

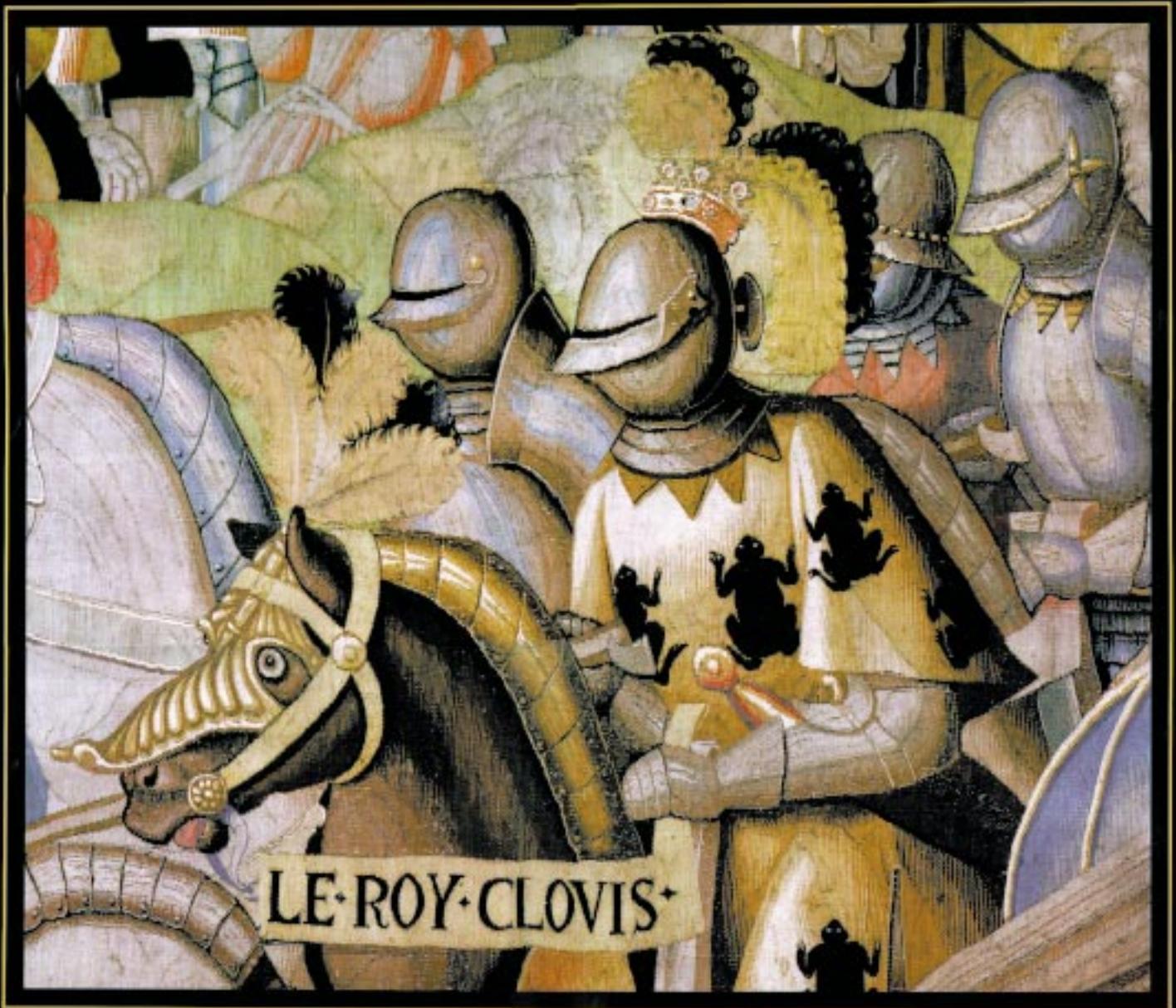
THE BIBLE MAGAZINE



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November 1997

“And I saw three unclean spirits like frogs... go forth unto the kings of the earth and to the whole world, to gather them to the battle of that great day of God Almighty.” — Revelation 16:13,14.



LIBERAL PHILOSOPHIES TODAY RESEMBLE THE SPIRIT OF THE ANCIENT BARBARIAN FRANKS. THIS INFLUENCE IS...

GATHERING THE NATIONS!

THE BIBLE MAGAZINE



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LOCAL INFORMATION

November 1997



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THE BIBLE MAGAZINE

A WITNESS OF BIBLE TRUTH FOR OUR TIMES

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John Thomas wrote of the great changes to be seen on earth shortly, and how they form a central aspect of the Gospel involving all nations.

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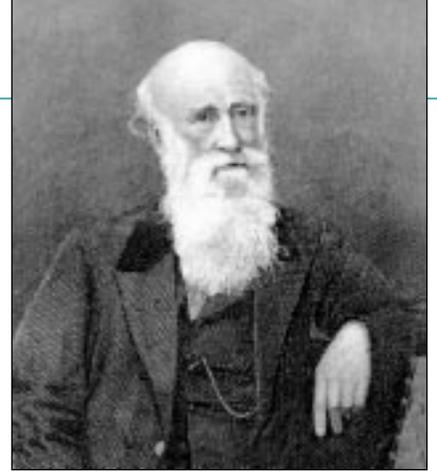
A ROYAL PARDON through Jesus Christ.

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"Sanctify them through thy truth: thy word is truth."— John 17:17.

WRITTEN OVER 100 YEARS AGO

HOW THIS WORLD IS TO BE CHANGED



John Thomas. 1805-1871

The purpose of God in fitting up the earth as described by Moses, and in bringing the world to its present political constitution by checking and restraining the full manifestation of the evil that exists, is that he may found a kingdom and empire, literally “universal” (Dan. 2:44; 7:14), under the government of which all nations may be blessed (Gen. 7:3; Psa. 72:11).

The Hebrew nation established in the Holy Land will be the kingdom (Ex. 19:5, 6; Mic. 4:6-8; 5:2; Ezek 37:21-28), and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute *a family of nations* of which Israel will be the firstborn; Abraham the federal patriarch; and Christ his seed, the King. This divine family of nations will be so highly civilized that the present state of society will be regarded as intensely dark and barbarous; for then “the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea.”

The blessedness of this divine civilization is detailed in the gospel which is therefore styled “the glad tidings” or “*gospel of the kingdom of God*” (Matt. 4:23), while the divine civilization itself is “*The economy of the fulness of the appointed times,*” (Eph. 1:10, 21) or “world to come;” styled also “*the Age to Come.*” The Bible is full of the glorious things pertaining to this, the real “golden age” of the world. The government of the nations in that period which will continue a thousand years without change, will be such as their necessities demand—*just laws and institutions, civil and ecclesiastical; and perfect and righteous men to administer them.*

To fulfil these requirements the government of mankind will be committed to Christ and *to those whom he may account worthy of association with him.* The Bible expressly declares that the rulers of the world shall then be immortal kings and priests (Rev. 1:5,6; 5:9, 10; 2:26, 27; 22:5), and however sectarian or religious infidelity may cry out against the idea of mortal and immortal men living contemporaneously upon the earth, no truth is more plainly and abundantly revealed in the Bible.

This family of “many nations,” of which God has constituted Abraham the father (Gen. 17:5; Rom. 4:13,) will continue under one and the same constitution a thousand years, at the expiration of which there will be a change (Rev. 20:6, 7; 1 Cor. 15:24-26). SIN, and by consequence religion, priesthood, and death, will be universally abolished; and the earth will be inhabited by immortals only; for it is written “THE WICKED SHALL NOT INHABIT THE EARTH;” but on the contrary “*The meek shall inherit the earth.*” Hence, the final state of things upon our planet will be *a divine monarchy of*

everlasting continuance under which there will be *but one nation* (Jer. 46:28), and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the First Human Pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even *the peopling of the earth with an immortal race which shall have attained to immortality on the principle of believing what God hath promised and doing what he hath commanded.*

In the gospel there is an invitation to all who believe what God has promised to share with Christ in his kingdom, glory, and joy, *on certain conditions well defined* (1 Thess. 2:12; 1 Cor. 6:9-11; Matt. 25:21). These are, *faith* in the things covenanted to Abraham and David, and in those taught concerning Jesus in the Old and New Testaments; *immersion* into the name of the Father, Son, and Holy Spirit; and thenceforth a life of “holiness to the Lord” without which none will be approved and promoted to the honor and glory of the kingdom (Col. 1:21-23).

Now it is evident that the establishment of this divine civilization among the nations necessitates the abolition of the present civil, ecclesiastical, and social constitution of the world. The nations and the earth to its utmost bounds are “deeded” to Christ; they are an inheritance and possession made his by a deed registered in the Bible (Psa. 2:8), but for the time being in the hands of regal, imperial, republican, and ecclesiastical thieves and robbers. This patent fact and Bible truth makes a contest between Christ and “the Powers that be,” variously symbolized in the Scriptures by Beasts, Horns, Frogs, Dragon, Rivers, etc., the heraldry of the Bible—an unavoidable necessity. The divine oracle is, “*These shall make war upon the Lamb, and THE LAMB (Jesus, ‘the Lamb of God’) SHALL OVERCOME THEM;* in other words, “*He shall destroy them that destroy the earth*” (Rev. 17:12-14; 19:11-16, 19, 21; 11:15, 18).

This is the doom of the world’s tyrants—destruction, not by popular fury which is merely an embarrassment, but by the military power of Jehovah’s Servant, even of Jesus the future Lord of armies, whom he has prepared and whom he will send into the world again for this very purpose. He will take possession of the kingdoms, empires, and republics of the nations “under the whole heaven” and blend them into one universal empire which will constitute the secondary dominion, “the first dominion” consisting of the “kingdom restored again to Israel,” in the Holy Land (Mic. 4:8; Acts 1:6).

Herald of The Kingdom, 1854.

“This divine family of nations will be so highly civilized that the present state of society will be regarded as intensely dark and barbarous”



Spirits Like Frogs Gather the Nations...

By Paul Billington

During a recent visit to the city of Rheims in France we were confronted by a notable sign that is to be current in the world at the time of Christ's coming. The sign is given in Revelation 16:13,14. It is described as "spirits like frogs."

