

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

Jeremiah 23:28

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EDITORIAL

Perilous Times!

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God (2 Timothy 3:1-4).

The dark influence of the society in which we live weighs heavily upon the servants of the Most High, posing challenges which threaten our faith and walk in the LORD. It is growing more and more difficult to avoid the “culture wars” going on around us; particularly the intense pressure and indoctrination that we and our young people are exposed to day after day; reflecting society’s shifting moral compass (abandoning God and His Word to enjoy the pleasures of “sin for a season”). With Christianity no longer serving as a significant restraint upon the natural desires and impulses of the flesh, society is manifesting values and attitudes that reflect the very prophesied abominations described by Paul in 2 Timothy 3:1-4 above.

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is opposed to any
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accountability.**

The body of believers is a shrinking community of predominantly senior members. Many of our young people do not come into the Truth, and our “reaching out” to the public has, for the most part, stalled due in part to a perceived lack of response. Truly, *when the Son of man cometh, shall he find faith on the earth?* (Luke 18:8) As our senior brothers and sisters fall asleep, there are not sufficient numbers of individuals in our smaller ecclesias to ensure the ecclesia’s continuance. Numbers are not the issue, for the unity we desire exists only where there is oneness of mind. Yet how difficult it is to watch young people leave the ecclesia, ecclesias

disappear, and brethren fall away from the fullness of the Truth. Might we not ask ourselves if we have been merely observers, or have we, as fellow servants in the struggle for eternal life, offered help and encouragement where we could?

We recently heard of yet another baptized member of our community denouncing belief in God and the Scriptures. Though this writer does not know the circumstances behind this individual's announcement, we might assume it reflects society's unrelenting indoctrination to follow the flesh and go with the crowd.

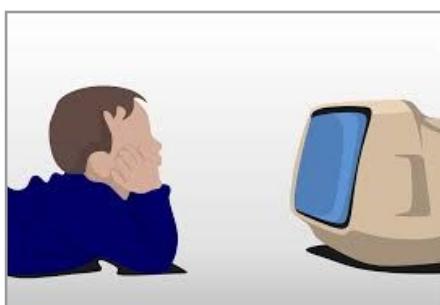
Brethren: We need to educate our children and young people regarding the many challenges to their faith, that both they and we might be prepared to recognize and expose the contradiction of today's disregard for the Word of God, lest the vanity of the flesh should prevail. Our young people are particularly at risk due to the incessant influence of their teachers, friends, and popular entertainment. If they are not prepared, they will be susceptible. The challenges are legion, including such threats as:

- **Unbelief and Hostility Toward Christianity** – North American youth and millennials are today attracted to Socialism and other liberal ideologies. Studies show that these generations have for the most part rejected organized religion – Christianity in particular as it condemns today's heathenistic / voyeuristic lifestyle. Christianity has recently been identified as the most persecuted religion on the globe (*CBN News*, September 22, 2019). Europe – the so-styled cradle of Christianity – has likewise seen a wave of attacks against churches and other Christian sites: over 1000 attacks in 2018 alone. CBN reports that in countries like France and Germany there has been “a spike in violent vandalism, desecrating churches and Christian symbols.” In France, an average of two churches per day are reported desecrated. *Newsweek* reported that while the motives and identity of the vandals aren't always clear, there has been in France a surge of anti-Christian violence by “anarchist and feminist groups.” Christianity is no longer Europe's dominant religion and hasn't been for some time. Europeans are increasingly devoted to a militant form of secularism that portrays the continent's Christian past as a time of darkness and oppression – a religion to be abhorred and abandoned.
- **Perilous Times for Our Young People** – **The battle for our children's hearts and minds continues through the prevalence of** pornography, drugs, the war on gender, and the incessant LGBT indoctrination, just to name a few. It seems not a day goes by without the media pushing a story promoting transgender ideology; and the LGBT movement is not simply seeking acceptance – they are demanding a totalitarian form of authority.

We increasingly hear of such things as “Drag Queen Story Hours” pushing pro-gay and pro-transgender books in schools and libraries. Pedophiles bolster their argument with the classic LGBT dictum that they were “born this way” and should not be judged. (Pedophile advocacy is now being promoted with what proponents deem a more socially acceptable term – “Age Gap Love.”)

The CBC in Canada recently promoted its “Drag Kids” documentary – “Is it OK for Your Kids to Watch or Take Part in Drag Performances?” It was interspersed with shots of children dressed in frilly frocks, makeup and wigs, dancing for adult crowds and attending Pride Parades. In the promo video they ask the children: “How has drag helped you?” A 10-year-old responded, “I perform in front of crowds now and they cheer, so I know I’m doing alright.” (In other words: adults encourage me, adults cheer me on. This is adult exploitation and moral corruption at its lowest ebb.)

- **Television** – 90% of television programming is controlled by six giant corporations. How much of both adults’ and youths’ view of the world and acceptable behavior is shaped by what one sees on television? On average, studies have shown that Americans spend more than 150 hours watching television every month, and it is called “programming” for a reason. If you allow anyone to pour ideas and information into your mind for five hours a day – day after day – it is going to impact how you think and act. Every news program, television show, and movie to various degrees is promoting the new morality.



As brethren in Christ we would do well to ask ourselves what percentage of our time is given to Bible study and the ecclesia as opposed to media and popular entertainment? We need to be circumspect in what we watch and listen to. In this regard, the late Brother Edward W. Farrar finalized an *Advocate* editorial thusly:

“Our time is a God-given commodity. Most of us find that it is in very short supply. When ecclesial work is expected, often the call goes by unheeded on the grounds that we are “too busy” or that “we just do not have the time.” Let no brother or sister ever offer this excuse if time is being spent on trivia – watching, listening to or reading unimportant fribble and vanities.” (“Sins of Omission,” April 1990 *Advocate*, p. 78)

- **Where and with whom do we spend our time?** – There's an old adage that one is known by the company one keeps. The flesh slowly gravitates to the values and attitudes that it is constantly exposed to, unless it finds those influences distasteful and reproves and/or abandons them. The indoctrination focused upon youth today alleges that "Bible-based" laws are "morality" laws; and the "new morality" is opposed to any standard of judgment that criticizes or labels its actions as wrong or sinful, i.e., no accountability. The lesson for us is as basic as the children's hymn we sang in Sunday School and at Bible Schools: "O be careful little eyes what you see... what you hear... what you do... where you go... what you say... for there's a Father up above, and He's looking down in love, so be careful..."

