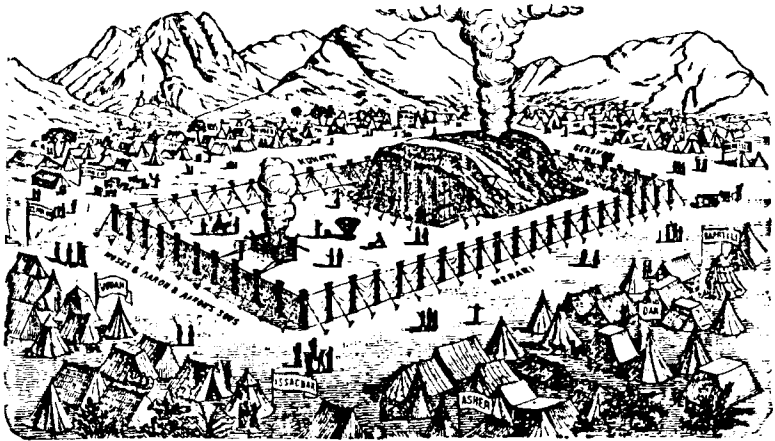


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1986

September

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“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 of 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

SEPTEMBER, 1986

NUMBER 1

The Christadelphian Unamended Statement of Faith

CHRISTADELPHIANS who have based their hope and fellowship practices on the Unamended Statement of Faith will soon be called upon to abandon that Statement. No such wording as this will be used; the invitation will be dressed in deceptive language that will make it appear that you will be able to maintain your present Statement of Faith without any specific compromise or change. What is being offered is a "bridging document" that will arch between the Amended Statement and the Unamended Statement, thereby connecting them as if they were similar. They are not similar and no bridging document can be contrived or invented that will make them compatible. In their present doctrinal statements, both in what is said and what is not said, there is fundamental variation of belief. The Amended Statement (see inside back cover) specifically calls upon its endorsees to accept the proposition that "those who know the revealed will of God and have been called upon to submit to it . . . will be summoned before the judgment seat to be judged according to their works." Now please ask yourself how this can be bridged to agree with the Unamended position that resurrection applies to those in covenant relation, and not to those merely "enlightened." This error of supposed enlightenment never has been condoned by the Unamended, and actually never will, because to condone it would be to forsake the Unamended position and to join with the Amended. It would mean that the Unamended would be required to accept

false positions on (1) the purpose of baptism, i.e., whether it is for the dual purpose of removing legal condemnation inherited from Adam as well as personal sins, or whether it is limited to removal of personal sins only, (2) the nature of man, i.e., whether man is legally under the sentence of death passed upon all men at birth and requires a justification from that sentence, or whether he is merely mortal, a condition that remains with saints until the judgment seat at which time all things Adamic will be cured for the faithful, (3) the nature and effect of Christ's sacrifice, i.e., whether he bore the Adamic condemnation, required a sacrifice for his own unclean position, or whether he required no sacrifice to atone for inherited alienation and his sacrifice was totally altruistic, and (4) resurrectional responsibility, i.e., whether resurrection is vested in the blood of the everlasting covenant and applies only to those "in Christ," or whether resurrection vests in the dogma of enlightenment and applies to uncovenanted people as well as covenanted, baptism not being the ceremony that assures one's title to resurrection.

Quoting from a July 25, 1983 letter from Don Styles, then a member of the Amended Continental Reunion Committee, to Tony Giordano, then a member of the Unamended Continental Reunion Committee, both of whom are vigorously lending their support to the Focus on Unity efforts to make it appear that true unity exists in the divided brotherhood: "No formal offer short of the BASF had ever been made by the Amended Committee. You set out your November 1975 Statement of Position but we have done nothing officially but offer your committee a BASF or nothing alternative . . . The Amended committee feels that any document it can recommend to the Amended community must state either (1) some unbaptized rejectors will be raised, or (2) must specifically rule out the teaching "I do not think God intends to raise unbaptized people."

Only this week I was advised that one of the chief spokesmen for FOU (pseudo-Unamended) said that our Unamended Statement was too cumbersome and couched in legal terms and that all that was needed was a Statement of three or four propositions disavowing belief in the trinity and the immortality of the soul. Of course, to be consistent, he would have to have the same opinion of the Amended Statement because of its similarity in wording with the Unamended. Then we heard for the umpteenth time that we don't need any Statement at all, that we have the Bible as our Statement and that is enough. Of course, we recognize this as the position of all Christendom. Brethren are shortly going to have to make up their minds whether they will abide by a Statement of Faith, and how that Statement is to be used in fellowship practices. Are you going to allow the use of several Statements; are you going to allow the "bridging document" people to meet with you and propagate their liberal doctrines; or, are you going to stick by the Unamended Statement and defend its doctrinal position? In the past there have been liberal approaches in accepting dual- or multi-statements and this has resulted in a divided brotherhood within the Unamended community. Is this what we

want? Decision time is near, and ecclesias should be discussing it now.

We stated in the July issue (p. 245) that "we are hopeful of offering through this magazine within the next month or two a positive statement of reaffirmation of the Unamended Statement of Faith as the ONLY basis of fellowship for those who wish to remain steadfast to the beliefs which have been held for over 100 years." We had not at that time formulated any particular statement, seeing only the need that such be offered for the consolidation of those holding traditional Unamended views. Going back to 1869, Brother Thomas arranged a "Statement of the One Faith" in which he set forth the Christadelphian position. It contained no specific doctrines to be rejected, and did not deal with errors to be considered within the brotherhood, since the stage of development of the Truth was in its infancy. We had not had any departures on partial inspiration, free life, clean flesh, immortal emergence, resurrection of the unbaptized, churchy organizations and paid or expense account ministry. But note that his statement did not contain any errors, and he promoted the truth that the resurrection and judgment applied to "the whole household of God (just and unjust)." Note also that Robert Roberts appended to this statement a proposition on inspiration since by this time, 1869, internal doctrinal problems had begun to arise and required statement of position. We reproduce that statement below:

INSPIRATION

We believe that the Bible we now possess, is a copy—more or less imperfect—of the messages, records, etc., that God communicated to man at "sundry times and in divers manners," and we believe that at the time of the communication, these messages, etc., were perfectly true and without error of any kind whatever.

The Original
Christadelphian Statement
of
The One Faith Taught by
the Apostles

Arranged by Dr. John Thomas and
published by Robert Roberts, 1869

Together with a clause regarding
the Inspiration Question

**Christadelphian Statement
of
The One Faith Taught by
The Apostles**

One God, inhabiting light unapproachable, yet everywhere present by universal spirit (irradiant from himself), revealed to Israel and manifested in

Jesus of Nazareth, a mortal man, who was Born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was Put to death as a "sin offering"; Exalted to the heavens "until the restitution of all things," thus confirming The Promises made to Abraham, Isaac and Jacob,

The Covenant made with David, which have realization in

The Second (personal) Coming of Jesus to the earth;

The Resurrection and Judgment of the whole household of God (just and unjust);

The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;

The Condemnation of the unworthy, to the second death; the enthronement of Jesus Christ, the King of the Jews, and of the whole earth; the establishment of The Kingdom of God (the kingdom of Israel), in the Holy Land; involving The Restoration of the Jews from dispersion; the Destruction of the Devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation, and the Subjugation of all kingdoms and republics on earth.

The kingdom, in its mediatorial phase, will last one thousand years, and will destroy "all enemies," including death itself.

