

The Two Advents of Jesus Christ

— And The
Period Between

THERE is clear evidence that Jesus Christ was a real person, who appeared on earth 2,000 years ago, and whose message and teachings were to turn the world upside down in the years that followed. Yet, his first appearance on earth was but the commencement of a work that continues today, and will ultimately affect the whole world of the future. In this booklet, we supply absolute proof of the first advent of Jesus Christ, and show that his present intercessory work with individuals is designed to provide a hope of salvation, and that when he returns again, it will be to reward his faithful followers and to elevate them to positions of joy and glory. We urge the reader to carefully peruse the information herein, and to examine his or her own response to the continuing work of Jesus Christ. Your personal future may well depend upon what you are prepared to understand and accept.

HERALD OF THE COMING AGE

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The Two Advents of Jesus Christ *and the Period Between*

"I will come again" — Jesus Christ (John 14:3)

The Unfinished Task

Imagine you are driving along a major road of a large city on a Sunday evening. A sign ahead warns: "HALF ROAD CLOSED". There are large holes in sections of the road, and piles of materials alongside. Other signs state: "MEN AT WORK", but not a person is in sight. It is the weekend, with its break of two days.

You would assume — correctly — that here is an unfinished piece of work, and that as soon as the two days break was over, the men would be back on the job in the morning, weather permitting. The work would then proceed along its course to completion.

The purpose of this illustration is to highlight a vital element in the work of Jesus Christ. His saving work is still unfinished! His first appearance on earth 2,000 years ago commenced the work of restoration; his second coming will see its completion. The first coming laid the foundation for personal salvation of individual believers; the second coming will see the Lord's work extend on a national and international level, and bring peace and blessing to all nations of this earth. To accomplish this work, the Lord Jesus Christ will be assisted by those redeemed through his work at his first coming, and those saved by his work during the succeeding centuries.

The Question of Delay

Perhaps the reader has not so far made the effort to look into the facts of Christ's second coming, feeling that as so much time

has elapsed since he was on earth, it appears to be a futile hope? Many have adopted this view.

Or, do you doubt that there was a first coming?

Both important questions will be answered in this booklet.

Firstly, let us consider the length of time which has passed. Many people find it difficult to cope with the frustrations of delay; but, in fact, there has been no real delay. Let us show why...

A Remarkable Program of 6,000 Years

In Genesis 3:15 the Bible declares that 6,000 years ago God promised to provide a Saviour to redeem the human race from its dire condition of sin and death. The Bible further shows that 4,000 years ago God channelled this declaration into a promise made to a faithful man named Abraham (Genesis 12:1-3). Further, it teaches that 2,000 years ago, the One promised to Abraham as his great descendant appeared on earth (Galatians 3:16). Today, we stand on the threshold of the second coming of that same individual — the Lord Jesus Christ.

These 6,000 years of dramatic history are but a short time in God's experience. He is eternal and everlasting. In Psalm 90:4, composed by Moses, the statement is made: *"For a thousand years in Thy sight are but as yesterday when it is past..."* The Psalm compares the brevity of man's existence with the eternity of Almighty God. Verses 1-3 state: *"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God (Hebrew: El, which means "strength, power, might"). Thou turnest man to destruction and sayest 'Return, ye children of men'."* This recalls the events in the Garden of Eden, the entrance of sin into the world, and the sentence of mortality imposed upon mankind: *"Dust thou art, and unto dust shalt thou RETURN"* (Genesis 3:19).

The contrast between the brevity of man's life, and the eternity of God is for finite human beings to accept. Thus, time may be considered from God's point of view, or from man's.

Bible chronology shows that there have been 6,000 years

from the creation of Adam to our days. On the basis of Psalm 90:4, this is as but six days in God's consideration.

