a vulgar fanaticism. Refinement is supposed to be shown by the more popular idea that the world will gradually hush into millennial tranquility without disturbance to the present order.

It is possible to give a perfectly reasonable hypothesis of this state of public sentiment... but it is not particularly worth the time. It will be a better plan to show that a belief in coming troubles, as the precursors of Christ's approaching manifestation on earth in power and great glory, is the inevitable consequence of practical faith in the Bible as the revealed will of God...

In former lectures, we have seen that it is the purpose of God to send Jesus Christ to the earth again for the purpose of destroying the kingdoms that exist, and setting up a kingdom of His own that will be universal and never-ending. Our attention is now directed to the circumstances attendant upon this prodigious change in the world's history... **Hence, as the first indication of the approach of the end, we must look for times of trouble and commotion on the earth.** When natural trouble has advanced to a certain point, the Lord Jesus will be revealed, no longer as the "Lamb slain from the foundation of the world"... but as the "Lion of the tribe of Judah," treading the winepress of the fierceness and wrath of Almighty God, taking vengeance on this unbelieving generation. The vengeance to mankind as a whole will be destruction to the majority, and discipline to the remnant.

All this takes place before Divine judgments commence, but not before that "distress of nations with perplexity," which is the preliminary symptom of the approaching "time of trouble such as never was." That state of political embarrassment will probably prevail for a considerable time before the saints are called away to the reckoning, and men will only consider it a repetition of commotions that have many times recurred in the course of

history... **They will never suspect that a Divine hand is guiding the development of events, or that, “the judge is nigh, even at the door.” They will never dream that the world is on the verge of the most awful crisis that has ever occurred in its history: that Divine indignation, long restrained, is about to visit the world in destroying judgments that will break up the entire system of human society, as politically, ecclesiastically, and socially organized...**

But like the little hand-cloud presaging the coming storm, the saints will be removed at a particular juncture of affairs without previous intimation. In all probability, the event will be so inconspicuous as to attract little attention. All that the world in general will know of it will be that a few obscure individuals holding “fanatical” doctrines have mysteriously disappeared; few will ever seriously suppose that there is anything super-natural in the occurrence...

For the sake of clearness, it will be well to summarize the events already spoken of, in their chronological order:

- 1) “Upon the earth distress of nations, with perplexity,” arising from the complication of international politics, described as “evil going forth from nation to nation,” and producing a failing of heart among men (Luke 21:26; Jeremiah 25:32).
- 2) The coming of Christ as a thief (Revelation 16:15), after the development of certain events...
- 3) Resurrection of the “dead in Christ.”
- 4) The gathering of the saints to Christ from all parts of the earth, including the living and those who have been dead.
- 5) The judgment of His servants, comprising the rejection of the unworthy; and acceptance of the “good and faithful;” the sending away of the former into the territory of the nations on whom judgment will descend, and the uniting of the latter as “the bride made ready,” in glorious marriage, to the long absent but then arrived bridegroom.
- 6) War between the “powers that be” and the Lamb, who shall overcome them.
- 7) Heavy judgments inflicted on the nations by Jesus and the saints, producing great slaughter over all the earth, and resulting in the complete abolition of the existing order of things, and in the teaching of righteousness to men.
- 8) Setting up of the Kingdom of God, which will last for a thousand years, and then undergo a change in its constitution, adapting it to the necessities of the eternal ages beyond.

Robert Roberts, Christendom Astray, 1922 Edition, Lecture XV, selections from pages 308-317.

BULLETIN BOARD

2021 Subscription Renewal Notice

It is that time of the year when *The Christadelphian Advocate* sends out annual renewal notices to subscribers whose subscriptions end with the calendar year. Mailing labels that have 12/2020 in the first line identify subscriptions requiring renewal at this time. A subscription renewal notice and form, together with a self-addressed reply envelope, is enclosed as an insert for the benefit of those subscribers whose subscriptions expire in December. Those who provided email addresses will also receive a reminder by email.

Subscribers have options on how they wish to receive the *Advocate*.

The printed *Advocate* – in both regular size and large print – will continue to be available at the current subscription rates (US – \$24 / Canada – \$29 / rest of world – \$38). The digital *Advocate* is available free of charge.

To receive the free **digital newsletter** (and through it the **free digital *Advocate***), visit **www.christadelphianadvocate.org** and sign up by providing your name and email address (look for and click on “Join our mailing list” in the footer of the homepage).

You can subscribe to the printed and mailed *Advocate*, as well as the free newsletter and digital *Advocate* if that is your wish. There is no fee if you choose to receive only the newsletter and the digital *Advocate*.

For those who wish to continue subscribing to the printed *Advocate*, please act promptly to renew your subscription for 2021. We would appreciate receiving your renewal for the printed *Advocate* by November 30, 2020. Payment can be made online through the *Advocate* website using PayPal, or sent by USPS to the address listed in the subscription letter as well as on the inside front cover of the *Advocate*. If you have paid in advance for the 2021 calendar year, you need only decide if you want the free newsletter and digital *Advocate* as well.

We are again asking your assistance in reaching a wider audience – in particular our ecclesias’ younger generations. Once the digital *Advocate* is downloaded and saved, it can be shared with anyone with an email address. Please consider subscribing to the newsletter and assisting in making this effort known and effective in reaching our youth, former members of our ecclesias no longer in attendance, and any other individuals who you believe may be interested in receiving the *Advocate*.

The Christadelphian Advocate Publishing Committee

DOCTRINES

Christadelphians Believe and Teach

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

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