The human race is essentially mortal, under the law of sin and death.

Jesus the Christ, through death and resurrection, brought immortality to light.

Immortality attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and

Baptism (i.e., immersion) in water, for a union with that name.

It is necessary to understand the Old Testament in order to a correct New Testament faith.

Those who became convinced that Dr. Thomas was setting forth Biblical truth as opposed to the fables of Christendom worshipped together and adopted the name "Christadelphians" during the Civil War, 1861-65. The Statements of Faith, or things believed by the Christadelphians, were compiled primarily to refute church doctrines. Matters of conduct were not given the emphasis in print that the theological considerations were. As the Christadelphians grew in number, it was inevitable that departures from sound doctrine would arise from within, as was the case in Apostolic times.

Reproduced below is the cover page of the 1877 Statement of Faith which we know and refer to as the Birmingham Unamended Statement of Faith. Also reproduced is Proposition XV (D) without the Scriptural references to show the wording and doctrinal position of the times. This proposition has been divided into two parts and now appears in the Unamended Statement as Propositions XXV and XXVI.

A STATEMENT
of
**THE THINGS CONCERNING THE KINGDOM OF
GOD AND THE NAME OF JESUS CHRIST**
SET FORTH IN A SERIES OF
THIRTY-FOUR SCRIPTURE-ATTESTED PROPOSITIONS
IN WHICH ARE EXHIBITED THE POSITIVE AND NEGATIVE
ASPECTS OF
The One Faith,
FORMING THE BASIS OF FELLOWSHIP AMONG CHRISTADELPHIANS AS
DISTINGUISHED FROM ALL OTHER PROFESSING CHRISTIANS.

LONDON, 9, UPPER STREET, ISLINGTON
BIRMINGHAM, R. ROBERTS, ATHENAEUM ROOMS, TEMPLE ROW.

1877

XV.—The Gospel Analyzed.—That these things are:

1st.—the things of the kingdom of God.

D.—That at the appearing of Christ, his servants, 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;” that the unfaithful will be consigned to shame and “the second death,” and the faithful, invested with immortality, and associated with Jesus as joint heirs of the kingdom, co-possessors of the earth and joint administrators of God’s authority, in matters both civil and religious.

As Unamended Christadelphians have met for years on their common Statement of Faith, with minor exceptions, it is not practical to change it. We feel, because of the onslaughts made relative to reunion efforts, that a few clarifications are in order, which we submit as follows:

(As it now reads) Proposition XVI.—That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being immersed in water into his name and continuing patiently in the observation of all things he has commanded, none being recognized as his friends except those who do what he has commanded.

[1986 Clarification: The immersion in water into the name of Christ is an individual act of faith involving one's recognition and confession that he is (before valid baptism) "dead in trespasses and sins" and "by nature the children of wrath" (Eph. 2:1, 3), "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Baptism into Jesus Christ is a baptism "into his death" (Rom. 6:3) and acquires for the baptized person a title to mortal resurrection (Rom. 6:5), a title not formerly possessed while "in Adam." The condemnation to death acquired at birth by all of Adam's descendants is cancelled, removed or invalidated, as are previous wicked works and the newly baptized person comes under the jurisdiction of "the law of the Spirit of life in Christ Jesus" (Rom. 8:2), the previous birthright to death and jurisdiction of "the law of sin and death" being terminated (Rom. 8:1-2). If the newly baptized person ultimately receives death as a result of his unfaithfulness, it is predicated upon his relation to the law of the Spirit of life in Christ Jesus and not from a relation to the federal class of "in Adam" or "the law of sin and death," that relationship having been removed. Validly baptized persons are no longer constitutionally "in Adam."]

(As it now reads) Proposition XXV.—That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (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."

[1986 Clarification: The use of the term "the responsible" means, as the 1877 Statement of Faith expresses it, "his servants," and is the intent of this Statement. Further, the Scriptures teach the resurrection of those "in Christ," which are comprised of the just and the unjust (servants), or the whole household of God as the 1869 Statement of Faith (Dr. Thomas's synopsis) puts it. This proposition is not intended to and does not affirm a resurrection of any others than the two classes taught by Scripture and stated in the 1877 so-called Original Birmingham Statement of Faith. The unfortunate alteration of the original wording "his servants" to "the responsible" has unnecessarily modified the meaning and removes the strength of its intent. Fortunately, the retention of the wording "both classes" makes it clear that the framers of the Original Statement of Faith spoke of two classes at the resurrection: faithful servants and unfaithful servants. To go beyond this Scriptural teaching and suggest as a first principle of saving truth that God will of a certainty designate others than servants as being responsible to resurrection violates the intent of this proposition. The effect of affirmative belief in resurrection of "his servants" is to be considered in conjunction with Proposition V, affirming the sentence of Adam's posterity "to return to the ground," with Proposition VIII, describing Christ "to be raised up of the condemned race of Adam . . . and who, though wearing the condemned nature, was to obtain a title to resurrection, by perfect obedience, and by dying, abrogate

the law of condemnation for himself, and all who should believe and obey him,” with Proposition IX in which it is affirmed that the begetting of Christ necessitated him “to bear our condemnation,” and with Proposition X in which Christ is described as “a sufferer in the days of his flesh, from all the effects that came by Adam’s transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.”]

(As it now reads) Proposition XXVI.—That the unfaithful will be consigned to shame and “the second death,” and the faithful, invested with immortality, and exalted to reign with Jesus as joint rulers of the kingdom, co-possessors of the earth, and joint administrators of God’s authority among men in everything.

[1986 Clarification: This proposition treats of the disposition of the TWO classes addressed in Proposition XXV: the unfaithful (servants) to the second death (the first having been accomplished at baptism or entrance into the everlasting covenant) and the faithful (servants) to immortality and exaltation. The judgment seat of Christ, therefore, treats of the disposition of only two classes—both servants.]

(As it now reads) Proposition XXIX.—That at the close of the thousand years, there will be a final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.

[1986 Clarification: The proposition is restored to its original wording in 1877, negating the deletion (of 1927) of a resurrection and judgment at the end of the thousand years. The first, or chief, resurrection of Revelation 20:5-6 is the pre-millennial resurrection at Christ’s return. This clarification returns to the following wording: “That at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years.”

Additional Doctrines to be Rejected:

36. That the book of Revelation refers practically entirely to events to occur after Christ returns (futurist theory).

37. That the book of Revelation refers primarily to events that occurred in 70 A.D. (preterist theory).

38. That any theory that radically departs from the “continuous historical interpretation” as generally elaborated by John Thomas in *Eureka* is to be received. (This does not require absolute acceptance of the interpretation of all events and symbols—simply that the events “which must shortly come to pass” began to transpire shortly after the Apocalypse was given to the Apostle John in Patmos and that they have continued to unfold in the nearly 1900 years since that divine revelation.)

A Statement of Faith should not be construed as a basis for baptismal examination, although nearly all of the truths affirmed and untruths rejected should be touched upon. The community will be bound together by acceptance of the principles outlined. If alternative views, for instance, on baptism, the nature of man, or interpretation of the Apocalypse are promulgated, the community suffers and becomes discordant; therefore the Statement should be a representative and thorough guide of sound position of these subjects.