An important verse in this regard is also found in Hebrews 4:9. It says: "***There remaineth a rest for the children of God***". The word "rest" means "a sabbath-keeping", as indicated in the margin of many Bibles. What does it mean that there will be a "sabbath-keeping" in the future? This statement takes us back to the Garden of Eden, when the six days of physical creation were followed by a day of rest — the Sabbath. Therefore, this is a parable teaching that the 6,000 years (six days in God's sight) will be followed by an 1,000 year period (1 day in God's sight) "sabbath" reign by the Lord Jesus Christ. During this millennial period, the peoples of the earth will find true "rest" in the divine blessings that will cover the earth when people no longer labor under the curse of sin, violence and warfare, as they do today.

Notice that there are 2,000 years from the time when Jesus Christ was first on earth, to the present epoch. The workmen we referred to at the beginning of this article were only absent for a couple of days: the Saturday and Sunday. It broadens our limited concept of time to view the "absence" of the Lord Jesus Christ in heaven during the past 2,000 years similarly. In God's sight, it has been but two days. Therefore there has been no delay in the true sense of the word.

The Glory of the Kingdom

In 1Corinthians 2:9-10, the apostle Paul quotes from Isaiah 64:4 to show that human intellect cannot find out God without a revelation from God through His Word. He refers to the eye, the ear, and the heart, which together are helpless in endeavoring to work out what is the divine purpose with the earth and mankind upon it. "***It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God***". Thus it is to the Scriptures — the Holy Bible — we must turn to learn of God's purpose.

It is not our intention in this booklet to go into detail concerning the glory of the kingdom which God intends to set

up on earth by the Lord Jesus Christ at his second coming. These details are provided in a number of other booklets, and we invite you to write to the address on the cover for a selection of free booklets on *The Kingdom of God on Earth*. Suffice to say that Christ's kingdom will fill the earth with understanding of the One True God, and as a result all peoples will give glory to God in the highest. Resulting from this there will be peace on earth and goodwill among mankind. There will be no war, no standing armies, no famines, no more ignorance of the divine principles.

It is very comforting to contemplate such a wonderful time ahead, but the question we now face is: *IS ALL THIS TRUE?* Is the hope of the Bible soundly based?

This brings us to the second question: as to whether there really *was* a first coming? If there was no first coming, there will be no second coming. Let us provide some evidence.

Evidence of the First Coming

You may be surprised at the magnitude of the evidence of Christ's first coming. It is contained in no less than 348 pages — the complete books of the New Testament (in the edition being used to prepare this booklet)!

Consider 2Timothy 2:8-10, where the apostle Paul writes: *“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel... Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory”*.

The New Testament speaks of the death, resurrection and ascension to heaven of the Lord Jesus Christ; of the spread of Christianity which followed the preaching of the apostles; of the intense suffering they experienced as a direct result of their preaching.

Proof from the Pen of Enemies

But we quote not only the New Testament writings to prove that there was a first coming of the Lord Jesus. For even the enemies of Christ establish the fact that he existed 2,000 years ago. We will call as witnesses, not christians, but pagan Romans and Greeks, the historians and famous men of the first and

second centuries.

It is likely that many readers of this booklet will never have heard of the writings of Tacitus, Pliny the Younger, Suetonius, Hadrian, Martial, Epictetus and Marcus Aurelius. These men were Greek and Roman writers of the 1st and 2nd centuries. We now consider what they stated concerning Christ and his followers, and we will find that their evidence confirms that there was a first coming of Jesus Christ.

Remember, that we will establish this fact from the testimony of *adversaries*. These were not disciples, but men whose obscure and critical views of Christ and Christianity enabled them to leave indisputable evidence as to his first coming, and which evidence has remained accessible for almost twenty centuries.

Witness 1 — The Evidence of Tacitus

Tacitus was a Roman historian. Born in AD51, he died after AD117. He was Roman Governor of Britain from AD80 to AD84, and Governor of Roman Asia (now modern Turkey) in AD112. What he says of the early days of Christianity is obviously important. He was a historian of great reputation, but a stranger to, and an enemy of, the Christian faith.

