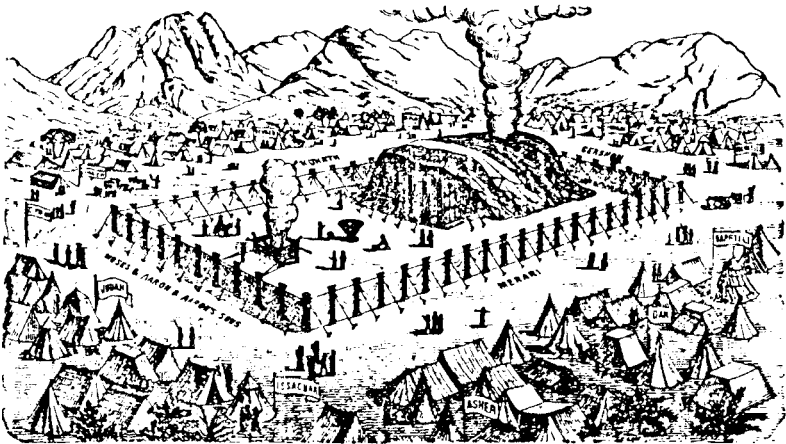


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1988

September

A.M. 5992

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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"—(I Peter 2:5).

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

VOLUME 12

SEPTEMBER, 1988

NUMBER 1

The Bible and the TV Guide

On the table side-by-side,
The Holy Bible and the TV Guide.
One is well-worn, but cherished with pride
(Not the Bible, but the TV Guide.)
One is used daily to help folk decide,
No! It isn't the Bible, it's the TV Guide.
As pages are turned, what shall they see?
Oh, what does it matter, turn on the TV.
Then confusion reigns, they can't all agree
On what they shall watch on the old TV.
So they open the book in which they confide,
No! It isn't the Bible, it's the TV Guide.
The Word of God is seldom read,
Maybe a verse 'ere they fall into bed,
Exhausted and sleepy and tired as can be,
Not from reading the Bible . . . from watching TV.
So, then back to the table, side-by-side
Is the Holy Bible and the TV Guide.
No time for prayer, no time for the Word,
The plan of salvation is seldom heard.
Forgiveness of sin so full and free,
Is found in the Bible, not on TV.

—Selected

What Choices Do We Have?

IN THE January, 1988 issue of *The Christadelphian Advocate*, Brother K. G. McPhee wrote, on behalf of the Advocate Committee, an article entitled "Violent Death and Substitution." In this article several well-taken points are made and the author appears to make a genuine effort not to take away any credibility from Brethren Thomas Williams and J. J. Andrew. However, the article leaves the impression that the line of reasoning used by these two pioneer brethren in regard to the subject of "violent death" may be unsound and a dangerous path for us to follow, of which the author says, "We must be careful to avoid" (p. 12). The article points out that there appears to be two conclusions that can be reached after studying the issues. These are labeled "proposal #1 and proposal #2."

Proposal #1 gives us the alternative of viewing God as a vengeful God seeking something or someone on whom to pour out His wrath for the sin committed by Adam. "Satisfaction for the offence is demanded and vengeance is required" (p. 10). Proposal #2 speaks of God's mercy, grace, forbearance and lovingkindness. The article states, "It is important to realize that from the time of Adam's fall, divine love and the means of redemption were extended to sinners" (p. 10). A few paragraphs earlier it is stated, "Can we discern from Scripture which view is to be preferred?" (p. 10).

After having read the same material referred to on page 4 of the article, it appears as though there is a third proposal, one that would emphasize the idea that the violent death of a sacrificial animal and the death of Christ whom the sacrifices typified, was an open manifestation of God's mercy and forbearance in providing a means of reconciliation for fallen mankind, while at the same time pointing to the fact that sin deserved and demanded death.

After Adam and Eve had transgressed God's law, they sewed fig leaves together in an effort to hide their sin, showing an earnest desire on their part, but God, in order to be true to Himself could not go back on His word, for death was the punishment for sin according to Genesis 2:17. Death was the process by which their sin might actually be hid from God's pure sight. His action in providing the coats of skin was proof that God is not willing that any should perish, and at the same time God's intolerance of sin was expressed to the fullest in the sacrifice of the animal, so that the sin covering could be provided.

This principle exists in all sacrificial offerings, even the Passover lamb, whose blood was sprinkled on the door posts. It is evident here that blood was shed, violently, that the lives of those in the blood-splattered houses might be spared. The violence involved in the taking of an animal's life doesn't appear to be the main point here. We aren't attempting to portray God as a vengeful God who takes pleasure in violence or vengeance, but rather a God who is providing a means of reconciling man to Himself. The

sacrifices were a method of teaching man that God demands sinlessness and sin demands death.

The sacrifices were to teach Israel of the ultimate sacrifice. Under the Law of Moses it was plain that "the blood maketh atonement by reason of the life" (Lev. 17). The deliberate taking of an animal's life is of necessity violent. Its shed blood provided atonement, as that blood represented a life that had been taken. The taking of that life prolonged the life of the offerer. For, under the Law of Moses sin left unatoned for was reason for being cut off.

It may be argued that this is again retrospective reasoning. However, we prefer to think of it as comparing Scripture with Scripture. In dealing with this issue it is important not to confuse vengeance with justice. I do not believe, nor do I feel that Brethren Williams and Andrew believed, that God was seeking vengeance by the slaying of animals, much less the sacrifice of Christ. Sacrificial offerings, according to Scripture, are to be reinstated during the Millennial Aion. Can it then be argued that God is still seeking vengeance and will be throughout the Millennium? Sacrifice in the Age to Come is to be a memorial of the Abrahamic Covenant, not for the continued appeasement of a vengeful Creator.

Vengeance means "punishment inflicted in retaliation for an injury or offence," while the word "justice" means "the administration of what is just or fair." Further, justice means "the determination of rights according to the rules of law or equity." It is the principle of dealing justly or rightly based upon existing law, truth or fact.

Adam's symbolic death in the slain animal was God's method of dealing justly and mercifully with his human creation. For God had declared, "For in the day thou eatest therof thou shalt surely die." Adam and Eve ate of the forbidden fruit and they continued to live only by a merciful provision from a loving Creator. For the sin that deserved death was covered by the blood of the sacrificial offering. Under the Law of Moses an Israelite, desiring to make atonement for a particular sin, brought his live offering to the gate of the tabernacle, placed his hand upon its head and confessed his sin which was symbolically transferred to the animal. The animal was then slain with the offerer's hand still on its head. The sinner was very vividly made to know that he deserved to die the death that the animal was to receive, but through God's great love, longsuffering, forbearance and mercy the sinner's transgression was forgiven and the just law of God was satisfied, for sin demands death.

If an Israelite transgressed God's law and refused to make atonement, that soul was to be "cut off" (Num. 15:30). "The soul that doeth ought presumptuously. . . shall be cut off from among his people." Leviticus 23:29 states that any person who would not afflict his soul on the Day of Atonement shall be cut off from among his people. To be "cut off" may mean several things: to be cast out of the camp and out of fellowship with God and Israel; to be slain immediately; or to die a premature death at some later time.

