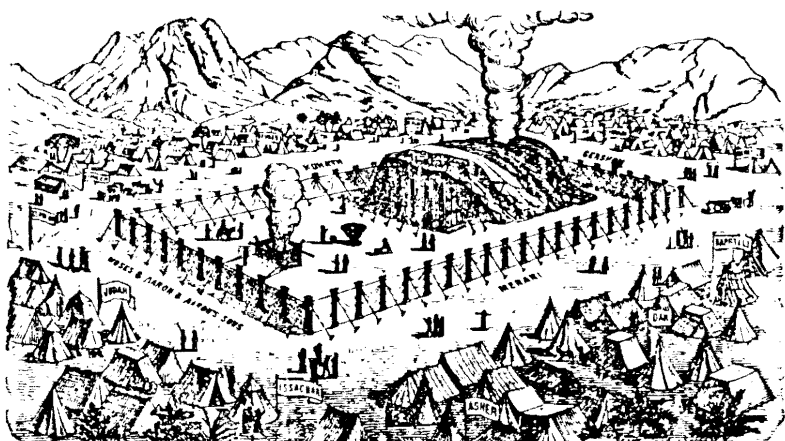


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



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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 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
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"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).

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NUMBER 1

Another Gospel— The Need for Contention

CHRISTADELPHIANS are often criticized for being contentious about their religious beliefs and practices. Such criticism is not always something for which we need be ashamed. If we are contending for personal opinions or "foolish questions, and genealogies, and contentions, and strivings about the law" (Titus 3:9), then, yes, this is worthy of criticism and should be avoided at all costs. The same should be said for following or defending certain men, no matter how prominent they have been in the history of the Truth. Paul comments on this: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I Cor. 3:4-5).

Our concern is to follow the Gospel only and to use the works of men who are in agreement with that Gospel so that we may better understand. We are not to use minor differences between two men's teachings as points of contention to cause trouble in the body.

There are three legitimate categories for contending in the body of Christ, and they are, (1) with our own inner selves, (2) with our families, friends, and others of the world who oppose the Truth, and (3) with those within the body of Christ who teach false doctrines in word or deed. The apostle Paul speaks of the first of these when he writes, "For I delight in the

law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23).

This first category of contention is that which is most constant in us and should go on in each of us every day. This battle between what we know is God's will and the desires of our natural bodies is one that will last as long as we live in mortality and are trying to live according to the will of God. This contention we have to expect and should not be discouraged by it.

The second category of contention is experienced by all who are in Christ, and it is between themselves and possibly family members, friends and others who are in the world. Christ himself speaks of this: "Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it" (Matt. 10:34-39). He further says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

From this we can see that we should expect contention such as this to be our experience if we are trying to stand firm in our faith as we make our living in the world around us. It is sad and hard to have to contend with those of our own families, our former friends and associates who do not believe as we do, but it is a necessity if we are to successfully run the race for eternal life. This is part of taking up our cross and following Christ.

The third category of contention is one that requires much vigilance on the part of all believers, for it often involves those whom we trust and love as brothers and sisters in Christ. We are referring to those members who for one reason or another embrace and teach false doctrine or false ways of life. It is a sad but necessary duty that we contend with such to preserve the Truth in its purity. Paul speaks of this as follows: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church [ecclesia] of God, which he hath purchased with his own blood. For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:28-30).

As precious as the Gospel is, there are always men willing to change it for selfish reasons of one kind or another, and this always results in the loss of some who will not contend enough against false doctrine. There is a reason in God's purpose for this to happen and that is to test and prove those who are truly His, but it in no way excuses either those who lead astray or those who follow them. "For dissensions are necessary if only to show which of our

members are sound" (I Cor. 11:19, NEB).

Although this trial is necessary, let us see what Jesus has to say about such as are guilty of leading others astray. "And he said to his disciples, It is impossible for snares not to come; but woe to him through whom they come! It would be better for him, if an upper millstone were hanged about his neck, and he be thrown into the sea, than that he should ensnare one of these little ones" (Luke 17:1-2, Diaglott).

If our contentions fall into these three categories they are good and necessary. We have to constantly stand against our own lustful selves; against those who oppose us from outside the household, even many times our own households in the flesh; and thirdly, we must contend with those of the household of Christ who would ensnare us with false doctrine. If our contentions are for lesser reasons, we need beware lest we be guilty of bringing in a snare or false doctrine ourselves.

In the Bible there are certain Scriptures which teach doctrines concerning the Kingdom of God and the Name of Jesus Christ, and these Scriptures are spoken of as the Gospel. The word "gospel" means good news or glad tidings and is a very fitting word because the things taught to us by the Gospel are the things that we have to know to obtain salvation in God's Kingdom through Jesus Christ. These Gospel doctrines all fit perfectly together to paint a beautiful word-picture of God's plan for this earth and the people upon it. Any other doctrine distorts this word-picture and leaves a confusing view that misleads those who are trying to follow the Gospel. The Pharisees of Jesus' time had been teaching their own traditions instead of the true Word of God. This removed any chance for their followers to understand God's message and therefore they could not gain salvation. Notice what Christ says of them, accusing them of, "Making the word of God of none effect through your tradition, which ye have delivered; and many such things do ye" (Mark 7:13). Those who teach false doctrines do this same thing, for they teach a thing that is untrue and cannot lead to life eternal.

Let us see how serious a thing the apostle Paul thought it to be: "I marvel that ye are so soon removed from him that called you unto the grace of God, unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8). Any other gospel could not be a gospel as it was definitely not good news—it could not lead a person to life. To see just how serious this was let us look at the meaning of the word "accursed." It is translated from the Greek, *anathema*, which is the same word the Septuagint translators use in place of the Hebrew word, *cherem*. *Cherem* means something or someone devoted to or turned over to God for either sacrifice or complete destruction. Paul used this same word in stating, "If any man love not the Lord Jesus, let him be *anathema maranatha*" (I Cor. 16:22). Used in connection with the word *maranatha*, *anathema* seems to convey the thought of such a person being turned over to the Lord for

destruction upon his return. What more fitting than that such persons be withdrawn from and leave them to be judged by Christ at his coming. This is a serious thing to contemplate, but not more so than the fate of those who have been led astray by false doctrine and who stand no chance to enter into life eternal because of the actions of the false teachers. This is in line with what Christ says that all such as will not be corrected should be looked upon as “an heathen man and a publican” (Matt. 18:17).

This is also in agreement with the writings of Paul: “Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump” (I Cor. 5:6-7). Nothing can be more serious than “making God’s Word of none effect”—of distorting it to the point it leads not to life, but to death. This is just what is being done with God’s Word in the churches of false Christianity with their doctrines of the Trinity, immortal soulism, the personal immortal devil, etc. They have changed the Word of God into a lie which, if believed, can lead only to death. Anyone who teaches anything other than the true Gospel concerning th Kingdom of God and the Name of Jesus Christ is a thief and a liar. Why a thief? He is stealing another person’s chance at life, his hope of salvation.

