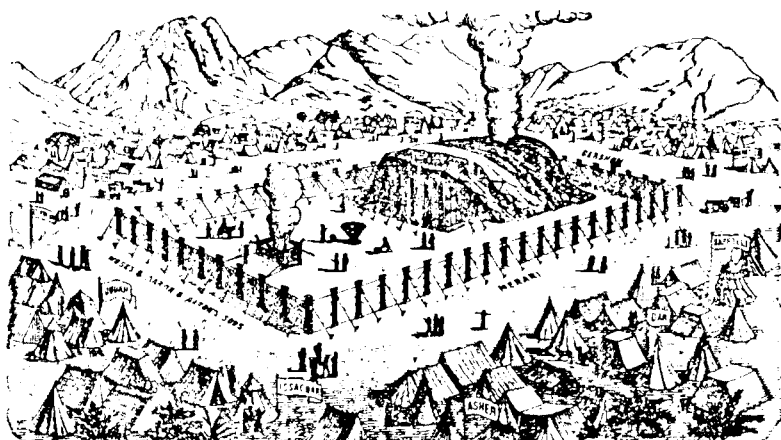


THE  
SANCTUARY-KEEPER

A MAGAZINE  
FOR THE EXPOSITION AND DEFENSE  
OF THE HOLY SCRIPTURES



A.D. 1988

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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  
DEFENSE OF THE HOLY SCRIPTURES

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

"Ye [brethren of Christ] are . . . . an holy priesthood to offer up spiritual sacrifices"—(1 Peter 2:5).

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

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## The Lamb and 144,000

**T**HE SYMBOLIC Lamb and 144,000 on Mount Zion (Rev. 14:1) are YAHWEH TZ'VAOTH, *He who shall be hosts*, of whom Isaiah prophesies, "I saw, *Adonai* (the Spirit in plural manifestation—*Lords*) sitting upon a throne, high and lifted up, and his robe-skirts filled the temple. Above it stood the Seraphim; each one had six wings; and one cried to another, and said, Holy, holy, holy, *Yahweh Tz'vaoth*; the whole earth is full of his glory" (Isa. 6:1-3). *Adonai* with robe-skirts filling the temple is the Spirit as the Lamb and the 144,000. These thousands are the skirts of the investing robe of "*the King*," YAHWEH TZ'VAOTH; and symbolized by the six-winged Seraphim, or four living ones full of eyes, described by John in Revelation 4:6-8.

That *Adonai* is One in plural manifestation appears from the eighth verse. "I heard," saith Isaiah, "the voice of *Adonai*, saying, Whom shall I send? and who will go for US?" In other words, Whom shall I, the Spirit, or the Father, send? Who will go for us, the plurality symbolized by the Seraph-skirts of the investing robe? The Spirit of Christ in the prophet answers, "Here am I; send me!" And he said, "Go!" In the ninth and tenth verses is the message to be delivered to Israel. The delivery is noted in Matthew 13:13-15, and the Messenger is there found to be Jesus. He came, and was slain. He was "delivered for our offences, and raised again for our justification" (Rom. 4:25). Unto him, then, "the faithful witness, the first begotten of the dead, and the Prince of the Kings of the Earth, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and Priests for the Deity and his Father; to him be glory and dominion, for the aeons of the

aeons, Amen" (Rev. 1:5-6).

This is the ascription of Isaiah's Seraphim, of Ezekiel's Cherubim, and of John's four Living Ones, and therefore of the 144,000, to the Lamb for what he has done for them. The question, "Who will go for us?" has been graciously responded to be the loving self-sacrifice of Christ for the ungodly (Rom. 5:6-8). But for this voluntary and disinterested sacrifice, there would be no redemption; and therefore no Seraphic 144,000 hereafter on Mount Zion, or anywhere else. But, the redemption price has been paid, and all the Seals will be thoroughly unloosed. As certainly as the Lamb was slain, so surely will he appear on the Mount Zion, with the 144,000; when the moon of the political firmament shall be confounded, and the sun ashamed, when "He who shall be hosts" (Yahweh Tz'vaoth) shall reign on Mount Zion, and in Jerusalem, and before his Ancients gloriously (Isa. 24:23).

The 144,000 are the "holy nation" the root of whose square is 12. The name of the Lamb's Father is theirs; for they are said to have it. The Father's Name is representative of what He is—of His power, glory, substance and character. The Anointed Jesus is now the *apaugasma* or *reflected splendour* of the glory of the Father; and the *karakter*, or *exact likeness* of his *hypostasis*, or *substance* (Heb. 1:3). He is, therefore, "the Image of the Invisible Deity"; and occupies the rank of "first-born," or "Chief," of "every creature" (Col. 1:15). Because of this, he is the impersonation, or embodiment, of the Father's Name. Isaiah speaks of him as this Name, in chapter 30:27: "the Name of Yahweh," saith he, "cometh from far, His anger burning, and the burden heavy: His lips are full of indignation, and His tongue as a devouring fire: and His breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity." Moses styles it, "the glorious and fearful name, *aiith Yahweh Elohekah*—He who shall be thine Elohim, or Mighty Ones" (Deut. 28:58).

Such is the Name that was written upon Jesus, when the Father "made him both Lord and Christ" (Acts 2:36). In flashing, or photographing, the power, glory, character, and very substance, of the Deity upon a body taken from among the dead, the Father's Name was written upon it; and the resurrected Jesus can now say, in every sense of the words, "I and the Father are One" (John 10:30). This could not have been affirmed of him while dead. But the dead body was made to live again. It was thus *restored* to its former life; brought back to what it was before; and so fulfilling the word, saying, "Yahweh restoreth my soul" (Psa. 23:3). Being thus *restored*, he came into the position of those Paul styles, "the living who are left for the presence of the Lord;" that is, the remnant keeping "the commandment of the Deity and the faith of Jesus," who are living when he comes as a thief.

These, he says, "shall not sleep," or die. They are living persons such as Jesus was when restored to life; and like him, waiting for the same things to be wrought in them. The risen Jesus waited to be changed, or transformed, into what he was not on emerging from the tomb. The true believers, who hope not to die, knowing that flesh and blood cannot inherit the kingdom, are also

waiting to be changed or transformed into what they are not. The position of Jesus and this remnant is identical. He had not long to wait for his change. When it did come, it was “in a moment, in the twinkling of an eye”—quick as a flash of lightning. This was his reviving after he rose, and by which he was made Lord and Christ.

Such was the time of his transformation into “a quickening spirit;” and the operation by which the Father’s Name was written, impressed, or flashed, upon him. It was his “NEW NAME,” and identical with the Father’s; not another name distinct from His. When this was flashed upon him, he became “The Blessed and Only Potentate, the King of kings and Lord of lords.” It is “a name which no man knows, but he himself;” that is, it declares what cannot be affirmed of any other man; namely, that He is the Invisible Eternal Power, in incorruptible and deathless manifestation, having absolute dominion in heaven and upon the earth—The Father’s Image (I Tim. 6:15; Rev. 19:12,16; Matt. 28:18).

But the Eternal Spirit hath invited others to a participation with Jesus in the Father’s Name. “He that hath an ear,” saith he, “let him hear what the Spirit saith to the ecclesias; to him that overcometh, I will write upon him the Name of my Deity, and the Name of the city of my Deity, New Jerusalem, which descended out of the heaven from my Deity, and my New Name; which no one knows saving he that receives it” (Rev. 2:17; 3:12). The saints who walk in the truth have the promise that this “glorious and fearful name” shall be written upon them, as it hath been already written upon their Elder Brother, the Great Captain of their salvation.