Brother Andrew suggests in *The Blood of the Covenant* that cutting off “involves death,” though the “mode and time for its execution was not specified” (pp. 11-12). Therefore, the conclusion is that the death of the sacrificial animal averted a premature death for the offerer. This point seems to be agreed upon by *The Advocate*. Quoting from page 9 of *The Advocate* article, “Did this remission which was extended as a result of the shedding of the blood of the sacrificial animal have a bearing on whether or not Adam would perish? The answer is Yes, to a partial degree. It allowed an extension of his life and the opportunity to belief in God’s promise and to obey God’s requirements, etc.”

If we consider this statement in the converse, does it imply that Adam would have perished had the sacrifice not been made? Again, on page 12, Bro. McPhee states, “Certain death is indicated and this was forestalled by the atoning sacrifice of animals which God provided.” Bro. McPhee goes on to say that God could have taken Adam’s life by other than violent means . . . “even if the punishment of sudden death was to be exacted, there was no necessity that such a death be of a violent nature. God could simply have withdrawn Adam’s breath and death would have been instantaneous.” Any life that is not allowed to extend to its natural end, but is deliberately cut short or curtailed, is a life that has been forcibly withdrawn. It is a death caused by force and prematurely taking Adam’s, even by God withdrawing his breath, falls under the definitive terms of “violent.” See Webster’s New Collegiate Dictionary.

We feel that the line of reasoning set forth in *The Advocate* casts a rather bad light on Brethren Williams and Andrew in regard to the area of violent death and vengeance, and we believe, very undeservedly so. For a study of the sacrifices under the Law of Moses leaves us with no other conclusion than that reached by these two pioneer brethren.

On this point we have one final thought. Bro. McPhee argues that “reasoning from analogy retrospectively” is purely human reasoning and obviously unacceptable (pp. 5-6). We would suggest that there would be a great deal of difficulty, if not an impossibility of ascertaining from the first three chapters of Genesis that a blood sacrifice was actually made, were it not for being able to compare Scripture with Scripture. For it could be construed that God may have suffocated those animals, or possibly skinned them alive, or maybe they shed their coats as does a serpent, and since with God anything is possible, He could have created the coats of skin as he did Adam. Foolish as it may sound, Genesis 3:21 states, “unto Adam also and to his wife did the Lord God *MAKE* coats of skin, and clothed them.”

Thankfully, we are able to logically and scripturally reason from the remainder of Scripture that blood was shed, atonement was made and a covering provided which necessitated the violent death of the animal or animals.

TOM AZBILL
Conway, Arkansas

The Superiority of Christ

Part II

IN LAST month's article we concluded with the thought that Jesus was without question divinely begotten of the Father. Though there were men begotten of the flesh that prefigured Jesus, he was unique. Those who were types of Jesus cannot be compared to his moral stature or his understanding, but in various phases of their lives they carried out activities similar in some ways to Jesus. Their typical representation may have had reference to his role of prophet during his earthly ministry, or to his second coming, or to the work of Christ and the saints in setting up the Kingdom. Of Jesus it was prophesied, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding" (Isa. 11:2). We can get a lot out of this verse, seeing that God inspired Isaiah to write this of His only begotten son—that he would be of quick understanding. After the birth of Jesus, it is recorded, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him . . . and Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:40,52). Also, "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God" (John 13:3).

There is abundance of Scripture that attests to the stature of Jesus. "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:29). And again, "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him" (Luke 10:22). Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). We know that the will of God is perfect. There are no mistakes, no errors in the judgment of God and no errors in the judgment of Jesus.

"Jesus answered them, and said, my doctrine is not mine, but his that sent me" (John 7:16). And again, "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do . . . I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:19,30). We see this will of God carried out perfectly in the obedience of Jesus even unto death. He not only lived his life in a manner pleasing unto God, but he also made himself a perfect sacrifice without spot or blemish.

"How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). "But of that day and hour

knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mark 13:32). This was in the days of his perfect obedience on this earth, but now we know that Christ sits at the right hand of the Father and he does know the day and the hour that no man on earth knoweth or ever has known. The gospel according to John was written to believers and it showed forth the divine aspect of Christ. “John bare witness of him, and cried, saying, this was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath declared him” (John 1:15-18).

We would now like to discuss the superiority of Christ over the angels. The greatness of Christ is proven by his having a better name than the angels, a more excellent name than they. Christ was made a little lower than the angels, or, for a little while inferior to them. It is said, “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Heb. 1:4). Angels are not departed spirits of the Adamic race, but are likely the saved ones from a pre-Adamic race. It is not revealed what they were or where they have been nor upon what conditions they existed when man was created in the beginning. They were immortal and all mankind was and is inferior to their nature prior to the investiture of immortality, should that come. In the resurrection the righteous are to be made equal in nature to the angels, to die no more (Luke 20:36). And it is then that this mortal shall put on immortality and mortality is to be swallowed up of life.

It was through the instrumentality of angels that God created man. It was in the image or form of angels that man was made. The similarity of corporeal form was what caused Abraham to regard the three angels who visited him as three men. Commissioned in the power of God to perform His work in the creation of man, God said unto them, “Let us make man in our image, after our likeness: and let them have dominion” (Gen. 1:26). The word “angel” comes from the Greek word *angelos*, which means “messenger.” It is sometimes applied to mortal men. John was called an angel in the words, “Behold I send my messenger (*angelos*)” (Matt. 11:10). The word is rendered “messengers” also in Mark 1:2 and Luke 7:24. Angels are glorious, powerful and immortal beings showing forth the great honor that God will confer upon us at the judgment in rendering it possible to be made like unto angels to die no more.

The angelic side of Christ is connected only to his Father, the Lord God of Israel, and has nothing to do with his inheritance from his mother, for he was conceived in human flesh of the Holy Spirit. He did not obtain immortality until his resurrection. Therefore he was not immortal or never-dying in his life on this earth as the Christian world would have us believe. He was not of immortal flesh by birth, but attained immortality by the process of suffering and obedience. “Let all the angels of God worship him. And of the angels

he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:6-9).

Hebrews 1:2-3 offers a statement of faith as to the exalted position of Christ and of the necessity of his sufferings. But he was a stumbling block for the Jews because of the law and because of their forethoughts of what they thought the Messiah should be like. "In these last days spoken unto us by his Son" (Heb. 1:2). These last days were literally in the last of the days, the close of the Mosaic days or the end of the world. We read about these in Matthew 28:20 and Hebrews 9:26. In Hebrews 1:2, the word "appointed" is from the Greek *tethnei*, "to set" or "to constitute," and as we have seen, the heir of all things means sonship or involves him being an heir of all things.

ROBERT TUCKER
Richmond, Va.

The Fulfillment of the Sacrificial System

AND SHALT call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the LORD God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33).

"He (Christ) shall partake of the blessings and promises given to Abraham, and so shall it also be for those who have entered into the covenants of promise through a valid baptism in Christ Jesus, having been washed white from sin through the ultimate Sacrifice and one time shedding of blood of the antitypical Lamb, through whose death we now have a claim for life eternal, having since ushered in this antitypical day of atonement or coverings which has a ready continued for many centuries" (John Thomas—*Faith in the Last Days*, p. 120).