In addition to the threat that society's "freedom-from-religion" indoctrination represents, a consequence of society's abandonment of God and the Bible has constituted public and popular gatherings as dangerous places to be, considering the plague of holdups, car hijackings, terrorists attacks, abductions, rape, gun violence and mass shootings. The FBI defines "mass shootings" as four or more shot in a single incident. A recent USA Today headline (August 3, 2019) read, "El Paso, Dayton make 251 mass shootings in the US in 216 days."

Brethren: We must behave and conduct ourselves prudently (*wise as serpents and harmless as doves* – Matthew 10:16), avoiding the dangers and threats to believers in today's society, though we cannot avoid all that might impact us. Our trust is in God, understanding that *the eyes of the Lord are over the righteous, and his ears are open unto their prayers* (1 Peter 3:12). Let this declaration be our guide and our comfort.

These are perilous times, and though our hearts may occasionally seem to fail us, our sufferings and struggles with the flesh and the world are not more than we can bear, and are in truth Divinely decreed as a trial to a life of faith, obedience, and hope.

Despite our worries and fears, how blessed we are brethren, that we have been called by the living God to serve Him and show forth His praises! We are most blessed to witness the indisputable signs that our Lord's return is near, which should be foremost in our thoughts and expressions. As Christ's brethren, our blessings are far more evident than our troubles, and our hope



far more precious than all the matters that entice and try us. Therefore let us *not strive, but be gentle and patient* with one another, encouraging and instructing one another *in meekness and love*, for surely *the night is far spent, the day is at hand: let us therefore cast off the world of darkness, and let us put on the armour of light* (2 Timothy 2:24-5; Romans 13:12).

Editor

FEATURE ARTICLE

To Day Shalt Thou be with Me in Paradise

(Luke 23:43)

There are those who would say, here it is! Here is proof from the lips of Jesus himself that at death we go to a better place, styled here as “paradise,” right? Wrong! These words of Jesus were spoken to one of the thieves hanging next to him in response to his plea to *remember me when thou comest into thy kingdom* (vs. 42). Jesus replied, *To day shalt thou be with me in paradise*. It is commonly taught in Christian churches today that at death man’s soul departs from his body and ascends to a heavenly place to be reunited with other lost family members and Jesus himself. Closer examination of this verse, as well as related Scripture, gives us a very different understanding of Jesus’ words, as well as the request of the thief.

What Was the Thief Asking of Jesus?

It is important to understand what the thief was asking of Jesus. Was the thief asking that Jesus save him from the torture, humiliation and pain borne on the cross? Was he asking that Jesus forgive him for his transgression of the criminal or civil law that landed him on the cross? Was he asking Jesus to “teleport” him from the cross to “paradise”? The answer to these suppositions is “No.” The request of the thief was a straightforward one. He simply and eloquently asked, *Lord, remember me when thou comest into thy*

Christ's choice of the word “paradēisōs” was perfect for this exchange with the thief. He was giving him, as well as us, a beautiful insight into what the Kingdom will be... a “return to Eden.”

kingdom. This was not a declaration that he wanted to go to heaven that very day, nor was it a plea to get him off the cross at that very moment. This man recognized and understood that the Kingdom was a Divine promise and that Christ would reign as King, i.e., “*thy kingdom.*” Despite the fact that Christ was being crucified beside him, his request was a declaration of faith in both the coming Kingdom and in Christ as the Messiah. Now that we have a better understanding of what was being asked of Jesus, let us consider Christ’s response.

To Day Shalt Thou be with Me in Paradise

The words “*to day*” require our attention in that they are central to our understanding. Christ’s response mentions neither souls nor heaven, and the Diaglott renders the words “to day” as “this day,” responding to the thief’s *when thou comest into thy kingdom.* In addition, to interpret “to day” or “this day” as implying an immediate transfer to the kingdom upon death contradicts the Scriptural account that follows. The thief was told he would be with Jesus, but Jesus was both dead and buried for the following three days as had been prophesied in Matthew 12:40 and 16:21. Further, quickly following his resurrection, Jesus appeared to Mary and told her, *Touch me not; for I am not yet ascended to my Father* (John 20:17). Christ’s words offer no proof of the immortality of the soul nor of the thief immediately ascending to heaven. Both Christ and the thief were in the grave, within which we are told, *there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest* (Ecclesiastes 9:10).

Luke records this man as a “malefactor” (23:39), while Matthew and Mark record him, along with the other malefactor, as a “thief.” Webster defines a malefactor as “one who commits an offense against the law” and/or “one who does ill toward another.” Regardless of what his actual offense might have been, the punishment was determined to be death by crucifixion. Yet, this thief recognized and took ownership of his wrongdoing as well as his punishment as recorded in verse 41 (speaking on behalf of both thieves), *and we indeed justly; for we receive the due reward of our deeds.* Thus, the thief confessed his sin as well as his faith that Jesus was the Christ!