In 1996 the 1500th anniversary of the conversion to Catholicism by Clovis, king of the ancient barbarian Franks, had been celebrated in Rheims. What particularly impressed us was the recognition afforded to the fact that the Frankish kings originally used the emblem of the frog (often three frogs) as part of their heraldry. This was clearly visible on a tapestry that had been specially commissioned for the 1996 festival in Rheims, as well as upon several ancient

tapestries that were on display at the *Palais du Tau* annexed to the Cathedral. There are strong reasons for linking this frog emblem to the prophecy of Revelation 16, as we shall explain in this article.

The remarkable focus upon the origins of France acted as a significant reminder to us of the roots of modern liberal philosophy. It did so for two reasons. First, because research demonstrates that the roots of this ideology can be traced to the character of the ancient barbarian Franks. Secondly, because it was in fact their ethos that sprang from the French philosophers and which found political expression in the French Revolution of 1789 (and in its Napoleonic aftermath throughout Europe)—and again in the European revolutions of 1848. This "spirit" of liberalism permeates the thinking and ideological character of the modern

world.

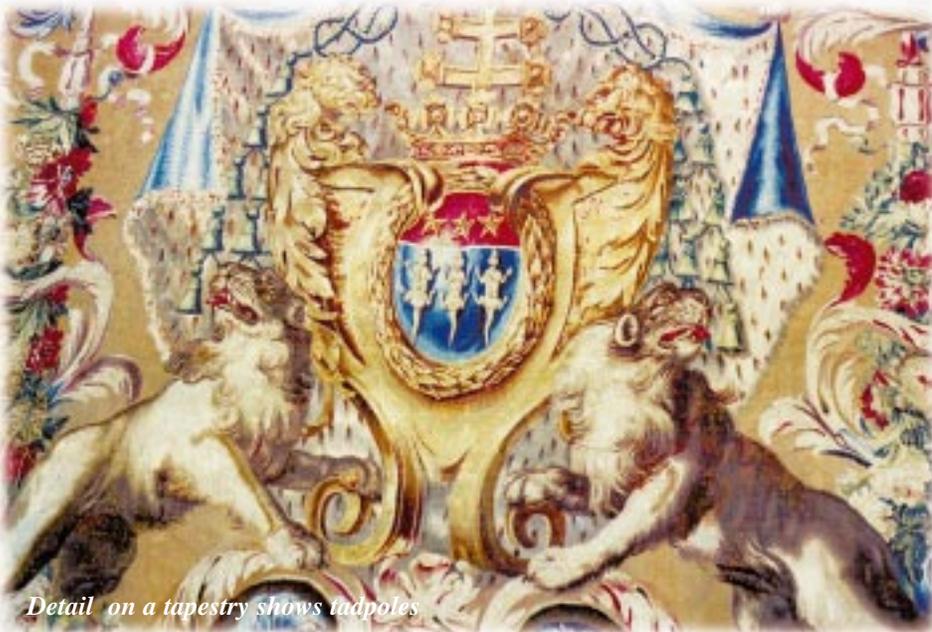
The world today is in the grip of an insane and corrupt influence which is disintegrating and destroying the fabric of society. This spirit of liberalism constitutes a challenge to the honour and supremacy of God Almighty and to the great truths of His Word—and it is preparing the world for that great confrontation which is "called in the Hebrew tongue Armageddon" (Rev. 16:16). The counsel of the Lord to us all is to "watch"—and we can only do this if we understand the matters that are being referred to. Let us then consider what the Bible tells us about these "spirits like frogs".

Out of Pharaoh's Mouth!

The key to the understanding of the book of Revelation is to be found in the rest of the Bible—for the Scriptures are their own interpreter. So it is then, that in considering the "spirits like frogs" in Revelation, we must turn to that other occasion where frogs are mentioned—the plague upon Egypt recorded in Exodus chapter 8.

Associated with the plague of frogs upon Egypt we note two main effects. The first effect is seen from what comes out of Pharaoh's mouth when he says "I will let the people go..." Here was a promise of freedom and liberty—although it was broken when a respite was gained. The second effect is seen from the words of verse 14, "...and the land stank". This was due to corruption—and doubtless the literal stench and corruption also reflected the spiritual and moral state of the land of Egypt. These two ideas then, the promise of liberty and the stench of corruption, are the two features which accompany the plague of frogs.

Psalms 105:30 says "Their land brought



Detail on a tapestry shows tadpoles

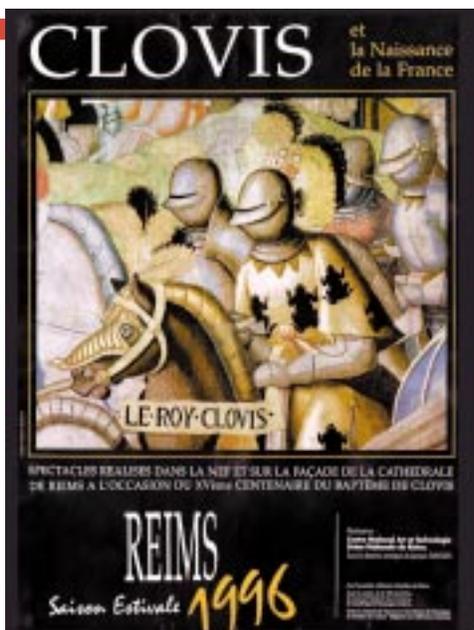
forth frogs in abundance, *in the chambers of their kings.*” These kings or rulers, together with Pharaoh, were like certain false teachers mentioned in the New Testament, of whom it is said: “While they promise them *liberty*, they themselves are the servants of *corruption...*” (2 Peter 2:19). As we shall see, this is the character of the sign referred to in Revelation 16:13, 14.

Barbarian “Freemen”

It is quite remarkable that the barbarian tribes that invaded the Roman Empire and brought about its destruction were also champions of so-called liberty. Gerald Simons in the book *Barbarian Europe* (Time-Life Books) says:

“...they stubbornly clung to their tribal attitudes toward law and *the rights of the individual*—and thereby preserved a priceless tradition until the time for *democracy* was ripe...(they) led all others in personal *freedom*...The very concept of progress—the belief in the inevitable and continuous betterment of man—can be traced to ideas born in the barbarian epoch.” (page 13).

Edward Gibbon in his *Decline and Fall of the Roman Empire* tells us that “the love of liberty was the ruling passion” of the Frankish barbarians who originated in Westphalia, Germany. “They deserved, they



Poster issued to commemorate the baptism of Clovis

assumed, they maintained the honourable epithet of Franks or Freemen” (Chapter 10). The name of the Franks is from the Latin *francus*, meaning free. Gibbon describes the way in which these Franks framed their laws, appointing four venerable chieftains to compose them and then submitting these draft laws for approval by “three successive

assemblies of the people” (Chapter 38).

It was those “free and warlike barbarians” as Gibbon describes them, who overran Gaul and established the nation that we now know as France. They overcame the mighty Roman empire, but not the sagacious and wily priests of Catholic Rome. As the conversion of Clovis to Catholicism illustrates, those who sought liberty and freedom actually became the servants of corruption—that is, they became servants of a spiritually corrupt Roman Church.

Frogs to Lilies

The tapestries that can be seen in Rheims today demonstrate the connection between the barbarian Franks and the emblem of frogs. We had been aware for many years that a tapestry there depicted a banner of Clovis bearing three frogs—but what we found was several of these tapestries, so that it was not just an isolated case. Clearly, those who designed these tapestries had good reason to believe that the ancient Franks did use frogs (and sometimes tadpoles) in their heraldry. Can it just be coincidence that the features of Exodus 8—frogs and freedom—are seen associated with these barbaric Franks?

Further evidence of the frog emblem being used by the pagan Franks can be seen from the bronze figure at Innsbruck in



Frogs on a Detail From a Tapestry at Rheims, France.



Austria representing Clovis (pictured on page 8). His shield shows three frogs on one side and three *fleur de lis* on the other. Also, according to *Encyclopaedia Britannica* (11th edition), the tomb of Childeric (father of Clovis) was discovered at Tournai (in Belgium) in 1653. In his tomb were found several objects, one of which was a medal bearing the emblem of the frog. This confirmed even earlier statements which made the same connection.

It seems that when Clovis converted to Catholicism he began to introduce the emblem of three *fleur de lis* (as seen on his shield at Innsbruck). In ancient Egypt the *fleur de lis* was supposed to be an attribute of the god Horus (a member of the Osirian trinity), and it is significant that Charles V of France dedicated this emblem to the honour of the Catholic trinity in 1376 (*Encyclopedia Britannica*, 11th edit.). It is quite reasonable therefore to see the barbarian spirit of the Franks represented by the frog heraldry, and Catholic France represented by the *fleur de lis*.

“The Spirits of Devils...”

The “three unclean spirits like frogs”, says the text of Revelation 16:13,14, “are the spirits of devils”—or, as the word should be rendered, *demons*.

Demons are not some kind of evil genie with magical powers, as some imagine them to be. Scripture says that they are in fact the false gods and idols of pagan mythology—see Deut. 32:16, 17 and Psalm 106:36-38. The apostle Paul, writing in 1 Corinthians 8:4-6 says that such mythical creatures are “nothing...and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things...” The truth about these pagan gods is clearly stated in Psalm 115:4-7 and again in Psalm 135:15-17. They are conspicuously man-made.

The Bible uses the terminology common to the environment in which it was written, without necessarily endorsing the popular superstition attached to it. Notice for example, Acts 16:16 together with the K.J.V. marginal note about the god Python. The passage does not teach the existence of a god by that name (that would conflict with other Scriptures, such as those referred to in the above paragraph). The terminology of the day was merely being used to describe a mental condition—just as we today may use the word *pandemonium*, without endorsing the existence of a demon called pan!

So it is then, that in the New Testament we frequently find that mental disorders are described in this way. A person who is



The words Liberte, Egalite, Fraternite appear above a door opposite the Cathedral at Rheims.

mentally sick is said to be under the control and influence of an unclean spirit, or *demon*.

“Spirits of devils” or demons, then, suggest *madness*. It indicates a confused state of the mind. James 3:15,16 describes human wisdom as being like this—he says:

“This wisdom descendeth not from above, but is earthly, sensual, *demoniacal*. For where envying and strife is, there is *confusion* and every evil work.”

The word that is translated “confusion” in this passage is from the Greek *akatastasia*. Vine’s Expository Dictionary says that the word means “instability... denotes a state of disorder, disturbance, confusion, tumult... *revolution or anarchy*.” So then, as the individual demoniac was a person suffering from mental sickness, confusion or derangement—so also a group, a community or society at large could be found in a state of disorder or upheaval.