EDITOR

Response to Responsibility (3)

I Peter 4:3-6,17

Mr. Ford asserts that the two groups described by the Apostle Peter were saints on the one hand and unbelieving Gentiles on the other. The interpretation depends upon the identity of the "they" of verse 4. Are they the Gentiles of verse 3? Not necessarily so. One class we can clearly identify. The letter is addressed to the Jewish sojourners of the dispersion or the Diaspora as we describe it today. Those who formerly did the will of the Gentiles and now did not were the Jewish converts to the belief that Jesus of Nazareth was their Messiah. The passage reveals that most Jews of the dispersion had assimilated themselves to the Roman way of life with all its attendant corruptions. This was the situation from which Jewish Christians were redeemed by the gospel.

What was the effect of their conversion? Whom did it offend? The Acts of the Apostles gives us the answer. Their conversion affected the Jews who would have none of Jesus. The Jewish world was bitterly divided by the Apostolic preaching. Apostate Jewry could not understand acceptance of Jesus as the Messiah, and moreover could not believe that baptism involved believers in a holiness of conduct that rejected assimilation to Gentile ways. One has only to read the account of the Apostle Paul's preaching to realize the intensity of Jewish resentment (Acts 13:45; 14:2,19; 17:5,13) leading to bitter persecution of the new household of God. Paul's words in I Thessalonians 2:14-16 should be considered, that wrath to the uttermost had come to the Jewish order.

That these were the enemies described in I Peter 4 was also the opinion of Dr. Thomas, which he vividly expressed in his *Last Days of the Jewish Commonwealth*. He believed that the persecutors mentioned in I Peter 4 were unbelieving Jews and not the Roman authorities. And when one considers the words of I Peter 4:7 that "the end of all things is at hand," there is no

alternative but to believe that the “all things” constituted the Mosaic world of rejecting Jews and not the Gentiles.

But we can bring deeper questions to bear upon these verses. That is, the relation between I Peter chapters 3 and 4. In I Peter 4:1 the believers are told to arm themselves with the mind of Christ. As he had suffered, so must they for the same reasons. He had suffered for sins, the just for the unjust, that he might bring all to God. He had been justified by God and had been raised from the dead. All this as a result of facing a rebellious and unbelieving generation of Israel. Now Christ’s servants were again required by the Spirit to testify to that same people. And they were required to do so in the same suffering spirit of patience. These enemies were the “they” of I Peter 4:4.

After his resurrection Jesus in spirit preached to the “spirits in prison.” Who were they and why were they called “spirits”? How did Jesus, invested with spirit nature, go and make proclamation to them? Isaiah 61:1-2 gives us the clue. Among other things the Spirit was sent to open “the prison to them that are bound.” Thus the generation to whom Jesus preached was indeed considered as “spirits in prison,” i.e., dead in trespasses and sins. It was an acceptable year for it, but which also included a day of vengeance, of which John the Baptist eloquently spoke (Matt. 3:7). Whilst Jesus did not speak of it directly then, his comments on the widow of Sarepta and Naaman the leper left his audience in no doubt as to his meaning. (The acceptable year of the Lord would also be in the day of vengeance, the judgment of apostate saints.) At any rate, in bitter anger they sought to destroy him (Luke 4:18-30). So the “spirits in prison” are men and women in bondage to sin and death, in whom there was an evil conscience. For them to be called spirits entitles us to believe that they had been taught by the Spirit and had been in the Spirit. Yet they had been subjected again to the spirit of bondage (Rom. 8:15). To them Jesus came and as we saw in John 5:25, some of them heard the voice of God in Jesus and were renewed in life and spirit. In baptism they sought a cleansed conscience. Others rejected the counsel of God against themselves (Luke 7:29) and suppressed the truth and stifled their conscience. Jesus came to a generation in conflict with themselves, with whom God exercised much longsuffering.

This was paralleled in the days of Noah when there was also a great conflict of conscience (Gen. 6:3). When only a few were left who believed and obeyed God, he withdrew from that generation the power to repent, and destroyed them in His wrath lest they corrupt the elect that were left. The sons of God in Jesus’ day had the same relationship to the Noahic sons of God who had corrupted themselves. And God was as longsuffering when Jesus preached to Israel as He had been in the days of Noah. Jesus elevated to spirit nature preached again in spirit to the spirits in prison—the lost sheep of the house of Israel. That is, by virtue of his spiritual body, he made a proclamation anew to his people through the Apostles. They had a fresh opportunity to

repent, but like the Noahic generation, they did not accept the new warning, and their kingdom perished in fire and sword.

Peter warned his readers against this rising tide of Israel's iniquities. They had to play the part of Christ and preach again "peace to them that were afar off and to them that were nigh" (Eph. 2:17). As a generation they were comparable to the Noahic generation. Both ages of rebels were "the disobeying ones" (I Pet. 3:19-20; Rom. 10:21). Only baptism into Jesus could lead to a good conscience, a reawakening of their minds to the realities of their spiritual situation.

The Apostle makes it clear in I Peter 4:5 that Christ was ready to judge that generation. There is a sense of imminence in these words, confirmed by those of verse 17, that it was the season of judgment. It was ready to be poured out upon an ungodly generation and for this the saints must be prepared. For it would involve in conflict the new household in the faith and the old household who had lost their faith.

In what sense, then, would that generation give account to Christ? The quick were the righteous, the dead were those who were dead in trespasses and sins. The word for rendering an account is used in the Scriptures for being compelled to pay ones debts in full (Matt. 5:26; 18:25,34; Luke 7:42; 12:59). And it quite clear that the evil servant of Matthew 18:35 would never be able to pay and his life was virtually forfeit. When the imminence of the judgment is kept in mind, then it can be realized that the measure of God's anger against that generation was a rendering of an overdue account which would mean the forfeiture of their lives. They were already in prison on account of their sin, spiritually dead. Now the full penalty would be exacted of them (Matt. 23:35).

As Peter made clear to his readers, God's judgment would engulf Judah's commonwealth and Jews everywhere would come under terrible pressure. To be preserved from the fate of that ungodly generation would require all the faith and obedience of the Jewish saints. As at Pella, they would have to be almost snatched from the destruction of the nation and so they, as us, would have to walk in the spirit of Zephaniah 2:3. The lesson remains.

SIDNEY A. MAHER

This third installment of Brother Maher's reply to Mr. Ford's paper on Resurrectional Responsibility is marked by sadness. After we had gone to press with the second installment, we learned that Brother Maher had died on July 25. We had an affection for this man who was so interested in the exposition of the Scriptures. We share in the grief of this loss with his sister-wife, Judith, and his other relatives and friends. He had no children. The final installment of this series will appear, Lord willing, in the October issue and will consider Acts 24:10-25, Luke 19:11-27, Hebrews 9:27, II Corinthians 5:10, and Hebrews 10:31.

Christ and the Saints

In last month's issue we published a letter (p. 290) from Sister Faith Gini which we entitled "Prophetic Observations." She had enclosed a drawing showing the two phases of the latter day invasion of the northern invader. The first, if I perceive her observations correctly, involved the invasion from the north in which Russia is successful in establishing a foothold in the Middle East at the expense of much loss of life to the Israelis. The second is the response by Christ and the immortalized saints to this invasion in which Russia is defeated and the Kingdom of God is established with glory and honor.

Due to limited space we were unable to reproduce her drawing depicting the two phases. It is shown on the following two pages in the exact detail she perceives. We are pleased that she has shown the interest in the latter day prophecies that should be at the forefront of our minds. Our hope is centered in the events of this final confrontation. Most students agree that the saints will be called away to the judgment scene in Sinai before the Russian invasion.