Make no mistake; God will forgive where repentance is sought from the heart, but that does not mean He will not punish the sinner. This is evidenced in the account of David and Bathsheba. David sincerely repented of his sin with Bathsheba:

- 2 Samuel 12:13 – *I have sinned against the Lord...*
- Psalm 51:1-19 – specifically verse 14 – *Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.*

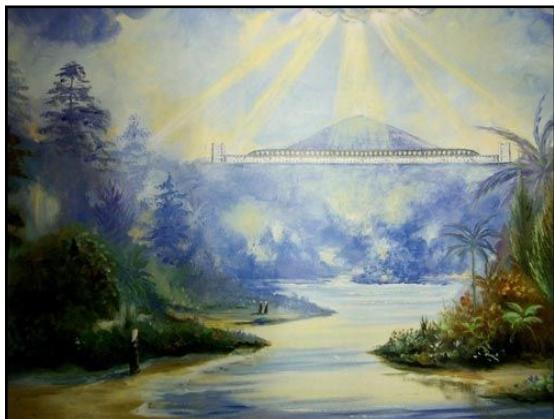
- Psalm 32:2-3 – *Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long.*
- Psalm 32:5 – *I acknowledged my sin unto thee and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD, and thou forgavest the iniquity of my sin.*

However, David's repentance did not exclude him from punishment for his sin:

- 2 Samuel 12:14 – The child born from his adulterous relationship would die.
- 2 Samuel 12:10 – The sword would never depart from his house.
- 2 Samuel 12:11 and chapters 15 through 18 concerning Absalom's revolt – “evil would rise up out of his own house.”
- 2 Samuel 12:11, 16:22 – His wives would be publicly shamed.

Where is “Paradise?”

Some modern day scholars teach this to be a place separate from heaven and separate from the physical Earth as we know it. The Greek word used here for “paradise” is Strong’s 3857, *paradēisōs*, meaning “a park, i.e. an Eden (place of future happiness, ‘paradise’).” Clearly this is not a reference to a literal “heavenly abode in the clouds” where one ascends to at death. This ties in very nicely with the malefactor’s request to “remember me” in the future kingdom, clearly understanding that such would not happen upon his imminent death. **There would be no point in the thief asking to be remembered (the future), if he thought that Christ was going to the Kingdom at the very moment of his death (the present).** Christ’s choice of the word “*paradēisōs*” was perfect for this exchange with the thief. He was giving him, as well as us, a beautiful insight into what the Kingdom will be. It will be a “return



It's a challenge to portray “paradise” in a single image. Perhaps Ezekiel's Temple, the focal point of the coming Kingdom, might reflect “Paradise” in its beauty as well as its glory.

to Eden;" a paradise; a perfect, beautiful, lush, uncorrupted, clean habitation unsoiled by man. It will be *very good* as it was in the beginning (Genesis 1:31). We have to imagine that Christ's words, *thou shalt be with me in paradise*, were of great comfort and peace to the thief, who like Christ, was on the verge of death. More than likely these were the last words spoken to him.

The word “paradise” can be used as a synonym for the future Kingdom. What do we know about the Kingdom? We know the Kingdom is not apostate Christianity's “heavenly abode in the clouds.” When Christ was teaching and exhorting his disciples throughout Matthew chapters 5-8, and specifically 6:9-15, he taught them how to pray, making specific mention in verse 10 of the location of the future Kingdom, “*Thy kingdom come, thy will be done in earth, as it is in heaven.*” This states that the future Kingdom will be on the physical earth and not in the sky. Did our Lord not declare in his Sermon on the Mount, *the meek shall inherit the earth* (Matthew 5:5)? Did not Micah through the Spirit prophesy, *but in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it... for the law shall go forth of Zion, and the word of the LORD from Jerusalem* (Micah 4:1-2)?

The message John was instructed to deliver unto the ecclesia at Ephesus (Revelation 2:7) speaks of this same “paradise,” *He that hath an ear, let him hear what the Spirit saith unto the ecclesias; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.* We all know where the tree of life was located – in the Garden of Eden! The word paradise in Revelation 2:7 is the same word (*paradēisōs*) Christ used in Luke 23:43 in response to the thief's request to “remember him.” The words within Christ's response, *To day, thou shalt be with me in paradise*, along with John's inspired declaration, *to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God*, speaks to the completion of the plan and purpose of Yahweh for mankind:

1. Fall of man (Garden of Eden)
2. Redemption of man (via Christ's sacrifice)
3. Future state of the redeemed (a return to Eden)

At the day of judgment, we hope to hear the words, *Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord* (Matthew 25:21).

Jason Bland, Fort Smith, 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



Precept upon Precept, Line upon Line

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little (Isaiah 28:10)

Question: We, as Christadelphians, often quote Isaiah 28:10 in a positive manner, and certainly the concept of supporting our beliefs and other teachings from Scripture “precept upon precept and line upon line” is valid. But, are we applying this passage correctly based on the prophet’s message in this chapter?

Answer: Let us examine the context of Isaiah 28 as we strive to more fully understand the meaning of verse 10 and respond to the subject question. The chapter begins with a pronouncement of punishment against the proud “drunkards of Ephraim,” *whose glorious beauty is a fading flower* (vs. 1) and how their “crown of pride” would “be trodden under foot” (vs. 3). In addition to their pride, the religious leaders of Israel, the prophets and priests, were rebuked for their drunkenness, which was undoubtably as much spiritual as it was literal. This excess in “wine” and “strong drink” caused them to be inebriated with false doctrine and “err in vision,” and therefore to “stumble in judgment” (vs. 7). Later in the chapter, the leaders of Israel are described as “scornful men” (vs. 14) who “have made a covenant with death” (vs. 15).

...Isaiah asks two very basic but pointed questions, *Whom then shall he teach knowledge? And whom shall he make to understand doctrine?* The answer is provided at the end of verse 9, *Those who are weaned from the milk...*

In stark contrast, in verses 5 and 6 it speaks of another, glorious day coming for the people of God: referring to the time when Ephraim will be regathered and united with Judah in the Land. *In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment,*

and for strength to them that turn the battle to the gate. In this description, we see the time when Christ has returned and is ruling in righteousness and just judgment, quite distinct from the leadership of Israel in Isaiah's day. And later in verse 16, we see Christ portrayed as the living foundation of God's spiritual temple, *a tried stone, a precious corner stone.*

In the verse immediately prior to our subject passage, Isaiah asks two very basic but pointed questions, *Whom then shall he (the LORD of hosts – vs. 5) teach knowledge? And whom shall he make to understand doctrine?* The answer is provided at the end of verse 9, *Those who are weaned from the milk, those taken from the breast (ESV).* Here we find Isaiah pronouncing an important Biblical principle: Those who could be taught Godly wisdom and understanding were those who developed spiritual maturity, just as an infant must be weaned from breast milk as it begins to consume solid food.