This is interesting. According to *Encyclopedia Britannica* (15th Edition), one of the gods of ancient Egypt “sometimes with the head of a frog” was Nu (or Nun). According to *Larousse Encyclopedia of Mythology* this god represented chaos!

Further, we may note the fact that it was the wild and untamed spirit of barbarianism that wrought havoc and disorder upon the civilisation of Rome, eventually destroying the empire. Such is the character of “spirits of demons”, and therefore of the spirits like frogs.

A Teaching or Philosophy

That which comes out of the mouth is

normally in the form of words. So here in Revelation 16, the “unclean spirits like frogs” are said to come out of the mouth of certain ruling powers. What are these “spirits”?

In 1 John chapter 4 we are warned: “Beloved, believe not *every spirit*, but try the spirits whether they are of God, because many false prophets are gone out into the world” (verse 1). From this it is clear that John’s use of the word “spirits” has reference to teachings. John says that we must learn to discern between “the spirit of truth, and the spirit of error” (verse 6). A spirit then, in this sense and usage, refers to a teaching or doctrine.

Now in Zechariah 13:2,3 God says: “I will cause the prophets and *the unclean spirit* to pass out of the land.” The context shows us clearly what is meant by this unclean spirit—it is associated with prophets who uttered “lies in the name of the Lord.” So here, an unclean spirit is a false teaching—a deceptive vision or philosophy. In Revelation 16 unclean spirits are said to come out of three mouths, one of which is that of a false prophet. The parallel is most striking, leaving us with a clear understanding of what is meant by unclean spirits coming out of the mouth. It is a teaching, philosophy or policy of some kind that will gather and unite the nations against God Almighty.

A Reign of Falsehood and Repression

Under the rulership of the *fleur de lis*, France was intensely Catholic with its people being kept in virtual servitude. Some of the most appalling episodes of persecution against Protestants took place with thousands of people losing their lives during this period. Religious liberty was often non-existent. The conditions under which ordinary people lived and worked were terrible, whilst the ruling classes in Church and State lived in splendour, wealth and decadence. An idea of this opulence was seen on our recent visit to Rheims—the Clovis tapestries are on display in the former palace of the Archbishops; a massive penthouse attached to the Cathedral. In its day it would have been lavish—whilst the peasantry lived in poverty and squalor.

It was in this environment that men like Jean-Jacques Rousseau and Francois Marie Arouet (known as Voltaire) developed the French philosophies. Their social doctrine was to become familiar to the world under the slogan of ‘*Liberty, Equality, Fraternity*’—it was in fact a re-birth of the spirit of the ancient barbarian Franks, or “Freemen”. It was also demoniacal.

A Plague of Frogs

The *Times* newspaper for October 12th,



1789 commented.

“At this moment, the fate of Europe depends on the actions —of A BARBAROUS and UNRESTRAINED MOB!— a mob, which has shown itself so licentious, that the country which claims it, blushes at its cruelties.”

The French Revolution had begun to convulse that nation in what was to be the most significant social upheaval in the history of Europe. “What then is this Thing, called *La Revolution?*” asks Thomas Carlyle (1795-1881) in his literary work on The French Revolution. He answers: “It is the Madness that dwells in the hearts of men. In all men... Each man, enveloped in his ambient-atmosphere of revolutionary fanatic Madness, rushes on, impelled and impelling, and has become a blind brute Force; no rest for him but in the grave!” (Book VI, chapter 1). Certainly this was a demoniacal spirit producing strife, confusion (or tumult) and every evil work— James 3:16. No description could be more fitting.

Carlyle echoes the cry of the Revolutionaries in Paris: “Ye must bestir yourselves, O Friends; ye dull Frogs of the Marsh... even you now must croak or die!” This “croaking” rose to a terrible crescendo in the slogan: “Unity, Liberty, Equality, Fraternity or death!” The Reign of Terror — rather than liberty— resulted from the frenzied zeal of these people. The only freedom was to be found, as Carlyle intimated, in the grave (compare the words of Job 3:17-19).

The plague of frogs that came upon Egypt brought corruption: “...and the land stank.” A comment in Psalm 78:45 emphasised this. The KJV reads “frogs,



Another representation of three frogs from Rheims

which destroyed them.” As we know, the frog plague was only the second of ten plagues, it did not actually destroy them. The word translated “destroyed” is better rendered *corrupt* (from the Hebrew *shachath*—to cause decay, ruin). Now as corruption was a by-product of the plague upon Egypt, so with the philosophy that gave rise to the French Revolution; in the name of liberty it brought corruption. Referring to the situation in France *The Times* of March 14, 1791 commented: “Insults and the most gross licentiousness are now considered as proofs of the existence of the Liberty of the Press. Nothing is sacred—nothing escapes calumny.” A delusion of liberty brought corruption into the very vitals of that society.

This was “the unclean spirit” that was to permeate Europe, entering the chambers of their kings. It was first spread by Napoleon Bonaparte. Like Pharaoh, Napoleon used the deceptive cry of liberty to enhance the glory of France— and himself. Vincent Cronin in his book *Napoleon* writes: “Napoleon’s guiding purpose in the Empire was to export liberty, equality, justice and sovereignty of the people, and since these were French ideas, indirectly to contribute to the glory of France” (Page 269). It was a liberty that brought godlessness, corruption... and terror.

Dismantling the Old Order

The French Revolution was a watershed in European history— and it truly was the frog-spirit of liberty that overthrew the Catholic *fleur de lis*, and then entered into the chambers of the kings of Europe (which is spiritually called Egypt). It marked the beginning of the end of what the French called “The ancien regime”. *Larousse* Modern History says:

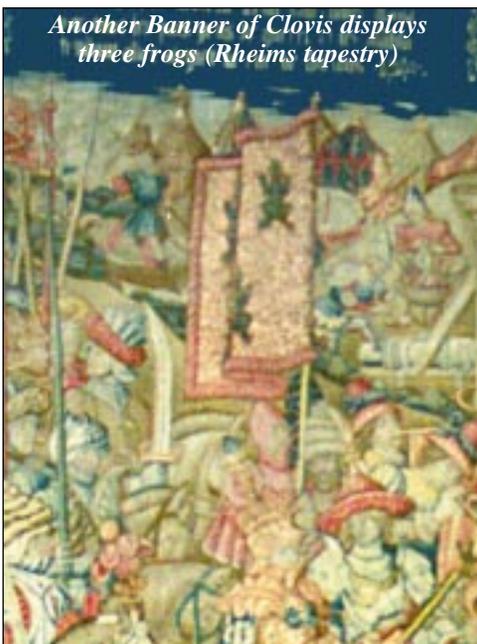
“In a political sense it is still proper to date the age in which we live from the French Revolution. The shock carried by that Revolution and the spread of its

principles has produced repercussions ever since.”

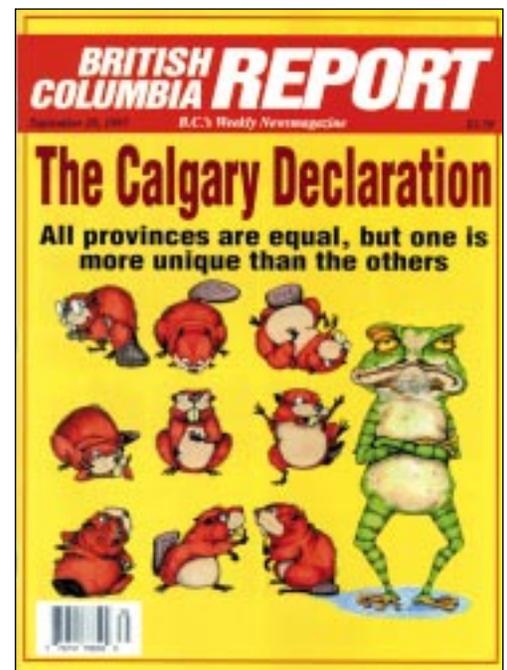
It is the going forth of those *principles* during the past two hundred years which has brought about such vast changes in the world. These principles have performed “miracles” in the fields of politics, economics, education, inventions, industry, the arts, science, ethics and religion. As men have sought “liberty” every avenue of social and political life has been transformed. We only have to compare life today with what it was a century or more ago— the standard of living, mode of transport and power, lighting, health care, social benefits, education, communications... it is a different world— a world in which “miracles” are common-place. Yet, in spite of these ‘miracles’ men still have not found true liberty. The truth alone can make us truly free. What this ‘liberal’ philosophy has produced however, is a putrid and evil corruption in society— a corruption that must inevitably lead to the collapse of civilisation as we know it. This process is fulfilling the word of God, for He has said that He will consume and destroy it unto the end— Daniel 7:26; 2 Thessalonians 2:8.

The unclean spirits of Revelation 16 are “like” frogs. They are not Frankish or French, but *resemble* that model. They come in various ideological and political shapes. Their one common feature is that they (like Pharaoh of old) *falsely* promise —or speak in the name of— liberty of the people.

These “spirits” are part of the sixth vial (Rev. 16:12-16). The vials are “the vials of



Another Banner of Clovis displays three frogs (Rheims tapestry)



A recent news magazine in Western Canada depicts French-speaking Quebec as a frog, and other provinces as beavers.

the wrath of God” (Rev. 16:1) and are His judgements (verse 7) upon the wickedness of men —and upon the worshippers of the Beast, and of his image, in particular. Thus, *in the first phase of their operation*, they have wrought chaos among the governments of Europe, consuming and destroying the old systems in both East and West. We may highlight some of their most outstanding achievements upon the political scene during a period of 100 years, as being illustrative of their destructive and judgmental work:

- 1848 The “Year of Revolutions” throughout Europe initiated a period of turmoil and disintegration.
- 1870 Fall of the temporal power of the papacy.
- 1914-18 Fall of the Kaiser’s Germany, the Ottoman Empire, the Russian Czarist regime together with the Orthodox Church were consequences of the First World War.
- 1939-45 In attempting to turn the tide against liberalism, Nazi Germany finally destroyed hopes of ever reviving the old order in Europe.

Gathering Nations

Since the Second World War the unclean frog-like spirits of liberty have been going forth in the second phase of their work, which is to gather the nations. IT IS DURING THIS PHASE OF THE WORK THAT THE LORD JESUS CHRIST RETURNS, therefore he urges:

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”—Rev. 16:15.