JOHN THOMAS

*Eureka*, Volume IIIA, pp. 8-10

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## Hold That Fast Which Thou Hast, That No Man Take Thy Crown

### Revelation 3:11—Part II

**S**O . . . THE Spirit’s commandment to the believers at Philadelphia was to HOLD FAST TO THE TRUTH—to that body of beliefs and practices constituting the gospel . . . and their hope—and the hope of all true believers who had gone before them—to hold fast that sacred and sanctified concept of Yahweh, His nature and His work—to the evident truth concerning His Son, his nature and his work—and to their revelations concerning God’s ultimate creation, mankind, *his* nature and *his* work—the work which would be acceptable to the Father. For this dedication, the man, thus becoming a true believer, would gain the ultimate gift: the gift of eternal life. And, perhaps,

rewards, too, superadded to that blessed foundation of immutable citizenship in the Kingdom which shall never end.

As inheritors of that divine economy, the immortalized saints become recipients of CROWNS, for they are adjudged to have kept the covenant . . . and they become priests, as well. One of the clearest definitions of this future blessing is found in the words of Yahweh through Moses, during his first ascent of Sinai, in our Father's discourse to his newborn son, the nation of natural Israel, when He promised them, "And now, if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people, above all nations (for the whole earth is mine). And ye shall be to me a royal priesthood and an holy nation" (Exod. 19:5-6, Septuagint). This rendering expresses more clearly the Father's intention to make those who "hear my voice, and keep my covenant" both kings and priests in that day, along with His Son, whose *bona fide* brothers and sisters they are—those who are depicted in Revelation 1:5-6, giving joyful and heartfelt praise, "Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

My brothers and sisters! In the watchtowers of Zion a cry is raised. That cry is, He comes! Behold, the bridegroom cometh! He personally expresses it, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be" (Rev. 22:12). To give what? Immortality . . . Kingship . . . Priesthood . . . the triple blessings of the faithful of every age. Crowns of righteousness to those who have fought well the fight. *Stephanos* is the Greek word used by New Testament translators—stephans of righteousness. To the Greeks, in whose language the Apocalypse has been presented to us, stephans were the victory garlands of those who contested, and won, in the games of the Greeks and Romans—a word which Dr. Strong annotates as being "from *stepho* (a Greek verb), meaning to twine or wreath; (secondly) a chaplet, which is a wreath or garland for the head, as a badge of royalty; (thirdly) a prize in the public games, or a symbol of honor, generally, but more conspicuous than the simple fillet (or, cap); (fourthly) literally or figuratively, a crown" (Strong's Greek Dictionary of the New Testament).

The stephan of righteousness awarded to the faithful is a crown of royalty, certainly, for those victorious ones then become Kings with their Saviour—with the Lord Jesus Christ, who then asserts his divine authority over the peoples and the nations of his domain—his domain being that blue planet . . . that third planet from the sun . . . that sphere of rock and soil and water on which lives a race—a magnificent race of such tremendous potential—His brilliant creation, called mankind; that marvelous and unique race of beings, out of which He is selecting, even now, individuals who set their minds and hearts on Him.

That these now wear no crowns is evident. Paul indicates in I Corinthians 9 that men who strive for mastery, who strive to win in the games (as some margins will indicate), do it to obtain a corruptible crown; but we an incorruptible—the stephan of victory which awaits those who, like Paul, persist in the fight. Paul did persist, and among his final words were these because he so

persisted: "Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also who love his appearing" (II Tim. 4:8).

That encircling wreath, that ennobling, entwining, adorning stephan of victory awaits each of those who are faithful, and who yearn for his appearing. It is promised in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life." "It is indeed a faithful saying: For if we be dead with him, we shall also live with him. If we suffer with him, we shall also reign with him" (II Tim. 2:12).

Has not the beloved Peter informed his prudent brethren that, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4)? And, echoing this inspired promise, did not our brother James, that wise, Spirit-guided mentor, declare the core-plan of our Father, saying, "Blessed is the man [and, obviously, the woman] who endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to those who love him" (Jas. 1:12)?

So, what is the paramount benefit of keeping His commandments? Is it not that by so doing, the believer obeys his Father, giving glory and honor to Him; and in so doing, "holds that fast which he has, that no man take his crown"?—that he stands fast in the faith? And we surely know where that phrase originates in the Scriptures. "Watch ye! Stand fast in the faith! Quit you like men, be strong! ['quit' is the archaic form of 'acquit'; to 'acquit oneself' means to behave or conduct oneself; acquit yourselves like men, be strong] Let all your things be done with charity. I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints), that you submit yourselves unto such, and to every one that helpeth with us, and laboreth" (I Cor. 16:13-16). What an interesting use of the term "addicted." They had addicted themselves to the ministry of the saints. Ministering to the needs of their brethren had become a source of the greatest joy—of absorbing satisfaction—to the household of Stephanas, a brother whose very name means "crowned."

Yes, these are hard times, brethren—trying times in which we live. They are frustrating times in which we live. Our steadfast response must be in patient waiting for the Kingdom and its King to appear—in yearning for its coming. These qualities must be evident in our lives. We must show that yearning in our demeanor—a manifestation much more effective than in our mouths. We must live it daily, breathe it, exude it, teach it; and let our lights shine brightly forth, as exemplary people of God, with humility and profound thankfulness.

Thus do we exhort one another; thus do we build up one another; thus do we glorify the name of Christ; thus, effectively do we praise the name of our Heavenly Father in our lives, for that, brothers and sisters, is the substance of the living sacrifice that we're called upon to make, the very fibre of

the spiritual life we are commanded to observe and manifest, that we may be light stands (candlesticks), that the light of Christ may emanate outward from us toward not only our brethren, but also toward all those who are without; that we may be witnesses unto all, that our witnessing may be a living testimony unto them. For that is the epitome of sacrifice that our Father wishes, along with the fruit of our lips giving thanks unto Him and our hearts responding with His pure life within us.

But, these are hard sayings, you exclaim. Well, yes, they are. But they are worth the effort and the dedication required. Are we expected to be perfect, then, you ask? Well, yes, we are. "Be ye perfect, even as my Father who in heaven is perfect," was the Master's commandment. But it's so hard, you say. Well, yes, it is hard, it's even impossible. But we still must dedicate ourselves to that goal. Great numbers of believers have already done that, with great success.

HAROLD LAFFERTY  
Bolingbrook, Illinois

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## The Christadelphian Advocate on Adamic Condemnation

[Under the heading of "The Conflict in England," the Editor, Brother Thomas Williams, devotes upwards of thirty pages in the August, September, and October [1894] numbers to argumentative criticisms of the erroneous statements appearing in *The Christadelphian* on the consequences of Adam's sin and its removal. The following extracts are sufficient to make clear the departure from first principles which has resulted from the contention for resurrection out of Christ—J. J. Andrew, THE SANCTUARY-KEEPER, December, 1894].

The question involved is, What is baptism for? Is it simply to remit the personal sins of the baptized, or is it for that and something else—a thing of vital importance? It has been nec-

essary in the discussion to give prominence to the fact that baptism is for the remission of personal sins. With this no fault can be found; but while this is the truth it is only part of the truth.

We are aware that in the discussion of a question it is often necessary to give prominence to certain features of the truth, almost to the obscuration of others. Allowance must always be made for this.

But there is no discussion that will justify a *denial* of one principle of truth in order to give prominence to another; and where this is done there is something wrong, either with the premises or with the skill of those engaged.

Now one may give all the prominence he pleases to the fact that baptism is for the remission of personal

sins; and should he thereby for the time being obscure the fact that it also justifies from the inherited or constitutional sin of the race Adamic it would be excusable; but when one gives *all* prominence to the former and *denies* the latter, a dangerous tampering with the foundation takes place and repairs must be attended to.

