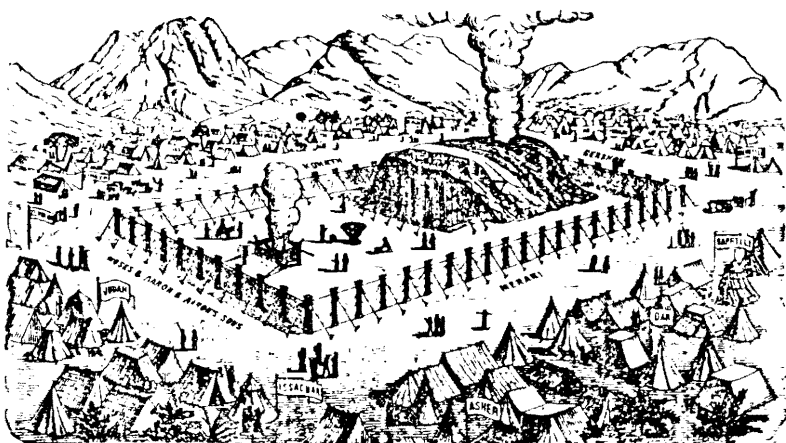


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1987

June

A.M. 5990

- Anything New Under the Sun? 217
- Biblical Jurisprudence (3)..... 219
- The Final Word on Violent Death..... 222
- Letter to The Advocate..... 224
- Committee of Concerned Brethren..... 226
- More on Union Without Unity..... 230
- Criticism from a Reader 232
- CFU Letter #9 234
- Editorial Flyleaf 237
- Mistakes in the Religious World
 Concerning The Atonement 239

THE SANCTUARY-KEEPER is published monthly for \$6.00 per year (\$8.00 Canada and overseas, in U.S. funds) by Christadelphian Publications, 2725 Kenmore Road, Richmond, Virginia, U.S.A., 23225. **POSTMASTER:** Send address changes to Christadelphian Publications, 2725 Kenmore Road, Richmond, Virginia 23225. Subscriptions, correspondence and material submitted for publication should be sent to the editor and publisher, James S. Stanton, 2725 Kenmore Road, Richmond, Virginia 23225.

Back copies of THE SANCTUARY-KEEPER may be order from Richard Pursell, P.O. Box 504, Heber Springs, AR 72543 for \$20 for the eight volumes (1894–1902). These are offset reproductions with minor imperfections, soft cover, eight separate booklets, 830 total pages.

“The KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to THOSE WHOM THE BLOOD OF THE COVENANT BRINGS before his tribunal.”

JOHN THOMAS, *Eureka*, Vol. IIIB, p. 189

The reader will remember that before the Judgment Seat of Christ in the wilderness of Teman, there were TWO CLASSES of saints in Christ Jesus constitutionally . . . The constitution and destiny of these TWO CLASSES, though originally built upon the same foundation, is widely divergent . . . The judicial inspection of his household, having separated the refuse and the vile from those “accounted worthy to obtain of the *aion*, and the resurrection;” the rejected, by virtue of the sentence pronounced upon them by Christ, saying, “Depart from me, ye cursed, into the *aionian* fire, prepared for the Devil and his Angels,” forthwith enter upon their journey to the place of exile or torment; or, in the words of Jesus, “they go away into *aionian* punishment;” while the righteous, by their being quickened, enter into *aionian* life.

JOHN THOMAS, *Eureka*, Vol. IIIB, p. 256

“Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthrone himself on earth, and in so doing, to develop a divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood” (cf. I Cor. 15:28).

JOHN THOMAS, *Herald of the Kingdom*, 1858

The Sanctuary-Keeper

A MAGAZINE FOR THE EXPOSITION AND
DEFENSE OF THE HOLY SCRIPTURES

"Ye [Aaron and his sons] shall keep the charge of the sanctuary, and the charge of the altar"— (Num. 18:5).

"Ye [brethren of Christ] are . . . an holy priesthood to offer up spiritual sacrifices"— (I Pet. 2:5).

"Thou hast kept My Word and hast not denied My Name"— (Rev. 3:8).

VOLUME 10

JUNE, 1987

NUMBER 10

Anything New Under the Sun ?

SOLOMON answers this question in the negative. And we can be sure he is right. The heart of man, natively and desperately wicked, has sought out many inventions. The Bible is replete with accounts of the depravity of man, as well as some of his spiritual triumphs. Hopefully, the line of distinction between good and evil is sufficiently clear in the Bible that we need not resort to modern styles of thinking to solve our individual and personal problems. The Deity has foreseen our needs and provided suitable instruction.

The reason for introducing this question is the news that one of our ecclesias (and who knows if any others?) has seen fit to become involved in a "sex-education" class for its young people. Now I don't know much about the details; I don't need to know much about it; and I don't want to know much about it. I do know that I don't like it, I don't approve of it, and it doesn't savor of the type of teaching that should be directed at our young people. There is wisdom in the non-Biblical proverb, "Sound doctrine will beget proper conduct, but proper conduct will not of itself beget sound doctrine." There has to be a reason for conviction, and that reason is belief or doctrine. Doctrine comes first, then a respect of that doctrine should lead to obedient walk. Children, obey your parents in the Lord.

What is the role of the parents in these matters? Are we to send our children out to one of the brothers and trust him to indoctrinate them in personal and private matters such as this? Where is the Scriptural precedent?

What do we know about a brother's credentials to undertake such a teaching? Is there a standard that fits every individual and every family? Is not this the responsibility of the parents, and only the parents? Yes, it is a family matter, and should be a private matter in the home without outside interference or input. There need be no discussion of these things outside the home between young people and their peers. The injunction is to train up a child in the way he should walk, and when he is old he will not depart from it. Has this Biblical standard changed? Can we imagine that the Inspired Word is suggesting that this training is to be done by someone outside the family, a sort of "spiritual nanny"?

Dear brothers and sisters, old and young, we have here another outgrowth of the influence of Operation Onesimus—a specialized boarding school for our young people whose parents are willing to trust to others the task of instilling values in them. I suppose that we could say, "I sort of expected something like this." If we will renounce this philosophy there is still hope that we can return to a degree of spiritual sanity. This new philosophy or modern approach suggests that our families and our inter-relationship with our local ecclesia is not able to deal with our problems, and so we must have an authoritative organization, a training school of sorts, to deal with them. Beware! What presumption! What catastrophic potential! What suicidal acquiescence by the parents! What have we come to when we have to go to the organization for our answers? What churchism!

Not knowing the details of such undertaking, our comments must of necessity be limited. We are dealing with principles, not the personalities. I would hope that at least some of the parents would greet this proposal with a resounding and unequivocal "No!" It's bad enough when the public schools try to foist this "education" on our children, but to organizationally undertake to set a standard in the ecclesia also goes beyond the bounds of propriety, and maybe decency. Can our young people have any respect for the one or ones set up as teachers of this type of material? Is one brother to be referred to as "my Sunday School instructor," and another as "my sex-education instructor"? I don't think we need to know all the private details of our brethren in matters such as these. We are seeing another extension of humanism and socialism being more important than strict Biblical teaching. Let's get on with emphasizing the promises, their validity, their fulfillment, and the saving efficacy of our Lord's sacrifice. These have been neglected for far too long at the expense of mimicking the church.

We are told to draw nigh to God and He will draw nigh to us. We are abundantly assured that He will not suffer us to be tried beyond what we are able to bear, and will with the temptation provide a way of escape. Do not these things apply to raising our children in a right and proper way in the fear of the Lord? Believers have apparently followed this course for many years. Why the sudden change? Has someone come up with improved enlightenment? No doubt the answer will be given that the times require it, that dissemination of information on this subject is much more prevalent in 1987

than a few years ago. Granted, the world has gone crazy in this respect, and it is paying the price in these latter days. Do we have to align our thinking with the world, or should we be transformed by the renewing of our minds?