In about AD100, Tacitus wrote of events which had taken place in Rome about AD63, in the time of the emperor Nero. A fire had broken out in the city. Suspicion mounted amongst the population that the emperor himself had been responsible for the fire. About this event, Tacitus recorded: *“But neither these exertions, nor his gifts to the people, nor his offerings to the (Roman) gods, did away with the infamous imputation under which Nero lay, of having ordered the city to be set on fire. To put an end, therefore, to this report, he laid the guilt, and inflicted the most cruel punishments upon a set of people who were holden in abhorrence for their crimes, and called by the vulgar, Christians. The founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate.”*

Tacitus continues with comments about the progress of the Christian faith after the crucifixion of Christ. He says: *“This*

pernicious superstition, thus checked for a while, broke out again; and spread not only over Judea, where the evil originated, but through Rome also, whither everything bad upon earth finds its way, and is practised”.

Tacitus goes on to indicate that “a vast multitude” of Christians were apprehended on Nero’s orders, and convicted. He speaks of their death: *“Their sufferings at their execution were aggravated by insult and mockery; for some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified; and others were wrapped in pitched (tarred) shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own gardens for these executions... this conduct made the sufferers pitied; and though they were criminals, and deserving the severest punishments, yet they were considered as sacrificed, not so much out of a regard for the public good, as to gratify the cruelty of one man”.* (*Annals of Tacitus xv. 44*).

Here is confirmation of the New Testament record in the writings of Tacitus. They reveal complete confirmation of many vital elements recorded in the Bible. Firstly: that the founder, named as “Christ”, was put to death. Secondly: that Pontius Pilate was involved. Thirdly: that in the country where he was put to death, the religion was briefly checked, and then broke out again and spread. With reference to this last point, Acts 8:1-4 is very relevant. This deals with the death of the believer Stephen, and subsequent events. It records that there was **“a great persecution against the ecclesia** (the Greek word incorrectly translated as “church”) **which was at Jerusalem... all scattered abroad... except the apostles”**. Consequently, the believers **“that were scattered abroad went everywhere preaching the Word”**.

Thus, Tacitus clearly confirms the New Testament record of events. Obviously the apostles and first disciples could not have been idle to bring about these remarkable results. Further, it shows that their activity involved great personal danger, and, in many cases, death.

Why did they do this? Because they sincerely believed in

what they preached. What did they preach? That Christ had been born, had been crucified, had been raised from the dead, and had appeared unto them, and instructed them to preach the gospel to the Jews first, then also to the Gentiles.

Witness 2 — Evidence of Pliny the Younger

Pliny the Younger was a Roman author. Born AD62, he died in AD113. He was Roman Governor of Pontus and Bithynia, two of the Roman Asiatic provinces. The territory today is that part of Turkey which adjoins the southern shore of the Black Sea. He was Governor about AD100. During his governorship, the Roman emperor was Trajan, born in AD52, and who became emperor in AD98, dying in AD117.

Pliny writes in detail of the Christian faith in his provinces, and asks Emperor Trajan for his direction as to the manner in which he should deal with the Christians. He states: *"Suspending all judicial proceedings, I (Pliny) have recourse to you (Trajan) for advice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering: for many, of all ages, and of every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seemed to me, that it may be restrained and corrected"*.

Pliny continued by referring to the effect on the pagan temple services, and said: *"It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims (animals for sacrifice) are everywhere brought up; whereas for some time there were few to purchase them. Whence it is easy to imagine what numbers of men may be reclaimed, if pardon were granted to those that shall repent"*.

In an earlier part of his letter to Trajan, Pliny had stated *"I have never been present at the trials of Christians"*. This reference to "Christians", without any preparatory explanation, shows that it was a term as familiar to the emperor Trajan as it was to his governor Pliny. Had it been otherwise, Pliny would

certainly have commenced by explaining that there was in the provinces under his control, a group of people known by the name of "Christians". This he did not have to do.