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Biblical Jurisprudence (6)

LET US recognize 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 and the everlasting covenant. It is possible that God may, by his independent power and supremacy which no one can question, raise some others who have not been justified from the offense of Adam and their own wicked works, and clearly remain under the jurisdiction of the law of sin and death. But, if this should occur, these unjustified ones will not be raised on the same basis as those in Christ, because they are in no way related to the law of the spirit of life in Christ Jesus and are not subject to the provisions of the everlasting covenant.

As we have previously discussed, at baptism we come out of Adam and into Christ. Those properly baptized into Christ have the “righteousness of Christ” imputed to them rather than the disobedience of Adam, whereby they cease to be accounted dead and are made heirs according to the hope of eternal life. What effect does this have on one who has been baptized into Christ? The death that is inevitable to all of the human family as the result of

Adam's disobedience cannot prevail over those who have put on Christ. This is not to say that such an one will not enter the grave, but should they enter, they will be brought again from it at the resurrection. We might say that one whose relationship toward Adam's offense has been affected through baptism also benefits in the dramatic change of consequences from that disobedience, resulting from the change in relationship whereby Christ has become the federal head of baptized believers who are no longer in Adam and the condemned state.

Christ's resurrection resulted from justification from inherited sin, and the resurrection of his ecclesia will be the result of justification from both inherited sin and individual wicked works, whether its members are subsequently faithful or unfaithful. But, some may say, did not the resurrection of Christ include the bestowal of immortality? To this we would say that Christ's resurrection was followed by the bestowal of immortality, but resurrection and the bestowal of immortality were two separate and distinct events. The same principle which did not allow Christ to be clean by virtue of being born of an unclean woman would not allow him to come forth from the grave in an incorruptible condition.

We know that corruption cannot beget incorruption. The immortal house not made with hands comes not from the earth, but from heaven, as we are told in II Corinthians 5. And certainly, if Christ did not come forth from the grave in an immortal condition, how absurd it is to contend that others may, particularly in light of the abundant testimonies concerning the judgment seat of Christ and the stark reality that there will be those at the judgment seat who are consigned to shame and everlasting contempt, as we read in Daniel 12:1-2.

Let us read from Psalms 50:1-5. Is not the Psalmist writing here of the time when God will judge His people, and specifically those who have *made* a covenant by sacrifice? Those styled "saints" who have been sanctified or set apart from the world of sin? Can they possibly be sanctified or set apart without justification from that sin? And just how are they justified? Is it not through baptism? The answer is unquestionably, Yes.

When the saints are gathered by the angels, this gathering encompasses all who have *made* a covenant with God by sacrifice, not just those who have *kept* the covenant. Obviously then, this gathering will consist of both faithful and unfaithful. To say that the command to "gather" relates only to the faithful and does not include the unfaithful ascribes to the angels a work which the Father has committed to His only begotten son, the work of judging between those who have and those who have not kept the covenant. The work of judging is not assigned the angels by God; they are only required to differentiate between those who have and those who have not made a covenant with God by sacrifice.

From this testimony in Psalm 50, can we really conceive of anyone being present for judgment who has not made a covenant with God by

sacrifice? If the angels were to summon any who had not made such a covenant, would this not constitute an act of disobedience, which is totally inconsistent with the angels' demeanor toward God? None outside the covenant are really required. The judgment seat is a necessity of and corollary of the covenant. The judgment seat is for the purpose of receiving an account from those who have made a vow to God, and are considered stewards of the precious possession with which they have been entrusted. At a gathering of this nature it would be totally inappropriate for those outside the covenant to be present; they have no legal standing at such a tribunal or stewardship for which to give an account. Those outside the covenant are only related to the law of sin and death, and, accordingly, they are not amenable to the resurrection in the administration of the law of the Spirit of life in Christ Jesus.

Returning to a consideration of the Statements of Condition, Criteria, Effect, Cause, and Recommendation which we have previously discussed, it should be rather obvious to us that if we are to escape the eternal death that ultimately awaits every member of the human race because of the transgression of divine law clearly and simply stated to our first parents in the Garden of Eden, which resulted in that hopeless position described by the Apostle Paul in Ephesians 2 of being "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world," quite apart from from our inherited alienation increased by our personal sins, that there must be a change in our relationship to God.

To summarize, let us make an affirmation that to share in the benefits of Christ's triumphant coming forth from the grave, we must die with him, be buried with him, and be raised with him, through baptism. At this point we can relate to the law of the Spirit of life in Christ Jesus and thereby be made free from the law of sin and death. So says Romans 8:1-2.

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(To be continued, Lord willing)

Abounding in the Work of the Lord

WE WANT TO discuss the importance of manifesting our faith in God and demonstrating our love for Him through dedicated service. Indeed, our labour in the Lord is not in vain, for we must have

the assurance that “He is, and that He is a rewarder of those that diligently seek Him.”

James makes it very clear how essential are the works by which we “show” our faith, for he writes in the familiar record, “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works” (Jas. 2:18). Faith is much more than a mere believing of that which has been told. It is belief founded upon absolute knowledge—*epi-gnosis*. When belief is backed up by knowledge, it emanates in works. It is sure to do so. One will certainly obey the command of him whom he knows to be infallible. So faith in Christ leads to the doing of his commands or the doing of works. We can readily see why works are an indication of faith.

Fair speeches and pious expressions of devotion are of no consequence to our righteous and impartial Heavenly Father. It is according to our fruits, our works, our zeal and spontaneity in responding to His will—our manner of conduct and worship and our conformity to the heavenly standard. It is these that will cause Him to take notice of our professions of love and fidelity. It is these that will determine whether or not we are found acceptable to serve as immortal constituents of God’s kingdom. “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed . . .” (Jas. 1:25). And, “Even so faith, if it hath not works, is dead, being alone” (Jas. 2:17). And Paul writes, “For not the hearers of the law are just before God, but the doers of the law shall be justified” (Rom. 2:13).

When we appear before the great Judge, our knowledge of apostolic Truth will be taken for granted. Without understanding of the divine plan, we could not even enter into covenant relationship with its Author. Knowledge of the Gospel and a response to its call through immersion, sets the stage for redemption. But though we by baptism are placed in the position of being *legally* qualified to enter the race for eternal life, we must yet “work out our salvation with fear and trembling.” There is to be no pause nor relaxation until the course has been run and the awards have been made. There is no “retirement” for the heirs of salvation. Working out our salvation necessitates a probationary period of rigorous effort and unabated intentness and application to the business at hand. See Hebrews 6:10-12.