The parents have more to worry about today than in past generations, but the responsibility is theirs, and they should respond, asking the help of the Almighty who sees all our difficulties and is able to deliver. Let us place our trust in Him. May we use our energies to resist such a movement as this so-called "education," and hope that it does not reach any further than it has already. Sanity, brethren, not conformity.

EDITOR
(James S. Stanton)

Biblical Jurisprudence (3)

ADAM AND Eve, after recognizing their naked condition when their eyes had been opened to the sin they had committed, tried to conceal their nakedness by fashioning garments of fig leaves. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord 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" (Gen. 3:8-14). The Scriptures tell us that "they heard the voice of the Lord God" and "they hid themselves amongst the trees," as though they could hide from God. When Adam was questioned by the Lord God as to where he was, he said that "I was afraid because I was naked; and I hid myself." This reply of Adam contains a large amount of information which, if we will but apply a little bit of reasoning to it, will reveal to us just how far-reaching were the consequences of our first parents' disobedience and how directly the whole human family has been affected in both a moral and a legal sense. Probably the most obvious reason why Adam and Eve tried to hide from the Lord God was an attempt to escape immediate execution of the Edenic law.

But why would Adam and Eve first prepare a covering for their nakedness before trying to hide from the presence of the Lord God? Would it really

make any difference if they were clothed or not if they were trying to conceal themselves? The Genesis record informs us that after Adam responded to the Lord God about his nakedness, he was confronted with two questions: First, "Who told thee that thou wast naked?" And, secondly, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" The import of these questions is obvious. Would they not suggest that the partaking of the tree of the knowledge of good and evil would reveal to Adam and Eve the knowledge that they were "naked?" We know from Genesis 2:25 that prior to the transgression they were both naked and were not ashamed; now they were both aware of their naked condition and felt a strong sense of shame.

We mentioned earlier that probably the most obvious reason why Adam and Eve tried to hide from the Lord God was an attempt to escape immediate execution of the Edenic law. We know from the Genesis record that immediate execution of the Edenic law was not literally carried out at this time, but that there were certain judgments rendered at this time or very shortly thereafter. Adam's attempts to answer the two questions concerning who told him that he was naked, and had he eaten of the tree he had been commanded not to eat of, certainly implicated Eve and led to her also being questioned by the Lord God. Eve, in answering the Lord God, implicated the serpent in the sequence of events which had recently transpired. We then find a divine judgment or sentence being pronounced on the serpent, the woman, and the man, in the order in which they had each participated in the aforementioned sequence of events.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:15-19). The serpent's sentence was to eat dust and go on his belly; the woman's was to bring forth children in sorrow; and the man's was to toil for food by the sweat of his brow out of a ground which had been cursed, until he returned to the dust from whence he came. We find no reference of Adam being doomed to return to the dust prior to his disobedience of the Edenic law. Does this not tell us that there had been a change effected in his physical constitution as a result of this divine sentence?

It is very important that we recognize that there was such a change, and that Adam's posterity has inherited his nature after this change was effected. We earlier referred to Adam's descendants as having been in his loins when he committed the transgression concerning the partaking of the tree, so

were they in his loins when he was judged and condemned. It was then that "many were made sinners by one man's disobedience," and "judgment came upon all men to condemnation" (Rom. 5:18-19). In essence, all of Adam's descendants were condemned to death before they were born. However, we find that the sentence of condemnation does not specify the manner of death, be it by physical decay or by violent means. Countless millions of men have died in both ways. Millions have returned to the dust prematurely by accident, war, acts of nature, etc. Accordingly, some have suffered for their own sins, but others before they have lived long enough to commit sin, or without being related to a divine moral law. For those in this situation of not having lived long enough to commit sin but yet suffering death, the only reasonable and logical explanation is that they have been "made" or constituted "sinners" as alluded to in Romans 5:18-19. Because of this revealed principle of condemnation, all men are subject, as soon as they are born, to be cut off by death.

To summarize up to this point, let us say that the Lord God created man and woman, placed them in a lovely garden, and gave them a very brief but precise law which they failed to keep. Their transgression of this law had very serious consequences for them in both a moral and a legal sense. They not only suffered becoming of a dying nature because of their transgression, but they also caused a very serious breach in the fellowship they had enjoyed with their Creator prior to the transgression. And, very importantly, for purposes of our understanding this matter, their transgression in effect sentenced all of their descendants to the same condemnation they were now under.

Let us now spend a little time discussing Statements of Criteria, Effect, Cause and Recommendation to which we have earlier alluded. As we consider the characteristic of criteria, or what the situation should be, we are very much aware that the continuance of the order of things as originally found in the Garden of Eden was brought to an abrupt halt by the disobedience of the Edenic law. But if death was to be the result of disobedience, is it not reasonable to conclude that continued obedience would have brought continued life? Obviously, we are only discussing this from the standpoint of what should be if disobedience had not occurred, but we know that it did and we suffer the consequences of it without sharing in the guilt.

As we consider the characteristics of Effect, or difference between what is and what should be, we again must approach this from the standpoint that disobedience of the Edenic law did occur and that the ideal or very good conditions originally established in the garden were ruptured by man's failure to remain obedient to the brief but precise terms of the law under which he had been placed. The man and woman's transgression of the law had very serious consequences for them in both a moral and a legal sense. They not only suffered becoming of a dying nature because of their transgression, but they also caused a serious breach in the fellowship they had enjoyed with their Creator prior to the transgression. And, also, their transgression in effect sentenced all of their descendants to the same condemnation they

were now under as a result of their transgression of the Edenic law.

Let us briefly consider the characteristic of Cause, why the situation exists, or why it happened. We can again say very factually that man is mortal, or of a dying nature, because of sin. When Adam transgressed, all his descendants were in his loins. Accordingly, in a certain sense, they "all have sinned." Adam became a sinner, while his descendants are made sinners without any exercise of will on their part. Thus, God, by accounting all of Adam's descendants to be in his loins when he sinned, and by defining their evil propensities to be sin, has constituted all of Adam's descendants sinners. This understanding requires a recognition of and a deliverance from the consequences of sin through the exercise of divine mercy as abundantly revealed to us in God's revealed Word.

We have briefly considered Statements of Condition, Criteria, Effect, and Cause as they relate to the natural condition in which we find ourselves at birth through the operation of the law of sin and death. Obviously, if we are to complete the process we have outlined in the application of these procedures we must consider a Statement of Recommendation or what should be done about the existing situation in order to effect corrective action if corrective action is deemed to be appropriate under the circumstances. We propose to do this in the next installment.

ROBERT A. MILLER
North Little Rock, Ark.

(To be continued)

The Final Word on Violent Death

Dear Brother Williams:

Brother J. J. Andrew teaches in *The Blood of the Covenant* that the penalty for Adam's disobedience was violent cutting off by blood-shedding. You say in January *Advocate*, 1895, page 14, that since reading THE SANCTUARY-KEEPER on the reason why violent death by blood-shedding was required of Christ in redeeming from under the penalty, "I am inclined to think he is right." Will you please give us those reasons in *The Advocate*; also, will you please give an explana-

tion of II Corinthians 7:9. If Jesus had to die a violent death to redeem *himself* from the penalty, how and when was he rich, yet became poor for *our* sakes?

Yours in hope of the promises revealed in the Scriptures,

MARY J. BAKER

ANSWER

That the penalty for Adamic sin was violent death could only be *inferred* from the account we have of Edenic affairs, inferred by the fact

that sacrifices are implied by the provision of coats of skin to clothe the nakedness of the sinners, this too, a necessity arising from sin, and a figure of the real covering for sin provided in Christ and expressed in the words, "Blessed is he whose transgression is forgiven, whose sin is *covered*" (Psa. 32:1; Rom. 4:6-7).