Baptism is a symbolic death, burial and resurrection. If it had to do only with the forgiveness of personal sins why is such a form necessary? Those in Christ get forgiveness of personal sins without submitting to a ceremony representative of death, burial and resurrection. They confess and God forgives. Why is this symbolic death, burial and resurrection necessary for the forgiveness of personal sins when we enter probation and yet can be dispensed with after we have entered?

Is it not because it relates to something beside and in addition to our personal sins—something to which its form is analogous? What is this? Does not baptism have its root in the sentence of death passed upon Adam which Paul says passed upon all men? That sentence was death and return to the dust; and on that account what does man need?

He needs resurrection—the very thing baptism symbolizes; and therefore, while by baptism we receive the efficacy of Christ's blood in the remission of personal sins, there is before this, above this, and under this, the sin of the race, the death of the race, and therefore the necessity of resurrection; and to deny that baptism stands related to this racial sin, death and burial, and that it justifies from this racial sin is to remove one of the stones that the Truth's warfare and its general literature have in years past shown to be a deeply embedded foundation stone.

We call attention to the manner in

which the new departure is trying to fit itself into the truth as established, and how utterly impossible it is to make it fit. Having closed the door and lost the key, in the excitement of the moment perhaps, there is an experimenting with the keys that will not fit the lock.

The fact still clings that a condemnation to death passed upon Adam and all his posterity, and that that must be met in some way before any member of the race can return to the at-one-ment relation Adam enjoyed before the condemnation came upon him. How is it to be met?

The idea of Christ having met its requirements, and that by baptism into Christ the condemnation is removed from us is thrown away [by the new departure], leaving nothing for baptism to do but remit personal sins. How then is the matter of Adam's sin which has brought condemnation upon us to be met? is a question still forcing itself. "O," says one, "I never saw the point so clearly before. It is overwhelming proof of the responsibility of the enlightened. On this principle a man is brought into condemnation as an actual transgressor of God's law by knowledge before baptism. He becomes morally guilty, and it is this *moral guilt* that baptism atones, *and not natural sin*. THE LATTER IS ADAMIC, AND IS PAID FOR BY LITERAL DEATH."

According to this Christ does not pay the Adamic death. He only removes the condemnation imposed by a knowledge of the gospel; and the "natural sin," which the writer confesses is Adamic, every man pays for "by literal death."

So that now it is not freedom in Christ versus bondage in Adam. It is only freedom in Christ at baptism from condemnation brought upon ourselves, and the Adamic condemnation that brought alienation and made *re*-demption necessary still

must hang over us till we redeem ourselves by literal death!

The old way of viewing this, that in baptism we pass from under the Adamic sentence of death to the sentence of life in Christ is now set aside, and man's redemption from Adam's death is made dependent upon his dying a literal death. If perchance he should die twice, as Lazarus did, his two literal deaths would pay the Adamic death twice; and if he should be of those who "shall not sleep" or die, but "be changed in a moment," the Adamic debt would have to go unpaid.

So it is just a random matter; you may pay it twice, you may pay it once, or you may not pay it at all. And since it is claimed that Christ does not pay it, it never will be paid in some cases. It is not forgiven: for God does not, it is said, hold against us Adam's sin, and "How can that be forgiven which is not held against him?"

Now here is confusion worse confounded. We hope it is due to the excitement of the moment, and the result of pressure to meet certain arguments those engaged could see no other way of meeting. And we hope that when the smoke of battle is blown away there will be a return to those principles that gives Christ the credit for meeting the Adamic debt and all other debts; that will admit of God's children being uncondemned children as soon as they are born God's children; and that will fully discriminate between the legal, mental, and moral freedom we obtain in baptism, and the physical freedom resulting from change of body at Christ's coming.

In apologizing for his recent change of phraseology Brother Roberts says: "All resistances accommodate themselves to attack. If the enemy advances from the rear, the squadrons that were facing the front have orders to 'right-about-face'." This may

sound very well in relation to an army; but the Truth knows no "right-about-face." For instance, to say to one "enemy" that Christ had to die for himself, and then to "right-about-face" and say to another "enemy" (?) that Christ considered alone did not, is to beat a retreat humiliating to those who followed and helped in the first battle and were deserted in the second and left to be laughed at, as we are just at this time.

This is not to be amended by a statement that "In all matters of equilibrium, whether in gravitation or logic, a push too far one way leads to recoil, without exposing the recoiler to the charge of having changed his position."

There is more "verbosity" in this than there is truth. Logic never pushes too far nor gets out of equilibrium. If a man "pushes too far" he leaves logic, and truth, too, behind; and if there is any recoil it is not logic that recoils, but the man that goes so far as to be illogical; and it is the same with truth.

It would be difficult to see how one could "push too far," then recoil, and yet not change his position. If he pushed too far he had better change his position, and "it is not nice of him not to admit the change" when he makes it.

... Now, brethren, the important question is right here. Was Christ in any sense under the Adamic condemnation, or did Adam's sin and condemnation have to do with himself and nobody else? If Christ was under Adamic condemnation, is our "reason outraged" by believing that he was under that condemnation *because* Adam sinned and that in the legal sense Adam's sin is imputed to his descendants? Christ did not sin morally or personally. Why then did he have to submit to an ordinance (baptism) that was for the putting away of sin? Why did he have to offer for

himself? Why did he have to shed the blood of the everlasting covenant in order to be redeemed out of death?

Before the late controversy arose no one could write more clearly upon this than Brother Roberts. In *Nazareth Revisited*, page 52, he says that Christ's baptism was a necessity, and, in stating why, the following is given: "Although Jesus was not a transgressor by his own action, he was partaker, for the time being, of a sin-constitution of things. He was born into a state that was evil because of sin; and he partook of the evil of that state, even unto death itself, working in the nature he bore as the Son of Mary."

... Sorry and sad are we that we have to thus take issues with one whom we love and highly esteem; and we cannot but think that it is

because embarrassing circumstances have made it seem necessary for him to change position. Taking God's plan in its relation to Adam and death, and Christ and the resurrection, the position Brother Roberts has been combatting is impregnable. Seeing that, he seems to have taken up a new position to meet the emergency. But in doing so more important truths than the matter of whether resurrection out of Christ will take place have suffered.

[There is much more in this article that shows how *The Christadelphian Advocate* stood in 1894 and continued to stand throughout the years that Brother Williams edited the magazine, and the clear-cut differences etched in the record between Brother Williams and Brother Roberts.]

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## The Need for Apocalyptic Truth

### An Examination of the Preterist Interpretation

**L**AST MONTH we considered the merits of the continuous historical interpretation of the Apocalypse, one long held in dear esteem by the Christadelphian body. One of the alternate views is the preterist interpretation which takes the position that much of the Apocalypse was fulfilled in 70 A.D., and some of it at Christ's return. One of the exponents of this theory is Harry Whittaker who presents his views in a book, *The Revelation: A Biblical Approach*. In his book he says summarily, "It can be said right away that in the main the use of the rest of the Bible to elucidate Revelation leads to the emphatic conclusion that practically all the book from chapter 6 onwards applies to either (i) to the grim events associated with the fall of Jerusalem in A.D. 70 and God's rejection of Israel, or else (ii) to the great events prior to and contemporary with the return of the Lord, or else (iii) to both."

This theory takes exception to the long and thorough examination and subsequent exposition in *Eureka* by Dr. John Thomas which explores the symbols in the light of continuing events in history, particularly the role of the Apostate Church from its official birth in the early 300s at the time of Constantine. In the preterist view, which is scrutinized in the book from

which we are drawing our comments, *The Revelation—Which Interpretation?* by Graham Pearce, the seals and trumpets of the Apocalypse are applied to the nation of Israel in A.D. 70. As we should know, Brother Thomas applies the seals to the period beginning with Constantine and terminating in the events of the time of the end when Christ and the saints establish the Kingdom. Brother Thomas applies the trumpets to the period beginning in 395 A.D. and terminating in the events of the time of the end. He says in *Eureka* concerning the seventh trumpet which began to sound at the time of the French Revolution in 1789-94 that the seventh trumpet has continued to sound from that time and will continue to sound until the return of Christ and the subsequent events associated with his advent.