So the Christians were there. They were a suffering community, and evidently this suffering was at the whim of local authorities. Pliny had to ask the emperor for a ruling, which shows that no law existed on the subject. Further, in the emperor's reply, Trajan does not refer to any law which Pliny may have overlooked. Pliny's letter shows conclusively that at that time the profession of Christianity was attended by fear and danger: and yet this took place without any edict from the Roman Emperor commanding or authorising the persecution of Christians.

Again we ask: why did the Christians maintain their determination? This was about AD100, some 67 years after the crucifixion of Jesus — there had been plenty of time for misplaced enthusiasm to dissipate.

It is obvious that these disciples believed in that which had been taught to the older ones amongst them by the apostles, and what had been taught to all age groups by the disciples who followed the apostles. They believed implicitly in the risen Christ.

The emperor Trajan replied to Pliny: "*Any one who denies being a Christian and actively proves it by adoring our gods must be forgiven on the basis of his repentance, no matter how suspect his past*". This would have made it easier for professing Christians to avoid the unpleasantness of Roman punishment, but this path of compromise was not taken by sincere and faithful believers.

What does all this amount to? That vast numbers were prepared to suffer and die rather than renounce their faith and worship the Roman gods. These Christians were established in their belief because of the evidence that had come to them from the apostles who were eye-witnesses of the fact of the risen Lord. They knew that the brethren who had proclaimed the risen Lord were men of personal integrity. Those men had nothing to gain from the preaching of a lie. They knew that men like the

apostle Paul were men of faith who had sealed their preaching with their own blood. They knew in whom they believed — the risen Christ.

Witness 3 — the Evidence of Suetonius

Suetonius was a Roman biographer and historian. He was a court official under the emperor Hadrian in AD120, and contemporary with Tacitus.

In writing of the times of Nero (*Lives of the Caesars*, 26.2) he said: "*The Christians, a set of men of a new and mischievous superstition, were punished by Nero.*" He thus confirms the presence of followers of Christ in the Rome of AD63.

Witness 4 — the Evidence of Epictetus

Epictetus was a Greek Stoic philosopher who lived in Rome, and whose writings relate to the first and second centuries. As a Stoic philosopher he followed the school of philosophy founded by the Greek Zeno about BC308. Stoics taught that wise men should be free of passion, unaffected by joy or grief.

Speaking of the Christians by the title of "Galileans", he refers to their constancy and consequential suffering: "*Is it possible that a man may arrive at this temper, and become indifferent to those things, from madness, or from habit, as the Galileans?*" (*Epist. 1, iv, c.7*).

But who could read the logical and consistent writings of the New Testament, and seriously suggest that they are the writings of lunatics? Or who could, in all honesty, attribute the lofty moral teachings of the apostles to the inane ravings of madmen?

Thus Epictetus does contribute to the evidence that the Christians were an existing community and that they suffered for their beliefs.

Witness 5 — Evidence of Marcus Aurelius

Marcus Aurelius was both Roman Emperor and a Stoic philosopher. Born in AD121, he died in AD180. He wrote about fifty years after Epictetus, on the same subject of the constancy, and consequential suffering of the Christians.

He wrote: "*Let this preparation of the mind to die, arise from its own judgment, and not from obstinacy, like the*

Christians" (*Marc. Aur. Med. 1, xi, c.3*).

Epictetus advanced madness as the cause of Christian constancy; Marcus Aurelius, a fellow Stoic philosopher, advances obstinacy. Both viewed Christianity from a distance, with hostility, and neither discerned the power of the risen Christ.

But what they did do, was to contribute to the valuable evidence of the first two centuries, that the name of Christ was known as "the crucified one", that his religion had spread and was firmly entrenched in the Roman Empire, despite the most horrific persecutions heaped upon his followers.