The primary issue at the Judgment Seat of Christ will be how we ran our race—to what extent had we brought our lives into conformity with the will and Word of God. Did we show ourselves “a pattern of good works”? (Titus 2:7). To what degree had we risen to the full stature of “the new man in Christ, which is renewed through knowledge after the image of him that created him”? Will we be able to say, as the apostle Paul, “I have fought a good fight . . . I have kept the faith”?

Christ said, “If a man will do the Father’s will, he shall know of the doctrine” (John 7:17). In other words, if we do, we shall know; if we do not,

we shall not know. Neglect and indifference toward divine Truth will only result in spiritual ignorance and condemnation, in spite of smooth words and feigned piety. The hope for the reward must be counter-balanced by the fervent desire to know and the undeterred will to obey.

We see that Great Day of deliverance drawing nearer and if we are to be found acceptable, we must give earnest, constant and consistent heed to "those things which are most surely believed among us." We must be faithful partakers at the memorial table, fulfilling all our duties and responsibilities, exercising faith and patience in all our afflictions and reproaches. In honor and brotherly affection we must prefer one another. Any associations which hinder our progress in God's service should be avoided, as we read in II Corinthians 6:14-18.

As we practice these divine principles in our daily lives, and strive to be known as brothers and sisters of our Lord in deed as well as in *name*; and "with pure heart and good conscience" endeavor to show ourselves "a pattern of good works" despite the confusion and ungodliness of human activity on every side, then and only then may we, in confident and reasoned expectation, "look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

The most significant work that any man or woman can be engaged in is that work belonging to God. Jesus confirmed this fact with his question, "Wist ye not that I must be about my Father's business?" The term "business" may seem a bit odd in relation to God, but it conveys more than the idea of simple work; it signifies a vocation, stressing the necessity for devotion to this work as a way of life. We, as Paul writes, must "walk worthy of the vocation wherewith we are called" (Eph. 4:1). There must be a "busy-ness" in contrast with idleness. The Scriptures inform us that God "ended His work which He had made; and He rested on the seventh day from all His work which He had made." Obviously, this refers specifically to God's natural work of creation. However, God has never ceased working in the spiritual sense for man's redemption, and only after the thousand-year reign of Christ will Yahweh rest in this matter. His great work in this connection will continue until Christ delivers up the Kingdom to the Father, when all enemies shall have been destroyed, and God becomes all in all.

As brothers and sisters of the Lord Jesus Christ, we recognize that we have certain obligations and duties to perform. Our introduction into the Saving Name of Christ does not initiate a life of indolence or laziness; we acknowledge, on the contrary, that from a personal standpoint, there is a great deal to be done in subduing the inclinations of the flesh in the spiritual development of our individual characters as well as in the wider application of using our talents for the spread of the Truth as we have received it.

While we are indeed servants to the Lord, we must also see ourselves, as Paul expresses it, as "workers together with him . . ." "partners," if you will. We know that in every partnership business there are specifications outlining

the interests, powers and privileges of the respective members of that organization or business. The action of any member is binding to the firm. It is critical, therefore, that in the natural business, the members mutually strive to prevent a marring of the firm's reputation.

We have articles of partnership—the Covenants of Promise—under which our interest, obligations, powers and privileges are all very clearly defined, but we cannot “pledge the credit” of the firm beyond that for which we have authority. If we attempt to do so, the head partner has reserved to Himself the right to repudiate any improper bargains; indeed He will take steps to deprive us of our position altogether.

If we are deeply sensible of the “high vocation wherewith we have been called,” surely we shall devote ourselves closely to our Father's business. We are exhorted, “Seeth thou a man diligent in his business; he shall stand before kings; he shall not stand before mean men” (Prov. 22:29). It has its application in the ordinary affairs of life; how much more in the things pertaining to the life to come? We know that it has proved true in the case of Christ. He declared, “I must work the works of Him that sent me” (John 9:4), and later on he was able to say, “It is finished!” The sequel was that he is now at the right hand of the Father until his enemies are made his footstool, as soon they will be as “the signs of the times” so eloquently foretell. For those who maintain the faith, and finish their course, there are crowns of righteousness, constituting them kings and priests of that Glorious Age.

Ezra and Nehemiah had difficult tasks in very troublous times, but this did not discourage them. Their enthusiasm was infectious—it inspired others! The impact of their examples was such that their countrymen were helped along. The people, we are told, “had a mind to work,” and that their “work goeth fast on, and prospereth in their hands.” Diligence, we know, is the key to success in any aspect of life.

Shortly, God will have a great work to perform—the “regeneration” alluded to by Christ, when he shall sit in the throne of his glory. The Psalmist calls upon men to “come and behold the works of the Lord, what desolation he hath made in the earth,” but he adds, “He maketh wars to cease unto the ends of the earth.” Isaiah also records, “Wherefore it shall come to pass, when the Lord hath performed his *whole work* upon Mount Zion and upon Jerusalem,” judgment shall be meted out on the oppressors of His people culminating in the coming forth of a “rod out of the stem of Jesse . . . and it shall the Gentiles seek.”

Inasmuch as our redemption is bound up in these things, let us “give diligence to make our calling and election sure,” for we shall each receive “according as our works shall be.”

SID STRICKLAND
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A Formula for Unity

A FEW YEARS ago when I was on a vacation in the East, several of the people in my party saw a restored village in Plymouth, Massachusetts. In it had been re-created all the details of early pilgrim life. And we were reminded that the pilgrims had left their homeland because of religious convictions. These convictions were so strong that they willingly endured all kinds of hardships, deprivations, pain and suffering, even death, in order to preserve their beliefs and doctrine, and live in what they felt was obedience to God's commandments.

So, one of our group raised the question: What did these pilgrims believe? What were the doctrines for which they were willing to suffer and die? What were these doctrines for which they were willing to leave their homeland, their friends, their jobs, their businesses? And would you believe that no one knew! We learned that the next generation, the children of those who were willing to die for their beliefs—the very next generation—had totally abandoned those beliefs. Now, that's not something unique to the pilgrims. Human nature is always at work to corrupt God's Word—to replace it with the thoughts of man. You can open your Bible at almost any place and see examples of this.

And you think it couldn't happen to us? Brothers and sisters, the world we live in is like a great big blender. And just as you can put all kinds of food in a blender and it comes out a homogenous glob of goo—just like that, there are tremendous pressures on each one of us to be just like the person down the street—to homogenize our interests with his. We wear the same clothes, we eat the same fast foods, engage in the same recreations, indulge in many of the reading and viewing habits, and quite often *we think the same*—UNLESS—unless we hold fast the faith once delivered to the saints.

You know, Israel was faced with pressures like that—to be like the nations around them. It's uncomfortable to be different. They wanted to be like the nations around them—they wanted a king—wanted to worship idols, to intermarry. We face similar temptations—but in an age where isolation from the world is much more difficult.