That sacrificial offerings were instituted immediately after sin entered and that they typified the sacrifice of Christ is clear from the account of Abel's offering being accepted and Cain's rejected. To Cain it was said (Gen. 4:7), "A sin-offering lieth at thy door"—the kind offered by Abel. Now the manner of making the sin-offering, that is, by violent death, both in type and antitype, indicates the penalty of the sin. Therefore, reasoning from analogy retrospectively, we are driven to the conclusion that the penalty of [for] Adam's sin was violent death. I know of no other way of viewing this matter with such stubborn facts before me; and others who have taken exception to the view have had opportunity to give a more excellent way of looking at it, but have not done so. [This appears to apply to the article in the February, 1987 *Advocate*.]

Of course, we might pass it over and leave the matter without a close investigation; but still the facts and analogies will be there and the mind will always be casting an eye back over them. Brother Andrew ventured to step right up and face them, and we see no way of disputing his conclusions, that is, on this violent death question; but on the question of the exact time when the infliction of the penalty was due there are difficulties in the way of his view hindering us from fully agreeing with him.

That violent death was required of Christ is abundantly shown by types and prophecy. He was to be "smitten," "cut off," "led as a lamb to the

slaughter" and "lifted up," as Moses lifted up the serpent. You may be sure that the manner of his death was just as God required it, just as you may be sure that his death was required of God.

We cannot see that II Corinthians 8:9 has anything to do with the manner of Christ's death—violent or otherwise. That it required the blood of the everlasting covenant to bring Jesus out of death (Adamic death, of course) is clear from Paul's words, "The God of peace brought again from the dead our Lord Jesus . . . *through the blood of the everlasting covenant*" (Heb. 13:20). He prayed to be saved out of death (Adamic death, of course) and was heard in that he feared (Heb. 5:7). Now these are stated truths and facts. Added to these is the fact that Jesus was a "man of sorrows and acquainted with grief" (Adamic evils, as will be seen by Gen. 3:17). He confessed that while "the foxes had holes and the birds of the air had nests, the Son of man had not where to lay his head." These facts must be allowed to stand unmoved and unmarred; and with them, not without them, the words "He was rich," must be explained.

He was not rich in the sense of actually possessing temporal things; for he had not (of his own) where to lay his head. He was not rich in the sense of being free from the consequences of the Adamic curse; for he was a man of sorrows and grief. He was not rich in the sense of being exempt from Adamic death; for he had to pray to be delivered out of death and was heard. He was not rich in the sense of being able to grasp the joy of life eternal and its eternal blessings without a violent death; for it was "for the joy that was set before him he endured the cross." The questioner must, I must, everybody must, seek the meaning of the words, "He was rich," with these facts and truths

left intact.

Briefly stated, his riches were in his royalty, by virtue of being the royal Son of David and Son of God. To this might be added the possibilities vested in him in that he possessed the power to make himself the King of the whole world, which he could have temporarily enjoyed. Notwithstanding that he was rich in these respects—riches that men of the flesh would, according to the general rule of things in the temporal world, have immediately grasped—notwithstanding these, he divested himself of all, and in the prime of manhood life, after a life of suffering, with the world's riches within his reach, he gave up the last he could give—his life.

The questioner emphasizes the word *our* in the quotation, "For our sakes he became poor," which, with the question in general, indicates the free-life theory. Because it says it was for our sakes we are not to exclude Christ. He "endured the cross" for *our* sakes; and it would be very erroneous to emphasize the word *him* to the exclusion of ourselves in quoting "who for the joy that was set before *him* endured the cross." The rule works both ways. Christ was born, baptized, etc., for us, but not for us without himself.

THOMAS WILLIAMS
The Christadelphian Advocate
March, 1896, pp. 59-61

EDITOR'S NOTE: If the death resulting from disobedience of the Edenic law (Gen. 2:17) was a violent death, or immediate cutting off requiring blood-shedding, not a wasting away or degeneration of life, only one instance satisfied that law, and that was the death of the animal(s) from which the coats of skin were obtained. The wasting away of life which was finally accomplished in Adam at the age of 930 years was not violent or untimely, therefore it did not answer to a law requiring blood-shedding without which there is no remission of sin. The conclusion is inevitable: Adam was not threatened with a disease which would impair his vitality until it finally wore him out, he was threatened with "a sure death," or certain death (see Gen. 2:17 without reference to the idiomatic marginal note) in the day that he disobeyed.

The title selected for this article, "The Final Word," is not intended to represent infallibility on the subject; it is intended to put to silence the arguments that Brother Andrew was in error on the subjects surrounding the atonement. If he was in error, then so was Brother Williams, for he herein acknowledges his agreement with Brother Andrew's writings in *The Blood of the Covenant*.

Letter to The Advocate

The Christadelphian Advocate published an article in the February, 1987 issue, endorsed by the Advocate Committee accusing Bro. J. J. Andrew of teaching "that God made Jesus a substitute." Some comment was made on this article in the May, 1987 issue of THE SANCTUARY-KEEPER (see p. 212,

“The Fantasy of Substitution”). The substance, but not the entirety, of the letter directed to the author and editors of *The Advocate* was presented in this article. *The Advocate* has declined to print the letter, which the author felt would be of interest to the entire Unamended brotherhood, since a great majority respect the writings of Bro. Andrew, and know of a certainty that the theory of substitution was far removed from his thinking and writing (see quotation from May, 1987 THE SANCTUARY-KEEPER, page 213, bottom paragraph, first column). Informed brethren realize that without the defense for truth made by Bro. Andrew in 1894–1902, we could well be in the camp of the enlightened rejector theorists. The letter to *The Advocate* is reproduced in its entirety below, and the brethren concerned about the malicious and unfounded charge deserve an answer and an apology.

March 13, 1987

Dear Editors:

In response to your invitation for readers to offer “comments and observations” in the form of letters to the editor, we wish to offer some thoughts and observations on the critical need for the Unamended community to speak as ONE VOICE.

What are readers to believe? ^{Christadelphians For Unity/Focus On Unity} At a time when we are facing a concerted effort by CFU/FOU to compromise us, we have those among us who are sowing seeds of discord and raising issues that would weaken our resolve. Maybe we need to re-identify our chief priority. What might that be? Is it not to defend those apostolic principles of the ONE FAITH as defined in the BUSF? Human nature never changes; it remains the same in every age.

Let us be specific. We speak of brethren who are becoming contentious about personalities. The apostle Paul could identify the problem. “Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I am of Cephas; and I of Christ” (I Cor. 1:12). Only the names change: I am of Dr. Thomas; I am of Bro. Williams; I am of Bro. Andrew. “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” (I Cor. 3:5).

We are troubled by the recent charge made in *The Advocate* (February, 1987) that Bro. J. J. Andrew, in *The Blood of the Covenant*, taught a “substitutionary” role for Jesus in the Atonement. It is unbelievable that anyone claiming to have read this incisive work could reach such a preposterous conclusion.

We would call to your attention that Bro. Thomas Williams was a contemporary of Bro. Andrew and had frequent correspondence with him. To my knowledge there is absolutely no evidence that the editor of *The Advocate* charged Bro. Andrew with such heresy. Bro. Williams is quite silent on the subject. If such error was intrinsic to the beliefs and writings of Bro. Andrew, Bro. Williams would have been the first to confront him with it.

Do the present editors of *The Advocate* have documented evidence that

Bro. Williams (first editor and publisher) sounded the alarm and stoutly warned the brotherhood of the “substitutionary” sacrifice of Christ error being taught by Bro. Andrew?