We all realize, beyond a shadow of a doubt, that Christ Jesus fulfilled in all points every jot and tittle of the law, and the sacrificial system once given for an added law to natural Israel on account of their continued transgression and unrighteousness. Christ has since fulfilled the office of the Levitical high priest, has taken away at present the need for any yearly or daily sacrifice of bulls and goats, and is soon to fulfill his rightful office as king on the throne of David.

Our intent is not to convince you that Christ fulfilled the sacrificial system, for that you already believe, but rather we would like to refresh your memories as to HOW Christ fulfilled the sacrificial system, WHAT characteristics of the system and the various covenants given to the fathers foreshadowed the sacrifice of Christ, and since fulfilled, and WHAT present and future aspects of the sacrificial system can we find in Scripture, if any.

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16-17). Here we find the foundation or reason behind the need for a sacrificial system. Without getting bogged down with the interpretation of the word “day,” it will suffice to say that on account of Adam’s disobedience of the Edenic law he was cursed by that law and thus “in that day” he would surely die. When Adam sinned, all his descendants were in his loins, as it is written, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). “All have sinned”—not morally but federally or legally so that they were “made sinners” (Rom. 5:19). Adam and his descendants became mortal without any immediate hope beyond the grave as the Edenic law provided no way out, but simply defined the penalty for disobedience.

So Adam and Eve, having produced a breach between themselves and their Creator through disobedience, had their eyes opened, and knew that they were naked, but how were they to heal this breach they had made? Of their own selves they could do nothing as the inadequacy of the fig leaves sewn together for a covering of nakedness is a testimony. Only through God’s foreknowledge of what would happen, and His abundant mercy and kindness toward Adam and Eve, did they, and subsequently we, have any hope whatsoever beyond the grave.

God provided a way of redemption through a sacrificial system for the covering of sins to be implemented within a 7,000-year plan for the earth, thus a way to heal the breach produced in Eden. This covering of sin in Eden consisted of “coats of skins” (Gen. 3:21) obtained by the slaying of animals and the violent shedding of innocent blood. Thus a significant lesson is learned. As nakedness represents a sinful condition, so clothing based upon a violent blood shedding is used to signify a covering for sins, or a garment to hide our sins. This explains why Christ is described as “the lamb that hath been slain from the foundation of the world.” He is the “garment of righteousness.” This is why Aaron and his sons were clothed with coats, why “as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27). Thus in Eden the need for a sacrificial system is introduced.

Before moving on to Abraham we would like to mention that faith is another important aspect of sacrifice, as “by faith Abel offered unto God a more excellent sacrifice than Cain” (Heb. 11:4). So first we have God’s mercy involved, and then faith on our part to follow God’s laws as He only has delivered them.

“And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him . . . And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen. 15:3-12,17-18).

We see by Abraham’s example that his coming out of Ur of the Chaldees was an act of faith and obedience after the manner of Abel and Noah. Yet faith alone is not enough. After arriving in the land of promise Abram “buildd an altar unto the Lord” (Gen. 12:7-8) in order to do sacrifice for a covering of sins. Also, he paid tithes to Melchizedek who was the representative of Christ in that day. Abraham realized that he was born a sinner and could not inherit the promises without an atonement being made. As a token of this situation, God commanded for an outward sign to Abraham to sacrifice an heifer, a she goat, a ram, a turtledove and a pigeon, being emblematic of Christ, which were consumed by a smoking furnace and flaming torch which passed between the divided pieces. Thus was the symbol or ingredients of atonement through sacrifice given—belief, obedience, faith, blood-shedding, the smoking furnace of God’s power able to raise the dead from the dust, and the fiery law and flaming sword to keep the way of the tree of life, to try his servants in the fire that they might be perfected in character after the similitude of Christ.

All these things passed into the law of Moses with one exception. The Abrahamic covenant contains no cause of enmity between the Jew and Gentile, as it is written, “In Abraham’s seed shall all nations of the earth be blessed.” Not so, however, with the law, which we will consider after looking first at the covenant of circumcision.

A. B. B.

May 28, 1988

---To be continued---

Letter from Turlock, California Ecclesia (formerly Ripon Ecclesia)

July 31, 1988

To the Arranging Brethren and
the Members of the Ecclesia in Belmont

WE THANK YOU for your patience in this matter. We have concluded our ecclesial business and are now answering your letter dated January 3, 1988.

We agree with your position as stated in the paper entitled "Faith and Practice of the Christadelphian Ecclesia in Belmont" (adopted 5/4/80) that you,

"would be constrained to separate from those who persist in walking in sin and/or teaching error (including 2b. above)" (page 1, point #3).

After much prayerful consideration and a thorough study of the aforementioned document, we, as an ecclesia, have concluded that we must formally state the following relative to what we of the Turlock Ecclesia (formerly of the Ripon Ecclesia) believe, teach and practice:

1. We believe and teach the First Principles of the One Faith as revealed in the Holy Scriptures. Regarding statements of faith and any "bridging documents," we believe and teach that only the Birmingham Unamended Statement of Faith (BUSF) gives a reasonable definition of these principles.

2. We meet exclusively on the BUSF and would fellowship other baptized Christadelphians in good standing who meet on the same basis, i.e., the BUSF exclusively.

3. We reject the usage of the Birmingham Amended Statement of Faith (BASF) and/or any "bridging document" as a basis for the breaking of bread and ecclesial fellowship.

4. We reject the belief and teaching that "the revelation, light, etc., of God makes men liable to resurrectional judgment" as endorsed by the San Francisco/Belmont Ecclesia (page 2, paragraph 3).

5. We believe and teach that a covenant relationship with God through Christ is the only avenue of approach to the Judgment Seat of Christ.

6. We believe and teach that since Apostolic times this covenant relationship is established only through baptism into Christ.

We believe we have fulfilled the requirements as outlined in Matthew 18:15-17 and Titus 3:10-11, considering that for many years the members of this ecclesia, especially the elder brethren, have carried on a dialogue with various members of the Ecclesia in Belmont relative to the continuing attempts to effect a reunion between the Amended/Central and Unamended

Christadelphian communities. In addition, several members of our ecclesia attended the meetings in Dublin sponsored by the Ecclesia in Belmont where they stated their beliefs and opinions clearly. Since that time, the dialogue has continued via telephone calls and letters, some of which have since been published in *THE SANCTUARY-KEEPER*. We wish to make clear that the letter written by one of our brethren and published in the December, 1987 issue of *THE SANCTUARY-KEEPER* was an expression of personal feeling and not intended to express the feelings of the ecclesia as a whole.

Shortly after the conclusion of the meetings in Dublin, the members of this ecclesia directed that a letter be formulated and sent to your ecclesia stating our position and our assumption that we were no longer in fellowship according to and considering the statements contained in the document referred to previously (see point #3 above). Sadly, the brother who was believed to have sent the letter, once formulated, found himself unable to do so. The fact that it had not been sent was not made known to the ecclesia until we received your letter of 1/3/88 which stated that you had never received this communication from our ecclesia.