It appears to be the same message that the Apostle Paul uttered to the spiritually immature in his day, *For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil (Hebrews 5:12-14 ESV).*

Isaiah goes on to explain how this spiritual maturity and understanding was to be imparted or learned as described in verse 10, *Precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.* The Hebrew expression in Isaiah 28:10 is monosyllabic, and repeats a series of similar sounds (*kîy tsav lâtsâv tsav lâtsâv qav lâqâv qêv lâqâv*) which cannot be conveyed in an English translation. The repetition of the similar sounds may also emphasize that the way to learn God's precepts was by constant repetition.

We may then understand the expression "Precept upon precept, line upon line; here a little, there a little" as referring to the need for God's commandments to be repeated frequently to have a lasting effect on the listener. Some commentators describe "line upon line; line upon line" as someone being taught to write one line, then another. In other words, the writing process can be slow for a beginner, but with repetition can be effectively learned. Thus, a leader in Israel who had gone astray by neglecting God's commandments needed to realign himself with the God of Israel by slowly but steadily ingesting God's commandments, just as someone learning to write might become a good writer through diligent practice. Unfortunately, in verse 13, where this approach is reiterated, we find that the leaders of Israel were not receptive because *they would not hear* (verse 12). They were still being rebuked as children in their understanding

and lack of obedience. Constant reiteration of the first principles of the Law was no profit for them as they were *ever learning, and never able to come to the knowledge of the truth* (2 Timothy 3:7).

In answer to the question posed, we would suggest that Isaiah 28:10 is not teaching how to study the Bible as it is frequently quoted, that is by, comparing Scripture with Scripture (cf. 1 Corinthians 2:13), or searching the Scriptures as did the Bereans (cf. Acts 17:11). Instead, we see verse 10 in the context of Isaiah 28 as a description of the slow-and-steady approach the *scornful* and *drunken* leaders in Israel needed to follow to reorient their lives so they could develop a correct understanding of God's commandments and precepts. Unfortunately, it was not effective because they did not earnestly heed the instruction of verse 23, *Give an ear, and hear my voice; hearken and hear my speech;* and thus, never developed true spiritual maturity.

Jonathan Farrar, Binbrook, Ontario

FROM OUR PAST

On Knowing God

If we would render acceptable service to our Father in Heaven, the Spirit through Jeremiah points out the way. *Let not the wise man glory in his own wisdom* writes the prophet, *neither let the mighty man glory in his might, let not the rich man glory in his riches: But...* and here let us pause to reflect upon the words... *let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight* (9:23-24).

Such an appeal is lost on "men of the world;" it is to them childish if not beneath contempt. How far does the average politician, for example, think it necessary to understand and know God as one exercising loving kindness, judgment and righteousness in the earth? Is not the aim of his life devoted to the acquisition of temporal power, high cabinet rank, and all the pomp and circumstance attached thereto? What do the "champions" in the various fields of "sport" care about the attributes of the God of Heaven? And are the plutocrats of the commercial world particularly concerned about His character and principles? *The carnal mind* (the thinking of the flesh) is

enmity against God: for it is not subject to the law of God (Romans 8:7), and consequently it is impossible for an unenlightened and undisciplined mentality to reach to such divine heights as to understand and know God.

We are constrained to enquire what progress we have been able to make in “understanding” and truly “knowing” God. *And this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent* (John 17:3) said the Saviour. This knowledge involves an appreciation of God’s loving-kindness toward fallen humanity, His judgment in the condemnation of sin, and His righteousness in requiring the sacrifice of Christ as the basis for the ultimate redemption of the world.

Christ alone could say with truth concerning his Father, *I know Him, for I am from Him* (John 7:29). To the Jews of his day, he spoke bitterly of their unpardonable ignorance. *It is my Father that honoureth me, of whom ye say that he is your God; yet ye have not known Him* (John 8:54-55). David of old had found them wanting, *They know not, neither will they understand* (Psalm 82:5). Through Jeremiah God laments, *For my people is foolish, they have not known me* (4:22). Hosea foretells God’s judgment when he says, *My people are destroyed for lack of knowledge* (4:6).

In contrast with the defection of Israel, we have the prophetic declaration that the day will come when *they shall teach no more every man his neighbor... saying, know the Lord: for they shall all know me* (Jeremiah 31:34). Of that time, Habakkuk declares that *the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea* (2:14).

It is, however, our individual relationship to the subject to which we here desire to direct special attention. Paul lamented in his day that *some have not the knowledge of God* (1 Corinthians 15:34), writing to Titus of others that *profess that they know God; but in works they deny him* (Titus 1:16). There is, however, incentive to the pursuit of this knowledge. The Psalmist expressed his confidence thus, *They that know thy name will put their trust in thee* (Psalm 9:10), and Daniel remarked that *the people that do know their God shall be strong* (Daniel 11:32). Paul was imbued with a

How, then, is this knowledge of God to be obtained? ... Throughout the Holy oracles, the perfections of His character are set forth, not solely by assertions, but by works. They are not so much defined as they are illustrated, and always with a practical end in view.

sense of the profundity of the subject, for he remarked to the Roman ecclesia, *O the depth of the riches both of the wisdom and knowledge of God!* (Romans 11:33)

How, then, is this knowledge of God to be obtained? Not solely or primarily from a contemplation of the Universe, though truly *the heavens declare the glory of God; and the firmament showeth his handiwork* (Psalm 19:1), but by the consideration of God's character as revealed in the Word. Throughout the Holy oracles, the perfections of His character are set forth, not solely by assertions, but by works. They are not so much defined as they are illustrated, and always with a practical end in view. In the passage quoted from Jeremiah, the spiritually wise man glories in the knowledge he has of God's loving-kindness. He has learned of the offer of salvation which has been made through the sacrifice of Christ. He has availed himself of the means of reconciliation and become the subject of that love through the "adoption of sons."