Readers will be interested in the following excerpts from pages of *The Advocate* in the years of 1900 and 1907. On a trip to England in the month of May, 1900, Bro. and Sis. Williams were hospitably received into the London home of Bro. and Sis. Andrew. We share the following item lifted from the August, 1907 issue of *The Advocate*. Bro. Williams, having learned of the death of Bro. J. J. Andrew, wrote the following: “Death has at last claimed a devoted, faithful and able brother. Our beloved and highly esteemed brother, J. J. Andrew, died early in the month of June . . . For nearly forty years Brother J. J. Andrew has been a power for good in the work of the Truth, both by pen and tongue, and especially by example as seen in a life that adorned the doctrines he was so well able to forcefully, yet calmly and logically set forth.”

Questions Needing Answers

1. Would the present co-editorship of *The Advocate* classify the doctrinal views of Bro. Andrew as critical to his own salvation and of a serious threat to those who espouse them?
2. Is it your collective judgment that brethren who believe and defend the Principles of Truth set forth in *The Blood of the Covenant* become guilty of believing in the “substitutionary” sacrifice of Christ?

Readers are asking: Are the Unamended speaking with ONE VOICE? Please refer to the February, 1987 issue, pages 36–37 specifically which is signed, “For *The Advocate* Committee.”

Respectfully, your fellow-servant,
TED O’KELLEY

Committee of Concerned Brethren

IN JUNE, 1985, several brethren met together in Arkansas to see if anything could or should be done about opposing the aggressive actions of the Williamsburg (WCF). A letter had been made public that indicated that individuals integral to the management of WCF had progressed in their private talks with a member of the Church of God of the Abrahamic Faith (CGAF) about uniting the CGAF with what we might loosely call the Unamended Christadelphians, specifically a segment of them. Subsequent meetings with the directors of WCF brought out that WCF was rather reluctant to identify themselves as solely Unamended. After much unnecessary haggling, the WCF directors went on record as saying they “were supportive of the

Birmingham Statement of Faith.” As we well know, there are individuals and ecclesias that “support the Unamended Statement of Faith” who also fellowship with the Amended Statement of Faith. WCF’s interests and association and desire for reunion with the Amended is a matter of record over their fifteen years of operation. It is clear where CFU/FOU received their ideas and training.

There have been several criticisms directed to the Committee of Concerned Brethren (CCB), primarily that they are unauthorized to set themselves up as some sort of official body. The truth is that they have no authority and they do not claim or aspire to any officialdom. It is in order to ask, when forces at work in the body seek to minimize the import of saving doctrine and genuine fellowship, to whom do we turn? Are we to expect that things will automatically heal themselves? The answer should be evident: Whether in the local ecclesia or a more wide-spread basis involving the brotherhood at large, someone or some group must speak up when things begin to get out of order. We are not talking about miniscule matters of preference which involve no fundamental doctrine or practice. We are speaking of a shifting to liberalism, ecumenism, spiritualism, striving for additional numbers at the expense of continued sound doctrine. The problem is not one of promoting false doctrine, it is the negation of doctrine for the purpose of being able to agree with others. A sort of, “If we don’t bring up any talk of specific doctrines, then how can anybody say we disagree?”

Those who have examined the WCF movement have seen much that does not ring true with the Christadelphian tradition of affirming our beliefs in a positive and forthright manner. Their actions extend well beyond the courting of the CGAF. They have their supporters, both financial and moral, but we cannot help but observe that we have NEVER seen anything come out of WCF that insisted on any doctrinal affirmation. The reason for this is clear. They have had as their chief objective a reunion with the Amended and are going to say nothing that might give the Amended the idea that we have any positions that we are unwilling to compromise. The directors, as individuals and the ecclesias to which they belong, all do fellowship or will fellowship the Amended. By so doing they have estranged themselves from many in the Unamended body and have been the source of much disturbance. They certainly do not represent the thinking of the Unamended brethren with whom I have contact. As we have said before, and this is fortunate for those who are concerned about sound doctrine, the Amended are going to be our best supporters in the defense of our faith. We commend them for their integrity. Many of them are explicitly aware of the doctrinal differences believed in the respective communities, and they will not succumb to a “paper” reunion.

The CCB is a loose association of brothers who are concerned that the principles of truth as believed among us are in danger of being compromised. Unofficially it could be said that the CCB has two objectives: (1) to call attention to the dangers being propagated by WCF, and (2) to go out of

business as soon as they can see that the dangers no longer exist. Now, is that bad? There are two alternatives: (1) Do nothing, and let the influences extend and take root far and wide, or (2) Do something in the form of warning others, and try to get WCF to moderate their ambitions.

Some brethren originally involved with CCB have chosen to have their names eliminated from the group, and others have added their names in the two years of CCB's existence. The list is always open for other supporters. Reasons for resignation may vary, but the additions must arise from concern over what is happening. Wouldn't it be nice if WCF dissolved, deciding that the unrest they have caused is not worth the toll that it is taking in the brotherhood? That question must be answered provisionally. If they dissolved, what would the individuals pursue as their next project? They have given us Operation Onesimus, WCF, Williamsburg Conference, professional counsellors, family-living seminars, teacher training, pseudo-reunion without unity, solicitations for bequests upon death, so it is reasonable that we ask what is next if WCF is dissolved. If they retired to their own local ecclesias and worked to build up the ecclesia by insistence on sound doctrine and circumspect walk, then something good could accrue. This is the way that other brethren occupy their talents; they do not have to impose themselves as national or international entities. But if there continued the feeling that a national effort is required, and that those of the WCF persuasion were the ones to foster and feed this effort, we would be back to where we started. We say, along with many others, let WCF go out of business and let the local ecclesia do its duty and the brotherhood will be much better off. We do not need a central bank to process our needy cases. This is demonstrated by the cooperation of the various ecclesias in coming forth with financial help when it is needed. Put another way, we don't need a local parish to support and then send additional tithes to Rome.

It is our feeling that the so-called "good works program" which WCF claims it seeks to maintain is really a front for achieving reunion on their uncertain and undefined basis, and perhaps a step forward to central control, colleges or schools with their liberal philosophies propagated, and a minimizing of the doctrines that have defined us as Christadelphians for many years. The CGAF have their college, so why not us? Put another way, let's make the ecclesia a church. Will paid ministry be next?

Are the CCB justified in their opposition to WCF? This is a warm topic of debate. The dictum of Paul that "if meat make my brother to offend, then I will eat no meat," can be applied to both sides, depending upon your bias. WCF says that if you leave me alone, I will accomplish good things. CCB says that your past record, both practiced and implied, indicates that you have an entirely different slant on our position as believers than do we and quite a few others, therefore we see more negative than positive. The fiasco with CGAF is a case in point. The process of refining the Truth in the days of Dr. Thomas was gradual, of necessity. When he came to realize that baptism was for more than remission of personal sins, he changed. When he came to realize that

immortal emergence was unsound, he discarded it. When he clearly saw two-class resurrection (*Eureka*, volume III), he was forthright in declaring it. Pursuit of sound doctrine has characterized the Christadelphians ever since. Are we now to disavow this position as being trite and passe? Some would have us think so. The CCB does not think so, and they will continue their call to arms that the way of truth may be firm in our affections.

In the January, 1987, issue of THE SANCTUARY-KEEPER we published the report of the "Facilitating Brethren" of the December 13, 1986, meeting in Chicago between WCF and CCB. Please review this. If it is carefully read, can the conclusion be drawn that the two groups are speaking the same things? The five concerns agreed upon were technical concessions by WCF that would not hamper their future operations. I regret assenting to the first concern that would authorize a joint committee to review the content of their tape library. Most of us were taken by surprise with this concession, and felt that it might be leading to other significant concessions. But looking at the practical side of things, who has the time or inclination to listen to 5,000 tapes, some of which you would have to listen to more than once to ascertain if there was unsuitable material in it? Then, after spending all this fruitless time in search of unsuitable material, you are liable to be told, "Well, your opinion is that it is unsuitable, but we feel it to be suitable." If WCF was truly Unamended, they would promote Unamended tapes, some of which might also be classified as unsuitable, but at least we could have some confidence in their presumed effort to speak and represent the doctrines of the Unamended. The Amended could promote their tapes and the CGAF could promote theirs.