In examining the Whittaker theory, Graham Pearce notes, "It will be apparent that Harry Whittaker's exposition depends on proving that the Revelation was given to John before the events of A.D. 70 . . . For this interpretation to have meaning it is essential for him to attempt to prove that the Revelation was given to John during the Nero persecution, A.D. 64-68. Even this date is hardly appropriate, for it would mean that the seal and trumpet visions were being fulfilled before, or while, the copies of the Revelation were being circulated to the ecclesias. But the question is: Was the Revelation given in the time of Nero's persecution? No. There is ample evidence that it belongs to the later persecution under Domitian, around 96 A.D. If this is so, his whole case loses credibility."

Elliott published his *Horae Apocalypticae* in 1844. In over 30 pages he presented data to substantiate the date of the writing of the Apocalypse as in the reign of Domitian. Some of his arguments are (1) The testimony of Irenaeus (130-202): "for it was seen no very long time ago; but almost in our own age, toward the end of the reign of Domitian;" (2) Tertullian (155-222) says that it was Domitian's persecution that was characterized by banishment, whereas under Nero the penalty was death (John was banished to the isle of Patmos); (3) Clement of Alexandria (202-232) describes John as an infirm old man at his exile, which could not describe John at the time of Nero's persecution; (4) Victorinus in his commentary on the Apocalypse toward the end of the 3rd century twice says the Apocalypse was written when John was banished during the reign of Domitian; (5) Eusebius (260-340) "distinctly intimates more than once his agreement with the tradition of the ancients, that referred it (the date of the writing) to Domitian's persecution: and indeed implies, as if it were perfectly evident, that he knew of no other tradition"; (6) Elliott adds to the above quotation, as taking the same view, Jerome, Crosius, Sulpitius Severus and Primasius; and "other ancient testimonies of less importance might be added"; (7) Elliott then points out that there was not extant any contrary early tradition respecting the date, which surely would have been noted if it existed. He then says: "As to any contrary statement on the point in question, there appears to have been none whatsoever until the time of Epiphanius, Bishop of Salamis in the latter half of the fourth century."

Whittaker's main claim for a Nero date is said to be internal evidence—that within the Bible rather than historians. It is contended that phrases found in the epistle to the Hebrews and in the epistles of Peter are “similar to” those in Revelation, thus suggesting that the Revelation was known among the apostles. Elliott observes that such similarities are quite satisfactorily explained by reference back to the Old Testament. If one examines Whittaker's “comparisons,” it will be found to be a feeble argument. Because the phrase is used in Hebrews, “For he looked for a city which hath foundations, whose builder and maker is God,” one surely does not have to conclude that he was conversant with the Revelation. Or again, if he writes, “The word of God is quick, and powerful, and sharper than any two-edged sword,” do we have to assume he has in mind Revelation 1:16, “out of his mouth went a sharp two-edged sword”? Or again, because Paul writes in Hebrews 1:14 that angels are ministering spirits, do we assume he is thinking of Revelation 8:3, “And another angel came and stood at the altar, having the golden censer; and there was given to him much incense, that he should offer it with the prayers of all the saints”? In all these writings, the epistles and the Revelation, there is but one Author, the Spirit of God, and this is sufficient reason for similar phrases, with no necessity for saying one was written before the other.

The critic of this Preterist theory makes other observations which are telling. These can be read in chapter 3 of the book. He says, “According to the Preterist interpretation *the first and second Trumpets were fulfilled A.D. 67*. Could we expect the Revelation to have been circulated to the believers in Judea by that time? A prophecy received after it had been fulfilled would not be of much use.” His conclusion on page 35: “In the light of all the evidence, one can be satisfied that the Revelation was given around A.D. 96 in the Domitian persecution, and not around A.D. 66 in the Nero persecution. This conclusion rules out Bro. Whittaker's exposition; the symbols do not apply to the nation of Israel in the first century.”

There is a chart on pages 40-41 of Graham Pearce's refutation of the erroneous and desecrating Preterist theory. This chart compares the Historical interpretation of the seven seals with the Preterist interpretation and should be helpful to the student in understanding the anti-historical attitude of the Preterist view. The author spends some time in pointing out the faulty hypothesis of Whittaker's treatment of the Apocalypse, both in refutation of Scripture argument and illogical reasoning. Pearce notes, “Furthermore, this justification that his interpretation is “Biblical” we perceive is of no weight when the processes of deduction are not sound. The continuous historical interpretation has far better claims to being “Biblical.”

In claiming a Biblical approach for his interpretation, Whittaker labels the continuous historical method as un-biblical: “This ‘continuous-historic’ method of interpreting the Revelation is, of necessity, un-Biblical.” He adds that there is no Biblical warrant for this method of interpretation. Such statements have the effect of putting the continuous historical interpretation

in an inferior position. But the statements are not true. In showing the Biblical warrant for the historical interpretation we shall highlight the weakness of Whittaker's approach. There are at least two Biblical justifications for the historical method that associates the Revelation with the Roman world and the Roman church.

The first "Biblical warrant" for the Roman interpretation is found in the book of Daniel. Daniel puts on record the continuing existence of the Roman power from the time of Christ's first coming to his second coming; also its change of religion, and its blasphemy and opposition to God and God's people. Therefore it is an expected development that when Jesus sent his Final Message, and the fulfillment of history was drawing near, the brethren should be provided with more detail than Daniel had given. This is what the Revelation provides.

It is in Daniel 8 and 11 that we are given quite a lot of detail about the Roman power. The first mentioned symbols of chapter 8 are explained as the Medo-Persian and Grecian supremacies. Then follows the next great power, that starts as the little horn of the Goat and grows to greatness. This power magnifies itself against the prince of the host (Jesus); takes away the daily sacrifice; casts down the place of the sanctuary and casts down the truth. Later in this chapter this power is described as "a king of fierce countenance, and understanding dark sayings," and is said to be mighty, to destroy wonderfully, to practice and prosper, and to destroy the holy people. This clearly, with so much detail, identifies the Roman power. Then follows the important evidence that this Roman power would continue until Christ returns: "He shall also stand up against the Prince of princes; but he shall be broken without hand" (vs. 25). "Broken without hand"—by miraculous power. In chapter 11 more information is given concerning the long career of this "King" power. Verses 1-33 of this chapter outline the calamitous events in the land of Israel from the time of Daniel to the Maccabean independence and the rise of the power of Rome. The "King" is introduced at verse 36, and verses 36-39 describe his activities until we come to the Time Of The End in verse 40. The record says the "King" is allowed by God to prosper until the indignation against Israel is accomplished. It highlights the greatness and high pretensions of this Power—"He shall speak marvellous things against the God of gods;" and then it adds another very significant item. Verses 37 and 38 tell us, "Neither shall he regard the God of his fathers . . . but in his estate shall he honour the God of forces [margin—*Mauzzim*, guardians]; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Here is expressed the development of this Roman power and the change from pagan religion to a new religion, christianity; also the enmity against the God of heaven, an enmity which has manifested itself in christian Rome's long persecution of the saints.

If Daniel records such prophecies of Roman history and its development of a new religion and its enmity against God, it surely is not strange that

God should later fill in the details. Here is a Biblical warrant for the interpretation of the Revelation.