We are exposed on every side to a world that does not know the true God of Israel. And who among us has not had the experience of discussing our beliefs with a friend and hearing some comment like, "Is that what you believe?" And somehow or other, the friendship is never quite the same after that. And it's hard to convince our young people that the Truth is worth more than that friendship.

So the pressures are there constantly—to downplay doctrine, to soft-pedal what we believe, and to emphasize instead traits that the world accepts. Like love. But let me tell you right here and now that love that is not built

upon a firm foundation of right doctrine can become a hideous, distorted thing. It can become self-serving, mankind-serving; it can actually lead the mind away from God. God condemned Israel for love of the nations around them. True Scriptural love *must* be built upon a firm doctrinal basis, or it can go far astray.

We need to be constantly on our guard to preserve the Truth. Christ posed the question—When he returns, shall he find faith on the earth? That should be a very real concern on our part. The important thing for us to consider here is not so much whether or not two people in a certain area can break bread together, but will someone have to sacrifice the Truth in order to do it.

And that's something we cannot do—sacrifice the Truth. I don't believe the fundamental issues have been brought out with the kind of clarity that is needed to make an informed decision. There is one fundamental, irreconcilable difference that must be resolved if there is to be any reunion. And that is, DOES ADAMIC CONDEMNATION REQUIRE ATONEMENT? Very simple—one simple statement. The Unamended position is that it does require atonement. The Amended position is that it does not. And both those positions have been documented many times. And this is not a subject for compromise. It is not something that can be disregarded, swept under the rug, or considered unimportant. It is an essential part of our faith. If there is to be any reunion, this question must be resolved.

Now, having said all that, let me say this. If we really want reunion, if we really want to dwell together in unity, we have to return to the Truth in its purity once delivered to the saints and rediscovered by Brother John Thomas. We have to return to that time when we did dwell together in unity. We have to return to that time a hundred years ago when, well, there was only one Statement of Faith; when, for instance, Robert Roberts and J. J. Andrew were of one mind, working together. In fact, they were working together to maintain unity in the face of a threat—to split the brotherhood in two. A false doctrine threatened the brotherhood. And these two brothers worked together in harmony to successfully repel it. What was that false doctrine? Why, it was none other than the Adamic condemnation issue as proclaimed in the so-called “free-life” theory. It says:

1. That none of the race bore any condemnation from Adam.
2. That condemnation comes about only by personal transgression.
3. To bear condemnation from Adam would involve moral responsibility, or guilt.

It is also important for us to weigh carefully and consider our actions and our words, not only so far as they may affect ourselves, but also influence our brothers and sisters to their good or their harm.

Now, those are the false doctrines that threatened to split the one fellowship. Sounds familiar, doesn't it? So, to purge the brotherhood from this false doctrine, Robert Roberts, with the assistance of J. J. Andrew, published in *The Christadelphian* magazine, in 1876, the following position:

"We hereby resolve from this time to discontinue fellowshipping all who believe that the descendants of Adam were not condemned to death on account of his sin, or that Jesus Christ's death was not necessary to redeem himself as well as others from that condemnation."

And if that did not make the position clear enough, *The Christadelphian* magazine then published, again with Robert Roberts and J. J. Andrew working together in close harmony, the following elaboration of what the official Christadelphian position was:

1. All descendants of Adam are under condemnation on account of Adam's offense *independent of their own actions*.
2. That Adam's sin *defined their position* in the sight of God *without* attributing to them his *moral guilt*.
3. That they are *by birth* "made sinners" in a physical or *constitutional* sense.
4. That such as enter Christ (by baptism) are now the subjects of a legal "justification" by which they are "made righteous" on account of Christ's righteousness.

If we *really want real unity*, we need to re-affirm all of this. If we really want unity, we need to return to what we had 100 years ago—to a time when there was no amendment, nor any need for it. I'm sure Dr. Thomas never felt any need for an amendment, nor did Robert Roberts or J. J. Andrew—at least prior to the debate. And it would certainly go a long way toward reunion if *The Christadelphian* magazine would simply re-affirm their position on Adamic condemnation which they held in 1876. Just republish it, without changing a word.

Brothers and sisters, we don't know if the pilgrims had the Truth—it's doubtful, but no one really knows. Whatever faith they had was totally lost. We have not done much better. The division came only a few years after Dr. Thomas's death. Why can't we simply return to the faith and spirit of '76? With a clear position on Adamic condemnation—that it does require atonement, and no need for an amendment. That was the way it was, when all brethren dwelt together in unity, conviction and love.

I want to thank the committee for making this time available to me, and I want to thank you for listening.

WAYNEL BLAKESLEY
Syracuse, Indiana

(A Talk delivered at a CFU meeting in Gary, Indiana in 1986. The author acknowledges assistance from an article by Richard Pursell.)

Televised Religion

On any Sunday, millions of Americans will undergo their most satisfying religious experience in their homes. They will obtain spiritual comfort and inspiration from the televised sermons of electronic evangelists, most of whom will speak with fiery eloquence on such old-fashioned religious topics as the evils of sin and the rewards of virtuous living. In gratitude, listeners will pour millions of dollars into the evangelists' coffers, enabling them to build not only colleges but such other things as gaudy "prayer" towers and the religious world's equivalents of Disneyland.

As a result, television evangelism can be big business, as the scandal now rocking the PTL ministry of Jim and Tammy Bakker has emphasized. Through it they established a multi-million-dollar empire that includes a cosmetics business and a plush resort complex, Heritage USA. Much of the financial support for PTL has come from listeners and viewers who probably have never seen, and are not likely ever to see, the evangelists in person. Some of the money no doubt came from the same people who helped evangelist Oral Roberts raise, in a campaign he just concluded, the millions of dollars he said God was demanding as the price for allowing him to continue to live.

The willingness of people to contribute so generously to electronic evangelists puzzles and disturbs many social commentators and mainline religious leaders, who accuse the TV preachers of duping the gullible and the desperate. Seriously ill men and women who hope for a God-sent miracle to restore their health are viewed as especially pathetic victims.

While it would be unfair to impute crass motives to all television preachers, the tactics and conduct of some suggest they are hypocrites more in-

terested in saving up riches than in saving souls. But apparently most of the evangelists' supporters are getting exactly what they want for their money, yields that they may feel they cannot receive, certainly not in adequate quantities, from the Church Down the Street: hope, encouragement to cope with life's adversities, a sense of personal worth.

For many, the television ministry may be merely a supplement to their regular places of worship; but some of the evangelists' supporters no doubt have abandoned their local churches. Statistics show that many mainline denominations, some of whose ministers spend more time making sociological or political points than in expounding the Bible, are losing membership. As for the financial success of the evangelists, many of their supporters probably consider it a wiser use of money to help ransom Oral Roberts than to help finance Marxist causes in Africa and Latin America, which is how some mainline church money has been used.