To my knowledge there has been no substantive follow-up of the December 13 meeting. WCF, while relatively quiet in their activities for the last six months, has expressed no indication that they are about to shift to a conservative approach. If WCF is concerned that they have caused much unrest among the brethren, how do they signify this concern? I have yet to see any concern. It may be that they are waiting for the CFU/FOU program to detonate, or the Belmont, California capitulation to take effect before declaring their position, although as we have said, their position is already well known. I am aware of a famous ecclesiastical system arising in the 4th century that consistently cast its lot with the powers in control of civil authority, and Deity used that system to persecute and try the saints for long number of years.

Before passing a blanket condemnation on CCB, examine the facts and circumstances that have led up to its formation. I am a CCB and will continue, Lord willing, to support their opposition to WCF until I see some positive changes in their program and attitudes.

JAMES STANTON

More on Union Without Unity

FOR THE past several years many in the brotherhood have been concerned with a very serious trend. This trend has been an obsession that if we minimize fundamental first principle teachings, we will open our arms to larger numbers; by lessening our personal standards of doctrine, we may enjoy fellowship with a greater number of those who believe similarly to us in many ways; and if we will not “make waves” by insisting on “extreme views” (as has been termed), we can enjoy the benefit of unity, although it is not *in* union.

The movement for union between the Unamended and Amended fellowships undertaken by CFU is, in my opinion, following this same trend. The tendency to de-emphasize doctrinal concepts and ideas and then over-emphasizing and stressing to the extreme, the principle of unity, is a disturbing premise upon which the CFU has built.

The over-emphasis of any doctrine of truth such as unity has several serious pitfalls. *First*, it leads, as a natural course, to the under-emphasis of other necessary doctrines. We cannot say that one doctrine or teaching is more or less important without affecting the others. To rest so heavily upon one fundamental doctrine will, as history records, lead to the *Second Point*, exclusion, in time, of other original teachings, and then finally a complete apostasy of the Truth. This has been witnessed time and again in the religious world from the beginning even down to the present day.

To illustrate this trend in over-emphasizing certain principles to the neglect of others, I would call your attention to the comments of a brother who spoke at the Toronto CFU presentation:

A poll had been taken among the young people in his area, and the results of that poll indicated that they, as young people, did not know or understand why there is a division between Amended and Unamended. They had not been educated to the point that they understood the reasons for division except for the responsibility question. Yet, they could say without reservation, “the desire for unity surpassed the issues which divided us” (the same issues of which they were admittedly ignorant).

The reaction of these young people is a direct and predictable result of over-emphasis, and a desire for unity-at-any-cost kind of attitude facing us now. These are the young people who will be guiding our ecclesias down the line if the Lord has not returned. Unity, although a very desirable and Scriptural principle, cannot be attained through ignorance of the issues!

The Truth, as God has revealed it, consists of *His* appointed way in which man may approach Him—through His teachings or doctrine. We cannot choose some of them and reject others as we wish or else we will not

be following Him. This is the road which we are being asked to travel, one upon which I am not prepared to embark.

What, we might ask, is the Scriptural teaching on the doctrine of unity? There are wide areas of disagreement on this question, and as a result, we are faced with very serious trouble. It is a difficult, in fact well-nigh impossible, task to justify a belief on this subject amongst differing brethren in that both sides use practically the same references to substantiate their respective positions. Consequently we must ask, What do *you* believe? How do *you* understand God's teaching?

For me, unity can only be achieved in an atmosphere where those truths which are necessary for salvation are freely believed and taught. To say we are united, yet differ on very serious first principle understandings, i.e., the nature of man, the total necessity of atonement, baptism, or covenant-making, cannot be unity in any spiritual sense. In this writer's view, there is no question that these few issues are not resolved amongst ourselves in the two Christadelphian communities.

To use the resurrectional responsibility question as the only obstacle to reunion is either a smokescreen for deception or a willful blindness to the real facts. This is not the only obstacle to be overcome, even though the CFU steering committee has stated that *they* have come to an agreement upon all issues of division, saving the resurrectional accountability problem. Maybe *they* have, but *many* have genuine doubts and concerns.

How can two opposing views be justified? Does the NARP satisfy all points of contention? Or does it satisfy all points besides the enlightened rejector? It is not what the NARP says which brings serious concerns to mind, but what it does not say; or what it tolerates, or allows to circulate without questioning the propriety of the issues. We are aware that the NARP has been rejected as a bridging document and in its place CFU has introduced for acceptance "The New Initiative's Proposed Basis for Reunion in North America." The same concerns arise when one studies these pages, that is, it's not only what is stated, but also what is allowed to be tolerated. It's what is implied between the lines which demand careful consideration.

To de-emphasize some principles and doctrines or over-emphasize others, as I said before, can lead to the rejecting of old truths and accepting new ideas in time. Some of the trends in past years as well as this CFU movement has led to a fear of including in fellowship those outside of the Christadelphian household who are "sufficiently" close. This may be the next step in a logical development. Recently the concept of joint fellowship with outside churches such as the CGAF has been raised. I was happy to hear one of the steering committee say in their presentation that "the fundamental truths that we have in common (Amended and Unamended) are indeed 'light years' away from the nearest church." I'm sorry to admit that this isolated statement doesn't help to lessen my concerns as to what may be next.

This sort of confusion in which the brotherhood is embroiled will no doubt have its devastating effects upon all believers. The respective "hard-liners" who refuse to dilute their doctrine will be polarized, while those who are not educated as to the real issues will be swept away by this movement from within—a condition prophesied of the last days by the apostle Peter.

How can two walk or fellowship together except they be agreed as to what is truth? To demand a brother to weaken his position to effect reunion may cost one his salvation, whereas to strengthen one another as to what indeed is truth can only be pleasing to God and what the Lord would have his stewards do in this situation.

In reference to my original statements, I believe both sides would remain healthier by remaining as they are, rather than compromising their beliefs into a false unity that would only engender further division and strife, trusting in the Lord to know his own when he returns.

DANIEL STANTON
Orlando, Fla.

This article was presented at the Orlando CFU meeting in opposition to the aims of CFU. We are pleased to know of so many who are willing to speak out on these very important doctrines which affect our eternal welfare. Anything we can do to warn of the dangers of the CFU movement will be presented in this periodical.

Criticism from a Reader

May 12, 1987

To the Editor:

This writer feels that remarks made by Brother Isaac N. Jones, taken from the January, 1913 *Advocate* and published in the May, 1987 issue of THE SANCTUARY-KEEPER, need some moderation in tone.

The quotes that need to be examined are the following on page 197: "He [Dr. Thomas] was the *only man* (emphasis mine) since the days of Paul who could truthfully cry aloud, 'Eureka'." And in the paragraph following: "His [Dr. Thomas's] work *Elpis Israel* and *Eureka* . . . we believe to be the capstone of all human literature."

Since the meaning of Eureka is, "I have found," is Isaac Jones saying that no one heard and accepted the gospel (as Paul mentions in Galatians 1:6-9) in all this time period? Is this not tantamount to declaring that God was *not* accomplishing what He said His Word was to do as mentioned in Acts 15:14. "Simeon hath declared how God did visit the Gentiles, to take out of them a people for his name."

Can this position be proved by the Word or secular history?

Consider These Questions

(1) What was the times of the Gentiles mentioned in Luke 21:24 supposed to be accomplishing besides

what it was to be doing to Israel? Was it not to be fulfilling what is stated in Acts 15:14?