The final sub-heading of chapter 3 asks the question of why so vast an amount of prophecy regarding A.D. 65-70 and none for the period after, the prime argument of the Preterist theory. After noting that Daniel's prophecy of the 70 weeks had made some reference to the desolation determined on Israel following their "cutting off of Messiah the Prince," he also noted that Jesus had referred to the coming desolation of Israel a number of times in his addresses and parables. This, he says, was ample guidance for believers at that time. *Did they need these further series of Seals and Trumpets with strange and overlapping detail?*

Is it likely that God would provide a *superabundance of prophetic guidance for those living around A.D. 70, and then provide nothing for the centuries ahead?* This is barely credible. An interpretation that applies the Revelation only to the first century and the distant future, leaving 18 centuries or more of prophetic darkness cannot be accepted (cf. Amos 3:7). The only reasonable position is to expect that as Jesus provided an outline of events for believers in the immediate future, he later through John provided a similar amount of guidance for the centuries to follow. The book of Revelation thus takes its proper place, for two groups of symbols—the Seals and Trumpets—would give the observant saint a continuing account of events which would start to happen in the Roman world at the beginning of the second century.

EDITOR'S COMPILATION

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## An Explanation

[The following is reprinted from *The Christadelphian Advocate*, March, 1895]

To the Editor of THE  
CHRISTADELPHIAN ADVOCATE:

The second question which you insert from Brother Turner in the January ADVOCATE, page 9, asks whether Renunciationists "did not teach that we are held guilty of the one offense" of Adam? To this you rightly say, "They did," but do not specify in what sense. They taught this guilt to be moral.

In a debate at Nottingham at which I was present, and which was subsequently published, Edward Turney

said: "If he (Jesus) was really in Adam he was a transgressor." This view of "original sin" and the denial of "sin in the flesh" were essential to the Renunciationist theory. This must be borne in mind in considering what was then written by Brother Roberts and others.

Some two years afterwards I wrote as follows: "Though Adam committed an unrighteous act deserving of moral reprobation, it is not necessary that his descendants be charged, on that account, with moral guilt. They were in Adam's loins when he sinned, as Levi was in the loins of Abraham when paying tithes. Adam's sin de-

fined their position in the sight of God; it did not attribute to them his moral guilt; otherwise they would all be called to account, as he was, at the bar of God, for partaking of the forbidden fruit" (*The Christadelphian*, 1876, page 58).

On this point the Renunciationist theory was the same as the belief of the Church of Rome, though without that church's teaching concerning the penalty for Adamic condemnation. It was against this moral guilt view of "original sin" that Dr. Thomas wrote; and this, with the accompanying doctrine of eternal torments, is the papal smoke from which his labours have delivered us. The various gradations of belief on this subject may be stated as follows:

(1) Romish Church.—Moral guilt involving eternal torments, and requiring the death of "the second person of the trinity" to remove it.

(2) Renunciationism.—Moral guilt involving death, and requiring the giving up of a "free life" to take it away.

(3) Dr. Thomas.—Constitutional or federal guilt or defilement involving death, and requiring the sacrifice of an obedient Son of God, made of sinful flesh, to effect a cleansing.

(4) Recent utterances in *The Christadelphian*.—Death, but no guilt or defilement requiring the shedding of blood.

The third of these is the only one that is scriptural. To this I adhere; I have advocated neither more nor less. The fourth view necessarily puts Christ—who did nothing himself requiring blood-shedding—into the position of a SUBSTITUTE [emphasis added], and makes his death a declaration, not of Divine righteousness (Rom. 3:25), but of Divine unrighteousness. That is to say, it in effect accuses God of injustice in slaying His Son as a sacrifice.

It is an indisputable axiom that an

act of injustice cannot be the basis for a justification. God must be "just" before He can be the "justifier" of believing sinners (vs. 26). The basis for our justification is the crucifixion of Christ; therefore that death must have been necessary as a matter of justice before Christ could be delivered from his inherited condemnation in Adam. From this it follows that Adam's descendants require Christ's sacrifice to free them from inherited condemnation as well as from their own wicked works.

This is the pith of the subject now under controversy; when once it is grasped all that flows from it is comparatively easy, and the most ordinary intellect should have no difficulty in comprehending it.

If, as Brother Turner contends, Brother Roberts is now teaching the same as he did twenty-one years ago, then it follows that in opposing Renunciationism he was merely advocating one form of substitution in preference to another. If this be true, it is surely less creditable than to change from non-substitution to substitution.

Brother Turner asks whether you agree with a statement of mine when writing on the Mosaic curse. The words he quotes on page 14 are certainly calculated to convey a wrong impression, but they would have been clearer if the preceding sentences had been included. This is the whole passage:

"Immediately after the fall of Adam and Eve God 'made coats of skin and clothed them' (Gen. 3:21). To do this necessitated the slaying of animals. Inasmuch, therefore, as sin was to be put away by the shedding of human blood, this was a typical justification. They had sewn 'fig leaves together' (Gen. 3:7) for the covering of their sin, and so justifying themselves in the sight of God; but this was not Yahweh's method; it involved no

shedding of blood, so He superseded it by the skins of the animals.

‘Without this or some other mode of justification the sentence of death would doubtless have been inflicted upon them immediately, in which case they would have had no descendants. But their Creator had a beneficent object in view; he intended to extract good out of evil. Therefore he provided them with a provisional justification which enabled them to appear in His sight, accompanying it with a prediction that the seed of the woman would bruise the seed of the serpent in the head; a promise which necessitated their having offspring. At this time all the human race were, so to speak, in the loins of Adam and

Eve; consequently, in a certain sense, they were all justified in their first parents” (*The Christadelphian*, pages 427-428).

The last sentence is obviously based upon the suggestion that without a justification death would immediately have been inflicted on Adam and Eve—another way of saying that the penalty incurred was a violent death (to which no exception was then or subsequently taken by anyone [Please take note of this, 20th century readers]). It was, however, incorrectly worded; it should have said that the descendants of Adam owe their existence to the justification of their first parents.

J. J. ANDREW

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## Messias Washing the Apostles’ Feet

The particular washing in John 13 was to perfect *the state* of the Apostles, so far as they were clean through the word, or Gospel of the Kingdom, he had indoctrinated them into: “*Ye are clean,*” said Jesus, “*through the word which I have spoken unto you*” (John 15:3). But they were not all clean. “*Ye are clean,*” said he, “*but not all: for he knew who should betray him; Therefore he said, Ye are not all clean.*”

Jesus was the Feet-Washer of the Apostles, who had shod them with the preparation of the gospel of peace. But Peter not understanding the matter at that time, and regarding it as too great an act of condescension for so great a personage as the Messiah to wash his feet, declined the honor, and said, “*thou shalt not wash my feet to the age!*”

Now if Peter had persisted in his refusal he would have become as effectually a son of perdition as Judas; for Jesus replied, “*If I shall not wash thee, thou hast no part with me.*” Upon hearing this, Peter rushed to the opposite extreme, and exclaimed, “*Not my feet only, but also the hands, and the head.*”

It seemed difficult to get Peter to the point—willing to do anything but just that he was required to do. How like human nature, ever ready to do more or less that it is commanded! More was unnecessary, and less was not enough.

Peter’s head, hands, feet, and body, had all been washed by John the Baptizer in Jordan; and as the mission of John and Jesus was conjoint—the proclamation of the gospel of the kingdom during the last of Daniel’s

Seventy Weeks—the work that John had commenced in regard to the Apostles was perfected by Jesus. John had enlightened them so far as to cause them to abandon the clergy and other foolishness; to become Israelites indeed, in whom was no guile; and being thus changed in mind and disposition, to be washed bodily in the Jordan, that their faith and disposition might be counted to them for repentance and remission of sins.

But their faith in the Messiah was purely expectant. Like John, they were looking out for him, but as he had not then been manifested, they did not know who he was. At length a young man about thirty years of age, named Jesus, cousin to John, attracted the attention of all classes of the nation. A voice from the heaven declared that he was the Son of God given to Israel (Isa. 9:6).