The process of “gathering” the nations in order to form a united Europe is a clearly discernable pattern in events since the end of the 1939-45 war. Rev.16:14 is quite specific: the demoniacal spirits are to gather, or bring together—unite, assemble—these nations. There is both a political and religious aspect to this because the Dragon and the Beast

“It is during this phase of the work that the Lord Jesus Christ returns”

(political powers) as well as the false prophet (a religious power) are actively involved. That this is *precisely* the pattern of things that has been seen upon the European scene over the years.

- 1949 saw the formation of The Council of Europe
- 1957 saw the Treaty of Rome signed

(EEC).

- 1963 saw Vatican Council 2 promote ecumenism.
- 1989 Gorbachev’s call for a “Common European Home”.
- 1990 Unification of Germany
- 1992 Maastricht Treaty signed

This pattern continues as Eastern European countries are prepared for membership of the European Union and as Russia is accepted as a member of the Council of Europe —and in a papal



encyclical entitled UT UNUM SINT (May 1995) calling for religious unity in the whole of Europe—including Russia. This is *exactly* what the frog-like spirits are to achieve— and if we examine the underlying political and religious philosophy that is guiding these developments, it will be seen to be that familiar spirit of liberty.

While this pattern continues, Christ will come to his followers and will then reveal himself to Israel. He will gather the nations to “Armageddon” and demand the obedience of the whole of the world. The world however will not want such a restriction placed upon its precious “liberty” and so the frog-like spirit will come out of the mouth of rulers saying, “Let us break their bands asunder, and cast away their cords from us” (Psalm 2:3). But the King of Heaven will declare the Decree, His king

will reign upon the holy hill of Zion—the nation and kingdom that will not serve him shall utterly perish.

A Spurious Liberty!

Never before, in all the ages of history, has the world been in the grip of such an evil spirit as it is today. In the name of liberty every vice and moral perversion imaginable has become not only permissible, but “politically correct”. The character of society is polluted with ‘Women’s Lib’ movements, laws that actually forbid restraining children, the so-called ‘Gay’ (Sodomite) movement and their “rights”—the whole social organism that makes up civilisation is hurtling out of control as it staggers towards the abyss. This so-called liberty—which is far too wide in its scope to fully describe here—is no liberty at all. It is a ruse, vocalised for the purpose of keeping the people in bondage to the system of falsehood and hypocrisy that governs them for its own profit and pleasure. Thankfully its days are numbered and the mask will soon be ripped off the grotesque and hideous faces of the political and ecclesiastical wearers. Their artfully woven deceptions will be discovered by all, for the king of Israel will destroy “the face of the covering cast over all people, and the veil that is spread over all nations” (Isa.25:7).

In the name of liberty men speak of “Freedom of Religion”— by which they often mean freedom *from* religion. The concept is a challenge before God, declaring that men have the right to believe whatever they like— or nothing at all. Well, it is true that God has *permitted* men to choose their own way— but they reject the Truth of God and embrace falsehood at the cost of their own lives. As it is written: “...he that believeth not (the true gospel) shall be damned”—Mark 16:16. When a man rejects the record that God has given concerning His Son (and that record is Scripture), he constitutes himself a false accuser, making out that God is a liar (1 John 5:10). Men have no *right* to such a freedom, it is an insult to the King of Heaven and blasphemes His Holy Name. The Almighty will not turn a blind eye to such for ever—He will avenge His good Name and destroy His enemies. Nowhere does the Bible grant freedom for false worship— and the exercise of such worship is not freedom, it is a bondage of the worst kind. True freedom, or liberty, can only be found through the knowledge of the Truth of Jesus Christ—John 8:31-36. This is the liberty that we should diligently seek, and avoid like the plague, the frog-like spirits that are uniting the world against God Almighty.

ARABIA, JORDAN & ISRAEL

By Graham Pearce

Today the name 'Arabs' is used loosely of nations that have adopted the Moslem religion. But it is the descendants from Abraham's two wives, Hagar and Keturah, those who inhabit Arab-ia, who are true Arabs. The twelve princes of Ishmael and the six sons of Abraham by Keturah are listed in Genesis chapter 25. They were sent away into "the east country" by Abraham before he died. Some of the better known names are Midian, Sheba, Dedan, Kedar, Nebaioth, Duma, Tema. These people occupied Arabia and came under the influence of Mahomet in the 7th century A.D.

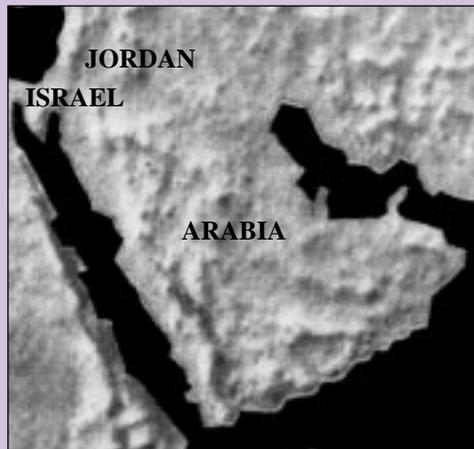
The 'Bible' for the Arabs is the Koran which Mahomet produced. This is derived from the Bible, and both Jew and Arab look to Abraham as their father. They both accept the Old Testament and the promises in Genesis. There are two fundamental articles of faith in the Koran. First, it holds the same position as the Jews that God is One and supreme; Arabs both hate and scorn the trinitarian God of Christendom. The second article of faith is best expressed by a quotation:

"The second article of this creed implies a doctrine of God's relation to His creation, according to which God, having first instructed Adam in divine truth and explained to him his duties, in succeeding ages, as the knowledge of this truth became obscured and men lapsed into unbelief, sent a succession of prophets—Noah, Abraham, Moses, etc.—to proclaim anew the primitive revelation. This series of prophets comprises many familiar names of the Old Testament, and leads through St. John the Baptist and Jesus to Muhammed, 'the seal of the prophets' after whom no further inspired teacher is held to be needed. According to this theory of God's revelation to men through prophets, Muhammad was not the founder of any new religion, and he constantly emphasised the fact that he was an apostle of no new doctrine, and described his own teaching as being the religion of Abraham" (*Modern Knowledge Library, vol. XVII "The Islamic Faith", Benn*).

One realises from this brief description of the original Muslim faith, that Moslems and Jews are closer together than Christians and Jews.

Ishmael, the prime progenitor of the Arab people was blessed by God because he was a son of Abraham—Gen. 17:20. In contrast, Esau (Edom) had no blessing of God, and disappeared as a nation. The area occupied by Edom is now part of Jordan.

In the future we anticipate the descendants of Ishmael will be subject to Israel. If the boundaries of Israel then extend to the Persian Gulf, all these people of Arabia—Midian, Kedar, Duma, etc.—will be subject to Israel. They will fulfil the words concerning Ishmael, "*He shall dwell in the presence of all his brethren*" (Gen. 16:12). Isaiah indicates that these people will be among the first to submit to Christ. In chapter 42 the redemptive work of Christ in his first coming is clearly set out: "*I*



Yahweh have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles". His work was to "Open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The last phrase is expressive of resurrection—to bring out of the prison house of death. See also Zechariah 9:11.

With Christ's return and the resurrection, the time has come for the next verse: "*I am Yahweh: that is my name: and my glory will I not give to another, neither my praise to graven images.*" This will be Christ's challenge to the world. Now we come to the part that interests us at the moment. God declares He is speaking of new things before they come to pass. And the first items mentioned are verses 10 and 11:

"Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

"Let the wilderness and the cities thereof lift up the voice, the villages that Kedar doth inhabit: let the inhabitants of the rock (Arabia Petra) sing, let them shout from the top of the mountains".

The reference in verse 10 is probably to the conversion of Britain at an early stage; and next, verse 11, the inhabitants of Arabia are brought into subjection to Christ and sing his praises also at an early stage. Arabia Petra is the mountainous region of the Sinai peninsula, and the region lying between the Gulf of Elath and the Dead Sea. After this, verse 13:

"The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war".

This will be Christ manifesting his power at Armageddon in the land of Israel.

Psalm 72 confirms what we read in Isaiah. Verse 8 reads:

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth".

Then notice the detailed progression verses 9 to 11:

"They that dwell in the wilderness shall bow before him and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him".

So the first mentioned are those that dwell in the wilderness. Jordan today occupies the area of ancient Moab and the region of Arabia Petra. Isaiah chapter 16 refers to "the land from Sela (margin Petra) to the wilderness" and to Moab and calls on them to respond to the needs of Israel in their time of distress, just before the extortioner is at an end. So, from these scriptures it is fairly clear that those in the Arabian peninsula will accept Christ, even before those in Israel are delivered.

This sketch of matters relevant to the Arabs, past and future, may help us not to consider it too surprising if some truce is agreed between Israel, Saudi Arabia and Jordan.

From *Milestones* 1981.

Resurrection and Judgement

If a man die Shall he live Again?

By Ron Kidd

Whether we appreciate it or not christianity is faced with a serious contradiction. If, as is generally alleged, people pass on to a better life in heaven at death, why does the Bible place so much emphasis on the resurrection of the dead? If, as is suggested at funeral services, the deceased is now in the presence of God, is there any need for a resurrection at all, the individual is already enjoying the blessings of eternity?

These are reasonable questions. No one relishes the prospect of death and very few like to talk about it or take the trouble to find out what really happens at death — or if there is a hope beyond the grave.

Job was a man who had more than his share of trouble. His life was turned upside down in an instant and his conclusions about life are recorded in chapter 14: “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not...For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease... But man dieth, and wasteth away: yea, man giveth up the spirit, and where is he?” (ch. 14:1,2,7,10).

As far as Job was concerned this present life offered very little lasting happiness; an individual can reach the pinnacle of achievement only to be cut off in a moment. The world is not unfamiliar with such tragedies. Because of this Job posed a question which must cross everybody’s mind at some time in life— he asked, “If a man die shall he live again?” His response

was immediate, “...all the days of my appointed time will I wait, till my change come.” (verse 14). Job showed no confidence in the idea of departed souls or immaterial beings, continuing some form of existence in the heavens. Job’s hope was clear, “I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God”— Job 19:25-26. Job believed in a bodily resurrection from the dead.