Pursuing the matter to the next stage, the enlightened mind recognizes the judgment of God. It is according to every man's work, not according to his professions. *Ye shall know them by their fruits* (Matthew 7:16) said Christ, and God is to be understood according to the same rule. He is just in all His ways, and we have that exemplified in the case of Israel. They were highly privileged, and had they been obedient they would have been richly blessed. But they rebelled and provoked God to anger, and the appropriate punishment fell upon a guilty nation. In this God showed that He is no respecter of persons. **To have been "called by his name" will not excuse, but will aggravate sin in those who practice it,** *He that despised Moses' law died without mercy* (Hebrews 10:28). Those, however, who have been sanctified by the blood of Christ, who by infamous conduct count it an unholy thing, will be deemed worthy of even sorcer punishment, and justly so. In events of the past in Eden; in the days of Noah; in the destruction of Sodom and Gomorrah; in the invasion of the glorious land by Babylon; in the destruction of Jerusalem by Titus; and also events which are to occur in the near future in the overthrow of modern Babylon and in the replacement of the kingdoms of men; the judgment of God is exhibited as based upon Divine principles of righteousness which none can impugn.

Closely related with this characteristic of justice is the attribute of righteousness. This is exemplified time and again throughout the Scriptures. Paul tells the Romans that the righteousness of God is attested by the law and the prophets, but, he continues, it is God's righteousness "through faith in Christ Jesus" to all who believe. Those, then, who have embraced the Truth as it is in Jesus will do well to heed God's voice through Isaiah, *Hearken unto me, ye that know righteousness, the people in whose heart is my law* (Isaiah 51:7); and James indicates the point of this appeal when he both asks and answers the question, *Who is a wise man and endued with knowledge among you? Let him show out of a good conscience his works with meekness of wisdom* (James 3:13).

There is this further assurance which is also a source of comfort. The more we know God, appreciate his ways and His thoughts, the more He knows us as "doers and not hearers only." This was the commendation of Abraham – the father of the faithful. *I know him, saith God, that he will command his children and his household after him, and they shall keep the way of the Lord* (Genesis 18:19).

The world at large "knows not God" and is content with its ignorance. Christ, however, is coming *in flaming fire, taking vengeance on them that know not God*. The chastened nations will be subdued by the command, *Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth* (Psalm 46:10).

In the meantime, the Lord knoweth them that are his (2 Timothy 2:19). He will deliver them from trial, making a way of escape if they remember His loving-kindness and recognize His chastening hand purging out the evil from their characters, thus submitting themselves to His righteousness. Let us then apply ourselves to perfecting our knowledge of our Father in Heaven, that we may have somewhat whereof to glory, in which He will have delight.

*John Owler, The Christadelphian Advocate and Fellow-Laborer,
February 1920, Vol. 36 – No. 2*

PROPHETIC

The Prevalence of Prophecy

As Christadelphians we have a fervent interest in prophecy. However, our interest is often to hear what other brethren have to say on the subject rather than making it the focus of our own study. Prophecy can be rather intimidating. Those making prophecy their primary area of study may also

be intimidating. Don't let intimidation put you on the sidelines as onlookers, as Bible students should not be on the sidelines when it comes to prophecy. They should strive to make themselves more comfortable with it by being familiar with what the prophets have said. After all, the prophets' messages were intended for all of us, not just for some.

Prophecy articles and lectures today understandably emphasize signs of the end times. This includes an understanding of the time periods: when they begin and when they end. Yes, it is important to have a basic understanding of time periods throughout history. Comprehending them is not difficult and there are not too many time periods to learn. Knowledge of basic history is a helpful study friend, but be aware, end-times prophecies are only a part of God's prophetic Word.

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"Prophecy is just too hard for me." Most of the Bible is prophecy. In fact, you cannot neglect prophecy without neglecting your faith.**

periods throughout history. There are not too many time periods to learn. Knowledge of basic history is a helpful study friend, but be aware, end-times prophecies are only a part of God's prophetic Word.

Don't think, "Prophecy is just too hard for me." Most of the Bible is prophecy. In fact, you cannot neglect prophecy without neglecting your faith. When God spoke to Noah, He prophesied a great flood to which Noah responded (a show of faith), saving his family. The LORD called Abram out of Ur of the Chaldees and Abram faithfully obeyed. God subsequently made promises to him. Promises are by nature statements of action to be rendered at some time in the future, but promises as prophecy isn't the end of the matter.

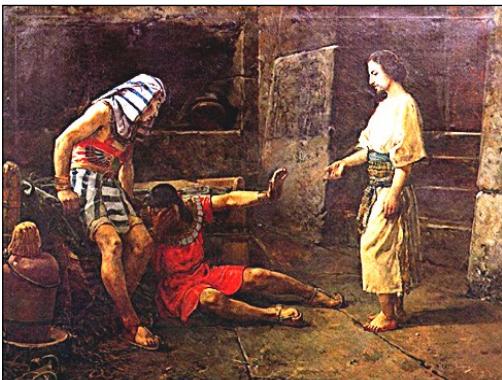
Consider the many prophetic types we find in Scripture. Anyone who has spent time studying the Law of Moses and the associated tabernacle in the wilderness has been amazed at the types of Christ to be found there. We find materials (linen, wood, gold, silver, brass, etc.), colors (white, red, blue, purple, gold), numbers, and the various sacrifices all pointing to Christ. The story of Joseph in Egypt is another example of types of Christ. What are types but prophecies dressed in a metaphor? Types describe something or someone (anti-type) that shall be fully realized at a future date.

Referring to the historical account of Abraham's sons, Isaac and Ishmael; Paul uses the account in Galatians chapter four as prophecy. Paul says that Ishmael, a child of a woman in bondage, represents the Jews in bondage to the old covenant / law from Sinai; while Isaac, a child of a free woman, represents all those released from bondage under the new covenant through Jesus Christ (vss. 22-28). History can be a metaphor, and in turn, a prophecy.

In Matthew 21:33, Jesus spoke a parable to the Jewish leaders: A householder planted a vineyard and prepared it for its future harvest. He

went into a far country and after a time sent servants to receive its fruits. The servants were ill-treated and some were killed. The householder's son was sent. The husbandmen caught him, took him out of the vineyard and slew him, looking to seize his inheritance. Jesus finished the parable saying the householder would destroy the husbandmen and give the vineyard to others who would render its fruit at the appointed time. This parable was prophetic regarding the death of Jesus at the hands of the chief priests and elders, and their eventual destruction in AD 70. Parables can be prophecy!