(2) If there were no saints (believers) during the time span of the first century to the 19th century, was the high priest (Christ) inactive in the Most Holy Place (heaven) during this period?

(3) Were there no good and honest hearts (as mentioned in Luke 8:15) to offer prayers to Deity? Remember, one must know Him to call upon Him.

(4) What were the Elohim (angels) doing all this time? "Are they not all ministering spirits, sent forth to minister for the sake of them who shall be heirs of salvation?" (Heb. 1:14). *No heirs* for salvation for eighteen long centuries?

(5) What does this mean for the continuous historic interpretation of the Apocalypse if there were no saints to protect from the Roman harlot system? Isaac Jones stated that there were none enlightened from the time of Paul to the time of Dr. Thomas.

(6) Haven't most Christadelphians had the experience in this society of it being said, "I never heard of Christadelphians." Does this mean that we don't exist because they haven't heard of us?

(7) Then why should Christadelphians think there was no community of believers because their existence was so invisible to the world during the time frame?

(8) Isn't it a fact that historians only take note of the mainline Protestant churches, Roman Catholic, Eastern Orthodox, Moslems, etc.?

(9) May not Christadelphia have the same blind spot manifested by Elijah when it was recorded of him, "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars,

and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away" (I Kings 19:10). Did Elijah's assessment of the situation really make it so because he sincerely thought it to be true? What did God tell him? "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (vs. 18).

(10) Because some of us sincerely think, as Isaac Jones thought, that light was not available from Paul's time to Dr. Thomas's time, does it prove to be fact? We might take a warning from Paul, who said, "For I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10:2).

(11) Might not we Christadelphians be more careful in our own zeal to make unsubstantiated statements that could be adding to or taking from the revealed Word? See Revelation 22:18-19).

(12) What have we been trying to say? Simply this—we, as brethren of Christ, or Christadelphians, have definitely become members of the Christ body (Gal. 3:26-29), the seed of Abraham through the labors of Dr. Thomas, but to go further and make unproven assertions as to what Deity has or has not done during this long historical time period is rather audacious, to say the least.

May we conclude our remarks with a warning from our reliable apostle Paul: "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). This can be applied in a plural sense as well as a singular sense.

Sincerely, yours in Christ,

COMMENT: We have omitted the name of the writer at his request. We had a pleasant and constructive exchange of thoughts a few weeks ago with him about this article. I asked

that the criticism be written for publication so that others might see its merits.

One of the perils of editing is the decision or indecision to alter a written work. I have great reluctance to do this, but it is necessary at times. I should have made comment, either footnote or parenthetically, on the above statement by Isaac Jones, as I was aware when it went to press that it probably over-emphasized the role of Dr. Thomas in the post-apostolic era. Brother Isaac Jones was a highly esteemed brother in the Worcester, Massachusetts area, and had a great love for Dr. Thomas, as do most of us. I wonder if he meant that we have no literary record of the days preceding Dr. Thomas.

We fully recognize the validity of the criticism of this statement in the article, and hope that this paper will help clarify it. We believe that there

were those in the first eighteen centuries after the apostles that held to Israel's hope, that availed themselves of the mediatorial work of our Lord and Saviour, and that died in the hope of the resurrection. The arguments of the writer help demonstrate the logic of this.

As for the second statement criticized, that the specific writings of Dr. Thomas in *Elpis Israel* and *Eureka* are "the capstone of all human literature," I cannot object to. Where are those writings that excel over these as truthful expositions of the Deity's purpose? Many believers are unaware that *Eureka* treats of a variety of sublime subjects other than apocalyptic symbols. Knowing, respecting and loving our correspondent as we do, I can say that he has this same high esteem for the writings of Dr. Thomas as we do.

CFU Letter #9

LETTER #9, dated April, 1987, has been circulated by CFU, appealing for participation in their program of reunion. It is a typical propaganda piece, avoiding any analysis of the issues which originally divided the body in the 1890s and which have continued to divide the body for nearly one hundred years. Their appeals are shallow, referring often to the similarity in the two Statements of Faith, but refusing to discuss the real differences in the practice and interpretation of the principles in the Statements of Faith. It has been consistently presented in the five Unamended publications in this country that there are basic and irreconcilable differences in understanding of doctrine between the two groups. Any reunion has to be predicated upon a surrender of principle or a willingness to "look the other way" while the documents are drawn up.

CFU's latest letter is four pages in length with an additional enclosure of six pages dealing with the subject of baptism. Our criticism of the letter will make reference to pages 1-4 or supplemental pages 1-6 (S1, S2, etc). On page 1, item 1, under "The Reunion Process," they state that a "suitable and Scriptural basis" for reunion has been submitted to the ecclesias. Of course

this represents their thinking—that it is suitable and Scriptural. We know that it is not suitable. Our ecclesia, after checking the box “We do not wish to participate in a meeting at any time,” responded to the receipt of this draft proposal with the following letter to CFU:

“We would remind you of our ecclesia’s 9-28-86 letter expressing our continuing disapproval of your committee and its oft-stated purpose of achieving reunion with Amended and other groups who clearly hold and forthrightly espouse significant doctrinal positions which both they and we feel are irreconcilably at variance.

“In keeping with an official vote of our ecclesia, we have not distributed copies of this questionnaire and will continue to educate our members to be aware of the superficial, unrealistic and less than forthright assessments and pronouncements regarding the presently divided state of the household.

“We feel that any convention of brethren acting beyond the bounds of autonomous ecclesial authority, on any issue at any time, has no Scriptural precedent nor sanction and would almost certainly destroy what little peace and harmony remains within the brotherhood. With all the charity we can muster, we urge you to heed the countless pleas you have received from both Amended and Unamended brethren, to cease and desist from further efforts at bringing about a reunion of brethren with admittedly strong and divergent views on fundamental doctrinal issues. We would urge you to do it now, before this fragile household is totally and irretrievably blown asunder.”

THE RECORDING SECRETARY
RICHMOND HALL ECCLESIA

On page 1, item 6, under “The Reunion Process,” they state that one part of the two-part ballot “is to be returned to a central address for counting by designated impartial brethren.” Who decides who is impartial? I am not impartial, and neither are the propagators of CFU. They are determined to push this reunion through. I question their designating impartial brethren. But this does not really bother genuine Unamended people—they are going to remain in their own fellowship which should (it does not in all cases) exclude any acceptance of the Amended Statement of Faith. Those who can accept certain resurrection out of covenant, baptism for personal sins only, no removal of Adamic condemnation at baptism, in Adam and in Christ simultaneously, Christ not estranged from his Father, etc., are ideal takeover candidates by any reunion movement. Observe what is going on in the Belmont, California Ecclesia. Ask the ecclesias in Norfolk, Lancaster, Garfield, Palatine, Toronto, Bloomington, etc., if these doctrines are acceptable to them. Ask them if the desire for reunion surpasses the desire to hold fast to sound doctrines as have been promoted by the Unamended since the 1890s. Or, ask them if we are now faced with a time in which change and accommodation is needed.

On page 2, reply #2, under “Ecclesial Concerns,” where the concern is

expressed that this reunion proposal is “the BASF only,” it is stated that “the proposal has been *jointly developed* by Unamended and Amended brethren.” Are these representative Unamended brethren, or are they graduates of the school of reunion-at-any-cost? It is well known that the three members of the steering committee who are supposed to be representing the Unamended community are Amended in mind and posture. Two of them were baptized in the Amended, and the other’s parents were baptized in the Amended. Is this representative? Are these the unbiased people who have “jointly developed” this reunion proposal? How does it look?