This belief is not an isolated view, every where we look in the Bible, people link their future hope with the resurrection:

The Psalmist commented, “Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth” (Psalm 71:20).

Isaiah confidently affirmed, “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isaiah 26:19).

The prophet Daniel, when discussing the time of the end said, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:2,3).

The Lord Jesus Christ taught, “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28-29).

The apostle Paul described his hope in the following terms, “And have hope towards God... that there shall be a resurrection of the dead, both of the just and the unjust” (Acts 24:15).

RESURRECTION A Hope Beyond

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt”
Daniel

STATES OUTLINE

• A Mortal lifespan of approximately 70 years

• A Period described as a “sleep” in the ground
Psa 13:3; John 11:11-14.

• An “awakening” or revival
Isa 26:19; Dan 12:2,3

• A Judgement at which the living and the dead shall be separated
Rom 14:10; 2 Cor 5:10

• A Change of nature
(for those who are approved)
1 Cor 15:50-54; Philippians 3:21.

The Importance of the Subject

Before we proceed any further it is important that we examine why the Bible places so much emphasis upon the resurrection. The answer becomes quite evident when we realize what the Bible has to say about death.

The Bible describes death as being final and irreversible:

“For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth”(Isaiah 38:18).

“Man that is in honour, and understandeth not, is like the beasts that perish.” (Ps 49:20).

“For in death there is no remembrance of thee: in the grave who shall give thee thanks” (Psalm 6:5).

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Psalm 146:3,4).

Nothing could be clearer; at death the body starts to decay and return to the ground, the thoughts of an individual perish and all opportunity for life ends.

Nowhere in scripture is there any

RECTION **and The Grave**

“In the dust of the earth shall awake,
to shame and everlasting contempt”
Dan 12:2,3.

DEAD IN THE BIBLE

lively 70 years — Psa 90:10; Isa 40:6.

- **An Eternal unconsciousness**
Isa 26:14; Psa 49:19,20;
Eccl 9:5.

al from the sleep of death
Dan 12:13.

ue characters are revealed
5:10; John 5:28-30.

- **A Return to the death state**
(for the condemned)
Rev 2:11.



The traditional tomb of Lazarus (above) is unlikely to be the genuine location where he was buried, but it would have been a similar tomb to this.

suggestion of death being a transition to a better life in heaven. In fact immortality is always described as a promise, not a possession, as the following testimonies will illustrate:

“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; *In hope of eternal life*, which God, that cannot lie, promised before the world began” Titus 1:1-2

“And this is *the promise that he hath promised us*, even eternal life” I Jn 2:25
“Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life” Rom 2:6-7.

Eternal life is a future blessing to be given at the resurrection of the dead. The apostle Paul was willing to risk everything in order to be a participant at the resurrection: “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord... That I may know him, and the power of his resurrection, and the fellowship of his sufferings... If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect” —Phil 3:8-12. Paul recognized that this life offered nothing and that death, without the hope of the resurrection, meant eternal oblivion: “...they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable” 1 Cor 15:18-19.

The Teaching of Jesus Christ

We have already noted that the gospel message taught by Jesus included the resurrection of the dead (John 5:25-29). Further investigation into the Lord’s teaching will reveal some interesting conclusions.

Towards the end of his ministry Jesus lost a very close friend named Lazarus. Upon hearing of the tragedy Jesus visited Martha and Mary, Lazarus’ two sisters. Both said to Jesus, “Lord, if thou hadst been here, my brother had not died” (John 11:21, 32), to which Jesus replied, “Thy brother shall rise again”, (verse 23). Neither Martha nor Mary were startled by this statement, they both believed in the resurrection of the dead — “Martha saith unto him, I know that he shall rise again in the resurrection at the last day”, (verse 24). Not once during the course of the conversation did Jesus attempt to console Martha and Mary with the suggestion that Lazarus was now free from the sorrows associated with mortality and with God in heaven, rather the tone of the conversation centred on the fact that the same Lazarus that had been alive was now corrupting in the grave. Consider the terminology, “Where have ye laid him?” (verse 34); “Lord, by this time he stinketh: for he hath been dead four days” (verse 39); “And he that was dead came forth, bound hand and foot with grave clothes” (verse 44). They were discussing Lazarus, the individual, not some part of him that had been discarded at death.

Jesus’ comments were in complete harmony with Bible teaching: Where was

Lazarus?—he was in the grave; what was happening to him?—he was corrupting or returning to the dust; where did he come from when Jesus spoke?—from inside the tomb; what was his hope?—he would be raised in the last day.

Will all be Raised ?

One final thought emerges from Jesus' remarks, we read: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:25-26. The promise of eternal life is conditional, the apostle Paul says, "By grace ye are saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). However this does not suggest that God's grace is extended to all, regardless of the life they might lead, grace is extended on the basis of faith; it is "he that believeth..." according to Jesus Christ.

Closer examination of Bible teaching reveals that two classes of people are described; those who are ignorant of God's ways, and those who have been enlightened by God's word. Jesus refers to both groups when he said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt 7:13-14). According to Jesus, the vast majority are traveling down the broad way. What happens to this group at death? The writer of the Proverbs supplies the answer: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (ch. 21:16). The same message is given by the psalmist, "He (the man out of the way of life) shall go to the generation of his fathers; they shall never see the light. Man that is in honour, and understandeth not, is like the beasts that perish" (Psalm 49:19, 20).

Faith in the word of God is essential for life. The scriptures teach that those who are ignorant of God's way are "alienated from the life of God through the ignorance that is in them" (Ephesians 4:18). Again Jesus stresses the importance of faith: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" John 6:40.

The Judgment Seat of Christ

The resurrection is the first step to receiving the gift of immortality and it is reserved for the enlightened only. Many of

the scriptures already quoted have described two groups of people present at the resurrection— the just and the unjust (Acts 24:15). The resurrection will be a time of accountability for those who have claimed to have committed their life to God; Jesus said "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt 7:21-23).

These are sobering words and not to be taken lightly. The purpose of the judgment is to bring to light the hidden things of darkness (1 Corinthians 4:5), to expose our

corruptible must put on incorruption and this mortal must put on immortality" (1 Corinthians 15:53).

In order to obtain immortality the body must undergo a change. The Bible states in clear terms that "flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15:50), but this does not mean, as popular theology suggests, that the body is but a clothing of the soul, to be discarded at death. When Jesus rose from the dead he was given an immortal body, his disciples touched his hands and feet and he said, "a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). And so it will be with those given immortality at the judgment seat of Christ, "we shall be changed" (1 Corinthians 15:51).

The apostle Paul described our mortality as a "bondage of corruption" (Romans 8:21), he cried out in desperation to be delivered "from the body of this death" (Romans 7:23), but Paul wasn't speaking of discarding his body at death, rather he looked forward to the resurrection when his body would be changed, note his comment in 2 Corinthians 5:4 "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life".

Resurrection—When?

Martha's response to Jesus made reference to the resurrection taking place in "the last day", (John 11:24). The vast majority of people live for today, without any concern for tomorrow, to them the "last day" is some remote time period in the far distant future. People hear these words at funerals but no one takes them seriously. This is very sad because according to the Bible the events leading up to this event are identical to the times in which we are living. The prophet Daniel was given a vision of the last days, in which he described the nation of Israel occupying her ancient homeland at a time when unprecedented trouble was rampant in the earth (Daniel 11:40 - 12:1). Daniel warns us that when these circumstances are manifest then the resurrection will take place (Daniel 12:2,3).

The apostle Paul describes the same time period—"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; Having a form of godliness,

‘The resurrection will be a time of accountability for those who have claimed to have committed their life to God...’

real motives. Again the Bible is quite clear on this account:

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ... so then every one of us shall give an account of himself before God" Rom 14:10-12.

"For we must all appear (Greek, be made manifest) before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men" (2 Cor 5:10-11).

A Change of Body

Immortality is described in the Bible as "partaking of the divine nature"— that is God's nature (2 Peter 1:4), as receiving a "body of redemption" (Roman 8:23), as having our vile body changed (Philippians 3:21). The Psalmist could rejoice in the prospect of "awaking with God's likeness" (Psalm 17:15, and Paul said "this

“It is foolish to leave the reading of God’s word to others and trust that they will guide us in the right way, life is too important to allow that.”

but denying the power thereof: from such turn away” (2 Tim 3:1-5).

What a colourful description of today’s world. Paul continues in chapter 4:1 to describe the event which will change these conditions for ever—“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.” The “appearing” or return of Jesus Christ will precipitate the resurrection and the judgment will follow. Because Paul believed in the certainty of the resurrection he could say with equal certainty:

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim 4:6-8).

Paul did not expect to receive his reward at death, he knew he would receive it by the hand of the righteous Judge “at that day” when Jesus will once again appear in the earth. More important is the fact that Paul’s hope can be shared by every one “that love his (Jesus’) appearing.”

Immortality is the gift of God, it is by His grace that men and women will occupy a place in God’s kingdom. However the decision at the judgment seat will be influenced by the kind of preparation that we as individuals make now. It is foolish to leave the reading of God’s word to others and trust that they will guide us in the right way, life is too important to allow that. The Bible directs its message to every individual by saying “seek ye the Lord while he may be found, call upon him while he is near” (Isaiah 55:6).

“Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.” — 2 Chron 20:20.

The Inheritance

By Ron Abel

The Lord’s Portion

What do you expect to leave as your inheritance? To this question most people would probably answer, “possessions”, “things”. There may, in fact, be some personal effects which will survive our life of mortality, but the inheritance which should arrest our attention is the inheritance of Christ which has nothing to do with **things**, but everything to do with **people**.

Paul wrote:

“That the God of our Lord Jesus Christ... may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what **the riches of the glory of his inheritance in the saints**” (Eph. 1:17, 18).

This passage is rooted in the words of Moses in the Old Testament:

“Yet they are thy people and **thine inheritance**, which thou broughtest out by thy mighty power and by thy stretched out arm” (Deut. 9:29).

“For the LORD’s **portion** is his people: **Jacob is the lot of his inheritance**...he kept him as the apple of his eye” (Deut. 32:9, 10).

The call of discipleship is the call to preach.

In another epistle, the apostle Paul developed a similar thought when he spoke of bearing the Thessalonian believers as a coronal wreath into the Kingdom:

“For what is our hope of joy or crown of boasting before our Lord Jesus at his coming? Is it not you? For you are our glory and joy” (1 Thess. 2:19, 20, R.S.V.).

