

without hand” (Dan. 8:25), even by the stone “cut out of the mountain without hands” (2:45), that is, Christ and the saints. Then sudden destruction shall come upon them.

The world is in darkness. We must be on our guard not to be persuaded by the frog spirits of fraternity and equality to join with this wicked apostate religious system in the world, which will be destroyed at the coming of the Master.<sup>8</sup> This may speak of peace, but it will stand up against the Master when he comes and will be “broken without hand”. There is exhortation for us brethren and sisters in the words:

“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye

are all the children of light, and the children of the day: we are not of the night, nor of darkness . . . But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1 Thess. 5:4-9).

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8. The articles by Brother Richard Mellowes under the heading, “The three frog spirits and humanism”, in the July to September 2003 issues of *The Testimony*, warn us of the dangers that emanate from the frog spirits.

## Moral guidance in today’s evil world

John Nicholls

***Sex and the Bible Believer.***

**Compiled and published by the Christadelphians. 139 pages.\***

**Available from Chrusion Press, 16 St. David’s Drive, Quinton, Birmingham, B32 1QS.**

**Price: £3.00, plus 80p postage and packing for a single copy.\*\***

**S**EXUAL DESIRE is perhaps the most powerful force that God has placed in men and women, and there can be few brethren and sisters who could claim that at one time or another they have been untroubled by the strength of their sexual feelings. Sexual attraction and desires properly directed and controlled can bring wonderful contentment and joy, but used wrongly are sinful and can cause much misery and unhappiness.

The Scriptures say a lot about sex and its outworking in the lives of those who strive to serve our God, and from time to time efforts have been made to talk and write about sexual matters to meet the contemporary needs of the Brotherhood. The newly published *Sex and the Bible Believer*, written by a group of brethren and sisters with appropriate expertise, is just such a book. In the judgement of the reviewer and his wife it exactly meets the needs of the present age.

In today’s Westernised societies, sex sells. It is a major topic in advertising, and permeates news-

papers, TV, films and all sorts of entertainment and leisure activities. Our young people are bombarded with it and are given the impression that sex and sexual fulfilment are the priorities in their lives, taking precedence over education, careers and certainly over religion and spiritual development.

This book gives Scriptural and practical advice in all areas where sexual matters come into our lives. To quote the advertising leaflet that came with the review copy:

“Nothing quite like this book has ever been published within the Christadelphian community before. It takes a positive view of sex, as one of God’s greatest gifts, and shows that this view is clearly taught in the Song of Solomon and other Scriptures.

“The Biblical rule of ‘no sex without marriage’ is shown to be for our long-term benefit [and not because God is a spoilsport—*J.N.*]. Practical guidance is offered for the various stages of life, including teenage problems, choosing friends and possible marriage partners, marriage, parenthood and middle age. The ‘almost unmentionable’ subjects are tackled frankly; these include child abuse, frigidity, homosexuality, abortion, AIDS and other problems”.

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\* Includes notes and references on all the eleven chapters, an index, and information about telephone helplines.

\*\* Cheques to be made payable to P. Fitzsimmons.

The reviewer and his wife found the book to be extremely readable, lively and above all helpful and positive. It is true to Scripture, showing that many sexual problems must be solved by the mental application of Christ's teachings. It provides a lot of medical information, and sources of material are referenced.

This is the kind of book that should be in

every ecclesial library and that can be offered without embarrassment to young people in a Christadelphian home. We are sure also that many not-so-young members of a Christadelphian household will find it a helpful and refreshing book to read, and the reviewer and his wife heartily recommend it to the Brotherhood and the young people in its care.

## The Olivet Prophecy

### 6. Concluding matters

Stephen Hughes

**A**FTER GIVING THE fig tree parable, Jesus continues: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Mt. 24:34). We have to try to work out which generation is being referred to here. If all things were to be fulfilled in A.D. 70 then all the Olivet Prophecy would be about A.D. 70. However, this is not the case, since we have shown that the Olivet Prophecy contains sections about the return of Jesus to establish the Kingdom. So how do we explain this verse?

One possible explanation is that Jesus is talking about the generation of the sprouting fig tree, that is, 1948 and beyond. In 2004 we are now fifty-six years on from 1948, which is longer than our current understanding of a generation (about twenty-five years). Another interpretation that has been put forward is that the generation that Jesus is referring to in the Olivet Prophecy is the Jewish race from the first century A.D. onwards, who exhibit the same lack of faith as the Jews in Jesus's time.<sup>1</sup>

#### The Jewish generation

The Greek word translated 'generation' in the Olivet Prophecy is *genea*, which according to Strong's means a generation, either the *period* or the *persons*. Strong says that presumably *genea* is a derivative of *genos*, meaning 'nation', 'offspring', 'stock'. We see from this that *genea* has a wider meaning than the English word 'generation'. We understand a generation to mean people from a particular era; for example, we talk of 'our parents' generation'. When we review the use of *genea* and related words in the New Testament we discover that they can refer to a group

of people sharing common characteristics as well as people from a particular era.

The two meanings of 'generation' are seen in the first chapter of Matthew, though the second instance uses *genesis*, not *genea*. The meaning that we are most familiar with is seen in Matthew 1:17: "So all the generations from Abraham to David are fourteen generations". The meaning that we are not familiar with is in verse 1: "The book of the generation of Jesus Christ". Note that "generation" here is singular and not plural and therefore must encompass *all* antecedents of Jesus.

The 'people' meaning of a generation is seen clearly in Matthew 23, the preceding chapter to the Olivet Prophecy, and highly relevant to this discussion. The scribes and Pharisees whom Jesus spoke against in Matthew 23 were in large measure responsible for the spiritual degeneration of the nation, which eventually resulted in the destruction of the nation in A.D. 70. Jesus says of these people:

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye *generation* [*gennēma*, a related word to *genea*] of vipers,

1. "Interpreting the Mount Olivet Prophecy", Tony Benson, *The Testimony*, Sept. 1995.