We wish to make clear that we of the Turlock Ecclesia teach against your ecclesial position as stated in the document entitled "Faith and Practice of the Christadelphian Ecclesia in Belmont." Therefore, we are hereby separating ourselves from the Ecclesia in Belmont. This letter is being sent to the Arranging Brethren of your ecclesia and to each member of your ecclesia as listed in the Ecclesial Directory. Also, a copy is being sent to *THE SANCTUARY-KEEPER* in care of Brother Jim Stanton.

Sincerely,

Lisa M. Adler	Larry Meeks	Bill Moon
Candy Farnsworth	Sharon Meeks	Penny Moon
Darwin Kuipers	Annie Moon	Sue Sharp
Billianne Kuipers		

Faith and Practice of the Christadelphian Ecclesia in Belmont

[This position paper adopted by the Belmont, California Ecclesia May 4, 1980 is herein published to help clarify some of the statements made by the Turlock (formerly Ripon) Ecclesia which are included in this issue. Because of its length, seven single-spaced typewritten pages with several small-print photocopied extracts from Dr. Thomas and Robert Roberts, it is not practical to include the entire paper. If there are those who feel that we have edited out any pertinent statements, please let us know and we will try to be fair. We believe that our earlier assessment of Belmont's position that

“they are more Amended than many of the official Amended ecclesias” stands justified after considering the material in this paper.]

1. The doctrines believed and taught by us are the First Principles of the One Faith as revealed in the Holy Scriptures. The Birmingham Statements of Faith (both Amended and Unamended, with positive and negative clauses and the Commandments of Christ) give a reasonable definition of these principles as explained with reference to particular matters in the following paragraphs.
2. This affirmation is offered in the interest of clarifying and laying to rest issues which have been the focus of long-standing division in the Household. By majority assent the belief and teaching of the Christadelphian Ecclesia in Belmont concerning “resurrectional responsibility” and the handling of opposing doctrinal errors is as follows:
 - a. We believe that men are amenable to resurrection and judgment on the basis of God’s revelation of His will to them. (Footnote: This statement is inclusive of what Brother Roberts termed “a general principle—that men are responsible to the resurrection of condemnation who refuse subjection to the will of God when their circumstances are such as to leave them no excuse for such refusal.”)
 - b. We reject the teaching of the doctrine which states that God definitely cannot or will not raise to a resurrectional judgment any but the validly baptized; or the teaching that it does not matter what one believes regarding resurrectional judgment. Likewise, we reject the identification of specific unbaptized individuals to whom the gospel has been preached as being resurrectionally accountable (since apostolic times).
3. We do not view the “breaking of bread” and ecclesial fellowship as an “open door” matter. Nor do we accept or practice the concept of automatic or “block disfellowship.” Our teaching and endeavor is to heed the Scriptural admonition to “walk in the light, as he is in the light,” and with those sharing in this common walk “have fellowship with one another” (I John 1:7). Those who turn away and persist to walk in darkness, we cannot follow or participate with (II Cor. 6:14-18). We believe it is imperative to reason with and admonish such brethren following the pattern laid down in Matthew 18:15-17 and Titus 3:10-11 in a spirit of compassion and in an endeavor to restore. In due course we would be constrained to separate from those who persist in walking in sin and/or teaching error (including 2b. above).
4. Inter-ecclesial relationships. We desire to share in common and work together with all brethren or ecclesias holding to the First Principles of the One Faith (as reasonably defined in either of the Birmingham Statements of Faith), who are willing to abide in unity of spirit without teaching against the ecclesial position outlined in the foregoing propositions.

Background Notes Relating to the “Statement of Faith and Practice”

1. Resurrectional Responsibility. The particular issue being drawn attention to is not the question of “who” will be held accountable, but the underlying principle of “why.” This is an important distinction, since it places emphasis upon the principle itself, rather than attempting to determine whom God will choose to make the subject of that principle.

Some passages which touch upon the principle of resurrectional responsibility are: Acts 17:30-31; John 12:46-50; Romans 2:4-16; James 4:17; Mark 16:16; II Thessalonians 1:7-10; Hebrews 10:26-31; I Peter 4:3-5; Deuteronomy 18:18-19.

The following statements, endorsed by the San Francisco/Belmont Ecclesia for use in reunion, contain positive affirmation of the same principle (that the revelation, light, etc., of God makes men liable to resurrectional judgment):

The Final Statement	– 1957
The Bell Agreement/REA	– 1964/65
The San Francisco/Lafayette Agreement	– 1967
The Statement of Understanding	– 1977
The CMPA Statement	– 1978

Regarding the question of “who” will be held accountable, this may be said: All in covenant relationship will be the subject of such judgment. Which individuals outside of covenant relationship will be held accountable is one of those things the Father has put in His own power. For this reason we believe it to be an unscriptural usurpation of Divine prerogatives to identify any particular unbaptized person as being certain to appear in resurrectional judgment.

2. Those who insist on teaching that only the baptized can/will be raised to judgment or otherwise teach against the principle. We cannot share with those who insist on preaching error and perpetuating division unwarrantedly. The persons at issue here are by their error not only causing division, but are assuming God’s prerogatives by asserting “whom” God will or will not raise to judgment. Such may also be guilty of, in fact or by implication, suggesting that men can ignore the command to repent with impunity.

The Ecclesia in Belmont is stating that if one insists on teaching these extremes, it cannot walk or work together in fellowship with such.

A natural corollary to the foregoing proposition is that we likewise do not allow the teaching that it does not matter what is taught with regards to resurrectional responsibility. In practice, we would allow for a breadth of understanding on the subject, but the teaching that “it does not matter” would be to allow for the expression of extremes, which are not only erroneous but divisive.

EDITOR'S FURTHER COMMENT: Following the above statement is a full page on a discussion of what are perceived to be the principles of fellowship. Belmont has made it quite clear that they do not fellowship those who teach that resurrectional responsibility is achieved only by those in covenant relationship—those who have been touched by the blood of the everlasting covenant. This is error to them and indicates that they are not Unamended. A comparison of the two Statements of Faith settles the question—they are not compatible and they cannot be corporately accepted.

Paragraphs from the following writings are quoted (from two writers) in an effort to sustain the Belmont position that enlightenment without baptism brings resurrectional responsibility: "Dr. Thomas: His Life and Work," by R. Roberts, p. 199; "Elpis Israel," by J. Thomas, pp. 130-131; "Anastasis," by J. Thomas, preface and p. 33-35; "Revealed Mystery," by J. Thomas, p. 14, 25-26; "Nazareth Revisited," by R. Roberts, p. 398; "True Principles and Uncertain Details; or The Danger of Going Too Far in Our Demands on Fellow-Believers," by R. Roberts, p. 252-253.