The multitudes from all parts of Palestine heard it; and saw the Holy Spirit descending upon him in the form of a dove, by which he was anointed with spirit and power. Being thus *christened*, and passed through the ordeal of the forty days temptation, he took up John's proclamation of the gospel of the Kingdom, and in addition thereto, announced that he himself was the DIVINE ROYALTY of that dominion so long promised to Abraham and his posterity.

The expected faith of the apostles laid hold of him, and confessed before all, that he was Messiah. He instructed them more than the people at large; for he explained to them his parables in private. They became clean vessels (save Judas) and fit for the Master's use. It was only necessary now that he should finish their investment by washing their feet. "He that hath been washed has no need save that the feet be washed, but is clean every whit."

They had been washed all over in John's baptism; and as men who have

been bathing wash their feet, or have them washed by their attendants, before they put on their sandals, so Jesus, before the preparation of the gospel of peace, would invest their feet, that it might be said of them, "How beautiful *are the feet of them* that preach the gospel of peace, and bring glad tidings of good things"—though their Master, as an humble attendant, performing a menial office, washed their feet that they might have part with him in the work and the recompense it ensured. "If I wash not thy feet, THOU *hast no part with me*"—this can have no application to us.

Jesus is not here to wash feet, and he appointed no substitute to do it; although indeed, "His Imperial, Royal and Apostolic Majesty," Francis Joseph of Austria, once a year performs the ceremony of washing the feet of twelve poor men, always taking care, however, that their plebeian feet are well washed, and their nails pared, before they enter the "apostolic" presence!

Having completed, then, what John had begun in their case, Jesus said to them, "Know ye what I have done *to you*?" It contained a moral which he desired them never to lose sight of. They had already manifested a disposition which has since been matured in the papal "False Prophet," and in all the clerical orders of Christendom—a disposition to assume lordship over one another. This he was anxious to extinguish; and he adopted both precept and example to effect it. In the case before us, although their acknowledged Lord and Master, he became to them as one who served in the most menial office.

"I have given you an example," said he, "that ye should wash one another's feet, as I have done to you." If they had followed this example in the spirit and letter of it, they would afford no scope for the pride of life,

nor for contention among themselves for greatness and apostolic ascendancy. Washing of feet, or rather supplying water so to do, was an act of hospitality among the ancients. When the angels visited Abraham, he said to them, "Let a little water, I pray you, be fetched, and wash your feet"; so said Lot when they afterwards visited him in Sodom. When Abraham's servants visited Laban he gave them water to wash their feet.

From these examples it appears that the hospitality consisted in furnishing the water and utensils that the travelers might wash their feet. Paul refers to it once (I Tim. 5:10), and then speaks of it as among the "good works" for which widows over sixty are commendable; and made eligible to receive the support of the christian community. In this place, he speaks of the widow as the washer of the feet of the saints entertained at her husband's house.

The case in John 13 we regard as altogether a different affair. Apart from the lesson of humility inculcated, we regard it as the antitype of the feet-washing of "Aaron and his sons" in the Laver of Brass. The Law said, "They shall wash their hands and their feet thereat; when they go in to the tabernacle of the congregation [the Holy Place] they shall wash with water, *that they die not*; or when they come near the altar to minister, to burn offering made by fire unto Yahweh: so they shall wash their hands and their feet that they die not" (Exod. 30:19).

They were to wash the whole body when they put on the holy garments of the priesthood; and their hands and their feet when they went to do service in the temple or at the altar. If one of Aaron's sons had said to Moses, as Peter said to Jesus, and persisted in doing the service without compliance with the law, "my feet shall not be washed," that son

would have been put to death. We do not believe that *the act of washing the apostles' feet* was the antitype of the Aaronic feet-washing; but that Jesus adopted *the act* by way of directing attention to the Mosaic type, whose signification is found in *the spiritual cleanness of the hands and feet of those who are in Christ*. Unless a man believe "the things concerning the Kingdom of God, and the Name of Jesus Christ," and upon this foundation "be immersed into the name of the Father, and of the Son, and of the Holy Spirit," his hands are not clean, and his feet are not shod with the preparation of the gospel of peace (Eph. 6:15).

Such a man cannot pray any where "lifting up holy hands" (I Tim. 2:8); but is of those to whom James says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded (Jas. 4:8). If such were to wash their hands and feet seven times a day, the sin-leprosy of unbelief and disobedience would still cling to them inveterately. Certainly; hand and feet washing is an ordinance to be observed under penalty of the Second Death till the Lord comes; but then, *the mode of washing* is not by water in a bowl or footbath. The intelligent and obedient believer is every whit washed when he is "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).

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The Reformed Baptist Church is looking into the formation of a congregation in Richmond. They subscribe to the London Confession of Faith of 1689, one which approximates the Christadelphian beliefs. Two of us are planning to attend a meeting to find out what they believe; hopefully a report next month.

He is then fit to approach the altar, Jesus; and to do service in the heavenly, or holy, place of the congregation. He can wield the sword of the Spirit with clean hands; and stand with washed feet in the shoes or sandals of the gospel.

Hands and feet can only be cleaned and shod by their owner being made "clean through the word," Jesus and

the apostles preached; they must be "cleansed in the Laver of the water by the Word" (Eph. 5:25); for "God saves us through a Laver of Regeneration and Renewal of the Holy Spirit" (Titus 3:5).

JOHN THOMAS  
Herald of the Kingdom  
and Age to Come  
April, 1859

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## The Sheep and the Goats

**T**HE TWENTY-FIFTH chapter of Matthew consists of three parables, the last of which relates to "sheep" and "goats." It is introduced by the statement that "when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (vs. 31). This "throne"—probably synonymous with the "great white throne" of Revelation 20:11—is not necessarily his "judgment seat" (II Cor. 5:10). It is doubtless the throne of the millennial age to be occupied by Christ and his brethren. The Spirit sometimes gives the consummation of a scene or epoch before narrating preceding events. Christ comes for the purpose of occupying "the throne of his glory," and as a necessary preliminary there "shall be gathered before him all nations."

To understand the word "nations" as consisting of all the inhabitants of the earth, is in harmony with the prevalent belief in universal resurrection. But a knowledge of the kingdom of God precludes such an interpretation; it does not admit of even one nation—in the ordinary acceptance of the word—being so "gathered." Its meaning in this connection is governed by the destinies of those to whom it is applied. One section, styled "sheep," enter the kingdom; the other section, styled "goats," are consigned to "everlasting fire prepared for the devil and his angels." If all the Gentile nations, or even all composing Christendom, were thus dealt with, there would be no "devil and his angels," or slanderer and his messengers—*i.e.*, the Apostasy—with whom the "goats" could be punished. There would, in fact, be no nations on the territory of the Fourth Kingdom to suffer judgments at the hands of Christ and his immortal brethren.

The word rendered "nations" (*ethnee*) means "a band, company, body of men; a race, tribe; a nation, people; a particular class of men, a caste" (Liddell and Scott's Lexicon). It is applied to the heirs of Christ's kingdom: "Ye are a chosen generation, a royal priesthood, an holy nation" (I Pet. 2:9); and it is

also applied to the inheritors:—"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). In both these passages the word is evidently used in the sense of a "band, company, body of men, particular class of men, or people." The heirs of God's kingdom comprise various classes, *i. e.*, antediluvians, patriarchs, Jews under the law, Jews and Gentiles in the apostolic and subsequent ages—all of which will be "gathered" before Christ when he comes in his glory. The baptized Gentiles in this dispensation doubtless comprise some from all nations of the Roman habitable; and for this reason they might elliptically be described as "all nations." The word cannot be used in its most absolute and comprehensive sense; or that would involve the summons to judgment, not only of the adult members of the nations, but also of the children. The circumstances obviously require some limitation in its application, and if this be admitted, it becomes only a question of extent. The statements made by the Judge to those before him enable us to determine that limitation.