On page 2, concern#3 and reply#3, CFU comes closer to reality than in any other part of the paper. In answer to the concern that “there can be no unity if we disagree on first principle issues,” they reply, “Agreed.” Further, “If fundamental differences exist and cannot be resolved, then separate paths must continue.” What CFU is saying, as have many liberals in the Unamended, is that neither group knew what they were doing for 90 years—that they were all guilty of perpetrating division when no differences existed—and that now we have an all-seeing committee and devotees who will lead all out of the wilderness of division into the promised land of unity. In this reply #3 they warn against “some brethren” who have given their verdict on the matter, alluding to their dissenters, when in reality it is they who have rendered the verdict of “reunion without doctrinal unity.” So, yes, brethren, we must think and act according to our own personal Bible conviction. CFU has not given us anything new. The joint Reunion Committees gave serious and intelligent consideration to the matter of reunion and recognized from both sides that it was unrealistic and incompatible. Now comes CFU!

CFU, on page 4, under “CMPA Participation,” has tried to make it appear that it has the blessing of the CMPA, when in fact the opposite is true. CMPA has washed its hands of CFU and has declared itself on the basis of “BASF or nothing.” In this section, CFU endeavors to make it appear that they have great respect and admiration for CMPA, in spite of their being repudiated by CMPA. One of the monumental problems existing in Christadelphia is the self-appointed committee problem-solvers. The true autonomy of the ecclesia has been usurped by the corporate headquarters masquerading under some acronym implying authority and wisdom. When the Amended in California had thrown out the bait to the Belmont Ecclesia, it was compelling that they sound out CMPA for their signature or veto. Actually, the Amended did not throw out the bait; the Belmont Ecclesia provided them with it.

The paper on “Our Common Baptism” begins (p. S1) with the high-pressure sell, “Now that the prospects for reunion between Amended and Unamended Christadelphians in North America are very real.” This is supposed to cause a stampede to get on the reunion bandwagon, but such may not be the case. The six pages discussing baptism do not get at the problem. If they did, reunion would be dead. So they cannot realistically discuss the differences of belief held in the two groups; they must concentrate on the similarities, pointing to our dissimilarities with the practices of Christendom.

Tell us, CFU, when we are baptized, is there a cancellation of Adamic condemnation? The Unamended believe and teach unreservedly that there is. You do not need six pages to beat around the bush with vagaries. This can be answered with a "yes" or "no."

On page S4, under the heading "Brought Into the Family of God," a pass is made at the doctrine of Adamic condemnation, but it does not get at the problem. CFU knows this. They say, "It is evident, therefore, that baptism deals with problems stemming from our inherited situation as well as those resulting from our committed sins." They go on, under the section, "Freed From Death," page S5, to ameliorate this thought of inherited alienation by discussing the removal or release from mortality. We all know that mortality is not removed at baptism; there is no disagreement on this. We all know that mortality will be swallowed of life at the judgment seat of Christ. Our problems concern the constitutional change at baptism where we pass from one constitution or legal state to another constitution or legal standing in Christ. Once we have been baptized, are we in Christ exclusively, or are we in Adam since we are mortal and also in Christ in a spiritual sense? CFU knows that this is the real issue, and they have taken six pages to work around it.

The time is growing short for the termination of the CFU effort and a referendum by individuals in the ecclesias as to whether they will be sucked in by their own assent to pseudo-reunion. Based on our understanding of the Letter #9 procedures, ecclesias will have duplicate ballots dropped into a ballot box in their meeting place. This should give some control over final tabulation. The ecclesial duplicate ballots should be carefully counted by a committee of several people, not just one or two individuals. My recommendation is to send in your vote AGAINST reunion, since it is evident that doctrines are not in agreement between the two groups. If there is a third fellowship, or a gravitation and capitulation to the Amended, the Unamended will still hold to their beliefs as a community. They may lose some numbers, but it will be the ones who are not in concurrence with the basic Unamended position. These could well be the days predicted in the gospels, "When the Son of Man cometh, will he find faith on the earth?"

JAMES STANTON

Editorial Flyleaf

One letter that came in the mail had this to say: "What in the world is the Advocate Committee trying to do? I hesitate to say this but they seem to be trying to divide us on the issue of Bro. Andrew. Why? What was Bro. Kay's article intended to do? Anyway, the little pamphlet, *The*

Way to the Tree of Life is a jewel. We're so glad you're distributing it."

Thank you for writing, J. B.; the questions you pose have been posed by several others, including myself. I'm sorry that I cannot give you any definitive answers.

Another letter dated April 5, 1987 expressed praise for Bro. Andrew:

"I continue to read the old reproductions (1894-1902) of THE SANCTUARY-KEEPER (am nearly finished with volume III). So far they are a good source of spiritual meat.

"Although, by the mercy of the Heavenly Father, I am able to see Christ in an intellectual manner as being absolutely precious, I was able, in part, due to the writings of Brother Andrew, to gain a more affectionate love for our Master. An affectionate love for Christ is needed to assist one in doing the commandments he gave. For causes such as this I feel that brethren who do not read the works of Brother Andrew are depriving themselves.

"On page 114 of volume II of the S-K reproductions, one cannot read the last two-thirds of that page, beginning with the words, 'The recent discovery . . .' and not see that Brother Andrew was an astute observer, and tied in what he observed with the Scripture Word.

"In the right hand column of page 114 of volume II, 16th line down, you can read, 'with this result—that commerce has now reached a state of stagnation.' I do not understand what Brother Andrew meant by this; was there a depression in England at that time? [In reviewing the article, I see the opposite of depression. He is observing that the recent discovery of certain electrical science and telecommunications has given the world of his time (1895) an overproduction of goods—EDITOR.]

"I appreciate the letters from Sister Faith Gini.

"NOTES: Psalm 69:20—'Reproach hath *broken* my heart.' The word 'broken' in Strong's Hebrew and Chaldee Dictionary #7665 means 'to burst (lit. or fig.):—break (down, off, in pieces, up), broken ([-hearted]), bring to the birth, crush, destroy,

hurt . . .'

Some comments on *The Blood of the Covenant*, page 22, line 27 from top to end of paragraph. Brother Andrew states on line 32 from top, 'His heart had literally ruptured.' Indeed, 'he died of a broken heart' is probably correct, but literally ruptured I do not feel one can be certain. However, in biology class I had learned that people had been discovered in automobile wrecks with broken legs which wrecks by their nature either should not or could not have caused. The conclusion of those who investigated these types of accidents was that under the panic caused by the situation of the accident, the muscles of the legs of the occupants became so intense that the bones of the legs were broken by the legs' own muscle (probably also from a raising of adrenaline in the system). According to the encyclopedia, adrenaline 'stimulates the heart, constricts the small blood vessels, raises the blood pressure.' Though perhaps we cannot be certain about the literal rupturing, I, for one, would not dismiss the idea either.

"The context of Brother Andrew's writing is certainly rather convincing, and this is one of the specifics in his writings which causes an affectionate love and desire for this most blessed of men [Christ] who has delivered us from our enemy, sin in the flesh. These and some other writings of Brother Andrew helps me to see (for I need much eye salve) that the man Christ Jesus is nothing short of being absolutely precious. I hope and believe that the feeling is mutual and I hope it is so for every one who calls himself a Christadelphian. Yea, I believe Christ's love for us is perfect, whereas our love for him is not yet perfect. One would think that these spiritual thoughts would soften up any heart of stone, but obviously not so. They are able to, and do, move this writer to tears, and brings to mind

Zechariah 12:10, 'They shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son.' Never has any man been so beloved and at the same time been so deserving of it.

"I am yours in the delightful hope of being perpetually his."

We call attention to the note in the inside front cover that the old volumes of THE SANCTUARY-KEEPER may be obtained from Richard Pursell. The enrichment obtainable from these writings are measureless. The matter is not entirely controversial, although if one desires an accurate account of the real issues between the Amended and Unamended, this is the best place to get it. If you are interested in articles on leprosy as a

type, or circumcision, or first principles, do yourself a favor and order these volumes.