To better appreciate the expectations of the writer, time should be taken to review the references given in support of each development. I have personally agreed with the general outline of events as shown in the diagram. The possibility of the use of chemical gas by the Russians is novel, but it has some merit. I see this week that the USA is committing considerable defense dollars to research and development of chemical weapons. Also, the part that Eilat may play in the *denouement* is of interest.

It seems to me that not very much attention is given to the so-called second exodus, a literal passage out of Egypt through the Red Sea. Most students seem to designate a going forth from Sinai directly through the regions of Teman and Paran north of Sinai with an encounter where "the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea" (Isa. 34:6). I believe there is some credibility in the immortal host first going into Egypt before heading for Bozrah via Teman and Paran.

In Isaiah 19:1 it is written, "Behold the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols [vanities] of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of jt." Concerning this prophecy, Dr. Thomas writes in *Eureka*, volume IIA, page 179-180, "In this invasion of Egypt, then in the hands of Gog, the king of the north, who hath power over its gold, and silver, and precious things (Dan. 11:43) the troops of Sinai would have to march round the head of the gulf of Suez, or to pass over the sea, or through it. The last alternative seems to be the course to be adopted at some epoch of the enterprise; which will probably be on return from the conquest of Egypt, in the march to Zion. 'I will *bring again from* the depths of the sea,' saith the Spirit in Psalm 68:22. And these words were written in Jerusalem, implying that they were coming Zionwards.

"In Psalm 66, after announcing the universal subjection of the nations, the reader is invited to the contemplation of the means by which the

PHASE ONE – Invasion of the Northern Armies

Russian forces devastate the north/central of Israel as far as Jerusalem and the boundaries of Judea.

Nearly 2/3 of the population is destroyed (chemical gas?). Today nearly 80% of the population is located on the coastal strip.

Joel 2:3
Habakkuk 3:16
Isaiah 33:9
Isaiah 17:14
Ezekiel 38:10
Daniel 11:44

Russian naval attack
Daniel 11:40
Ezekiel 38 & 39
Joel 2

Egypt neutralized by invasion of Russian/Libyan/Ethiopian forces.
Daniel 11:42

Saints gathered in Sinai for judgment by Christ either immediately preceding or during the invasion.
Deuteronomy 33:2
Psalm 68:17
Habakkuk 3:3

★ Eilat—only line of supplies left to Israeli forces and possible base for American intervention (which the Russians fear).

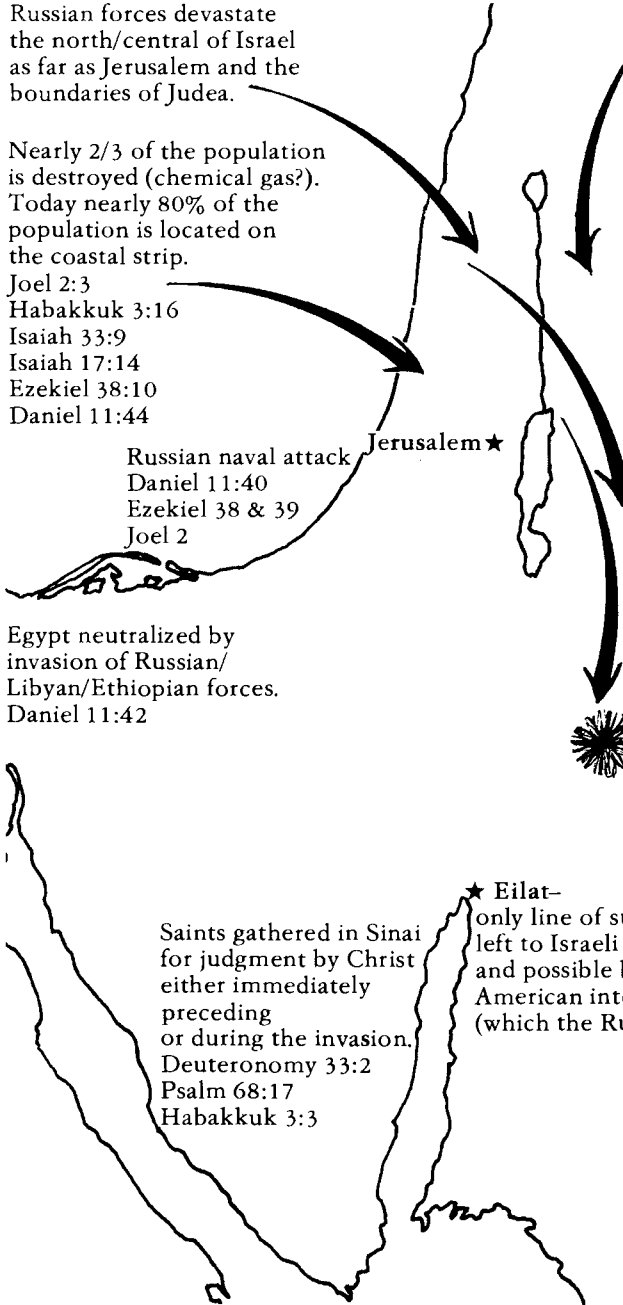
Syrian attack; Russian support
Micah 5:5-6

Jordan neutral
Daniel 11:41

Jerusalem under seige, half of the city is taken and this signals the counter-attack by Christ.

Russian force tries to cut off Eilat by going through Jordan southwards.
Isaiah 63
Isaiah 34:6
Joel 2:20

★ Bozrah—site of the first confrontation with the forces of the saints under Christ.



PHASE TWO – The Destruction of hostile forces by Christ and the Saints, the liberation of Judah, Jerusalem and the rest of Israel (in that order)

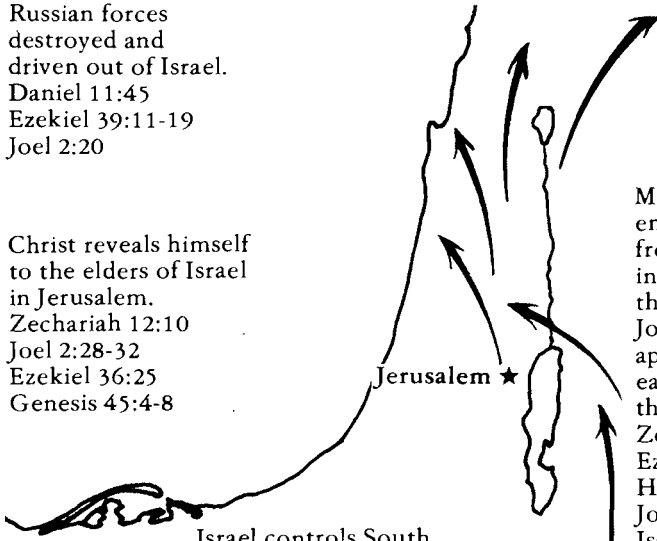
Russian forces destroyed and driven out of Israel.
Daniel 11:45
Ezekiel 39:11-19
Joel 2:20

Christ reveals himself to the elders of Israel in Jerusalem.
Zechariah 12:10
Joel 2:28-32
Ezekiel 36:25
Genesis 45:4-8

Syrian forces driven out of the North.
Micah 5:5-6

Messiah (Christ) enters Jerusalem from the East, crossing the Jordan near the point where Joshua crossed. He appears in Jerusalem east of the city on the Mount of Olives.
Zechariah 14:4
Ezekiel 43:2
Hosea 2:15
Joshua 3:16
Isaiah 31:5