The "sheep" are commended because, in a variety of ways, they succoured Christ's brethren, and the "goats" are condemned for neglecting them. Owing to this sin of omission the "goats" are excluded from the kingdom, a circumstance which implies that if they had acted like the "sheep" they would have been admitted. What does this prove? That they had been constituted "heirs of the kingdom," but had lost it through disobedience. They could not have been heirs of eternal life as long as they were under condemnation for sin. They must therefore have been the subjects of a justification through Christ. Of no Gentile nation can this be affirmed; but of some selected from the nations it can. These, then, must constitute the companies or classes of men gathered before Christ when he "comes in his glory."

It is thought by some that the expression "My brethren," applies to a third class distinct from both "sheep" and "goats." A little reflection will show this to be impossible. All Christ's brethren, whether Jews or Gentiles, are his "sheep" at the commencement of their probation. They become Christ's "sheep" when they enter his "fold," and this is effected by their incorporation in "the Lamb that was slain" (Rev. 5:12). At this stage they are "sheep" which "hear" his "voice"; but such as do not continue in this hearing condition lose their sheep-like character and become goat-like. Nevertheless, in name, they are still brethren of Christ. The "sheep" are faithful brethren and the "goats" unfaithful ones.

The particular point portrayed in this parable is the treatment of that portion of Christ's brethren who need moral or material succour. The "sheep" are those who supply it and the "goats" are those who do not. The fate of the poor and sick "brethren" is not represented, because the parable deals only with one feature of the Judgment scene; others are presented elsewhere. Of these some are found in the two parables constituting the previous portion of the chapter. In the parable of the "Virgins" we have depicted the distinction between those who are careful, and those who are careless about a

supply of Divine "oil for their lamps." And in the parable of the "Talents" we have a picture of the degrees of "ability" or opportunity with which Christ's stewards are endowed, and the practical use made of them.

These three parables, though so diverse, have a common basis. They are all fulfilled at a time represented by the word "cometh" or "come." The "bridegroom," the "nobleman," and "the Son of Man" are but different designations for the future occupant of the Judgment-seat; and they arise from the varied character of his position. In like manner those to whom he is specially related have diverse aspects. In view of his marriage they are "virgins"; as custodians of his truth they are "servants"; and as disciples who "hear" his "voice" and "follow" him, they are his flock. There is a specific time when this diversified relationship commences, and it is defined, in this dispensation, by baptism into his name. All who become thus united to Christ will be tested, at his return, as to their supply of Divine "oil," their use of Divine "talents," and their treatment of Christ's needy brethren. The absence of one qualification will not be neutralized by the presence of another. The intellectual apprehension of the Word of God will not make up for its practical application; neither will the visitation of Christ's "poor" and "sick" compensate for the absence of "oil." The "wise virgins" are those who are not only "filled with the knowledge of God's will" (Col. 1:9), but also "doers" thereof (Jas. 1:22). The "servants" who are made "rulers over many things" provide "oil" for "their lamps," and at the same time "consider the poor." And the "sheep" who enter the kingdom are not characterized solely by feeding the hungry, &c.; they also keep their "lamps" trimmed and use their "talents" profitably. The same may be said of the other aspects relating to a probationary position and the scrutiny arising out of it. Acceptance in that day is dependent on bringing forth "the fruit of the Spirit" (Gal. 5:22); practicing "holiness" (Heb. 12:14); perfecting "faith" by "works" (Jas. 2:22); overcoming "the world" (I John 5:4); repudiating false "doctrine" (Rev. 2:15); keeping "garments" of righteousness clean (Rev. 3:4); holding fast Christ's "word" (vs. 8); and being not "defiled with women"—the teaching of the Mother of Harlots and her daughters (Rev. 14:4), &c. A parable might have been based on each of the conditions embodied in these expressions, in which case all the aspects of the Judgment-seat would have been pictured. But this was not necessary; the presentation of a few is sufficient to enable us to imagine the rest.

It is not without significance that all the parables of Christ relating to his "judgment-seat" deal with only two classes—faithful and unfaithful. They make no provision for a third class—out of covenant-relationship. The attempt which has been made to identify such a class with the closing statement of the parable of the nobleman will not stand the test of criticism: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27). One who believes the kingdom of God to be synonymous with Christ's Church might be excused for saying that Gentiles who hear the gospel and are not baptized can be described as refusing to let Christ "reign over them"; but one who believes that God's

kingdom is yet future, that Christ does not occupy the position of a King to his brethren, and that his faithful disciples will *reign with him*, is precluded from such an interpretation.

It is unquestionable that the Jews are the only nation who have yet said, "We will not have this man to reign over us" (Luke 19:14). "The chief priests and Pharisees" did more than this; they said, "This is the heir; come let us kill him, and let us seize on his inheritance" (Matt. 21:38,45). These, therefore, are the "enemies" of whom Christ says, "Slay them before me." To apply this passage to Gentiles who now neglect their opportunity of becoming brethren of Christ is a palpable perversion.

The suggestion that the foolish virgins represent the Apostasy is equally untenable. To be a virgin there must be an invitation to the marriage, and an acceptance thereof. Without this no one possesses a "lamp" that will burn Divine "oil"; for both "lamps" and "oil" are provided only for those within the holy place. The Apostasy outside consists truly of "women," but of a very different kind. Instead of virgins they are "harlots" (Prov. 17:5). Between these two kinds of symbolic women a broad gulf must be maintained. The "virgins" who fail in this become "defiled" with the harlot-women, and are therefore not included in the number who "follow the Lamb whithersoever he goeth" (Rev. 14:4). On the contrary, having preferred the "harlot's" wine to the "oil" of Divine truth, they are fittingly relegated to a share of the judgments to be poured out on "the great whore," which has "made drunk the inhabitants of the earth" (Rev. 17:1,2).

J. J. ANDREW

September, 1895

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## Queries from Richmond, (1858)

DEARBRO. THOMAS—Having great respect for your interpretation of the Holy Scriptures both in matters of *faith* and *practice*, I must beg the kindness of you to answer the following question in the next Herald.

*Ought we to receive as a member of our church an individual from the Campbellite or Baptist church without re-immersion?*

JOHN N. DAVIS  
December 30, 1858

In regard to the query, without undertaking or assuming to act "the

Supervisor" over the church or *any* of its members in Richmond, or elsewhere, we remark in general terms, that if, in the time of the apostles, a professor of any name or denomination extant (and there were sects in their days as well as in ours) had applied for admission into any of the churches in Judea, the apostles or elders who might have been present would not have asked him whether he belonged to the Judaizers or the Gnostics; but would, by their own personal examinations, or by those of other competent persons, have

ascertained whether he had intelligently obeyed the Gospel; and if so, that he had not subsequently "denied the faith," and thereby become "worse than an infidel."

If they were satisfied upon these points, although circumstances might have mixed him up with the Judaizers and the Gnostics, yet if he had not endorsed their gospel-nullifying theories, they would, we believe, have received him without re-immersion; and have rejoiced over him as a brand plucked from the burning.

But on the contrary, if upon satisfactory evidence, they found that said professor had not intelligently obeyed the faith; or that he had obeyed it and subsequently denied it, they would not have received him in the former case, if he had been immersed (and in the lifetime of the apostles there were no unimmersed professors of christianity of any

name) they would, doubtless, have required him, for his own sake, as well as for their's, as consistent and faithful pillars and supports of the truth, to be re-immersed, if they then, at the time of application, found him an intelligent believer, otherwise not.