What contribution are you making to Christ’s inheritance? The original owners of houses and possessions are forgotten after several generations of time. However, when names are inscribed in the Lord’s book of life, these are retained in the memory of the Almighty.

Pride, Surfeit of Food and Prosperous Ease?

How your time is spent **now**, how your money is spent **now** may reflect the vision you have for the future. Are your pursuits largely materialistic—barely discernible from the unenlightened? Jesus said that the time of his return would be like Sodom:



“Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease...” (Ezek. 16:49, R.S.V.). this was also the failure of Jeshurun: “But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick thou art covered with fatness; then he forsook God which made him, and lightly esteemed the rock of his salvation” (Deut. 32:15).

Faith enables a believer to translate a **future** promise into a **present** reality. This is the significance to the apostle Paul’s request that “the eyes of your understanding being enlightened; that ye may know what is the **hope** of his calling...” (Eph. 1:18). In essence, this is the dynamic power of faith.

A great building is now being put together as the dwelling place of God;

“In whom (Christ) the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit” (Eph. 2:21-22, R.S.V.).

Our contribution to this building is, to begin with, an act of grace on God’s part (Eph. 1:5, 6). It will inevitably require “quenching all the flaming arrows of the wicked” in preaching, for which the clothing with the armour of light will prove more than sufficient if a labour of love and work of faith is accompanied by a steadfastness of hope.

The call of the Ephesian epistle is to have “the eyes of your heart enlightened” (Eph. 1:18, R.S.V.) to know the hope of his calling, and then “to lead a life worthy of the calling to which you have been called...” (Eph. 4:1, R.S.V.).

Aliens and Sojourners

Jesus left no inheritance to others except his glorious instruction imparted to people. Paul left no inheritance except his instruction to others. In this, there is a lesson. We are aliens, strangers, sojourners in this life. Our citizenship is in heaven from where we look for the Saviour. Our attention, too, must be directed to teaching and instructing others:

“As poor, yet making many rich; as having nothing, and yet possessing all things” (2 Cor. 6:10).

MILESTONES UPDATE

By Don Pearce

Dur survey of the Signs of the Times looks at events in Russia and Israel.

Russia

In the last issue we mentioned the Russian Law on Freedom of Conscience and Religious Associations which threatened to put a clamp on religious minorities. The original bill was passed by both houses of the Russian Parliament, but Boris Yeltsin refused to sign it to enable it to become law. Instead the bill was sent back to be modified and made a little more lenient. The so-called *Compromise Bill* finally received the Presidential signature at the end of September. The headline in the *Catholic Herald* was *Russia tolerates Catholicism—but only just.* (3/10/97). Always, where the Catholic Church is in the minority, she campaigns for religious freedom, but when in a majority, she shows little toleration herself. It bodes ill for religious minorities, especially those who would witness against the state church.

The Orthodox Church holds great power in Russia. Although there is no longer a formal relationship between church and state, both sides see the need to support each other.

“It is now *de rigueur* for Russia’s



Yeltsin, a former Communist, attending an Orthodox Easter service. How free are other Churches?

secular leaders, most of them former atheists from the heart of the old Communist Party, to attend Easter and Christmas services. In turn, most of them quietly—sometimes not so

quietly—support the church in its struggle against Western evangelisers. Many local governments have enacted laws that bluntly discriminate against, even virtually outlaw, non-Orthodox missionaries.” *The Economist* 5th April 97

This was of course written before the Law was passed. The article was illustrated with this amusing cartoon (opposite page).

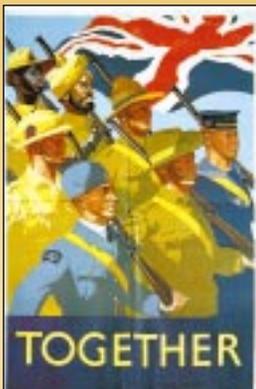
An interesting example of the power of the Orthodox Church was illustrated recently in an incident which took place in Hebron. The Russian Orthodox Patriarch, Alexis II visited the West Bank in June. He was, however, barred from visiting Hebron’s only Christian church. This was originally a Russian Orthodox church, but had been run since the 1920’s by a breakaway group, which did not recognise his authority. Three weeks later Yasser Arafat sent in his police to forcibly evict the current occupants and then handed it back to the Orthodox Church! (*Sourozh* — The Journal of the Russian Orthodox Church)

‘THE RUSSIAN TIGER IS READY TO ROAR’

That was the interesting headline to an article in the London Times recently. The

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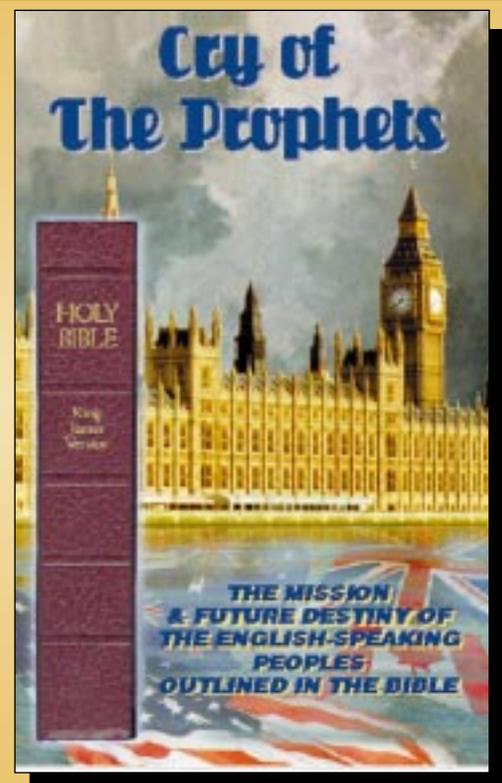
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writer, William Rees-Mogg, was showing the remarkable recovery already apparent in the Russian economy. It takes many years, he argued, for a country to recover after a disaster. It took Germany 10 years to recover from the Second World War, before the “economic miracle” began in 1955. He anticipates that soon Russia will be growing strongly. Inflation is under control—it is now down to about 15%, the budget deficit is reasonable, tax reforms are under way and state ownership is greatly reducing. This will lead to a vast market on the borders of Western Europe, wanting goods at a time when the West is still suffering an economic downturn. The subheading to the article was:

‘Economic reform and growing stability offer the opportunity of a wider European homeland.’

“The map of Europe will be turned to the east, with a new economy, numbering more than 200 million people, growing three or four times as fast as the EU itself, and maintaining that rate of growth for perhaps a generation”.

“If the European Union could use its power to create a free-trade area of the whole European homeland, that would constitute a single market of 800 million people. It is a more attractive objective than sealing the borders of Europe in order to protect the Renault car workers from competition.” *Times* 9/6/97

Another indication of how Europe, east and west, can work together to fulfill the Bible prophecy of a united Europe coming as a great power against the land of Israel at the time of the end.

Israel

For Bible Students the information that Israel, Jordan and the Palestinians have expressed interest in membership of the Commonwealth, makes interesting reading. It seems that in the event of a more stable situation being established, membership is a real possibility. The Palestinians must first become a sovereign state in order to qualify. The Commonwealth is now open to any nation—there are currently 53 members. It is described as a desirable club to be a member of, and embraces a market 25 times as large as the European Union. They meet every two years, the last meeting was in New Zealand. It is traditional for the Queen to make the end of conference speech. English is used as the common language.

It is interesting to learn of the new Labour government’s attitude to the Commonwealth. Before the British elections in May, the Trade ministers for the Conservatives and Labour set out their

respective overseas policies in the *Export Times*. The Conservative minister made no mention of the Commonwealth, whereas the Labour minister stressed the importance of it.

“The keynote is internationalism. ‘We want to make better use of the UK’s overseas assets. The Commonwealth, the British Council and the BBC World Service could all strengthen our efforts abroad, but they are currently under-utilised.’

“A Labour government would look for closer contacts with Commonwealth partners on economic matters, using the Commonwealth conference in trade and investment to be held in London this autumn as a starting point.” *Export Times* March 97

The first Labour ministerial visit to Israel took place in September. Gavin Strang the Transport Minister led a 14 strong delegation of British businessmen to study joint venture possibilities and prospects for increased participation in Israeli projects.



Two proposed railway schemes are being looked at. A \$200 million line to connect the port of Haifa to northern Jordan, and a \$500 million line from the Israeli and Jordanian Dead Sea chemical works and the port of Eilat.

After a difficult economic year last year, Israel’s economy is booming again, reporting a staggering 11.9% increase in industrial exports for January to August, compared with last year. Britain’s bilateral trade (ie import and export volumes added together) with Israel has also grown rapidly in recent years. From a base of virtually nothing in 1960 it has now risen to \$3.5 billion a year, and expected to reach \$4 billion by the end of the year. Israel is now Britain’s 23rd largest trading partner, and second only to Saudi Arabia as her biggest regional trading partner. What a contrast to

the situation just 50 years ago when Britain was washing her hands of her responsibilities towards the Jews! Yet Bible students, long before, were able to see Israel’s remarkable trading partnership with Britain and also with India—readers are referred to the editorial in the March issue.

The Pope sent a personal letter to both Mr Netanyahu and Mr Arafat at the end of June, asking them to resume the peace talks. He wants to visit the Holy Land in the year 2000 and hopes for peace! The peace talks have indeed just recommenced (early October). They were suspended seven months ago when Israel started the Har Homa construction in Jerusalem. The American Middle East Coordinator, Dennis Ross opened the talks in Jerusalem with Israeli and Palestinian representatives. Then, Benjamin Netanyahu and Yasser Arafat met for 90 minutes in private before being joined by representatives from both parties. It is proposed that nine joint committees will discuss proposals covering such matters as: enhanced security, the construction of a Palestinian airport and seaport in Gaza, safe passageways through Israel linking Palestinian areas, and the promotion of joint projects.