All of the arguments presented are Amended positions; all verses given in the "Background Notes" above are Amended positions. Not once is mention made of Bro. Thomas Williams or Bro. J. J. Andrew who are the brethren who maintained and defended the Unamended position. If our readers will refer to the quotes on the inside front cover of this magazine, they will see what Bro. Thomas believed and wrote in his later years on two-class resurrection. There is no consideration given in the Belmont statement to Romans 5:12; I Corinthians 15:22; Ephesians 2:12; Romans 8:1-2. Can one actually believe that Mark 16:16 teaches resurrection of the uncovenanted alien? So there can be no doubt that Belmont's position is fully Amended. They are not in any sense Unamended. It is apparent that their union with the Amended in California is on the basis of accepting the Amendment of 1898 and of endorsing the hypothesis of baptism for personal sins only, no Adamic condemnation, Christ's death altruistic and not related to Adamic condemnation, resurrection not intricately interwoven with the Abrahamic covenant, baptism not the act or covenant that achieves resurrection, etc. The theory promulgated by Belmont that it is not discernable whom God will or will not raise is not new, and it is tantamount to saying that they do not have a doctrine of the resurrection—it is an unknown mystery. For over 100 years the Unamended have believed and taught, as did the apostles in Acts 4:2, that resurrection is through Christ, not enlightenment or caprice. It is the prerogative of God to state the principle on which resurrection is based, and it is up to us to ascertain that principle and accept it.

Under the circumstances, and giving due study to the position clearly stated by the Ecclesia in Belmont, the Turlock Ecclesia is wholly justified in declining to have fellowship with them, and other ecclesias who truly and wholeheartedly believe the Unamended Statement of Faith will have no fellowship with them, either. The issue is not human politics, it is saving truth which must be believed from the heart.

The Justification of Jesus

JUSTIFICATION has two applications in Scripture. One is ceremonial, legal, introductory, and provisional, or terminable. The other is a product of the first to which has been added as a result of faithful observance of Deity's Word a complete and irrevocable perfection of nature.

The first is seen in the offerings of bulls and goats (Lev. 16:14-16), in circumcision (Lev. 12:2-3), and in baptism (Rom. 6:3-4), all of which ceremonies involve bloodshedding, literal or symbolical.

The second is seen in the change authorized by the Lord Jesus Christ "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21), in the ascent of the corruptible, dishonorable, weak and natural body to one of glory, strength, incorruptibility and spirit nature (I Cor. 15:42-44). One achieving this latter state can truly exclaim, *Hallelu-Yah*, and can be said to be the subject of a complete and final justification, having been permitted to share consubstantiality with Deity.

In the wisdom of Deity, he has decreed that such a glorious state cannot be shared indiscriminately. This ultimate justification must be preceded by the ceremonial and provisional justification, and this must then be documented or substantiated by good and faithful stewardship in order to "enter thou into the joy of thy lord" (Matt. 25:23).

This is the principle declared in Scripture, applicable to all mankind and including the only begotten Son of God, Jesus, who was to become the Christ. "What we actually see is Jesus, after being made temporarily

inferior to the angels (and so subject to pain and death), in order that he should, by God's grace, taste death for every man, now crowned with glory and honor. It was right and proper that in bringing many sons to glory, God (from whom and by whom everything exists) should make the leader of their salvation a perfect leader through the fact that he suffered. For the one who makes men holy and the men who are made holy share a common humanity" (Heb. 2:9-11, Phillips' Translation).

The King James rendering of "a little lower than the angels" is misleading, for the mortal nature possessed by Jesus was in fact a great degree lower than the immortal nature of the angels. Mortality is to immortality as zero is to infinity. The marginal reference of the King James version, as well as some other translations, suggests that Jesus was made "for a little while (i.e., 33½ years) inferior to the angels."

Every Jewish child defiled its mother by the act of birth (Lev. 12). There was something innate in the child that caused a condition of defilement to be pronounced upon the mother. If the child had been clean in any sense it would not have produced a defiled condition by merely being born. It was the uncleanness of the child that caused the defilement, and the mother could not acquire cleansing without blood (Lev. 12:4-5).

As blood is the appointed remedy for sin, the uncleanness must have been caused by sin. "Without shedding of blood is no remission" (Heb. 9:22). This sin is traceable to Adam, the one man by whom sin "entered into the world, and death by sin" (Rom. 5:12).

So there is only one logical conclu-

sion, and that is that the child's uncleanness is inherited genealogically from his foreparent, Adam. The child obviously had no other personal relation to sin, coming as he did by embryonic development in the loins of his Adamic mother. If this defilement affected the mother when the child was 12 or 15 years of age, we might speculate that the child's actions had something to do with the defilement. But coming at the moment of birth, as it did, it is strong and irrefutable evidence that Deity wanted mankind to be conscious of the estrangement existing between all of Adam's posterity and Himself.

The mother was made unclean seven days by the birth of a male child (Lev. 12:2), and on the eighth day the child was to be circumcised. After this the mother was to continue in the blood of her purifying thirty-three days. She was restricted from touching any hallowed thing or from coming into the sanctuary during this remedial purifying period. If she had given birth to a female child, she was unclean fourteen days and she was to continue in the blood of her purifying sixty-six days (Lev. 12:5). After the purifying period she was required to make a burnt offering and a sin offering for atonement. Circumcision in the case of a male child diminished the unclean period of the mother by one-half the number of days, and must have had some justifying effect as it involved the shedding of blood.

Jesus was no exception to the rule outlined in Leviticus 12. He was "born of a woman, made under the law" ("born of a human mother and born under the jurisdiction of the Law"—Phillips' Translation) (Gal. 4:4). He was circumcised "when eight days were accomplished" (Luke 2:21), and his mother continued in "the days of her purification according to the law of Moses" (vs. 22). If Jesus defiled his mother by his birth, and

he did, and if Jesus was the subject of circumcision, and he was, it is an inescapable truth that he inherited sin and its attendant sentence to death.

Circumcision was a ceremonial justification in which the parent acknowledged the sentence of death resting upon the child and further acknowledged that through the future shedding of blood of a proper sacrifice sin and its effects would ultimately be cut off. As the covenant of circumcision was originally "cut" (*berith*) with Abraham as further assurance of God's intent to establish the Abrahamic covenant (Gen. 17:7), the ultimate fruition is to be seen in the fulfillment of the Abrahamic promises which comprise this covenant in the Kingdom of God.

Let there be no misunderstanding concerning the nature of Jesus and his need for justification. The highest praise we can render him is a recognition of his birth into the condemned family of Adam, of his meticulous discernment of and adherence to every jot and tittle, legally and morally, of the law which tested his ability to overcome the sin in his flesh, culminating in the supreme sacrifice which was to avail himself and his covenant brethren of resurrection and potential final justification. He is the antitypical high priest who "entered into the presence of God, not without blood, and offered for himself, and the errors of the people" (Heb. 9:7). Yes, Jesus benefited from his own sacrifice; for his unclean or estranged condition required a justifying sacrifice acceptable to God.

Did Jesus offer sacrifices under the law of Moses? We read of no instances where he did. Certainly none were required to atone for personal transgressions, for "he did no sin, neither was guile found in his mouth" (1 Pet. 2:22). It does not do violence to the pattern to opine that Jesus may have tendered thank offerings

under the law, or made some form of recognition of his native estrangement. Omission of any account of such offering may be providentially purposeful, however, in defining his justification, for the three events of importance are his circumcision, his baptism, and his sacrificial death.