Israel controls South, especially with concentration of air power.
Isaiah 31:5

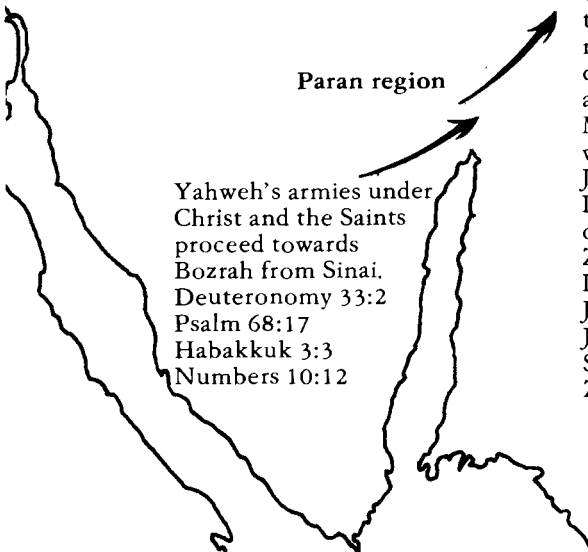


Edom

Paran region

Yahweh's armies under Christ and the Saints proceed towards Bozrah from Sinai.
Deuteronomy 33:2
Psalm 68:17
Habakkuk 3:3
Numbers 10:12

★Bozrah – this Russian force is met unexpectedly and destroyed by Messiah's armies – first phase of Messiah's counterattack which in effect saves Judah and the remaining Israeli forces holding out there.
Zechariah 12:7
Isaiah 3:5
Joel 2:20
Jeremiah 31:2-3
Song of Solomon 8:5
Zechariah 9:14



conquest is effected: 'Come and see the doings of Elohim, terrible of deed towards the sons of men. *He turned the sea to dry land; they passed through the river on foot; there did we rejoice in him.*' And Isaiah says, '*Yahweh shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river* [Euphrates] and shall smite it into seven streams, and cause to go over in shoes . . . *like as it was to Israel in the day that he came up out of the land of Egypt*' (chap. 11:15-16).

"And yet again in chapter 51:9, Isaiah, by the inspiration of the Spirit, saith in relation to Israel's future redemption, 'Awake, awake, put on strength, O arm of Yahweh; awake *as in the ancient days*, in the generations of old. Art thou not the same that cut in pieces Rahab [Egypt] and wounded the dragon? Art thou not the same that dried the sea, the waters of the great deep; that made the depths of the sea a way for the ransomed to pass over?' These were the awakenings of ancient days; and by the prophet's petition, which was the word of the Spirit, the dividing of the sea and the river in a future exodus is indirectly foretold. '*Therefore the redeemed of Yahweh shall return, and come with singing unto Zion* [not from Egypt to Sinai as of old]; and everlasting joy [*simchath olahm*, joy of the future age] shall be upon their head.'"

The basis for this rescue of natural Israel from Egypt by Christ and the saints is the Russian oppression. Dr. Thomas goes on to say, "The testimony seems to indicate that at the time of Yahweh's riding upon the swift cloud into Egypt, there will have collected there a considerable Jewish population, which will be grievously oppressed by the king of the north, or Russo-Assyrian Gog. This appears from Isaiah 19:20, which says, 'they shall cry unto Yahweh because of the

oppressors, and he shall send them a Saviour, even a great one, an he shall deliver them.' This saviour is Yahweh *Elohim Tz'vaotb*. He who shall be the mighty ones of hosts, the Rainbow Angel, 'and he shall deliver them'."

The reader can profit greatly by reference to this beautiful section of *Eureka*. Russia's initial thrust into the land of unwalled villages results in a great loss of life to natural Israel. Some will likely flee to Egypt for safety, as will some to Edom, Moab and Ammon, if the account in Daniel 11: 41-43 has this application. Israel will be in such straits, both as a nation and psychologically, that they will be of a mind to accept the Saviour. Such is not their disposition today. They are dwelling confidently, and if events develop to a point where Israel is engaged in more war with the Arabs and is successful, her confidence will increase.

This pattern seems to me to have credence. If the Arabs defeat Israel, then Russia has no reason to come down. If the reverse occurs, either in whole or in part, Russia will realize that all her utilization of the Arabs as a pawn will have failed, and she must proceed to the task of seizing the territory.

With Israel in dire straits, pushed out of her land into Jordanian areas as well as Egypt, the setting is ripe for her being saved. What a glorious and majestic prospect for the Holy Ones from Sinai to come to her aid and bring her back through the Red Sea, recalling the saving in the days of old at the hand of Yahweh under Moses. This implies a true conversion, a national baptism, a looking upon him whom they once pierced, their deliverer.

The route from Egypt through the sea geographically fits in with the marching by Christ and the saints through Teman and Paran on to Boz-

rah, and thence to Jerusalem. It is consistent with the prophecy of Judah being used as a battle-axe to have them associated with the Host from Sinai in the securing of the land and the expulsion of the enemy. In this way the world will be made aware that God is working through his chosen people, the Jews. Certainly, immortals do not need the help of mortals to conquer, but it may be God's way of calling attention to his further plans in the coming Kingdom about to be established in Jerusalem.

"Who is this that cometh from Edom, with dyed garments from Boz-

rah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak righteousness, mighty to save" (Isa. 63:1). There is to be a battle at Bozrah in which we foresee the Russians being signally defeated and the victors proceeding on to Jerusalem to set up the throne of the new age under the rulership of the son of David as prophesied to Mary in Luke 1:32-33.

May these anticipations stir our hearts to consecrated devotion to our role of watchmen for Zion's glad morning.

JAMES STANTON

Comments on FOU Letter #3

RECENTLY the mail has brought Letter #3 from the Focus on Unity group. Under the title of "Misinformation" and subtitle "misstated Amended teaching," the following appears:

Mainline Amended thinking does not teach:

- (1) that baptism is for personal sins only.
- (2) that there is no "Adamic condemnation" (though they may use different words to express "Adamic condemnation").
- (3) that there is no "inherited alienation" (again, the Amended may use different words to express this state).
- (4) that Jesus was not of the condemned nature (for obviously he shared our nature, cf. the explicit teaching of Hebrews 2:14).
- (5) that Jesus did not die for himself (obviously Jesus benefited from his own sacrifice, cf. Hebrews 9:12,26).

This seems to imply that there is agreement between the Amended and Unamended in these areas, when in fact no such agreement exists. Although these statements may be technically correct, they are at the very least, misleading. I would hope that it is not deliberate. I do not know whether or not the six who put their names to that letter are unaware of what has been written by the Amended, whether their collective memories are faulty, or whether they feel that these doctrinal differences are of little significance. I assume that the latter is their position. It does seem to be the case that

doctrinal issues are being downplayed more and more as time goes on.

Let me say right here and now that I am not for disunity, nor can I think of anyone who is. But I fear greatly that this trend of disregarding doctrine will continue until doctrine will not be considered at all in any reunion effort. This is very sad, because any supposed reunion will not be a reunion at all, unless these important doctrinal differences are resolved. Before showing that there are basic differences between Amended and Unamended teachings in these fundamental areas, I would like to set the stage with a little recent history.