In religion as in economics, there is a law of supply and demand. As nauseating as some of their practices are, television evangelists are thriving because they are meeting a demand the Church Down the Street often fails to fulfill. The current PTL scandal may cost the evangelists some of their support, but the electronic ministry is likely to continue to prosper, mercenary or not, as long as traditional religion remains unable to satisfy the emotional yearnings of the millions whose lives are brightened by the Jim and Tammy Bakkers of television.

Editorial,
RICHMOND TIMES-DISPATCH
March 31, 1987

COMMENT: In spite of all the fun-making and hubbub of the PTL scandal, there are some lessons in the study of human nature. Some contributors, when interviewed, readily show their ignorance and superstition, and continue to give money. The payroll, some \$750,000 weekly or bi-weekly, I'm not sure, is mute testimony to the organization's ambitions. As the editorial noted, the evidence of Bible exposition is minimal, but this is also true of mainline Christendom.

Is there a lesson for Christadelphia in this? I think there is. Many people, including Christadelphians, give of their money as a substitute for the labours that really count—the spiritual upbuilding and maintenance of the ecclesia. Some would rather be in a foreign country teaching the illiterate natives than working with the ecclesia at home. What kind of condition do we think the ecclesias are in—do they need all our help?

It is possible that foreign missionary work is an ego trip. To someone who has never seen a Bible, we can give him a trinket and quote two or three verses of Scripture and we appear like some god from afar. Do

those who engage in foreign missionary work do a complete job in introducing the Truth to the "converts"?

The question has been asked so many times that it is becoming redundant. Why don't we aspire to go to our neighbor down the street, or the work associate near us to offer them the Truth? Why do we have to go thousands of miles? I've yet to hear a satisfactory answer. The Williamsburg Foundation, who admits to underwriting missionary costs, when I asked them this question, replied that the American public was so prosperous and self-satisfied that the Truth was more palatable to people in countries not having so much materialism.

Do we discharge a religious duty by funding some organization to do our work for us? Each of us has to reflect upon this. It seems to me that the work of our local ecclesia needs our talents and sometimes our funds, but we do not need a central organization to rule on grants and trained personnel with expense accounts to represent the Truth.

Is it possible that some of us may be figuratively ransoming the likes of Oral Roberts?

Carlisle Statement of Position

July 22, 1987

Christadelphians For Unity
Box 451
Lightfoot, Va. 23090

Brethren:

The Carlisle, Arkansas Ecclesia is opposed to any further effort being made for unity among the Amended and Unamended communities. We feel the ten-year effort expended by the North American Reunion Committees

of both fellowships was made by capable and sincere brethren. Since that failed and both committees agreed by written letters that further labor on this issue was non-productive, it was agreed to cease agitating the brotherhood and spend our energies on more profitable endeavors.

The shifting of bodies from one group to another is hardly what anyone would profess as unifying the body before the Master returns, but rather it continues to fracture what is already fractured enough.

We therefore cannot godspeed what C.F.U. is now undertaking and want our voice to be considered as opposing this activity you are now engaged in.

May we not from this point get down to the responsibility of feeding the sheep in the individual ecclesias as commanded by our Master?

Sincerely, yours in Christ,
THE CARLISLE, ARKANSAS ECCLESIA

Statement of Scarlett Road, Toronto Amended Ecclesia

695 Scarlett Road
Etobicoke, Ontario, Canada
May 7, 1987

Re: The New Initiative's Proposal
Basis for Reunion in North America

Dear Bro. Booker,

Greetings in the Hope of Israel.

The C.F.U. Questionnaire has been distributed to members of the Scarlett Road Ecclesia and a special meeting was held on 6th of May, 1987 to consider its contents. As a result of that meeting, we request the C.F.U. committee to:

- a) Recognize that ALL previous reunions have excluded the teachings of J. J. Andrew and T. Williams. This document does not.
- b) Recognize that any document produced must uphold the Truth in a statement which has only ONE interpretation. *We know* Unamended Christadelphians interpret this document differently than we do.
- c) Recognize that the B.A.S.F. defines the true principles and that any document produced is to CLARIFY those principles and not COMPROMISE them. This document compromises the B.A.S.F.

- d) Recognize that if there are Unamended members who believe the Truth as do we, they do not need, neither should they want a document (similar to the New Initiative Proposed Basis) that will allow any of the errors as taught by J. J. Andrew and T. Williams to continue.
- e) Recognize that you (The Committee) have not dealt with the issues as requested by correspondence from many quarters. You have persisted in ignoring the "Atonement" and "Responsibility" issues on a Scriptural basis and only dealt with them on an emotional basis to date.
- f) Recognize that your present course of ignoring the Truth for the sake of forcing a reunion will create further division instead of unity.

We request that you take the advice given by so many, including Brethren M. Ashton, A. Nicholls, H. Tennant, and those of North America. Remember, we cannot compromise our understanding of Scriptures as defined in the B.A.S.F.

This letter was read and approved in principle at the special meeting, then distributed to all members of the ecclesia present the following Sunday, before the meeting. The vote of approval at the special meeting was 23 in favour, NONE against, and 4 abstentions, for a total attendance of 27. We consider this to be a representative cross section of our ecclesia which numbers 50 members.

On behalf of the Scarlett Road Ecclesia,
Sincerely your brother in Christ,
D. WILSON
Recording Brother

cc: M. Ashton, Recording Brethren North American Ecclesias, Amended C.F.U. Committee.

July 3, 1987

Dear Bro. and Sis. Stanton,

Shalom! It's been a while since I've written, but now I've quit the gas station and finished harvesting part of our grapes, so I hope to get back into a habit of writing.

My mom and Gayla [Kilgroe] are here and we are having a wonderful time together. We were in Jerusalem for several days and one place we saw was of great interest. It's called "the

Burnt House," a house belonging to a priestly family (Kathros) burnt by the Romans in 70 A.D. It was strange to see the remains, as they looked as the day they were destroyed, charred wooden beams, charred vessels—the drainage tunnel where they tried to hide from the cruel Roman soldiers. It brought that period to life.

I understand that you, Alma, intend to visit Israel with Ian Finlay's

group. I certainly hope so. They plan to visit the moshav and I'll try to meet with the group as much as possible at other times as well.

[Remainder of letter omitted.]

Yours in the Hope of Israel,
FAITH GINI

פָּרַשׁוּ לְפָנַי יְהוָה וְיִשְׁלַח אֱלֹהֵינוּ יְרוּשָׁלַיִם
 Pray for the peace of Jerusalem: they shall
 prosper that love thee.
 Psalm 122:6



We enjoyed attending the Arkansas Bible School in June. The brethren who work with the School do a commendable work in providing for the temporal needs of the students, but more noteworthy is the concern for providing sound, Scriptural doctrine that the Truth may be seen in its accurate perspective. This type of thinking will endure long after the ecumenists have had their day.