Dreams can also fall into the category of prophecy. Joseph had a dream regarding the sun, moon, and eleven stars, and another dream regarding grain sheaves doing obeisance to him. Joseph interpreted the dreams of the butler and baker (which in turn led to the interpretation of Pharaoh's dreams). With God's help, Joseph foretold events for the butler and baker "three days" into the future (Genesis 40:12-22). Again, with God's intervention, Joseph foretold events totaling fourteen years into the future for Pharaoh. Finally, God's guiding hand in Joseph's life fulfilled Joseph's dreams twenty-two years later.



As we see from the above examples, prophecy is not found only in those Bible books bearing the prophets' names. Prophecy in Genesis chapter 49 includes Jacob's blessing of his sons and grandsons (Manasseh and Ephraim), and ends with Joseph's prophecy concerning his bones. In Numbers, we find the prophecy of Balaam. In Kings, Elijah prophesies first of drought and then of rain. The anointing of Saul, David, and Jehu were prophetic of the eventual rise of each to a kingly throne. Many of the Psalms are prophetic, such as: the kingdom age (Psalm 2); the end times (Psalm 83); and the crucifixion of Jesus (Psalm 22). Is the Song of Solomon not also prophetic? What other examples can you think of?

The power of prophecy is knowledge to anticipate future events. Knowledge is power after all. The person acting today in a way that leverages known events of tomorrow to his advantage is opening the doors to fame and fortune, and for this reason, there are many false predictions. Moses instructed the Israelites in this matter:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not

known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn [you] away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee (Deuteronomy 13:1-5).

The Bible is the only reliable source for true prophecy. With it, we can act today to leverage a blessing of salvation for tomorrow.

Knowledge of the future is only as good as its reliability. Today's self-proclaimed prophets with a track record of fifty percent reliability is not as good as a source that is seventy-five percent reliable. But neither is of much value if your time, money, and assets are at stake. Ask anyone who has participated in a get-rich-quick scheme "that can't fail." The only source that is one hundred percent reliable is God, and He reveals only that which enlightens and benefits His servants. Again from Deuteronomy, *And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him* (18:21-22).

The Bible is the only reliable source for true prophecy. With it, we can act today to leverage a blessing of salvation for tomorrow. As Paul says, *All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness* (2 Timothy 3:16).

The Bible is a book of prophecy. Become familiar with the bigger picture of prophecy and don't neglect prophecy of the end times, for *blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand* (Revelation 1:3). Just because a brother has written a book on Revelation or Ezekiel's temple doesn't mean the reading of those prophecies yourself is futile; i.e., that nothing more can be revealed to you. That is simply not true. If you want to refer to a brother's book on a subject, do so after you have familiarized yourself with those Scriptures. Scripture was written for us! It is the basis for testing the thoughts and earnestness of His servants. We are not to leave our understanding of prophecy to our pioneer writers alone, and certainly

not to the world's theologians / commentators. **Prophecy is the basis for our hope, and it is necessary for us to approach it as a workman that needeth not to be ashamed, rightly dividing the word of truth** (2 Timothy 2:15).

Jay Johnson, Roselle, IL

Fear is the New Normal in America

That was the headline on the *Yahoo News* dispatch on August 9. The remark was based on the reaction of crowds in the theater district of New York screaming and crouching behind seats after hearing loud reports which sounded like gunfire. But there was no one firing into the crowds; the sounds were just the backfiring of a motorcycle on West 45th Street.

The reaction was fully justified however, in light of the grim fact that according to the *Yahoo* dispatch, nationwide there have been 255 mass shootings to date this year, two episodes of which took place August 3 and 4 in El Paso, Texas and in Dayton, Ohio. An unfamiliar sight, an ominous rumor, or a suspicious stranger can now trigger such a response in many citizens who have become aware of a new, threatening level of hazard from somewhere or someone.

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: ^z for the powers of heaven shall be shaken.

27 And then shall they see the Son of man ^a coming in a cloud with power and great glory.

The dispatch added that the truth is that the odds of being killed or even wounded in a mass shooting in the U.S. by a maniacal terrorist or someone on an indiscriminate rampage are incredibly small: less than being struck by lightning. Yahoo reported that scientist Neil deGrasse Tyson had just made this point clear in a Tweet stating that the 34 people lost that weekend "did not compare with the numbers who died in other ways over a typical 48 hours: 500 from medical errors; 300 from the flu; 200 from car accidents; 250 from suicide; and 40 from homicide" from individuals with guns.

This condition of general fear and trepidation has been building for decades. We had thought it to be an accomplished reality years ago. But those conditions did not compare with those of today. One of those affected by the scare in New York said, "It's like we never thought it would happen, but we always thought it could happen, and now it was happening.... You

realize how much life has changed.” Those words poignantly remind us of Jesus’ prophecy concerning the generalized deterioration of security in the end-time, *Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken* (Luke 21:26).

That telling last scriptural phrase is also now stark reality. The ruling bodies of mankind have no solution for the challenge. They pass bundles of laws only to find that these still do not address the problems; and further, that they cannot readily be enforced due to such factors as “human rights” considerations and privacy concerns.

The conclusion is that mankind is at an impasse with which he cannot come to grips nor solve. The only solution is a Divine one.

H. E. Lafferty, Hagerstown, MD

EXPOSITION

The Conclusion of the Whole Matter (Part 3)

Keep His Commandments and The Whole Duty of Man

Part 2 of this three part series in the February Advocate addressed the first imperative within Solomon’s Conclusion of the Whole Matter – “Fear God.” In this final part we will examine Solomon’s remaining two directives – “keep His commandments” and “the whole duty of man.”

Keep His Commandments

What can we say? This directive is pretty straightforward. We all understand the concept; this would seem to be a matter of either doing it or not doing it, but let’s delve deeper.