On January 3, 1972, a letter was sent to all Unamended ecclesias of record for the purpose of having them participate in the selection of a committee to work for reunion on their behalf. The committee thus *selected by the ecclesias* was composed of (all very sincere and able brethren, I might add) Roger Brown, Charles Deighton, Ray Ellam, Ted Farrar, Tony Giordano, Alex Kay and John Peake. One of the first things this committee did was to send a questionnaire to the ecclesias to determine, without any shadow of doubt, what the Unamended ecclesias believed, in order to *properly represent those ecclesias*. The results of that questionnaire indicated virtually unanimous agreement among the Unamended ecclesias regarding the basic doctrine that was later to become the key doctrine of dispute.

For the next few months, the two committees met for the purpose of writing a unified statement. Both sides may have felt that they held the same beliefs and that all that was necessary was to find the right words to describe those beliefs. As time went on, it slowly became apparent that suitable words could not be found. The reason slowly emerged that they were not dealing with beliefs they held in common. In fact there were *basic, fundamental, irreconcilable differences in doctrine*. And soon it became apparent that the dividing issue was not primarily the responsibility question. It seemed almost as if the responsibility question had been raised to hide or mask the real issue. The real issue was the nature of man, specifically in regard to the effect on us of Adam's transgression.

The position a person takes on this doctrine requires him, for consistency, to take a particular position on baptism, resurrectional responsibility, and last but certainly not least, the nature and sacrifice of Christ. This difference is not new; it goes all the way back, and even precedes the Andrew-Roberts debate. But somehow, everyone seemed to think that it had just gone away. This central doctrine, Adamic condemnation, does not and never will lend itself to compromise. The difference is irreconcilable as long as present beliefs continue to be held by the respective groups. Adamic condemnation either requires atonement or it does not. There is no middle ground. The great danger is that reunion will be effected without resolving this issue—that it will simply be buried. If a real reunion is ever made, this vital question will *need to be resolved first*.

With this as background, let us look at the Focus on Unity Letter #3. Please note that it is not my intention to offer proofs of a particular position. This is only to show what positions are actually being held, and that there are fundamental differences which justify separation until and unless they are resolved.

Baptism

First of all, our position is that we believe we are baptized for our personal sins and also for condemnation (the sentence of death which passed upon all men—Romans 5:12) resulting from Adam's sin. We have always understood that the Amended believe baptism is for personal sins only. Now, the Focus on Unity letter says that mainline Amended thinking does not teach that baptism is for personal sins only. But Richard R. Stone, a member of the Amended Continental Reunion Committee, writes in his article titled "The Constitution of Sin,"

"Baptism is for the removal of personal sins only (not Adam's)."

And in a letter to Tony Giordano on March 23, 1977, Ashley Higham of the Amended says, "I have spoken with knowledgeable brethren in this area. They agree with me that there is nothing extreme in 'The Constitution of Sin' article. I have also added a brief note, in correspondence with the Amended Continental Committee, to the effect that I view the article as *mainline Amended thinking* and that *I agree with it 100%*."

In a joint communication signed by G. F. Aue, J. Hensley, J. R. Magill, M. D. Stewart and R. R. Stone (all considered to be mainline, knowledgeable and respected Amended brethren), the following is said: "We believe that baptism is for the forgiveness of personal sins, not for Adam's imputed sin."

Adamic Condemnation

The Focus on Unity letter says that mainline Amended thinking does not teach that there is no "Adamic condemnation" or "inherited alienation." If this is true, it is only a form of words. What is important is what they mean by it. There is a difference in belief. We believe that the descendants of Adam inherit an alienation from God that needs to be atoned for. They believe that the "dying thou shalt die" death is actually all that mortality or Adamic condemnation can claim from the descendants of Adam. From the joint communication by Aue, Hensley, Magill, Stewart and Stone, we read: "We object to the theory that the descendants of Adam inherit the legal status of Adam after he was sentenced; because his legal status was moral condemnation. We do not believe that legal or moral condemnation is inherited. . . we believe that the Adamic condemnation that one inherits is mortality and proneness to transgression. We believe that alienation, or estrangement is the result of one's own personal sins. We believe that one is accountable for personal sins only."

From John Carter's book, "Christadelphian Unity in Australia," and from his list of "seven doctrinal errors":

- "that we are alienated from God by condemnation in Adam."
- "there are two aspects of sin that separate from God."
- "man was estranged because of his nature whether sinner or no."

This is the key doctrinal difference—whether or not Adamic condemnation requires atonement. The Unamended say "Yes." The Amended say "No."

Nature Of Christ

The Focus on Unity letter says that "mainline Amended thinking does not teach that Jesus was not of our nature." Remove the double negatives and hopefully they are saying that the Amended teach that Jesus was of our nature. We agree, except that we do not agree on what our nature is. We disagree on the issue of Adamic sin-nature involving condemnation or alienation and the requirement of atonement for it. Therefore we disagree on whether or not Christ required atonement for himself.

Christ's Sacrifice

The Focus on Unity letter states, "Mainline Amended thinking does not teach that Jesus did not have to die for himself . . ." And now we come to the crux of the whole matter—the nature and sacrifice of Christ. We believe that Christ had to atone for himself. The Amended will not accept this. The joint communication by Aue, Hensley, Magill, Stewart and Stone says, "We will not accept any statement as a basis for reunion that directly or indirectly leads to the conclusion that Christ was born alienated or estranged from God because of his physical nature, or that Christ required a legal cleansing at his baptism . . ."

To summarize what has been said and show that it all proceeds from the belief regarding atonement (or non-atonement) for Adamic condemnation:

Key Doctrine

Unamended: Adamic condemnation must be atoned for.

Amended: Adamic condemnation does not need atonement.

From this the following doctrinal differences arise:

Baptism:

Unamended: Baptism is for personal sins and to atone for the imputed sin of Adam.

Amended: Baptism is for personal sins and does not atone for Adamic condemnation.

Christ's Sacrifice:

Unamended: Christ needed to atone for his inheritance in Adam.

Amended: Christ did not need to atone for his inheritance in Adam.

Resurrectional Responsibility:

Unamended: Adamic condemnation consigns us to the grave unless it is atoned for by baptism.

Amended: "God will keep no man in the grave because of Adam's sin if he himself be individually righteous."

As you can see, a position on Adamic condemnation requires, for consistency, that you take a corresponding position on baptism, Christ's sacrifice, and resurrectional responsibility.

This section of the Focus on Unity letter ends with the invitation to "ask the nearest Amended brother or sister." I would suggest as a more meaningful measure, ask those who have written about these matters. Ask those who have been selected by the Amended ecclesias to represent them in the reunion efforts. Ask those who are known to hold mainline Amended thinking. Ask Ashley Higham, R. R. Stone, John Hensley, G. F. Aue, J. R. Magill or M. D. Stewart. Ask John Carter (through his writings.).

Brothers and sisters, these are the facts. There are *significant, important, irreconcilable differences in doctrine*. That is why there is a division. If I am mistaken, let the above named specify in writing where the mistakes are.

Let me say that I am for reunion as much as anyone. In fact, I know of no one who is opposed to reunion on a sound basis. But it must be upon an agreement on these fundamental principles. There must be a meeting of the minds—not merely a finding of acceptable words. Without agreement on these fundamental doctrines, any reunion would be a sham. It would be a thin veneer with no real substance, with no more cohesion than iron and clay. It would be cruel, misleading and dangerous. It would be a faith without the Truth.