The management of the School is to be commended for endeavoring to maintain a reasonable dress code. So many places you go today you see overly-casual dress. The young people need some guidance in modest

dress styles if they are to sense what our teaching is all about.

It is customary to make note of the work done by all the teaching staff of the school, and we are not unmindful of their contributions. We do thank them and express our appreciation. But I would like to make mention of those who put in a lot of physical labor in getting the plant operating. I know I can't name them all, but special thanks should go out to these that I do know helped a lot: Brothers Hershel Hill, Virgil Reed, Bobby Henderson, Ernie Glass, Ned O'Kelley, Mark O'Kelley, Tommy Azbill, all workers doing their bit of service.

And Steve Bennett, who is not yet a member, contributed so much that it would embarrass the rest of us. Thanks again to them all. There was plenty of work expended by the sisters, too; in some cases equaling or exceeding that of the brothers.

We were also able to attend the New Mexico Bible School in July, which school is conducted by the La Luz Ecclesia. We also enjoyed this school. The elevation, some 7500 feet above sea level, assures a cool and comfortable week. We last attended in 1982. Attendance was approximately 200.

As with the Arkansas School, one cannot help but observe the amount of work given by the brethren of the area. They are truly hospitable, and give so willingly of themselves to enhance the comfort of the visitors. We would like to express our thanks to Brothers Bob Johnson, Bob Burns, Jim Henley, Charles Walker, Tommy Walker, Foy Wells, Harry Kelley, Jim Glendening, Eddie Brown and all the sisters who labored to make the week enjoyable. The spiritual tone of the School was excellent, and I am sure that those attending could agree that they benefited.

There were two baptisms at the school, a Sister Coleman whose first name I do not recall, and Darla Bordofsky whose name I hope I have spelled correctly. May they both run the race set before them with faithfulness.

Also, there was a wedding at the conclusion of the school, Sister Mary Lou Kelley of the La Luz Ecclesia and Brother Andy Richardson of Ridgecrest, California. We were among those leaving early so we were not in attendance at the wedding, but our best wishes for a good life in the Truth go out to Mary Lou and Andy.

By the time this issue reaches the subscribers, the deadline for sending in ballots to CFU on reunion will have passed—August 22. We have had much discussion within and without our ecclesia, and there is general dissatisfaction with the process, and that is putting it mildly. Some have thrown their ballots away, refusing to recognize that CFU has any authority. Some have sent appended letters and messages expressing their opposition. Most ecclesias know that they are not going to have anything to do with those who cross-over and accept the Amended Statement. Note in this issue that the Scarlett Road Amended Ecclesia feels that the Reunion Proposal is slanted to the Unamended doctrines, so there is opposition from both sides. We have maintained all along that the Amended will be our best friends in this matter, and that they will not go along with the approach being taken by CFU. The results of the balloting will be made public in September, and I suspect that problems will begin to arise immediately.

What is needed? If we want any fellowship sanity, the Unamended ecclesias are going to have to adopt and abide by a policy of Unamended-only Statement of Faith. Those who insist on open fellowship with any who go by the name of Christadelphian are going to have to find some other place to go. If this debate has brought anything to light it is the fact that there are glaring differences in the views held by the respective groups, and for that I am thankful. We have not seen the last of the philosophy of "We'll break bread with them, but they won't break bread with us." One of the WCF directors gave me this spiel last month.

We would like to call upon the ecclesias who have practiced open fellowship to make a stand. Either you are with the Unamended or you

are not. Once this is declared, we can operate reasonably well as a body of believers. If no declaration is made, we revert back to the cold war that has affected us for the past twenty years.

As we await the outcome of the balloting, we should be alert to what we are going to do. Reunion will be easier for us to deal with, as it will rid us of the ecumenists. The real problems are going to come if no reunion takes place. Then we have in our camp the pro-reunion people who are not really of one mind with us. Do we expect that they will lay down their artillery and promise to never mention reunion again? Hardly. By their fruits ye shall know them. The fragmentation of the Unamended body has officially been caused by the CFU exponents. We had fragmentation before they came into the picture, but we were able to manage. Now the philosophical differences are so pronounced that it is unlikely that they can ever be healed.

This magazine has announced in the past that it would be willing to publish a list of ecclesias whose basis of fellowship was Unamended ONLY. This offer is still open, and pending the outcome of the CFU balloting, we will begin publishing and adding to that listing.

Clinton, Arkansas
November 20, 1986

Dear Bro. [Tom] Stanton,

We received the article [from the Orlando Ecclesia] concerning the Amended and Unamended. We are sorry the Amended are trying so hard to unite us with them.

I have received as many letters from the Amended as from our group. I never answer theirs—I just put them in the trash.

We have always been a believer of the Birmingham Unamended State-

ment of Faith, and always will be. But they are working so hard they may win many members.

I am 89 years old, and I am giving keepsakes to people. I have two letters from your grandmother. If you don't have her handwriting, perhaps you might like to have one. I wish I had my mother's.

Your sister in Christ,
CLARA SHETLEY

[Handwritten letter follows]

Muskogee, Oklahoma
December 31, 1953

My dear Sister Clara,

Sorry I've waited so long to write you, but I don't send Christmas cards any more, and as it's a pagan custom, I don't celebrate it. I got some nice presents from Patty, Jim, Dick's folks here, &c., but I don't send out any. It seems "kinda" selfish to receive them and then not give any myself.

Mildred and Ira came up to see me on Saturday and stayed until Monday morn. I did enjoy their visit very much. She brought me a pretty stole which she made.

Now Hulon has three little girls; getting a nice little family. Hope they get on well. Glad you got to see Sister Sankey and go to meeting there. They were at Bible School and I saw them.

I am so sorry that the ecclesias in Arkansas are getting so slack about fellowship. Some think we should fellowship any brother or sister—it makes no difference what they do or believe. Clean flesh and anything. I fear they are deteriorating. I pray that it may be checked.

We do so long to do the will of God and above everything to remain true to the doctrines of Christ.

I hadn't heard of Mr. Boykin's death. Hope she [widow] gets on very well.

We have a warfare on among ourselves, it seems to me. I wish we could

see these things alike and be of one mind. We long, too, for our dear Lord's presence among us—to help us know and do his will. May he soon come is my prayer.

God's blessings on you and yours.
Much love for you.
Your sister in the Blessed Hope,
UNA MARTIN

Responsibility: Points Defined and Undefined

The Defined Area

All Christadelphians of the four major groups: Amended, Unamended, Berean and Old Paths fellowships have in common the position of the “baptized believer” in relation to resurrectional responsibility (II Thess. 2:1; I Cor. 15:51; I Thess. 4:14; I Cor. 15:21-22; Rom. 6:3-5). We affirm that this is the universal belief among these segments of the Christadelphian community. Belief in this doctrine is relevant to our eternal salvation. There is no gray area here, as Scripture itself defines this area clearly; that all those “who are Christ’s” at his appearance, both dead or alive, will be amenable to the judgment seat (*bema*) of Christ. There can be no variance or disputations concerning this vital doctrine. The stand on this has in the past and still is, maintained by most of Christadelphia.