But if he had been once intelligently immersed, and afterwards "denied the faith," but had committed sins not unto death (I John 5:16), they would have received him without re-immersion; and would have asked pardon for him— even "life for them that sin not unto death."

In regard to what the church in Richmond "ought to do," our conviction is that they ought to ascertain what the Scriptures require in the premises; and faithfully and affectionately, without wrath or disputings, do it. Our view is before them; they will judge and act for themselves.

JOHN THOMAS

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## A Ten Minute Address

Brother Wood has been dealing with the "mystery of godliness" and showing how it has become a revealed mystery "which in other ages was not made known unto the sons of men as it is now revealed to his apostles by his spirit." God sees fit to reveal and yet conceal, so as to test the "honor of kings to search out a matter."

"Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The word "godliness" here involves the entire plan of Yahweh as, comparatively, dimly revealed in the Old Testament and exemplified in

Christ. We may compare the mystery of godliness with that of ungodliness; and these have their start in two men, Adam the first and Adam the second, who were each of them experimentally "the way" unto the state represented by ungodliness and godliness. We are, by being born, in the former through the federal head of the human family, and we are by being "born again" in the latter through him who is the federal head of all who pass into his name in the appointed way of heavenly naturalization.

The mystery of godliness is found in the much-discussed and sadly misunderstood words of the apostle John—"In the beginning was the Word, and the Word was with God

and the Word was God . . . and the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The term "Word" here is not to be used as we use it when speaking of a mere word of one syllable or more. This entire book we call "the Word of God," by which we mean the plan of God in relation to this planet. The prophet Isaiah uses the term similarly when he says, "If they speak not according to *this word* it is because there is no light in them."

The *Word* that was in the beginning is in the Greek *Logos*, which means thoughts connected into a plan or purpose, to be carried into effect. Every enterprise must necessarily assume this form before it becomes a reality. A great railroad scheme first assumes the aspect of a plan, which in the language of our text may be called a Word or *Logos*. To use a modern and quite expressive term, the railroad must *materialize* before it assumes its substantial aspect.

So the Word or plan of God was largely a mystery which even "the angels desired to look into" till it was "made flesh and dwelt among us and we beheld." Then the *Logos* materialized in the form of manifestation in the flesh, so that Jesus was a living Word which gave full and manifest

expression to God's plan of salvation, in that he was practically *the way* out of the state of "ungodliness"—mortality, sinful flesh or diabolos nature—into the godly state of consubstantiality with the Father.

Few may be able to fully understand what a building is to be by studying the plan. They may have a mental vision of the structure, but they must *see* it in substantial form—materialized—before they can behold its architectural beauty. So John says, "That which we *have seen with our eyes* and our hands have *handled* the Word of life;" and Jesus, as you know, is called "The Word of God."

The process in practically unfolding the mystery of godliness is given briefly in the words of our text—"Justified in the Spirit." Yes, even Jesus required *justification*, and when emerging from the waters of Jordan did not the Spirit descend upon him? And did not its voice declare justification in the words "This is my beloved Son"? By identification with him who has become "the way" we may partake of the benefits of the godliness effected in and by Jesus, by becoming "*his* workmanship created in Christ Jesus," not forgetting the last clause—"unto good works."

THOMAS WILLIAMS

*The Christadelphian Advocate*  
May, 1901

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## The Age-Lasting Covenant

The "age-lasting covenant" is, of course, that with Abraham; which by sacrifice—necessitating the shedding of blood—received a typical confirmation in his lifetime (Gen. 15).

A "perfect sacrifice," however, was required, and this was provided in

the person of Christ, and hence his blood was particularly associated with the "new" or "better" covenant, for evidence of which we need only to turn to Matthew 26:28: "This is my blood of the new testament [covenant]."

"He is the mediator of the new testament [covenant]" (Heb. 9:15). The "blood of the age-lasting covenant" was shed "for the remission of sins" (Matt. 26:28). What sins? Sin inherited and sin committed (Col. 2:13).

What evidence is there that this is so? Let the following passages be considered:—"He was tempted in all points like as we are, yet without sin" (Heb. 4:15); "Forasmuch as the children are partakers of flesh and blood he also himself likewise took part of the same" (Heb. 2:14).

Christ is here represented as having the Adamic, condemned, nature, but no personal transgression. In his death, however, he was himself benefited, for "by his own blood he entered in once into the holy place hav-

ing obtained eternal redemption" (Heb. 9:12).

In other words his death was as necessary for his own resurrection as it was for that of others; for had he not completed his obedience by submission to the death of the cross, his death would have been unavailing for resurrection.

Baptism, being symbolic of the crucifying of the flesh with its affections and lusts in its preliminary stage, is the only way to get "into Christ" (Gal. 3:27)—whereupon such are no longer under "the law of sin and death," but are under "the law of the Spirit of Life" (Rom. 8:2).

JOHN OWLER, former co-editor of *The Christadelphian Advocate*, quoted from THE SANCTUARY-KEEPER, June, 1895

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## Editorial Flyleaf

As we prepare this issue we are within four weeks of the 40th anniversary of the statehood of Israel. If this birth of the nation May 14, 1948 is the beginning of a forty year generation, of the budding of the fig tree, and we believe that it is, then it very well could be the time of the Master's return to judge the saints.

This is an awe-inspiring feeling—that the time to favor Zion has finally come, and every servant of Deity is to be required to give account of his stewardship. How has our esteem for the Divine Revelation shown itself? In fraternizing with the course of this world, or in the seeking after those things of the spirit? Soon it will be determined where our affections are and have been. Judgment will not be after the seeing of the eyes or the hearing of the ears, as in human af-

fairs, but with righteousness. The inward man will be revealed without judicial favoritism or prejudice. The over-riding factor will be, how we have kept the Word in our lives.

We must be merciful to others, but not at the expense of compromising principle. Principle is not of our contrivance, it is God's. When we bend to toleration of evil deeds for the sake of human endearment, take heed lest we desire the favor of men more than the favor of God. In the short time that we have left at our disposal, whether four weeks, or a little more, let us make our calling and election sure.

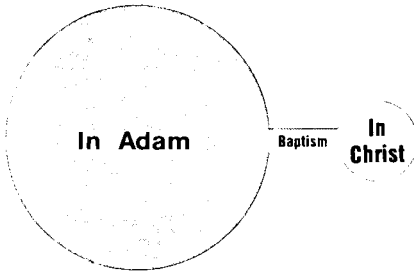
Each day is an opportunity to use our time in profitable spiritual pursuits. Let us so run that it cannot be said of us that we have labored in vain, and lose the crown.

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."

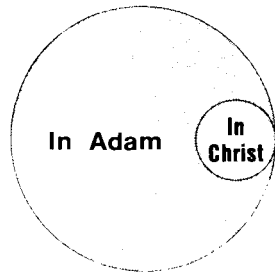
—UNAMENDED STATEMENT OF FAITH

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.

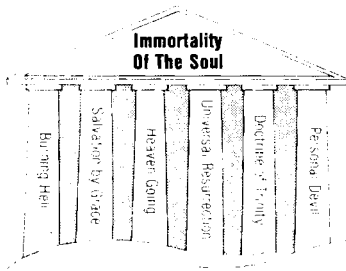
—AMENDED STATEMENT OF FAITH



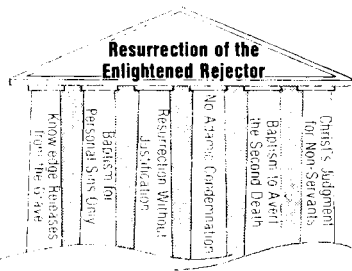
Federal Relationship  
Unamended Teaching  
**EITHER in Adam OR in Christ**



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.

### A mended

**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.