We call attention to the outside back cover on which is printed the answers to questions put to Brother J. J. Andrew by Brother Thomas Williams. These answers speak for themselves and were satisfactory to Brother Williams. We, as have other Unamended periodicals, have tried to show that Brother Williams was in agreement with Brother Andrew doctrinally, their only disagreement being the latitude of fellowship. We purpose to change the outside back cover from time to time, maybe every three or four months, to emphasize some important aspect of the fundamentals of our faith.

Mistakes in the Religious World Concerning The Atonement

3rd mistake, *That Christ's death took away the sins of all believers.* This is a point which affects a larger number of the religious world than the previous one [*That Christ's death took away the sins of all mankind*]. The alleged evidence is to be found in such passages as the following:—"The Lord hath laid on him the iniquity of us all" (Isa. 5:3,6); "He bare the sin of many" (v. 12); "Who his own self bare our sins in his own body on the tree" (I Pet.2:24).

The two quotations from Isaiah were spoken by a Jew to Jews concerning Jews, and were uttered before the crucifixion took place; therefore it can be said in reference to faithful

Jews that their iniquities were laid upon Christ, that is to say, iniquities which had been committed up to the time of the crucifixion, not those subsequently. The way in which this was done will be explained in dealing with the curse of that law in its relation to Christ. Suffice it to say now that it was NOT EFFECTED ON THE PRINCIPLE OF SUBSTITUTION (emphasis ours). The quotation from the epistle of Peter is doubtless applicable to both Jews and Gentiles. It affirms that Christ bare their sins in his body. Are these the actual transgressions of believers? If so, in what way could actions be transferred into the body of another? And further-

more, how could the evil deeds of present and past generations be transferred to Christ before they were committed? To say that they were, is in effect to represent God as taking away sins before they had an existence.

We have heard of such things in the history of priestcraft; we have heard of the Romish Church pretending to grant indulgences, and to forgive sins before being committed, but to engraft such an idea upon the Scriptures is repugnant to everyone who is apostolically instructed in the doctrine of the atonement.

It renders nugatory the conditions of salvation, such as those defined in Acts 2:38:—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" also Acts 3:19—"Repent ye therefore, and be converted, that your sins may be blotted out."

Repentance, conversion, and baptism are here laid down as essential conditions for the forgiveness of sins. If those sins were actually taken away by Christ on the cross, what need was there to impose any conditions, and what need is there for anyone who desires to be saved through Christ to comply with them? A logical answer can only be given in the negative. But everyone who is acquainted with the elementary principles of the plan of salvation knows that conditions are paramount; therefore that fact excludes the idea that the sins of all who will be saved were taken away at the crucifixion.

The above error also bears upon the mediatorship of Christ. We read in Hebrews 7:25—"He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." This passage refers to such as have obtained the benefit of the atonement of Christ as far as it is possible in this life. They are still liable to sin,

but there is a way of forgiveness open to them. If that way be not adopted, there can be no forgiveness. From this it follows that those sins were not taken away at the crucifixion. To affirm that they were, makes void the mediatorial functions of Jesus Christ; for sins once taken away by him require nothing further on the part of those whom he has cleansed. Any religious theory which nullifies such a vital element of revealed truth as this must have a flaw in it.

THE DOCTRINE OF THE ATONEMENT
J. J. ANDREW
1882

We are in the process of republishing "The Doctrine of the Atonement," by Brother J. J. Andrew. This was his writing on this subject in 1882, a portion which is given in this June issue, about which Brother Roberts said, "It is the best work I have seen written on the subject." The basic fundamentals set forth in "The Doctrine of the Atonement" were to become the foundation for the same truths set forth in *The Blood of the Covenant* in 1894. To this writing Brother Roberts took exception, which tells us who changed.

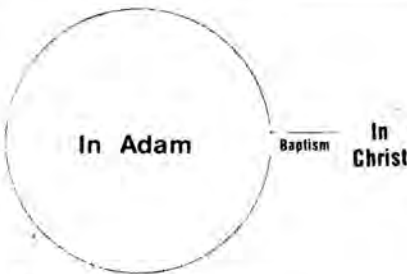
While mentioning this, some have condemned any change of mind as being weak and uncertain about a subject. To this I respond, I would change a hundred times if I found out I was wrong on a subject—our determination should be to gain the correct understanding of Bible truth, no matter how many times we have to forsake a former position. When Dr. Thomas was first ducked under the water in the Miami, Ohio Canal, he did not possess the understanding of the gospel involving the things of the kingdom of God and the name of Jesus Christ. How grateful we should be that he came to realize this later, and changed his thinking.

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible [his servants, 1877 edition], faithful and unfaithful, dead and living of both classes, will be summoned before his judgment seat "to be judged according to their works;" "and receive in body according to what they have done, whether it be good or bad."

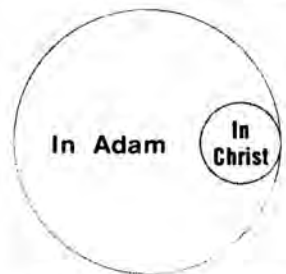
—UNAMENDED STATEMENT OF FAITH

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before the judgment seat to be judged according to their works; and receive in body according to what they have done, whether good or bad.

—AMENDED STATEMENT OF FAITH



Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories

Questions by Bro. Thomas Williams Answered by Bro. J. J. Andrew

1. Do not the words, "Because thou hast . . . eaten of the tree . . . dust thou art and unto dust shalt thou return" declare the death referred to in the words, "Thou shalt surely die"?

Answer—Genesis 2:17 declares the penalty of death, and the death of Genesis 3:17-19 is that penalty, but modified by (or because of) Genesis 3:15.

2. When Paul says, "By one man sin entered into the world, and death by sin, and so death passed upon all men," is he not referring to that death which was intended by the words, "In the day thou eatest thereof thou shalt surely die"?

Answer—The death mentioned in Romans 5:12 I consider to refer to the death described in Genesis 3:17-19.

3. Is not this the death we are all under and from which Christ came to redeem us?

Answer—The death from which Christ came to redeem us I consider to be the death of Genesis 3:17-19.

4. When Paul says, "The sting of death is sin, and the strength of sin is the law," and then represents the redeemed as rejoicing upon their triumph, through Christ, over death and the grave, is he not referring to the "law" which said, "Thou shalt surely die," to the death that came by its transgression and to the redemption therefrom?

Answer—I look upon I Corinthians 15:55-56 as referring to the death which came upon mankind as the result of Adam breaking the law of Genesis 2:17.

5. Is not the subject as involved in these questions sufficient for faith and fellowship without entering into the question of whether or not Adam incurred a "violent death," so long as it is admitted that God required that Christ should die the death of the cross as a means of redemption for him and for us?

Answer—I do not look upon the question of Adam incurring a violent death as being necessary for either immersion or fellowship, but as an item of increased knowledge, which proves the perfect justice of God in imposing on His Son the death of the cross.

6. If it is understood and believed that Adam's disobedience brought condemnation and death upon the entire race, Christ included, and that through Christ's obedience, even unto the death of the cross, there is deliverance therefrom, would you make the question of whether or not God will raise "enlightened Gentiles" a test of fellowship?

Answer—The question of making resurrection of Gentiles out of Christ a test of fellowship depends upon the way it is held.

If it be recognized that Adam brought death upon the entire race by his sin, that baptism into Christ frees men from the permanent power of death, and that such of the baptized as die will rise through their relationship to Christ, but that it is possible God may, by His independent power, raise some others, I should not consider it a barrier to fellowship.

But if it be contended that some Gentile out of Christ will be raised on the same basis as those in Christ, this contention would be a barrier to fellowship.

The Christadelphian Advocate
October, 1900, pp. 332-333