Witness 6 — the Evidence of Hadrian

Hadrian was born AD76 and died AD138. He was emperor of Rome from AD117 to AD138.

During his reign as emperor, the pro-consul of Asia, Minucius Fundanus, sought a written answer to an enquiry upon a point of law. The emperor's rescript (as the written reply was termed) stated that the custom of the people of Asia to proceed against the Christians with tumult and uproar, was disorderly. "*For the future*", wrote Hadrian, "*if the Christians were guilty, they should legally be brought to trial, and not be pursued by importunity and clamor*".

Again these words confirm the existence of the Christian community and add to the abundant evidence that they adhered to their faith despite persecution. They knew in whom they believed — the risen Christ.

Witness 7 — the Evidence of Martial

Martial was a Roman epigrammatist, born AD40 and died AD102.

An epigram is a short poem, treating concisely, often satirically, a single thought or event, and usually ending with a witticism.

Martial made the sufferings of the Christians the subject of his ridicule. In doing so, he shows how widespread at that time was the prevailing knowledge of the sufferings of the Christians. He also writes that it was in the power of the Christians, when sentence was pronounced against them, to save their lives by

renouncing their faith and consenting to join in pagan sacrifices to the Roman gods.

But Martial is witness to the fact that the believers did not change, and the question is left for the readers to answer: "Why did they not change to save their lives?" They knew in whom they believed — the risen Christ. Their hope was in the resurrection of the dead at the second coming of the Lord when they would receive life for evermore.

Summary of the Evidence

The evidence of the Roman and Greek writers of the first and second centuries amounts to this: it tells us plainly that the God of Israel was in command of all events, when He raised His Son from the dead.

His purpose in bringing His Son into the world had achieved its wonderful objective, and the way of salvation was opened out to the world. There was no doubt in the minds of those who bore faithful witness to that gospel proclamation in those far-off days.

Nearly 2,000 years have passed since the Lord Jesus ascended to heaven through the power of his Father, and we stand on the verge of his second coming, and the resurrection of all those who have known God's will.

Therefore, as we have shown, there has been no delay in the true sense of the word. Christ will soon be here. He brings to his faithful followers, an eternal inheritance in his divine kingdom. He wants us to share in it. There is no time for doubt.

Evidence for the Second Coming

Before the Lord Jesus Christ left this earth, he said: "*I will come again*" (John 14:3). But instead of taking the Lord's words as an indication of his firm intention, many people attempt to explain away these words, and finish up believing that the Lord, in fact, meant the opposite to what the apostle John reports he said!

We will closely examine what the Lord said in John 14:1-3, so that there is no mistake. He said: "*Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told*

you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also". The personal return of Jesus to the earth is thus bound up with the final consolation of his people. The reward of the redeemed is reported in Revelation 5:9-10 to be a joyful day of living and reigning with Christ as king-priests of the future.

Does the context of John 14:1-3 sustain this view? Most certainly.

"My Father's House"

When, in John 14:2, the Lord spoke of his "Father's House", he referred to the great work that will be accomplished at his second coming. We are not interested in what some religious leaders suppose the Father's House might be, but we are vitally interested as to where the Scripture declare it will be built. Primarily, "the mansions in the Father's house" refers to the quality of God-manifestation in "living stones", i.e., the believers in the community of the Living God (1Timothy 3:15; 1Corinthians 3:16-17; 1Peter 2:5, etc)

Isaiah 2:1-4 and Micah 4:1-3 both show the Father's House to be a magnificent Temple to be built in Jerusalem in the coming age. It is obvious where Jerusalem is. It is rarely out of the news. But these two prophets show that when Zion (Jerusalem) attains to the fulness of its glory, there will be universal blessings. Mankind will have come to know and worship the One true God; therefore all nations will be blessed, and there will be no more war.

"But", says the critic, "how can this be correct? How can the Lord Jesus prepare a place for us while he is far away in heaven, as it says in John 14?"