My suggestion to the Focus on Unity people is this: Abandon for the time being all present activities, and concentrate all your efforts instead in resolving this doctrinal impasse—not baptism in and of itself, not resurrectional responsibility in and of itself, but the real issue that separates us. And that is the effect that Adam's sin has upon his descendants, and especially how this bears upon Christ and his sacrifice. Concentrate on this, resolve it if you can, and all other controversies will disappear like the morning mist. A happy reunion would follow almost automatically.

As a first step, you should sit down with those who know more about the problem than anyone else—the two Continental Reunion Committees. Sit down with John Brewis, Alvin Brittle, Hugh Campbell, Frank Houghton, Ashley Higham or Richard Stone. Sit down with Roger Brown, Charles Deighton, Ted Farrar, Tony Giordano †, Alex Kay or John Peake. These men have put forth a monumental effort. They have given their blood, sweat, toil and tears unselfishly for years in an effort at reunion on a solidly based common understanding of these basic doctrines. † They have recognized

that a reunion without agreement on the fundamental truths is no reunion at all. ‡ Experience for yourselves, if you will, the hopes, frustrations, fears and tears that they experienced. Learn from them. Realize why their efforts came to an end. Realize that it was only after all avenues had been explored that they saw the impasse. Realize, as they did, that reunion could only be accomplished by compromising the Truth ‡, as one or the other community saw it and wholeheartedly believed it.

I am saddened by the almost complete lack of appreciation shown these able, sincere brethren and the work they carried on. In spite of what some might think, I doubt if there ever was one single, solitary case where personal feelings hindered reunion. Their decisions were always made, I am sure, upon a desire that Truth would be preserved.

And then, if you are still so inclined, spend your time, your effort, and your money, in informing all Christadelphians how the matter really stands. Make sure that every brother and sister understands in depth what these doctrinal differences are. Then perhaps you can be in the position of resolving the differences, at least for the few that you contact.

I fear that only a handful of brethren are aware of this particular doctrinal difference—does Adamic condemnation require atonement? Very likely, among the general population of both Amended and Unamended, there may be, sadly, a great number who do not have a clear understanding of their own beliefs in this area, even though this is a fundamental, first principle doctrine—it is central to our salvation. It is a sad commentary on the Christadelphian community if what I say is true, and I fear that it is. It is no excuse to say, “If the most learned brethren cannot resolve this, how can I?”

For myself, I know what I believe. I think I have heard all the evidence for both sides, and I have made up my mind. I believe that Adamic condemnation does require atonement, and I will not compromise that belief. I would like to see all brethren recognize this most important truth and continue to present it. This is an area that needs the attention of every Christadelphian. This is an area that requires prayerful study. It goes deeper than reunion, it goes to the heart of our salvation. I sincerely urge every Christadelphian to apply his heart unto wisdom in this matter.

WAYNE BLAKESLEY
Syracuse, Indiana

‡ We regret that we cannot agree with the recommendations above to counsel with Brother Tony Giordano. His attitudes toward reunion are well known, and have been expressed vocally and in print, in promoting the Operation Onesimus program to work for reunion among the young people, in helping direct the Williamsburg Conference and the Williamsburg Foundation to pursue a pro-Amended course, endeavoring to foster a spirit of

reunion without an insistence upon the clear, unequivocal affirmation of the principle of Adamic condemnation and its removal at baptism, catering to the Church of God of the Abrahamic Faith, and all these pursuits with the full knowledge that he was and is, along with those associated in the WCF and kindred alliances, disturbing a large segment of the Unamended brethren.

Brother Giordano wants reunion as matters stand today, he has criticized the work of the Continental Unamended Reunion Committee, he refuses to recognize that there are serious unresolved doctrinal differences that make the two groups entirely incompatible. He has gone on record as supporting the aims of Focus on Unity, therefore we cannot recommend taking counsel with him to clarify the Unamended position on Adamic condemnation, the real purpose of baptism, the effect of Christ's sacrifice as it relates to his own condemnation, and related doctrines. He personally believes as do the Unamended, but will say nothing that might in the slightest take exception to the Amended points of view; this is why Amended people are solicited to take part in the Williamsburg operations, seminars, teaching, breaking of bread, etc.

I'm sorry that such is the case, and hope that our differences may be resolved by the Williamsburg group and the Focus on Unity group returning to an unswerving fidelity to the teachings of the Unamended Statement of Faith with all of the underlying doctrinal truths. We cannot countenance or continue to minimize the erroneous inventions of resurrectional responsibility of the unbaptized alien, baptism without the inclusion of removal of Adamic condemnation, Christ not needing to offer for his own uncleanness, open fellowship policies, etc.

When the Amended see fit to abandon these misconceptions, and they haven't for 90 years, then we can have unity. Unity is when people believe the same things and strive to encourage others of a similar turn of mind, not when political sophistry tries to paper over the differences. There is no unity now, only the seeds of discord which are being sown by the mixed multitude of self-appointed Focus on Unity, which in no way represents the teachings of the Unamended.

The time has come and is long past that the WCF directors drop their reserve and sparring tactics. If they are interested in preserving sound truth among the Christadelphians, let us hear what that truth is. We are tired of hearing the uncertain sounds. One brother put it this way: They are more interested in people than they are in doctrine. The Committee of Concerned Brethren has been negotiating with WCF for an entire year trying to arrange a meeting to discuss the problems, but WCF has deferred, fearing adverse publicity, or that they will be misquoted. In years gone by, this would never have happened. Brethren had an interest in preserving sound doctrine and were willing to talk about it.

When first confronted with the evidence that they had been holding

hands with the Church of God of the Abrahamic Faith, WCF protested that they could explain everything, that they were misunderstood, that if they had been approached in the spirit of Matthew 18, etc., etc. Why does it take 12 to 14 months to get around to meeting and explaining? If one of their Amended friends dropped in tonight, they would stop everything and take the time to talk about whatever was of interest. Now comes a notice that WCF is planning to have a meeting October 25-26 with one member from each of twelve ecclesias, a selection very carefully balanced so as not to invite a predominance of dissenters. How is it that they can ignore the repeated requests to meet with the Committee of Concerned Brethren for over a year, and then with speedy dispatch plan, organize and arrange a meeting that is evidently designed to further their activities? Which meeting has priority of concern among our people? WCF, what is it that you have to hide? Do you really want to strengthen the brotherhood or pursue your own interests at the cost of further divisiveness?

EDITOR

Ascent of Nature

May 19, 1986

Greetings in Christ,

Your critique in the "Flyleaf" concerning Brother Dartlon's article entitled "More on Resurrection" was good. The Brother humbly submitted himself to criticism, so will also take the liberty of remarking on one aspect of his dissertation that bothers me.

At the top of page 206, first paragraph of the May edition, he states: "He first had to 'ascend to the Father' (John 20:17), which was the *final step* in the process for him. There was no one on earth capable of bestowing immortality on him, but this will not be the case with us since he will be the righteous judge at that time."

In the book of Acts, chapter 1, we note that Christ was on earth forty days after his resurrection and showed many "infallible proofs" to his apos-

ties. If these proofs are indeed infallible, Christ must have been bestowed with the Divine nature sometime during the interim between his resurrection and ascension.

The question is, if we are raised in the likeness (similitude) of his resurrection, our resurrection then would of necessity have to correspond with his resurrection. The gaining of immortality, if worthy, would be granted at the judgment seat of Christ.