Our belief in God may be looked upon as somewhat different than our belief in the individual accounts and teachings of the Scriptures. True and fervent belief in the One God as the Creator of heaven and earth; in Whom we live, move, and have our being, would seem to be on a much higher plain than a mere attestation that one believes there is a God. The recognition of the existence and supreme authority of the Father is surely the ultimate reality and motivation for the enlightened man, as well as the authority for the Scriptural teachings and commandments. As soon as we come to that realization:

- we lose all right to organize and live our lives as though God is far off
- we lose all right to live our lives as though we could approach or serve Him upon any other terms than those He has laid down.

Indeed, what could be more contradictory than to truly believe in the Creator and Sustainer of all things, and to live in a manner denying Him as the director and judge of our life? Once our eyes are opened to clearly recognize the majesty and the love of God, we see Him in each new day given us, in each blessing and good thing we receive, in each joy, and in each breath we take! When we reach that stage, His commandments take on new importance; they become part of our identity: who we are!

James rebuked his brethren thusly, *Thou believest there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?*

(2:19-20) James is telling us that there is BELIEVING IN GOD (recognition that there is a God) and there is BELIEF IN GOD: the focus of our lives as evidenced through our faith and our works, demonstrating the proper fulfillment of a motivated life. Brother Roberts wrote:

“How often have we grieved Him by our want of perfect loyalty: by our forgetfulness of Him; by our failure in meekness and gentleness and mercy; by the weakness of our love; the poverty of our worship; the feebleness of our service...” (The Law of Moses, chapter 25)

The Godly man recognizes he is incapable of the spiritual achievement he aspires to, nevertheless his conscience is grieved by his failures, and he works diligently to overcome them; going to God in tearful confession seeking Divine assistance and forgiveness. God’s commands become the believer’s passion: loving obedience in response to the blessings, mercy and forbearance of his Creator. Hagar’s words, *Thou God seest me* (Genesis 16:13), should reflect that passion which touches the Godly man in all his places and activities, for he sees God in everything.

We’re addressing an ideal here: whole-hearted conviction and devotion reached only through the maturity of understanding and experience. But consider the role that faith and hope play in bolstering that obedience and devotion! We must mold ourselves after the example of the *faithful and wise servant* in Matthew 24, who when his Lord comes is found attending to

**The Godly man
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his duties and is elevated to *ruler over all his goods* (as contrasted to the *evil servant* who said in his heart, *my Lord delayeth his coming*).

Our faith in God constitutes our conviction in His plan and purpose for this earth and mankind upon it!

- Dimness of this vision of our Lord and the promise of the Kingdom threatens our devotion. Without the conviction and desire for that vision constantly before us (the kingdom of God and the name of Jesus Christ), we naturally succumb to temptation, and from there it's a down-hill slide. When the pleasures of life take precedence over the hope of the Kingdom and unity with our Lord and our Creator, the desire for the Kingdom dims and so does attention to the commandments!
- The “evil servant” example is a warning for us today. Human nature is the enemy we must overcome, and Scripture warns against the natural tendency to wander from the *strait gate* and the *narrow way* (how often do we depart from it?)
- Watching, praying and keeping that vision of our Lord’s victorious return before our eyes and in our hearts will result in blessings and the strength to endure, that comes only from the understanding and conviction that *God is, and that He is a rewarder of them that diligently seek him* (Hebrews 11:6).

Our conclusion regarding keeping His commandments is concisely stated by a well-known and respected Christadelphian author:

“The settled conviction that God exists, as the supreme life-giver and law-giver, leads to the conclusion, “Fear God and keep His commandments.” The negation of all faith leads to the conclusion, “Let us eat and drink, for tomorrow we die.” – Islip Collyer

The Whole Duty of Man

The KJV may not fully present Solomon’s intended emphasis in his “Conclusion of the Whole Matter.” Rather than *let us hear the conclusion of the whole matter...* (pointing forward to what is to be said), other translations abruptly end the statement by referencing back to what has been said, thereby presenting a different emphasis:

- **ESV – *The end of the matter, all has been heard.* Fear God...**

The word “duty” here was added by the translators, that last phrase rendered in the Septuagint as *for this is the whole man ...*

- NASB – *The conclusion, when all has been heard, is: Fear God...*

Within these translations the necessary imperative is introduced with more urgency ... *The end of the matter; all has been heard. Fear God...* The imperative to act on the fear of God is found throughout the context of Proverbs and the whole of Ecclesiastes, followed by the natural sequel / duty to *keep His commandments*. Why? ...because as Solomon wisely declared, ***this is the whole duty of man.*** The word “duty” here was added by the translators, that last phrase rendered in the Septuagint, *for this is the whole man;* and in Young’s Literal Translation, *for this the whole of man.* What does that mean? On one hand, Solomon might be saying; “this is a universal truth; no man is exempt; to fear and to obey is every man’s obligation,” which certainly seems to ring true.

Yet on the other hand, it appears Solomon’s reference to “*the whole man*” or “*the whole of man*” implies that the “fear of God” claims a man in his entirety, ***and it is through this union with our Creator that the sons of Adam may become whole.*** Recall that Solomon found only futility in the things he surrounded himself with and put his hand to, concluding that it is only through the awe that inspires love and obedience to God that a man reaches fullness in himself and in his life! This interpretation would seem to be bolstered in reference to Christ as found in Colossians 2:9-10 (KJV): *For in him dwelleth all the fullness of the Deity bodily. And ye are complete in him ... And ye are in him made full* (YLT & ESV).

It would be difficult to argue with either possible interpretation: perhaps they go hand in hand, declaring that only in obedience to, and fellowship with God, does man reach a true and satisfying fullness in himself. Solomon is here reminding youth that their lives are being lived under the reality of judgment (either in this life or at the judgment seat of His servants). Here in Solomon’s “conclusion” we find confirmation of pending judgment coupled with the “fear of God” and the admonition to “keep His commandments;” as is further unfolded in the New Testament.