Meanwhile the Israeli President is in America to discuss the setting up of talks to proceed to the final step of the Oslo Agreement—the status of Jerusalem. President Weizman is proposing negotiations in a format similar to the Camp David talks which led to Israel’s peace accord with Egypt. So, in spite of the suicide bombings, Israel is ready to negotiate. Yasser Arafat, on his part, has at last begun to take action against the terror infrastructure. Both sides have seen that nothing has been gained by this 7 month stalemate. The Palestinian economy has been badly undermined by the closure of Israel to Palestinian workers, following the bombings. Like it or not, the Palestinians are dependent upon Israel to keep their fragile economy going. Mr Arafat is reported to be a sick man, and speculation on who is to succeed him is already taking place! However we have learnt from Mr Yeltsin that we can’t write anyone off too soon!

Those on the Internet, wishing to receive daily reports on Israel, can have a three page newsheet posted into their E mail mailbox five times a week.

Simply send a message to:
listserv@pankow.inter.net.il

With one, and only one, line reading, *subscribe israeline first_name last_name ie subscribe israeline Don Pearce*. You may need to put a blank space in the subject box in order for the message to go to your out basket.

The Making of A Saint

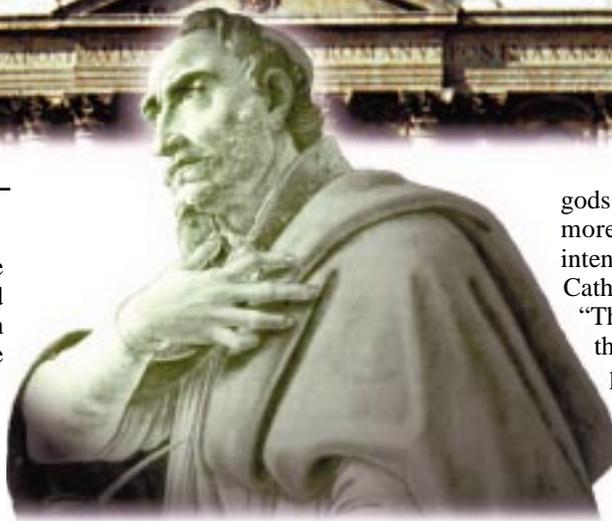


By Art Bull

For the past several years my wife has given me a handy pocket sized diary, which up to now has been made in England. But this last time her usual source could only provide one made in Italy. As might be expected, there is a lot of Italian used in it, but also English, French and German—the principal languages of the European Community. But along with the usual worthwhile features, the publisher, Cangini Filippi, has added the saints and holy days of the Italian religious calendar. The top of the year, January 1st, is given to Madre di Dio (the Mother of God); February 14th to S.Valentino (St. Valentine), March 17th to St. Patrick, and St. Nicholas has his day as well. In fact, every one of the 365 days is dedicated to some saint or festival. Many of the names are obscure, but some are well known even among our youngest children at school. Doubtless the Italian publisher would feel that my old diaries were missing something important.

Saint Worship

Who are these “saints” and what role do they play in the Roman Catholic religion? A member of their clergy, H.Thurston, says: “The Roman Church... considers the doctrine of the veneration of saints to be an integral part of Catholic tradition.” One of their catechisms says that these “saints” are



“standing on the highest steps of approach to God”, and that they intercede to “purify, strengthen and offer before God the prayers of the faithful living upon earth”. The Council of Trent, which was convened by the Roman Church during the Protestant Reformation, confirmed the Catholic tradition of saint-worship: “...the saints reigning with God are to be venerated and invoked....their relics are to be venerated”. “The holy bodies of holy martyrs... are to be venerated by the faithful, through which bodies many benefits are bestowed by God on men... the images of Christ, of the virgin Mother of God, and of the other saints, are to be had and retained particularly in churches, and that due honour and veneration are given to them...”

Christianizing Paganism

Thurston goes on in his article to admit that “The reproach has constantly been made against the veneration of saints... that it differed little... from the pagan worship of

gods and heroes.” His defence is perhaps more revealing than he might have intended. Speaking of the conversion to Catholicism of European Pagans, he says: “The almost ineradicable tendency among the rude and uneducated to cling to their primitive customs led beyond doubt to a certain amount of compromise in matters which were not judged to be distinctively pagan. It was the advice of (Augustine and others) that an attempt should be made to Christianize their popular observances if not absolutely evil in themselves, rather than to extirpate them. If a particular day had been kept as a holiday, let it be transformed into a Christian festival...”

On this subject there is an interesting section in *Eureka*, by John Thomas (vol.2 pp 490-499) of which the remainder of this paragraph is a brief summary. The ancient Pagans worshipped the souls of dead heroes, which they called demons. Plato had defined demons as an intermediate order of beings between God and mortals. Although some demons were regarded as evil, bringing illness, accidents and other misfortune, they believed that the good ones were able to protect their persons, families, property and country—therefore they are referred to as “tutelary deities”, which means divine guardians. Lucian, a Greek Pagan, wrote concerning these:

For thrice ten thousand wait upon our earth; Jove’s everlasting guards for

mortal men, Who roam the world in robes of air conceal'd.

"Demons"

Socrates taught that the Deity mingles not directly with the human race, but through the demons who mediate between them. *Apotheosis* was the deification of pagan heroes and other great men. Canonization of Christian martyrs and others is the Christianized form of the same process. When the Pagans became Catholics they did not give up their demons, but gave them Christian names. The name and prominence of Jupiter was given to St. Peter. That of Juno, Jupiter's wife (queen of the universe) was given to St. Mary, and so on. In his history of Rome, Edward Gibbon observed, "...The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism".

The heading of this section in *Eureka, An Exposition of the Apocalypse*, is from Rev 9:20;

"But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk..."

With reference to idols and images, the 2nd of the Ten Commandments is, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath... thou shalt not bow down thyself to them; for the LORD thy God is a jealous God." But in the ordinary catechisms (church instruction manuals) used by the Roman church, the 2nd commandment is removed from the list of the Ten Commandments, and the 10th is split into two, to preserve the total number of ten.

Development Foreseen

The apostle Paul foresaw the development of "saint" worship in 1 Timothy 4:1; "Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and *doctrines of demons*, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth."

But Paul was not the first to be shown this by the Spirit. He says "the Spirit *expressly* says," implying that this fact had already been revealed before his time. And so it was—by Daniel:

"And the king shall do according to his will; and he shall exalt himself, and

Fast Track To Glory?

Two women who were on the fast track to glory — at least in the eyes of a public focussed by the media — are now dead. Both women were of tremendous value to the Roman Catholic Church, though only one of them is in the running for sainthood.

Princess Diana, always politically correct and charming, did untold damage to the Protestant throne of England by dragging the Royal Family through the mire. She died before converting to Catholicism and thus denied Rome of yet another anti-protestant icon.

The old nun from Yugoslavia who was first promoted to glory by the late Malcolm Muggeridge (after he converted to Catholicism) was, according to a recent book, more concerned about advancing Catholic doctrine than she was about helping the poor. Her "image" was totally orchestrated by the media. Her qualifications for sainthood are ideal — but we shall see! —Ed.

magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."— Daniel 11:36-39.

Introduced by Emperors

This "king" was Roman. Sir Isaac Newton, in his *Observations upon the Prophecies of Daniel*, writes:

"As soon as the empire became Christian, the Roman emperors began to call general Councils out of all the provinces of the Empire, and by prescribing to them what points they should consider, and influencing them by their interest and power, they set up what party they pleased. Hereby the Greek Empire, upon the division of the Roman Empire into Greek and Latin Empires, became the King who, in matters of religion, did according to his will; and in

legislature, exalted and magnified himself above every God: and at length, by the seventh general Council, established the worship of the images and souls of dead men, here called Mahuzzims."

It is a remarkable fact, Newton also notices, that the emperors saw to it that by calling the general church Councils, the Catholic doctrine and practice, including saint worship, was imposed upon the whole of Christendom.

"The most strong holds" of Daniel 11:39 is from two words in the original: the first is *maoz*, meaning fortress, a strong place affording defence and protection; and *mibsar* meaning fortification. While the key concepts in the expression are safety and fortification, Parkhurst saw words derived from *mibsar* in the Persian Bazaar (a kind of covered market-place among eastern nations), and the Byrsa at Carthage, equivalent to the French Bourse (stock exchange, literally, coin pouch). But the context of the passage in Daniel 11 also connects the "most strong holds" (verses 39) with the riches of "gold and silver, and with precious stones" (verse 38). The "most strong holds" of Daniel's prophecy can be seen in the churches, chapels and cathedrals which are dedicated to the "saints" or guardians.

To be continued

An Exciting and Inspiring Vision

Jesus of Nazareth has drawn our attention to the fact that Abraham “rejoiced” to see the day of Christ (John 8:56). Not only so but the patriarch had such a vision of that glorious day (Jesus says that he “saw” it) that it made him “glad”—that is, cheerful. The exciting and inspiring vision that Abraham saw was undoubtedly formed in his mind by the great promises of which we read in Genesis.

Abraham’s vision

In order to catch some of the delight that Abraham must have felt, perhaps we can try to put ourselves in his shoes. Just read Genesis 12:1-3 and think of it from Abram’s perspective. A land and a nation, a great name, blessing upon himself and friends, enemies put to shame—and the whole human race blessed because of him. What a future!

In Genesis 13 and 15 the promised territory turns out to be better than imagined—virtually the whole of the Middle East! The family of Abraham would be like the innumerable stars of heaven—and in chapter 17 we see that the whole package includes a permanent relationship with God Himself—an everlasting covenant and everlasting possession! That assures Abraham of a never-ending life. No wonder he rejoiced and felt cheerful about its fulfillment—who wouldn’t?

This vision must have occupied Abraham’s mind—he could peer into the future and “see” a day when all these blessings would be his. We are told: “...he looked for a city which hath foundations, whose builder and maker is God” (Hebrews 11:10). A city that is, not of bricks and mortar, but of people—a society of God’s making which elsewhere in Scripture is termed “a city of Truth” (Zech. 8:3).

Abraham, and also Isaac and Jacob (named Israel) did not receive the promises. They saw them afar off and *embraced* them (Heb. 11:13). They looked forward with joyful anticipation to the things promised—because they had each been given an assurance of their personal involvement. It

is this personal connection or relation to the precious promises of God that makes them such a thrilling prospect.

Future Rulers

The immediate followers of Jesus had the same incentive. The Lord told them: “I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel” (Luke 22:29, 30). This was quite an

the words of Revelation 5:10 where it is stated that they will be “kings and priests” reigning on earth.

