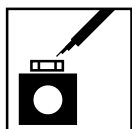


arises in connection with the rules for sanitation dealt with in an earlier article. The obligation to keep the camp clean is stated in such terms as to indicate a primary application to the experience in the wilderness. Obviously it was of special importance in the restricted dimensions of the camp. There was the possibility of extending the rules even to the whole of the inhabited land; and for a good many years it is probable that the law in this matter was properly observed. But it was when the people were on the march and their camp was restricted to a small area that the precept was of most importance. The burial of all uncleanness as a religious duty would be of great benefit to health and keep the land as a model of cleanliness.

The command that animals should be slain only at the door of the tabernacle was of a differ-

ent character. It was not practicable when the people entered on their inheritance, if they were to be permitted to eat flesh at all. The necessary adjustment was made in the book of Deuteronomy.

This book, which contains the first great precept of the Law as quoted by the Lord Jesus, the book from which all his quotations were made in repelling the tempter, the book which contains some of the finest and most extraordinary of all the prophecies of Scripture, is without question of the fullest authority. We do well, therefore, to remember that the great principle repeated and emphasised in later years by the prophet Ezekiel is quite plainly stated. The son shall not be put to death for the sin of the father nor the father for the sin of the son. "The soul that sinneth, it shall die" (Ezek. 18:4).



## Correspondence

*Comments on articles appearing in the magazine are always welcome, and should be addressed to the editor in whose section the article appears.*

### Jordan in Bible prophecy

Could I comment on Brother Michael Jenner's article, "[Jordan—the latter-day Moab and Ammon](#)" (Jan. 2002, p. 19)? He writes: "Concerning 'the time of the end', Daniel 11 tells us that Edom, Moab and Ammon are to escape out of the hand of the king of the north when he surges towards Egypt (vv. 41,42). The fact that Jordan remains unscathed is a central part of the prophecy of Isaiah 16. In verses 1-5 we are told that the people of Jordan will take in and protect God's outcasts".

If we read these verses carefully they tell us in fact about the destruction of Moab, who is described as "a wandering bird cast out of the nest" (v. 2). This leaves us with a problem in verse 4, at least it does in the AV, which wrongly reads, "Let Mine outcasts dwell with thee, Moab", which of course is not possible if they have been cast out of their land. This should read, "Let the outcasts of Moab dwell with thee", that is, with Israel. The error in the AV is corrected by nearly all other versions: RSV, NIV, Septuagint, NEB and Moffatt, to name a few. Isaiah 16:5, it appears, proceeds to tell us that it is by such mercy, that is, as shown to Moab, that David's throne is established.

The misunderstanding as described above has long existed in the Brotherhood, and does so because of the desire to prove that Daniel 11:36-45 and Ezekiel 38 refer to the same event.

How long will it be, we wonder, before we are prepared to accept Ezekiel's own commentary on his 38th chapter, which is found in 28:24-26 and then expanded upon in 34:23-31? May the debate on Israel's future continue in *The Testimony*, that we may all try to help each other to become faithful watchmen.

*Ray Hughes*  
Wombourne

### Reply

The view expressed by Brother Hughes was first put forward by Gesenius. Though it seems that some versions translate Isaiah 16:4 as though Moab is to take refuge with Israel, I would argue that the AV translation is in fact accurate. The literal translations tend to follow the AV. For example:

"Sojourn in thee do My outcasts, O Moab, be a secret hiding-place to them, from the face of a destroyer, for ceased hath the extortioner, finished hath been a destroyer, consumed the treaders down out of the land" (Young's literal translation);

"Let My outcasts tarry with you, Moab. Be a hiding-place to them from the face of the destroyer. For the exactor has ceased, destruction has failed; the trampler is ended out of the land" (Green's literal translation).

Isaiah 16:1 says that Moab should pay tribute to the Jews and submit to the King of Judah. This follows the pattern of David's conquest (2 Sam. 8:2). (Incidentally, 2 Kings 3:4 provides historical background to the command to bring a lamb.) A second piece of counsel is then given to Moab in verses 3 and 4, to take in the Jewish refugees. It would make no sense if suddenly the Jews were addressed in verse 4 and told to take in the Moabites, with Moab again being addressed from verse 6 onwards.

Michael Jenner  
Mumbles

*As Brother Jenner has shown in his article and reply, there is strong Scriptural evidence to support the traditional interpretation that the Jews will find refuge in Jordan at the time of the end. Furthermore, signs continue to point towards Israel and Jordan developing their relationship. For example, Israel-Jordan Chamber of Commerce data reportedly show that trade between Israel and Jordan increased by over twenty per cent during 2001. Significantly, Jordan responded favourably to President Bush when he referred to Iran, Iraq and North Korea as an "axis of evil", with King Abdullah stating that he endorsed "tremendously that view and that position" (BBC News online). The Watchman section will, it is hoped, continue to endeavour to move beyond debate and provide a clear view of world events based on the sound interpretation of Scripture.—N.B.*

### Was the creation cursed?

I have read the above-mentioned article (Jan. 2002, p. 23), and I am not sure how the article can be seen to be in harmony with *The Testimony's* aim of being "for the study and defence of the Holy Scripture", as stated on the front cover.

For example, the author writes: "There is no hint in Genesis 3 that the sin of Adam and Eve brought animal death into the world". However, the Bible says: "Unto Adam also and to his wife did the LORD [Yahweh] God make coats of skins, and clothed them" (Gen. 3:21). An animal must have died to provide those skins, "the Lamb slain from the foundation of the world" (Rev. 13:8). This is the first recorded animal death in

Scripture, and any theory which says that mortality was part of the creation prior to this assumes that all things have continued as they now are.

The article further states: "There is therefore no imperative to believe that the original plant kingdom was changed because of Adam's sin". Yet the Bible says, "cursed is the ground for thy sake . . . thorns also and thistles shall it bring forth to thee . . . in the sweat of thy face shalt thou eat bread" (Gen. 3:17-19). The article continues: "And there is certainly no evidence in Genesis that the fall in Eden involved radical changes in the animal kingdom"; but the Bible records: "And the LORD [Yahweh] God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (v. 14).

To these could be added those many Scriptures which demonstrate that there are ecological consequences to man's sin. Here is one from Hosea: "Hear the word of the LORD [Yahweh], ye children of Israel: for the LORD [Yahweh] hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away" (4:1-3).

The article's description of the extent of predation and how "Death is an integral part of the economy of nature" is most interesting, but these conditions apply in the current era, there is no Scriptural evidence that they pertained before sin entered the world. As the author concedes, "It is, of course, accepted that with God nothing is impossible, and that God could have brought about the radical changes required for the introduction of death as we see it today, in the twinkling of an eye". That is exactly what happened when sin was introduced into the world—there was a radical change.

Whilst the author speaks of animals, prior to the introduction of sin, as being dependent on vegetation either directly or indirectly—carnivores eating prey which had eaten vegetation—the Bible says nothing about the latter, but only that God gave "to every beast of the earth, and to every fowl of the air . . . every green herb for