"Circumcision verily profiteth, if thou keep the law" (Rom. 2:25). How did it profit? We know that it had no provision for eternal life, so its profit must be related to this life. Circumcision averted premature death, much in the same way as the blood on the lintel and two side posts at the Passover, and it maintained uninterrupted reconciliation with God until personal sin entered and interrupted the reconciliation. As Jesus did not commit sin, it is our conviction that his justification by circumcision was effective in its temporal benefits up to the time of his baptism. Was Jesus an heir of the Abrahamic covenant while in circumcision? We think not. Circumcision did not bear the requisite of faith that is necessary to enter the Abrahamic covenant. Then either an effective sacrifice of a Mosaic animal accompanied by faith or his baptism was the next step in his process of justification.

John the Baptizer objected at first to baptizing Jesus, but relented when Jesus said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matt. 3:15). Is it reasonable to think that "all righteousness" had anything to do with his justification? We think so. The baptismal ceremony was a central part of the righteousness to be fulfilled. Some heretics even say that Jesus did not have to be baptized, that it was optional or tutorial in effect. Not so. Was it merely a test of obedience with no doctrinal significance? It would appear that if it was in his case it was also without doctrinal significance in the case of others. Baptism

is for the remission of sins (Acts 2:38), inherited and personal. Jesus had no personal sins needing remission, but he had sin in the flesh inherited from Adam, and his submission to baptism was a practical admission of this condition, and a recognition of the necessity of his own sacrificial death in order to be effectively and ultimately cleansed or justified. As it was a symbol of his death, it was a ceremonial justification from the sin that had brought that death upon him.

The direct and supernatural approbation by God of Jesus after his baptism cannot be dismissed as irrelevant. Baptism for Jesus opened a door that had not hitherto been opened: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Was this approbation a result of a period of faithful conduct, or was it a result of a recognition of the need of a sacrificial victim and a willingness to undertake that mission? Unquestionably the latter, for it is evident that the faithfulness test of Jesus' conduct is epitomized in the 4th chapter of Matthew (after his baptism) by the temptation in the wilderness.

The baptismal phase of the justification of Jesus differs from ours in this respect: our baptism is a legal justification which has been validated by an acceptable sacrifice attested to by God's raising Jesus Christ from the dead, whereas the baptism of Jesus was a temporary or shadow justification dependent upon his sacrificial death to ratify its efficacy. Therefore his death and resurrection which was effected through "the blood of the everlasting covenant" (Heb. 13:20) was the final phase of his justification.

The everlasting covenant, inaugurated in Eden with the promise of the seed of the woman, is the Abrahamic covenant. At what point was Jesus introduced into the Abrahamic covenant? At circumcision? Debating

with the doctors in the temple at age twelve? At some unspecified time between the ages of twelve and thirty not given in Scripture? At baptism? Or at his death? To us the bulk of evidence points to his baptism, although it must be recognized that his baptism did not give him a certainty of resurrection as does ours. The effectiveness of his baptism depended upon his faithful probation including the sacrificial death which ratified the Abrahamic covenant.

But let it be remembered that the ceremony of Jesus' baptism involved the two ingredients that have been requisite since the everlasting cove-

nant first came into being in Eden—faith and ceremonial bloodshedding.

The justification of Jesus, who typically became Christ at his baptism, and completely at his endowment with spirit nature, lays the groundwork for the justification of others who believe in him and the Abrahamic promises with which he is inseparably connected (Gal. 3:29). By our association with his death in the waters of baptism, we are justified from the condemnation we inherit, to the hope of a final and glorious justification from all aspects of sin.

JAMES STANTON

The Need for Apocalyptic Truth Saints Thankful for Prophetic Guidance Today

WHILE WE generally think of the Apocalypse applying to the historical past and the coming future of the seventh vial and beyond, we should be aware that there is an application to the present. The Apocalypse was given so that saints in all ages might be encouraged and have their faith increased. The things we believe are *most assuredly* believed and we will do ourselves well to constantly test the application of the Apocalyptic wisdom to our times and to our current need for holding fast to sound moral conduct. The times of the seven vials are relatively current to us, dating from the French Revolution of 1789-1793 and extending into the sixth vial in which the Ottoman empire was dried up and the way of the kings of the east, or kings from a sun's risings, might be prepared. At the latter stages of this sixth vial, as is given in Revelation 16, the return of Christ occurs. It is all important to each of us as to how we view this development and how we prepare ourselves. When Christ comes we will not be looking at world events any more to see what is developing toward that momentous end. And when he comes we will not be able to further prepare ourselves attitudinally and morally for his scrutiny. Do we and will we love his appearing, or will we be as the five unwise virgins who had no oil in their vessels? So it is relevant and important to view the study of the Apocalypse with thankfulness that it does serve as a spiritual stimulant for those who apply themselves to its study.

I'm afraid that there are those who view the Apocalypse as a book that can only be understood by the brainy. This in itself denies that it was given to

Christ's servants (Rev. 1:1). And it was not given so that we can become prophets—it was given that servants can become better servants. My experience has been, and others have concurred, that more exhortation and encouragement is received from the study of such works as *Eureka* than is received in historical education. The analysis of the development of the multitudinous Christ, the name of Deity, the place of the ecclesia, the victorious activity of the Rainbowd Angel, the destruction of the Roman harlot that has blasphemed the Deity for such a long period of time, are all subjects that should make us appreciative of the hope that lieth within us, and of its gradual unraveling in these closing moments of the sixth vial. If the seventh vial predicts the activity of Christ and the saints in setting up the kingdom and eliminating the opposition, and this work is to be performed BEFORE THE MILLENIUM, which Brother Thomas says it will in several places in *Eureka*, then we have only about nine years left. This nine years will be apportioned between the sixth and seventh vials in accomplishing what remains to be accomplished.

The symbolic drying up of the river Euphrates is to prepare a WAY for the kings of the east (Rev. 16:12). Who are the kings of the east? The Diaglott renders this text as, "so that might be prepared the way of the kings of those from risings of the sun." Note that "risings" is plural. The idea is this: "All that springs up out of the earth is caused to rise by the power of the sun acting on the seeds therein. Everything therefore brought up from beneath, or from darkness into view, is a 'rising (or raising) of the sun' " (*Eureka*). Jesus Christ is the Sun of righteousness. When he appears again, with healing in his beams (Mal. 4:2), he will cause the dead saints to come forth from the ground—they are the risings of the Sun.

"Unclean spirits like frogs" is sign language for the SPIRIT of the French Revolution—that socialist impulse under the banner of "liberty, equality and fraternity" that first surged through Europe, and then like a spreading flame has passed to Russia, the Middle East, Africa, China and all the peoples of the world. The use of the frog as the symbol for France has been well documented by Elliott, and by Bro. Thomas in *Elpis Israel* (pp. 378-381, 14th edition). The frog symbol is peculiarly suited to France when she became a republic after the Revolution. Before the Revolution she was a monarchy, and had the heraldry of three lilies. The frog symbol goes back to earlier times, to the 5th and 6th centuries, when the national leader was chosen by popular acclaim. It therefore suits France as the source of the socialist impulse—the voice and power of the people.