God had a purpose in His creation of the earth and mankind upon it. In Revelation 4:11, we read of John’s vision of the glorified bride of Christ gathered around Christ upon the heavenly throne, and the spirit’s declaration of the purpose of God in creating man, *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.* God created for His pleasure, and is not the concept of God finding pleasure in His creation something we can readily understand? We are, after all, created in His image, and mankind glories in his accomplishments (usually neglecting consideration of his own dependence upon and accomplishment through God’s blessings).

God’s pleasure is not a fleeting thing. Jesus tells us, *it is your Father’s good pleasure to give you the kingdom* (Luke 12:32). WHY? *The Lord*

taketh pleasure in them that fear him, in those that hope in his mercy (Psalm 147:11), and, *The LORD taketh pleasure in his people: he will beautify the meek with salvation* (Psalm 149:4). Brothers, Sisters, young people: our comprehension of the mercy and goodness of God in His expressed intent regarding us and this earth constitutes our hope! It represents His loving kindness toward them that fear Him, those described as “broken and contrite in heart, trembling at His word;” those He takes pleasure in; those He desires to honor as His children in His Kingdom.

Let us take to heart Solomon’s “conclusion of the whole matter,” that we might in truth *Fear God, and keep his commandments: for this is THE WHOLE DUTY OF MAN.*

Jim Washeck, St. Peters, MO

AS THE DAY APPROACHES

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



Latest Pro-Israel Move, Trump Administration Declares Settlements Do Not Violate International Law: The United States on Monday effectively backed Israel's right to build settlements in the West Bank, declaring they did not violate international law. The announcement by the US Secretary of State was a victory for Israeli Prime Minister Benjamin Netanyahu, who is struggling to remain in power after two inconclusive Israeli elections this year. The announcement marked the third major instance in which the Trump administration has sided with Israel and against stances taken by the Palestinians and Arab states. In 2017, President Trump recognized Jerusalem as the capital of Israel, and in 2018 the US formally opened an embassy in Jerusalem. In March of this year President Trump recognized Israel's 1981 annexation of the Golan Heights that prompted a sharp response from Syria, which



Modi'in Illit – Israeli settlement in the West Bank – Wikipedia

once held the strategic plateau... Netanyahu welcomed the Secretary of State's announcement stating, "Today, the United States adopted an important policy that rights a historical wrong, when the Trump administration clearly rejected the false claim that Israeli settlements in Judea and Samaria are inherently illegal under international law... This policy reflects an historical truth, that the Jewish people are not foreign colonialists in Judea and Samaria. In fact, we are called Jews because we are the people of Judea."

Algemeiner, November 18, 2019

COMMENT: There isn't a U.S. ally that's benefited more from the Trump administration than Israel. This of course is God's work, His plan and purpose being worked out providentially through what would appear to be the result of natural circumstances. Yet, what benefits Israel, likewise enrages and motivates Israel's enemies, which will further their zeal to destroy the Jewish state, resulting in the return of Christ, the judgments to be poured out upon the unbelieving world, and the coming of the Kingdom of God. *Come, Lord Jesus* (Revelation 22:20).

Study Ranks Israel amongst the Eight Most Powerful Countries in the World: A new study by the University of Pennsylvania places Israel among the eight most powerful countries in the world, a testament to Israel's strong standing in the international arena. Minister of Foreign Affairs Israel Katz said, "The new study faithfully reflects a rise in Israel's international standing in the world, and places it as a significant global force in the fields of defense, economics and foreign policy. The Foreign Ministry will continue to work to advance Israel's national interests in the world, to expand its foreign relations and to strengthen the status of Jerusalem, our capital." (Press release by the Ministry of Foreign Affairs, December 2, 2019)



Bridges for Peace, December 6, 2019

Hamas, Thirty-Two Years Later: The Palestinian Hamas movement celebrated its 32nd anniversary by reminding everyone of its main goal: the destruction of Israel. This message is proof that Hamas has not, and will not, change its charter, originally published in 1988. This charter, also known as the Covenant of the Islamic Resistance Movement, calls for replacing Israel with an Islamic state. "There is no solution for the Palestinian issue except through jihad [war with unbelievers in Islam]," the charter says. "Initiatives, proposals and international conferences are all a waste of time and vain endeavors. Renouncing any part of Palestine means renouncing part of the religion [of Islam]." Thirty-two years later, the leaders of Hamas have again shown that they remain more committed than

ever to their covenant, particularly regarding the desire to replace Israel with an Islamic state.

Ibrahim Yazouri, one of the founders of Hamas, said in an interview with the Hamas-affiliated Palestinian Information Center: “Hamas and its military wing are continuing with their policy until the liberation of Palestine. Within a few years, God willing, the Al-Aqsa Mosque, occupied Jerusalem and all of Palestine will be liberated. Hamas will continue to use all means to liberate Palestine.” When Hamas leaders talk about the “liberation of all of Palestine,” they are actually repeating their commitment to destroy Israel. Moreover, when Hamas leaders talk about using all means to “liberate Palestine,” they are referring to various forms of terrorism, including suicide bombings and rocket attacks against Israel. These are the only means Hamas believes in as the way of achieving its goal.

Hamas does not, and will never, recognize Israel’s right to exist. As the movement states in its charter, “the land of Palestine has been an Islamic *Waqf* [Muslim religious trust] throughout the generations and until the Day of Resurrection. No one can renounce it or part of it, or abandon it or part of it.” These statements – 32 years after the establishment of Hamas – reaffirm the movement’s extremist ideology.

Bridges for Peace, December 20, 2019

COMMENT: As we observe in the Hamas symbol above, there is a shape of the map of Israel at the top; all the symbols and wording underneath are focused on that country / that land. The phrase on the right states – “There is no god but Allah.” The phrase on the left states – “Muhammad is the messenger of Allah.” Below the swords is the word “Palestine.” The phrase on the green ribbon states – “Islamic Resistance Movement – Hamas.” In the middle there is an image of the “Dome of the Rock” (occupying the space of the former Jewish temples in Jerusalem). Swords represent the power of Islam, pointing upwards signifying jihad.

For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines [Hamas] with the inhabitants of Tyre [Hezbollah]” (Psalm 83:2-7).



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.