The Undefined Area

Before we delineate on this area, I would like to qualify the term I will be using in relation to an alien individual who has knowledge of the Truth. The term we will consider will be identified as the “enlightened alien.” My reason for using this term is to clarify two important points. We all know the person enlightened may or may not, in the final evaluation, be a rejector of the Truth. If the individual is a rejector, he would still remain in the same category as he was prior to his enlightenment (Prov. 21:16; Rom. 2:12). There is one law to all not in covenant, and that is “the law of sin and death,” an hereditary law stemming from the disobedience of one man, the federal head of all humanity (Rom. 8:2). No matter how much enlightenment a person may have, the law would not bind him, or bridge him, to the responsible position of those who are affiliated to “the law of the Spirit of Life in Christ Jesus.”

The enlightened alien is without hope or God in the world. Those who are alive at the time that Christ will judge the nations from this throne (*thronos*) will be eradicated and only a remnant will be spared to repopulate the earth. This remnant could in some way relate to the account given in Numbers 14:29,34. It may be that those of young age who are in the midst of

learning the Truth at the time of Christ's return may be granted the opportunity to work out their probation during the Kingdom Age.

Tracing our steps back to the early days of the Truth, we will note a few thoughts on this subject as considered by some of our pioneer brethren. The area of disagreement among some segments of Christadelphia lies in the principle of the "enlightened alien" and his place in the divine plan. We have ample knowledge of how most of the early brethren treated this subject. We will briefly mention a few.

Dr. Thomas, in his exposition, *Elpis Israel*, did teach the "enlightened alien" would be subject to resurrection. However, in the early days of the Truth, this question was not made a test of fellowship. The problem of fellowship reared its ugly head near the close of the century in the 1890s. At that time, the controversy was solely on this subject [a review of the writings of the 1890s indicates that other subjects were in dispute—EDITOR]. As time went on, however, other vital elements of Truth were affected by diverse and erroneous concepts stemming from this very doctrine.

Brother Thomas Williams comments on this subject in *The World's Redemption* as follows: He states, with slight modification, that the incidental visitations in some cases MAY be by resurrection and punishment of the enlightened rejector. He does not, however, define his time or place. Thomas Williams did not elaborate or stress the point, but again, he treats it as a secondary question in regards to fellowship [It is our perception that Thomas Williams would fellowship those who believed in an incidental resurrection out of covenant, but he was firmly against allowing that any aliens would appear at the judgment seat of Christ along with saints—EDITOR].

Now, we will deal with some questions and answers by Thomas Williams to J. J. Andrew, as recorded in the October, 1900 edition of *The Christadelphian Advocate*. Quote from J. J. Andrew: "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 to be a barrier to fellowship." J. J. Andrew did not debate this; however, if the point were stressed that the enlightened alien would rise on the same plane as those in Christ, it would be a barrier to fellowship.

In the 1869 Statement of Faith (BSF), Dr. Thomas states, "The judgment is for all the household of faith, both just and unjust" (two classes). A third class of individuals would be undefined and *in no way related* to those who have gone through a probationary period. If we consider the "enlightened alien" in logical terms, there would be no reason to argue the point over a person who will not be in the kingdom anyway. The great conflict this point has caused could well jeopardize the salvation of those who promulgated it, along with those who continue to adhere to this theory. Since we have no angelic visitation or divine manifestation other than the Bible in our day, we

must search the Scriptures daily, with God's guidance, and come to logical conclusions on issues relevant to our salvation (Acts 17:11). The issue we are discussing is not one of them.

Now, the question arises as to whether the principle of the "enlightened alien" should be mandatory to fellowship as our Amended, Berean and Old Paths people strictly believe. Once again, during the early days of the Truth's revival, this question did not cause controversy as a basic principle, although some brethren did believe in the concept of enlightenment as a basis of resurrection and judgment.

If the doctrine of the "enlightened alien" is kept in its place as a secondary principle [It is not a principle at all; it is an opinion or theory just as the identity of the king of the north—EDITOR] and not brought into the realm of the *main theme* of Scriptural understanding, then I would not consider it a hindrance to fellowship. Incorrect thinking on this subject has unfortunately resulted in a breakdown of several fundamental principles along with the fragmentation of the body of Christ. Nowhere in the original Statements of Faith (1869 and 1873) is there any indication of the resurrection of anyone but "his servants" (1873), or "the whole household of God" (1869), or "the responsible, faithful and unfaithful (BUSF) which is compatible with the original. I feel, however, in my opinion, that the wording in the 1869 and 1873 Statements is even more specific than the present one we use (BUSF).

Conclusion

New Testament writings, starting with the formation of the first century ecclesia (Acts 2:39-47) through the remainder of the Bible, are speaking to the called out in Christ—those only who are under the law of the Spirit of Life in Christ Jesus, not to the alien. It can be very easy to confuse the issue by a casual reading of the epistles, and by so doing make erroneous assumptions as to whom the Scriptures are talking about. There simply cannot be an admixture of the alien and those in Christ. The separateness is all too evident as there can be no communication between darkness and light. The dictum of Scripture is "In Adam" and "In Christ" are two separate entities (I Cor. 15; II Cor. 6:14; Matt. 25:32-33).

Brothers and sisters, let us *stand firm* in the glorious hope that we have, and not be carried about by the various "winds of doctrine" that seem to be blowing through the Christadelphian community (Eph. 4:14). Let us be admonished by the words of the star-angel to the Sardian Ecclesia, "Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God" (Rev. 3:2).

CLAYTON O. MARTINDALE
Orlando, Fla.

Bibliography:

- Elpis Israel*, pp. 130-131 (14th edition, revised), John Thomas
Christendom Astray, (1st edition), Robert Roberts
The World's Redemption, pp. 395-397 (5th edition), Thomas Williams
The Christadelphian Advocate, October, 1900, pp. 332-333

West Chatham Ecclesia Statement of Position

July 30, 1987
West Chatham, Mass.

Christadelphians for Unity
Box 451
Lightfoot, Va. 23090

The West Chatham Ecclesia agrees with the Amended and Unamended Continental Reunion Committees, to discontinue reunion negotiation efforts.

The decision that after twelve years of constant efforts to accomplish a reunion by these two committees, which were appointed by the ecclesias, found that incompatible differences of the interpretation on essential doctrinal beliefs, prevent a reunion of Amended and Unamended Christadelphians.