The frog-like spirit covers not only the socialist impulse, but all that was developed by it in transforming the status of the masses. There was education of the masses, with tremendous increase in knowledge, inventions, industrial progress, communications and widespread wealth. In Europe first, and then in the rest of the world this is manifest in modern society—schools, roads, harbours, libraries, factories, institutions, etc.

The frog-like spirits emanate from three centers, the Beast, the Dragon,

and the False Prophet. The Beast concerns Western Europe and the Dragon, Eastern Europe. This geographical identification comes from a study of the various beasts in Revelation 12 and 13. In the past thirty years we have seen a new spirit, guided behind the scenes by the Vatican, integrating Western Europe. This will mature into that state described in Revelation 17, "And the ten horns . . . receive power as kings one hour with the beast. These shall make war with the Lamb, and the Lamb shall overcome them." Some feel that this development is presently in process.

The False Prophet occurs only in the sixth vial and in Revelation 19 where it is destroyed. The Roman Catholic hierarchy is the outstanding "false prophet" of our time. The pope, cardinals, bishops and many other officials who make up the hierarchy, promulgate the false teaching of the Catholic church on all matters of faith and practice. This church claims the religious sovereignty which rightly belongs to God, so it is easy to see why God's displeasure is particularly centered on this "false prophet."

So in our time we are seeing a frog-like spirit going forth from Eastern Europe, Western Europe and from the Vatican. It is not difficult to see how this can "gather together" the nations for the war of the great day of God Almighty. Christ will demand the submission of all nations to the laws of the God of Israel. Under the banner of socialism most of the world will unite against Christ. The Socialist-Communist tentacles that have spread throughout the world will grip all nations, and the "justice and peace" banner unfurled by the Papacy will rally the world crusade against the hated Jewstart in the land of Israel whom they accuse of being "the antichrist."

When we review the clear prophecies of the Apocalypse, comparing them with what has occurred in the last two hundred years, it should be apparent how marvellously the symbols speak. They set out the objectives and principles of Divine control. We should be grateful that God has provided us with such abundant evidence of His hand at work, and telling us in our time that we are reaching the critical point in the prophecy, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments."

EDITOR'S COMPILATION

Profile of a Senior Citizen

Who is a senior citizen? What is one? A senior citizen is one who was here before the Pill and the population explosion.

We were here before television, penicillin, polio shots, antibiotics, open-heart surgery and hair trans-

plants. Before frozen food, nylon, Dacron, Xerox, Kinsey, radar, fluorescent lights, credit cards, ball-point pens and Frisbees.

For us, time-sharing meant togetherness, not computers or condos. Co-eds never wore slacks. We were

before panty hose and drip-dry clothes, before ice-makers and dish-washers, clothes dryers, freezers and electric blankets. Before Hawaii and Alaska became states. Before men wore long hair and earrings and before women wore tuxedos.

We were before Leonard Bernstein and Ann Landers, plastic, the 40-hour week and minimum wages. We got married first and then lived together. How quaint!

Closets were for clothes—not for coming out of. We were before *The White Shadow*, Grandma Moses, Frank Sinatra, Batman, Herblock and Miss Peach. Girls wore Peter Pan collars and thought cleavage was what butchers did.

We were before vitamins, disposable diapers, Jeeps, pizza, face-lifts, Cheerios, instant coffee, decaffeinated anything, and McDonald's. We thought fast food was what you ate

during Lent. We were before Boy George and Chiquita Banana. Before FM radios, tape recorders, electric typewriters, boom boxes, word processors, electronic music and disco dancing.

In our day, cigarette smoking was fashionable; grass was for mowing. Coke was a refreshing drink, and pot was something you cooked in. If we had been asked to explain CIA, UFO, NATO, VCR, GNP, MBA, BMW, HMO, SDI, NFL, JFK and MS—we'd have said "alphabet soup."

We are today's senior citizens, a hardy bunch when you think of how our world has changed and the adjustments we have had to make.

A.A.R.P.

Chapter 2889

Elmhurst, N.Y.

[From *The Orlando Sentinel*, 2/20/88]

Odium Theologicum

The above means "hatred among theologians," and is generally used to deter people from acting in accordance with Scriptural injunctions in matters of principle in religion.

Hatred has a place in this connection, however. God Himself hated the doctrine and the deeds of the Nicolaitanes (Rev. 2:6,15). The Psalmist hated every false way (Psa. 119:104).

This hatred is not directed against persons, as such, but principles and results, and actions which some may describe as the *odium theologicum* are intended to show the view taken of false principles and practices which would interfere with purity of faith and fellowship.

Scriptural injunctions are precise.

Christ's injunctions to his disciples indicate the idea in regard to the matter (Matt. 10:14). Upholders of heresy are to be rejected (Titus 3:10).

Those who teach a different doctrine and consent not to sound words are to be withdrawn from (I Tim. 6:3-6). To bid them God-speed is to partake of their evil deeds (II John 9-11). The same thing applies to walking disorderly (II Thess. 3:6).

Faithfulness to God's Word necessitates complying with these commands, and a wise man will not be scared away from them by considerations of a contrary character.

W. H. BOULTON

CHRISTADELPHIAN FACTS

August, 1921

How We Once Were

In *The Christadelphian Advocate* for December, 1893, we find the following remarks by the editor:—"Additions to the ecclesias are not nearly so numerous here as on the other side of the Atlantic, and we have reasons to believe that that fact is due, to some extent, to the exercise of greater care in seeing that the first principles are understood and appreciated by applicants for immersion, and by seriously impressing upon their minds the solemnity of taking on the name of Christ.

"It is our duty—there is no use persuading ourselves otherwise—to try to be sure those we introduce into the body have the Truth in their hearts as well as their heads. If this is neglected we soon may become a large sect, but its character would be

a desperate one. Let every man take heed how he buildeth thereupon."

This is a wholesome recommendation. We fear that the desire to increase the numbers has not, in this country, been always regulated by wisdom; and this is to some extent due to the belief that resurrectional responsibility begins before immersion. The brethren have been advised to use this as "a whip" by which to bring their hearers to the water.

It is mistaken kindness to urge anyone to be baptized without a well-grounded understanding—intellectual and moral—of the nature of the step.

THE SANCTUARY-KEEPER
J. J. ANDREW
Editorial Flyleaf, p. 72
December, 1894

Editorial Flyleaf

We stated in an earlier issue that we had an interest in republishing a pamphlet by Brother J. J. Andrew entitled "Christ's Death, Resurrection and Intercession; when and how does it affect the Believer?" Brother D. H. Hilsden of Great Britain, editor of a periodical there, sent us a copy of this 28-page pamphlet which was published in 1905.

We were more than astonished to see that the pamphlet presented the view that Christ was raised from the grave in an immortal state—this viewpoint being set forth several times. Under these circumstances we must decline to reprint the pamphlet. By so doing we would be approving and recommending to others a doctrine

at variance with Scripture as we understand it.