As if such a vision of future glory were not enough, the Spirit addresses all true believers in Revelation 21:7 saying: “He that overcometh *shall inherit all things*; and I will be his God, and he shall be my son.” These “all things,” together with the relationship described, places all genuine believers in the same position as Abraham who rejoiced to see Christ’s day. They all have as much reason to be “glad,” for they are to inherit the same things—Galatians 3:29.

The Coming Kingdom

The purpose of God is to bring into being a kingdom on earth which will radiate truth and righteousness to the honour of its Creator. This kingdom is to be the restored and reformed ancient kingdom of David and Solomon—it will be revived as the kingdom of Israel under Jesus Christ (who was promised the throne of David—Luke 1:31-33). This kingdom is to shortly make its impact upon the modern world and will trigger the greatest upheaval ever known in the affairs of men and nations. The administrators of it, working under the direction of King Jehoshua (or Jesus) will be Abraham, Isaac, Jacob, Moses, David... the apostles of Jesus who left their testimony before the world in the New Testament... as well as believers of their word from various periods of history. All will be revived and raised from the sleep of death to inherit what was promised to them—and the time will come for the saints to possess the kingdom (Daniel 7:22 and 27). This is the “day” that Abraham rejoiced to “see” and which many prophets and righteous men have likewise desired with longing hearts.

Scripture provides us with many pictures of the coming kingdom. Read for example Psalm 72 and note the dominant principles in operation—righteousness, justice, peace, deliverance. What a contrast to the world as we know it today! Read Isaiah 65:17-25 and note the conditions of the society

“As if such a vision of future glory were not enough, the Spirit addresses all true believers in Revelation 21:7 saying: “He that overcometh shall inherit all things...”

appointment to look forward to! It is no wonder that we find these disciples, after the resurrection of Jesus, having the question burning within them: “Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6) Their personal interests were involved—and no doubt they rejoiced at the vision of their hopes being realized.

The apostle Paul, who was not one of the original twelve, shared the same expectation and hope, saying: “...we shall also reign with him” (2 Tim. 2:12). Again he said: “...there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but *unto all them also that love his appearing*”—2 Tim. 4:8.

Peter told believers: “ye are...a royal priesthood” (1 Pet. 2:9); a fact confirmed by

described—rejoicing, joy, tears eliminated, longevity of life and the satisfaction of being able to appreciate the fruits of one's labours. It will be a time when God's kindness, goodness and infinite love will be apparent everywhere. As David expresses it in Psalm 72, "...let the whole earth be filled with his glory; Amen, and Amen."

Indeed, God has promised that it will be so—Num. 14:21; Habakkuk 2:14. Views of the kingdom with more detail are provided in the panoramic visions of symbolic prophecies. Such visions are heartening and strengthening to contemplate. The prospect of this coming kingdom is exciting: it is something that sets the heart on fire, causing men and women to proclaim the joyful news of it from the housetops.

Who Qualifies?

Scripture teaches us that we must understand and believe the promises that God has given—we must then make them relevant to ourselves. The first step to becoming personally involved in these things is taken in the act of baptism. The Lord has required this of us as a token of our willing and obedient disposition. It is also an outward sign that we acknowledge the impossibility of achieving the required standard of godliness by our own efforts—it is only "in Christ" that we can serve God acceptably. This act of baptism is significant of many things, but our point here is, first, that it is *indispensable* and that secondly it is the *only way revealed* of becoming Christ's (Gal. 3:27-29).

Our interest in, and attraction to God's purpose is pleasing to Him. He is especially

honoured when men and women place their absolute trust in Him —when they are willing to commit their lives totally to his way— in full confidence that what God has promised, He is able also to perform (c/p Rom. 4:20-24).

Our interest is attracted by the invitation to become personally involved in this great purpose of the ages. Sometimes it may seem to be a very lofty ambition for common men and women to aspire to— especially when (as is often the case) we carry the shame and disgrace of sins and wrong-doing. Yet God *has* invited us to share in this glorious plan— and furthermore He has mercifully provided a means whereby we can do so, provided there is a willingness to submit to His requirements (baptism and the remembrance of His Son as appointed). Believers can receive a Royal Pardon for their sins. They can be accounted righteous as Abraham was and so qualify for the blessings in Jesus Christ.

Let no one despair, or lose confidence in Christ because of their past sins. He has overcome that great enemy; but we must trust him, for *he is able* to reform us and transform us by the power of his word, if only we will co-operate—See for example, Romans 14:4; Philippians 4:13; Acts 20:32; Hebrews 7:25 and 10:14-19; 1 John 1:9 and 5:4; Philippians 1:6.

So it is that the apostle informs faithful believers: "all things are yours" (1 Cor. 3:21).

The Coming Take-Over

For most of this century we have seen Jews returning to their ancient homeland—

the *Promised Land*. We have seen the development of the revived nation—but as yet, no returned king or princes of Israel: yet the scene is set according to the requirements of Scripture, for their appearance. All things are ready for the most startling and comprehensive world event of all time.

Behind the scenes—backstage as it were—preparations will soon be under-way in the organisation of a new regime whose immediate task it will be to take over the government and administration of the Holy Land. Many of those who sleep in the dust of the earth shall awake, and the faithful ones among them will be made fit for the great work ahead—Dan.12:2; 1 Thess. 4:16, 17; Psa. 50:4, 5; Psa. 31:20; Psa. 83: 2, 3; Isa. 40:3.

At the command given by the LORD of hosts, "the saints of the Most High shall take the kingdom" (Dan. 7:18). "The Lord Jesus shall be revealed from heaven with his mighty messengers, in flaming fire taking vengeance" upon the corrupt and unbelieving modern world—2 Thess. 1:7-10. The Lord Jesus Christ shall "be glorified in his saints," whose honour it will be to execute the Lord's vengeance upon the nations, bringing their rulers to account for their irresponsible and outrageous behaviour (Psa. 149:6-9). It will be a time of terrible, yet just, judgement—Rev. 18:20; 19:2.

The question then remains. "How long O Lord...?" We live in hope and anticipation—we are excited in view of our times, yet patient. Our prayer is: "Give the king thy judgements, O God, and thy righteousness unto the king's son..." (Psalm 72).

A Royal Pardon

Some years ago when countries such as Great Britain administered the death penalty for certain crimes, a convicted criminal could appeal for clemency to the Crown. The law may have sentenced the offender to be hung by the neck until dead—but there was an authority that was above the law, and that authority resided in the sovereign (king or queen as the case may have been). According to the royal pleasure then, the fate of the condemned person would be decided. This illustrates the position that Scripture places before us as to the forgiveness of our sins. By the law we all stand condemned, because we have offended against the law—yet God has made His mercy available to us through His son, King Jesus (or, Yehoshua, as his name really is). This King of Israel is the *only* living person through whom a pardon may be either requested or granted—consequently a belief in him is absolutely essential in order to receive the divine mercy.

Now the terms upon which we, the condemned, may become eligible for the Royal Pardon are explained by the King himself saying that repentance and remission of sins were to be taught in his name among all nations (Luke 29:47). He told his disciples:

"Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you..." (Matt.28:19, 20).

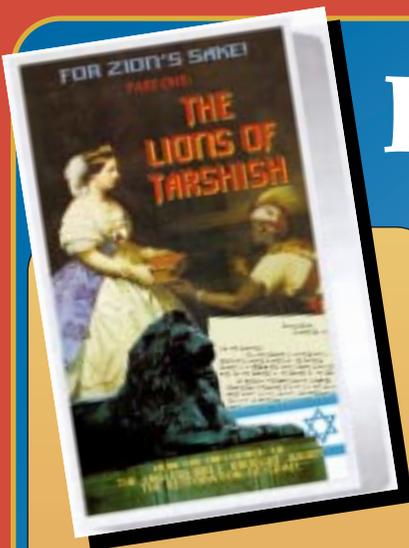
Having thus commissioned the disciples to this work of preaching the gospel, Jesus said that "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:15, 16).

Here then are two basic conditions which the King has decreed as essential: belief and then baptism. The baptized believer in Jesus Christ sees in his Lord and his teaching a way of life, and he strives to follow that way in faith. In this frame of mind the believer is assured of the King's Pleasure and can say with the Apostle Paul: "There is therefore now no condemnation to them which are in Christ Jesus, *who walk not after the flesh*, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:1-2).

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VIDEO #1.



Paul Billington and Frank Abel in Jerusalem

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” — Isa 62: 6,7.

The twentieth century has seen momentous events — events which are clear evidence of God’s hand at work as He brings together the strands of history to conform to those things spoken through the prophets in ancient times. These events are thrilling and encouraging, confirming faith — and at the same time providing grounds for conviction in those who may yet come to share in Israel’s Hope. This march of events is leading to the coming Millennial reign of Christ and the saints on earth, and it is therefore appropriate that, at this time, we draw attention to the drama that is unfolding before the world.

This series of video tapes has been produced in order to focus attention upon the developing scene—to make the vision plain, that he may run that readeth it! The events themselves, spread out as they are over a century, can often be lost sight of—so we must bring them together showing the hand of God at work as He uses nations and leaders to bring about His purpose. An outstanding feature of the century has been the restoration of the nation of Israel—and also the way in which English-speaking nations have been employed to establish this national home and then protect its existence in a hostile environment. The tapes show how this has all been done in accordance with the prophetic word.

In Europe also, events—sometimes dreadful events—have fulfilled God’s infallible Word. Today, events are progressing on that continent which will lead to the building-up of a great confederacy which is to oppose Israel in the latter days. Video can bring us in touch directly with some of the amazing activities that are currently going on, and which are fulfilling the word of God.

We are living at a crucial time in history—a time when our warning is urgent. The words of Jesus ring out to us: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.” (Rev. 16:15).

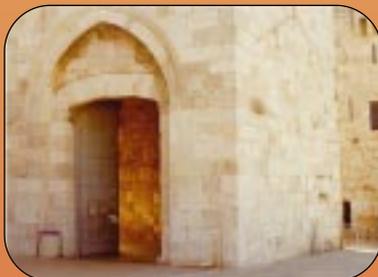
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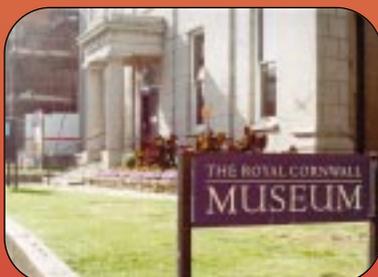
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