There is no substance in this query. The Lord Jesus Christ has been a "man at work" for all the long years that he has been in heaven at the right hand of the Father. His work has been of great importance as we shall now show.

Jesus, the Mediator

If people consider the Lord Jesus to have been inactive during the past two thousand years, they merely display their

ignorance of the fulness of his work.

Jesus, as Savior, was the one who opened the way to salvation for men and women, by belief in the gospel and through baptism into his Name. But his work does not finish there. As the exalted Lord, he also keeps the way to the kingdom open when, through personal failure, his followers fall short of the requirements of God, and sin. Here, the importance of the Master's work as the Mediator with the Father, is revealed, for if he does not accept our prayers and offer them to the Father on our behalf, we have no hope of forgiveness. Of this we read in 1John 2:1 and 3:3, "*These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous... We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure*".

During the past almost 2,000 years, the Lord Jesus Christ has been the only Advocate with the Father for the multitudes of true Christians during successive generations.

Apart from the contemporary group of believers, known as *The Christadelphians*, these faithful followers all sleep in the dust of the earth. They await the resurrection at the second coming of the Lord Jesus Christ. When he appears, the fruits of his labors for them all, in preparing a place for them in his divine kingdom on earth, will be displayed.

They will all be gathered before his Judgment Seat, where those who are deemed worthy will find mercy and forgiveness for their sins and failures.

All the writings of the Scriptures conform to this teaching. But the greatest of all evidence of the impending appearance of the Lord, is the personal testimony he gave in John 14:3, "*I will come again*". We ignore these urgent words at our peril.

Signs of the Second Coming

At this point let us consider 2Peter 1:16-21. Notice that verses 16-18 clearly reveal that the belief of the apostles in the work of Christ was soundly based; the evidence being that in their earlier journeyings with Jesus they had seen him

remarkably transfigured before them, and had heard a divine voice from heaven proclaiming: "***This is My beloved Son, in whom I am well pleased***" (read Matthew 17:1-9 for the full details). In this way, the apostles had the evidence of their own association with dramatic events of a supernatural character.

In 2Peter 1:19 Peter then points to a further witness: fulfilled prophecy. "***We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day stars arise in your hearts***". The fulfilled prophecy to which Peter referred was the great mass of prophetic utterance which had been made from Eden onwards, concerning the first coming of the Lord.

There had been clear prophecies that the Lord Jesus Christ, at his first coming, would be:

- morally sinless (Genesis 3:15; Leviticus 1:3, where the offering was to be without blemish; Jeremiah 23:5-6).
- born of a virgin (Isaiah 7:14).
- born in Bethlehem (Micah 5:2).
- born as a descendant of king David (2Samuel 7:12).
- be rejected by the Jews when he came (Psalm 69:12).
- be crucified by the people (Psalm 22:16; Zechariah 12:10).
- be raised from the dead on the third day after the type of the prophet Jonah (Jonah 1:17; Matthew 12:40).
- be taken up into heaven (Psalm 110:1).
- has remained at the right hand of the Father until the time comes for his supremacy in all the earth to be manifested (Psalm 110:1-2).

The apostle Peter, and his fellow-apostles, knew of the sinlessness of the Lord; had believed in his virgin birth; knew he was born in Bethlehem; knew his genealogy from king David; had observed his rejection by the people; had witnessed the agony of his crucifixion. To them personally he had appeared after his resurrection and they were present at the Mount of Olives when he ascended to heaven.

It is beyond doubt that oftentimes the people involved in the accomplishment of these prophecies (for example, the Roman

soldiers who crucified him) were totally ignorant of the existence of the prophecies which they were instrumental in unwittingly fulfilling.

What Peter says concerning the “more sure word of prophecy” as it related to the first coming of the Lord and its effect upon individuals, applies with equal force to the prophecies directly related to the second coming of the Lord.