We quote two of the statements which clearly present the views he must have held in 1905:

"With these explanations of the foregoing three passages [Rom. 8:11; Rom. 14:9; John 20:17] it is evident that there is no foundation for the belief in Christ having been raised mortal" (page 4). And,

"Referring to Christ's resurrection the Father says, 'Thou art my Son; this day have I begotten thee.' How begotten but by raising him to immortality?" (page 5).

The author in his reference to raising means the springing forth from the ground as indicated by the Greek

word *anastasis*, and does not not have in mind the raising (promoting, elevating to the immortal state after judgment) as taught in I Corinthians 15 and elsewhere.

There is no teaching in the pamphlet that saints are to be resurrected other than in a mortal condition, a truth that we should be thoroughly familiar with from a review of I Corinthians 15.

New Mexico Bible School

We were able to attend the New Mexico Bible School this year from July 23-31. There were about 205 in attendance for the week represented by 102 pairs of cowboy boots, 102 pairs of Adidas and Reebok athletic shoes and 1 pair of K-Mart Trax. The facilities were taxed to capacity; a special thanks is due the La Luz Ecclesia for the work they did in providing for the comfort of the visitors.

While the rest of the country was enduring 100-degree heat, those attending the Bible School were experiencing mild, cool weather in the 7,000 foot altitude of the Sacramento Mountains, with temperatures in the low 40's at night. The scenery of the mountains and greenery was exceptional, something appreciated by all.

Classes were conducted for the age group 16-19 by Brothers Jim Canady, Don Northey and Charles Kelley. The committee overseeing the work of the Bible School is aware of the necessity of training and schooling the young adults in the way of life. A special thanks is due the committee and the instructors for looking after this important work.

Mention should also be made of the dedication of those others who undertook to instruct those under the age of 16. It was apparent that parents bring their children to this and other Bible Schools in order to help them become more acquainted

with the essentials of the Truth. We hope that this important work will be continued until the return of the Master.

As far as we could tell there was an absence of what we call "the paper doll cutout and puppet" approach which is a total waste of time on the young children. They are able to learn Bible verses and understand various stories of the Bible which will help them in their spiritual education, and we do them no service by wasting their time with cutouts and games.

The adult classes were conducted by Brother Gary Burns, whose presentation on the historical and prophetic geography of the land of Israel was supported by slides of his recent tour of Israel; by Brother William Farrar who undertook to show proofs that the four gospel accounts were not written toward the end of the first century so that additions could be made to them by subsequent writers, and that Old Testament testimony proved in many instances the veracity of the time and efficacy of the gospel accounts which were the memoirs of Jesus Christ; and by myself on the subject of the Priesthood, treating of the pre-Mosaic era, the Aaronic or Levitical order, the Melchisedekian order, the royal priesthood of present believers who offer prayers and sacrifices, and of the coming Millennial priesthood involving the immortal sons of Zadok and the mortal order of Levites.

During the first day or two of the Bible School Brother Wilson Brazeal of Carlsbad, New Mexico became a new creature in Christ Jesus, forming a covenant with God by sacrifice in the waters of baptism.

We appreciate very much the endeavor of the La Luz Ecclesia to hold fast in principle and in practice to the truths, both doctrinal and moral, enunciated in the Christadelphian Unamended Statement of Faith.

Breaking of Bread

We observed a practice at the New Mexico Bible School which might be mentioned for consideration, one that is not necessarily novel to that area. When the bread is being readied for distribution to the congregation, the assisting brothers crunch the unleavened crackers into small bits, apparently for the ease of those partaking. The noise is disconcerting and perhaps some of the symbolism of the representative bread is lost. Jesus said, "This is my body which is given for you," not "this is various particles of my body." When a loaf is used, as some ecclesias do, the loaf is opened for the convenience of those partaking, but it is not severed at its hinge, thus retaining the singularity of the one body of Christ. For this same reason some ecclesias prefer to drink from a common cup to express the one body whose blood was shed for the remission of sins. The use of the many cups used by most ecclesias came into practice for health reasons so that one would not drink after someone who might have disease. I have seen instances where the many cups are used where the presiding brother was careful to bridge the two or more trays with the folded napkin so as to preserve the oneness of the cup being represented.

It would appear more appropriate to pass the unleavened crackers or wafers and have each individual break the bread as it is passed to him.

Great Lakes Bible School

We apologize for an error in reporting last month that Brother Les Sage was one of the teachers at the Great Lakes Bible School, and thus associating him with tacit approval of the fellowship with the Amended (i.e., A. D. Norris, one of the teachers) that that school has adopted and practiced.

Western Bible School

A report has been received that the Western Bible School at Menucha arranged for two memorial services at their Bible School, one for the Amended and another one for the Unamended. It shouldn't be too hard to draw conclusions as to how preferentially Unamended the program of this school is.

Canadian Bible School

The basis of fellowship of the Canadian Bible School has been stated to be the Unamended Statement of Faith "or any statement approximating the Unamended." This may not be the exact wording; I am trying to find out specifically what is said. When we cannot agree on whether or not the Unamended Statement is valid, then it appears that we really do not endorse it—we endorse it in part, 50%, 75% or 90%. My question is, "Why is it that the Unamended Statement cannot be accepted unreservedly?" If some cannot accept it, why is it that they can go to a Bible School and accept it along with other statements as long as a disclaimer is made? There is inconsistency in this and the committee should fix the situation.

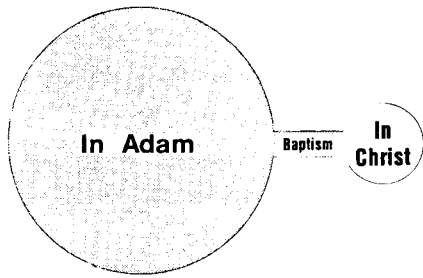
On our front cover we have moved the A. M. date up to 5992 since we are of the persuasion that the Jewish new year is the one by which Deity reckons His time. Rosh Hoshana, the new year, falls on September 12 and Yom Kippur, the day of atonement, falls on September 21 this year. Thus we mark off another year in the steady and sure progression to the end of the 6,000-year span allotted to the creation of the multitudinous bride of Christ, at the end of which the day or sabbath of rest will surely become a reality. It will not fail.

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.”

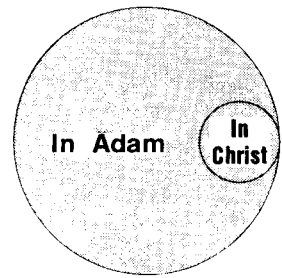
—UNAMENDED STATEMENT OF FAITH

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.

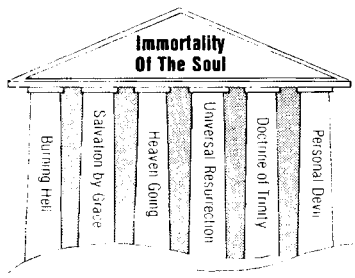
—AMENDED STATEMENT OF FAITH



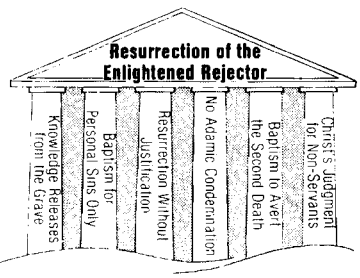
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



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.