We do not approve of the methods being set forth by the CFU as being a truly genuine representation of the Unamended Christadelphians.

In your latest bulletin we find this heading: (Quote)

PROPOSED BASIS OF UNITY IN NORTH AMERICA

“It is understood and agreed that the doctrines to be believed and taught by us are the first principles of the One Faith as revealed in the Scriptures. Of these, the two principal Statements of Faith, the Birmingham Unamended Statement of Faith and the Birmingham Amended Statement of Faith (both of which will continue in use among us), along with the positive and negative clauses and the commandments of Christ, define our beliefs in the light of the assurances which follow.”
(Unquote)

This we cannot adhere to.

Scripturally teaching that two different Statements of Faith would be used—we, the Unamended, would have to take issue with this statement, for each is teaching something different and this does not make for unity.

Thus the West Chatham Ecclesia wishes to inform you that we cannot accept the misinformation you are putting forth, which is confusing and misleading. Therefore we will not be participating in your reunion process.

We welcome those of the Birmingham Unamended Statement of Faith.

The West Chatham Ecclesia
Delbert A. Curtis, Secretary
9 Main St., Apt. 5-G
Orleans, Mass. 02653

Results of Balloting in California

To: All Unamended Brethren in California

From: The California Unamended Unity Committee

Dear Brethren,

This letter is to inform you of the results of the voting on the California Unity Proposal with Letters of Assurance and Implementation Procedure. We are thankful that many brethren were willing to consider this very important issue and give voice to their convictions. The results of the vote are tabulated below.

Ecclesia	No. Sent	Yes	No	Abstain	Other	Not Voting
Belmont	51	38	3	3	2	5
Mariposa	11	7		1		3
Mendocino	13	10		1		2
Merced	8	6				2
Ripon	16		8			8
Sacramento	6	5				1
So. Calif.	20		9			11
Isolation	5	2				3
TOTAL	<u>130</u>	<u>68</u>	<u>20</u>	<u>5</u>	<u>2</u>	<u>35</u>
Percent	<u>100.0%</u>	<u>52.3%</u>	<u>15.4%</u>	<u>3.9%</u>	<u>1.5%</u>	<u>26.9%</u>

[Two paragraphs of report omitted]

It is now the turn of our California Amended brethren to indicate their *ecclesial* response to the Unity Proposal of May 1, 1987. (They have already indicated their individual response to the original proposal of November 22, 1986.) The Amended Unity Committee indicates that the final decision of their ecclesias will not be known until September. More specific implementation details will be sent out when we have these final results.

Your brethren by God's grace,

Dan Cedarholm	Don Robinson
Tom Hawksworth	Robert Sleeper
Jerry Hirst	Ted Sleeper
Duncan Kenzie	

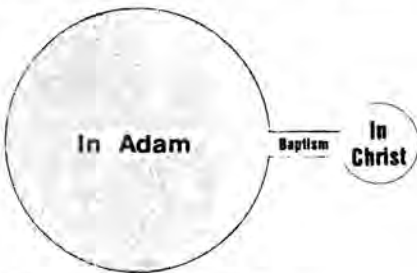
June 21, 1987

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."

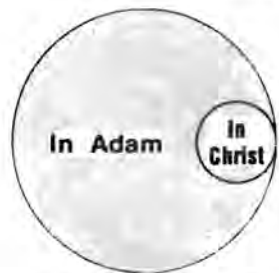
—UNAMENDED STATEMENT OF FAITH

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



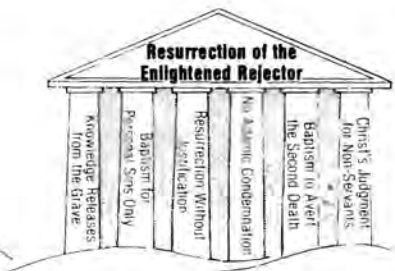
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories

Is There Agreement in Christadelphia ?

Unamended

1. **Nature of man:** Adam disobeyed God, was guilty and was sentenced to death. He fell from a very good state to a mortal state and the sin tendency became a part of his being. All men descend from Adam and inherit from him a mortal nature, the federal sentence of death and the proclivity to sin, without any personal guilt at birth. Man is alienated from God primarily by legal condemnation and secondarily by personal transgression.

2. **Nature and sacrifice of Christ:** The sentence of death was upon Christ as it was all other men and he needed atonement the same as other men. By living a life of perfect obedience coupled with the shedding of his blood in sacrificial death, he met God's requirements and delivered himself from the hold of death and provided a way for others to benefit from his sacrifice.

3. **Baptism:** Baptism removes inherited condemnation as well as personal sins committed before baptism. At baptism one legally passes out of Adam and the attendant sentence to eternal death and passes into Christ as his only federal head. Future judgment which inures at baptism will be based solely on obedience to the law of the Spirit of Life in Christ Jesus.

4. **Resurrectional responsibility:** The act which relates or entitles one to resurrection is baptism at which time one enters the Everlasting Covenant—the God-devised instrument providing resurrection. Resurrection means "a standing again in renewed corporeal existence" as a mortal being. Jesus—meaning covenant affiliation with him (not the personal power of Jesus)—is THE resurrection as well as the life. Christ's sacrifice ratified the Everlasting Covenant. The shedding of his blood was required in order for him to be resurrected—he was the first beneficiary. Though there have been restorations to life in the past, these are not the resurrection at the last day—that includes only just and unjust saints—and there is no evidence in Scripture that any others will be raised before, when, or after Christ returns.

Amended

1. **Nature of man:** The disobedience of Adam affected him in separating him from God's favor and condemning him personally to death. His descendants inherit a condition of mortality and a proneness to sin from him, but no legal condemnation. Personal transgressions rather than legal condemnation alienate a person from God.

2. **Nature and sacrifice of Christ:** There was no alienation of Christ from God. His sacrifice was a matter of obedience and since he was without personal sin he needed no atonement or covering for sin. His sacrifice made redemption possible for others, but he could have been redeemed by God without shedding his blood.

3. **Baptism:** Baptism is for the removal of personal sins. No inherited alienation or law of sin and death is removed. One is still in Adam after baptism as well as being in Christ, not putting off Adam until passing the judgment seat of Christ. Baptism is not the means of acquiring title to resurrection.

4. **Resurrectional responsibility:** The act which relates one to resurrection is knowledge or enlightenment which necessarily precedes baptism. The act of baptism has no resurrection-relating efficacy. The entering into the Everlasting Covenant does not link one to resurrection. Since it not determinable who has sufficient knowledge to qualify for resurrection, it is unknown who will be ultimately raised. The use of resurrection in Scripture refers to the complete process of coming forth from the dead and receiving immortality. The shedding of Christ's blood was not required for his own resurrection or for others. Since enlightenment is the basis for resurrection, there will be universal resurrection at the end of the millenium for those dying during the millenium.