Although many of our *Herald* booklets (available to the readers by application to the address on the cover of this issue) expound the prophecies relating to Christ’s Second Coming, we now single out two particular examples of the power of the Word of Prophecy to demonstrate that the angels were closely associated with the events of the first coming of the Lord, and they continue to minister in the divine purpose of salvation.

The City of Jerusalem

Daniel 8:13-14 records a prophecy relating to the dountreading of Jerusalem. The prophecy is dated from an event associated with the destruction of Persian power by the Greeks. The Persians and Greeks are the nations represented by the animals in verses 3-11. History identifies this incident, mentioned in Daniel 8:7, as the Battle of Issus, which took place in BC333.

The prophecy then plainly states that 2,300 days would run their course, in order that “*the sanctuary would be cleansed*” (verse 14). 2,300 “*days*” in prophecy equals 2,300 years as we measure time. 2,300 years from BC333 brought the world to AD1967 — the year in which the Jewish people regained control of Jerusalem after a break of over 2,000 years.

Prophetic fulfilment was exact. The city now awaits the second coming of the Lord for its final cleansing.

The River Euphrates

In Revelation 16:12 is a prophecy that “*the great river Euphrates*” would be dried up to prepare the “*way*” for the approach of “*the kings who are out of a sun’s rising*” (according to the literal Greek. The verse thus symbolises Christ and the Redeemed: see Malachi 4:2; Matthew 13:43). The Euphrates River flows through Turkey, thus indicating the

country involved in the outworking of the prophecy. When a river dries up, what happens? The shallow parts furthest from the main flow of the river dry up first.

From AD1820 the outlying provinces of Turkey in Europe and North Africa commenced to revolt. Finally, in 1917, after almost a century of political evaporation, the Turks were driven out of Palestine, and thirty-one years later the State of Israel was established. This was the fulfilment of the prophecy: the creation of the State of Israel as the foundation upon which the unfolding drama of the second coming of the Lord will be worked out.

These two points — the freeing of Jerusalem from Gentile control in 1967, and the establishment of the State of Israel in 1948 — should be sufficient, when completely grasped, to persuade the thoughtful reader that *“there is a more sure word of prophecy unto which all should do well to take heed”*.

As surely as the Lord Jesus Christ appeared 2,000 years ago, so he will shortly return. In order that we might be ready to receive him with joy and gladness, and see in him the salvation of a world that otherwise has no hope, we need to make sure that we understand what the Bible requires of us.

We will be glad to send further free literature explaining the importance of understanding the gospel message that permeates the whole of Scripture, and of the reason why a baptism, based upon a sound knowledge of true Bible teaching, is essential to salvation. But, a final word of warning: the day of Christ's coming is in God's hands. It will occur, whether we are ready or not. Wisdom suggests that we take every opportunity to make ourselves right with God, whilst we have the time to do so.

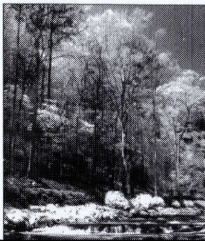
—B. P.

Questions and comments are invited, which should be addressed to **The Editor, Herald of the Coming Age, Box 220, Findon, South Australia 5023**. Further free literature is available on request.

The Day After

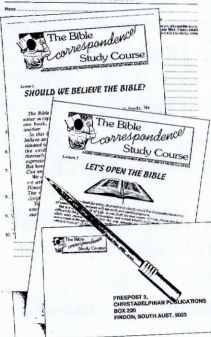
ARMAGEDDON

An Age of Joy, Peace & Security
to follow the Drama of Armageddon



THINKING people are aware that no world leader is able to control the flood of problems that dominate modern society. However, the Bible presents the glorious news that God is in control of events, and intends that there will be "a day after" the current distress, and such as may well cause thoughtful people to respond in joy, as they come to understand the divine purpose. This booklet outlines these important matters.

Answer Sheet



Correspondence Course

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