On the other hand, if Christ (bodily) ascended to heaven as our brother stated, to receive immortality, then we also would of necessity have to ascend to heaven, and then return to earth.

This doctrine is very close to the teachings of Pentecostalism and the Seventh Day Adventists concerning

the "rapture theory."

The day and time of Christ's immortalization is not on record, but Biblical evidence indicates that it was sometime between his resurrection and departure to Emmaus where he met with his disciples.

In John 20:17 our writer uses this verse to indicate that Christ had to go to the Father first to receive immortality, and then return to earth to perform his work of preaching before his final ascension. This would make two bodily ascensions instead of one as indicated in Acts 1.

For more details concerning this most important doctrine I highly recommend the reader to check into the following literature: *Elpis Israel*, page 48, and *Eureka*, volume 2, page 26, "Ascend Hither."

Your brother in the One Hope,
Clayton O. Martindale

COMMENT: You misapprehend the point made by Brother Dartlon in the May number. The ascent to the Father he referred to was one of nature, not a physical ascent to heaven. His subject was the change to immortality as he pointed out in the previous sentence, "Christ was not raised from that condition even though it was assured." I can see where the inference could be drawn of a physical ascent by his use of the phrase, "There was no one on earth capable of bestowing immortality on him." By this I am quite sure he meant no one in heaven or on earth other than the Father—that is, none other than "God, who only hath immortality [underived]" and who is the dispenser of that special nature to others who are accounted worthy to share it.

The analysis in I Corinthians 15

uses the word "raise" several times to connote the ascent to spirit nature from the mortal state of *anastasis*, or a mere standing again. It (the resurrection of the dead ones) is sown, or cast out of the earth, in corruption, in dishonour, in weakness, a natural body. It is raised, promoted, elevated or given ascent of nature in incorruption, in glory, in power, a spiritual body. The servants of Deity who are sown, or cast out, do not ascend bodily any place after being cast out to receive immortality. They receive the change of their vile bodies in order that they might "inherit the kingdom" to rule and reign for the age on the earth..

I hope our readers will take the time to refer to the two places you mentioned in Dr. Thomas's writings. Another helpful point on this matter, and I believe it is from *Anastasis*, is the preferred preposition in I Corinthians 15:35. The Authorized Version has it, "How are the dead raised up? and with what body do they come?" Dr. Thomas felt that this is rendered more properly, "How are the dead raised up? and FOR what body do they come?" After all the *anastasis* is a middle point of a process whose ultimate benefit is glorification of the imperfect body. The process is (1) the death state, (2) the *anastasis*, or standing again in renewed corporeal existence, and (3) the ascent to glorious nature consubstantial with the Deity.

We are in communication with a brother who feels that Christ rose from the death state immortal. We cannot see him correctly represented as the firstfruits if those that follow him, and whose resurrection is based upon his resurrection, are raised in a mortal state, and we know that they are. Christ's immortality was assured and inevitable, but it seems that the

teaching fits when we view the parallel between Christ and those that are Christ's at his coming. It does not seem proper to view Christ as immortal in the grave, as it is representative of the opposite of immortality. Also, possession of immortality would bestow upon the holder the power of emerging from the dead without outside assistance, while it is

expressly stated that the Father raised Christ from the dead.

Thank you for your interest and taking the time to write. I also have your other correspondence regarding the Church of God of the Abrahamic Faith which I hope to make use of in a future issue.

EDITOR

Editorial Flyleaf

We have had a couple of criticisms of J. J. Andrew's teaching in *The Blood of the Covenant*, and/or elsewhere. We respectfully ask any critics to state in writing the page number, paragraph, etc., of their criticisms and we will try to respond. We have always found the criticisms of Brother Andrew to be generalizations without specific validation. Many others have made the same observation.

When Brother Roberts was unable to adequately defend his doctrinal position in contending with Brother Andrew in 1894, he made glaring mistakes in trying to prop up his weak position. Some are quoted in this issue, and we hope to show more, taken from his pamphlet, *The Slain Lamb*.

We can understand the Amended doing their best to undermine and discredit the teachings of Brother Andrew, but the basic Unamended position is that held by Brother Andrew, with which position Brother Thomas Williams was in agreement. This is documented fact. When Unamended brethren persist in harping on what they call "Andrew extremes," we must continue to ask, "What extremes?" Is Brother Roberts to be called extreme for excluding infants from Adamic condemnation, or for

construing the sacrifice of Christ as altruistic? How many times have we heard Brother Roberts referred to as extreme, while Brother Andrew is called extreme for standing firm for the truth.

Brother Andrew needs no defending. His works testify to his belief and to the scriptural authenticity of that belief. Now what do we believe? That is the important question. Are our considerations Bible-based? Are we rocked by every wind of doctrine that blows our way? The works of the pioneers will greatly help us in understanding many facets of the Truth. Brother Andrew was a giant among the pioneers.

I am impressed by what Brother Williams wrote about Brother Andrew upon his death in 1907:

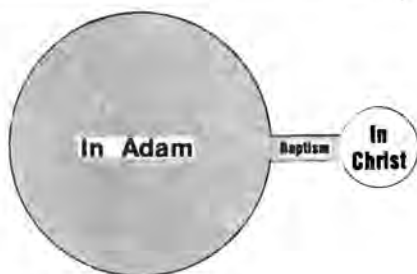
"For nearly forty years Brother J. J. Andrew has been a power for good in the work of the Truth, both by pen and by tongue, and especially by example as seen in a life that adorned the doctrines he was so well able to forcefully, yet calmly and logically, set forth. In the battles which *The Christadelphian* fought for years for the purity of the Truth, who did more able and valiant work than Brother J. J. Andrew."

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (faithful and unfaithful), dead and living of both classes, will be summoned before this 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."

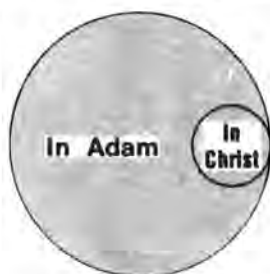
—UNAMENDED STATEMENT OF FAITH

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



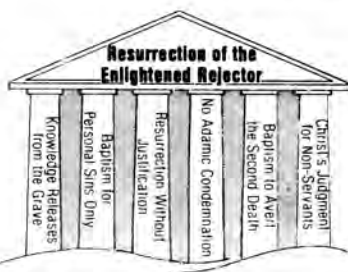
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories

Important Bible Teaching

- And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins [skin], and clothed them (Gen. 3:20-21).
- Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous (Psa. 1:5).
- Gather my saints together unto me; those that have made a covenant with me by sacrifice (Psa. 50:5).
- Marvel not at this: for the hour is coming, in the which all that are in the [marked or memorial] graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28-29).
- The priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead (Acts 4:1-2).
- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [in whom] all have sinned (Rom. 5:12).
- For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom. 6:5).
- There is therefore now no condemnation to them which are in Christ Jesus . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:1-2).
- And if Christ be not raised, your faith is vain; ye are yet in your sins . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (I Cor. 15:17,20-22).
- For you hath he quickened, who were dead in trespasses and sins . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world . . . Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Eph. 2:1,12,19).
- And almost all things are by the law purged with blood; and without shedding of blood is no remission (Heb. 9:22).
- Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant (Heb. 13:20).
- The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein: for the time is at hand (Rev. 1:1-3).

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