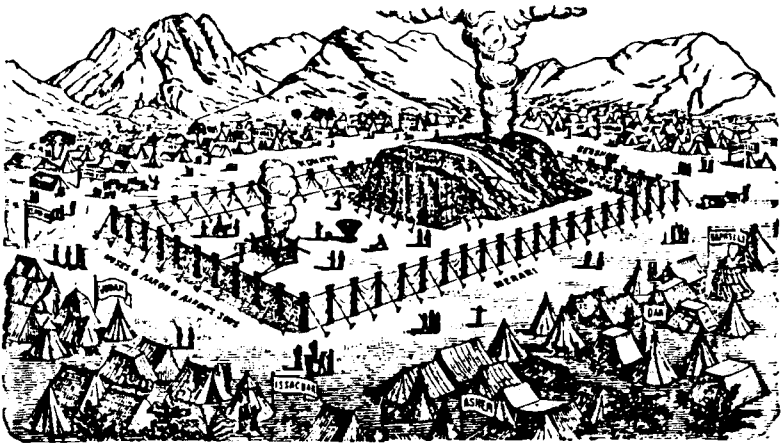


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1989

June

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Bible School Dates — 1989

		Presenters of Class Material
Arkansas	June 17–25	R. Pursell, J. Stanton, D. Taggart
Canada	August 12–19	I. Finlay, S. Johnson, D. Sankey, T. Treadway, J. Walton
Kentucky	June 24–30	G. Sankey, B. Smith, J. Taggart
New England	August 19–25	E. Glass, D. Hill, L. Millay
New Mexico	July 22–30	R. Farrar, D. Lee, F. Welshman
Ontario Bible Camp	July 15–22	G. Burns, J. Johnson, medley
Texas	July 15–23	T. Hamlin, Ro. Harrison, J. Horton, K. Sankey, medley

		Age group
Virginia Youth Camp	June 17–24	6–9 year olds
Virginia Youth Camp	June 24–July 1	10–12 year olds
Virginia Youth Camp	July 1–8	13–17 year olds

The rainbow, then, is the token, or symbol of the Covenant. The bow in the natural heavens has been so designated by the Spirit from the days of Noah, after his salvation by water; and all who have looked upon the phenomenon with minds enlightened by the truth, from his day to this, have viewed it as the memorial of Yahweh's covenant. The first place in which this covenant is alluded to is in Genesis 6:18; it does not follow, however, that no covenant existed till the time therein indicated. Yahweh had a covenant which he styled "My covenant." It was on account of this covenant that the race of Adam was perpetuated in Noah. If he had not found favour with Yahweh because of his faith in the covenanted promises, the race would have been exterminated from the earth. He became "heir of the righteousness which is by faith;" by that faith, which is "the substance of things hoped for, the evidence of things not seen." Noah died in this faith "not having received the promises." He has not received them yet; nor will he receive them "without us," for all the saints of all the generations are to be perfected together (Heb. 11:7,13,39-40).

—John Thomas, *EUREKA*
Volume II-A, pp. 19-20

The Sanctuary-Keeper

A MAGAZINE FOR THE EXPOSITION AND
DEFENSE OF THE HOLY SCRIPTURES

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

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

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

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NUMBER 10

Walking in the Light Understanding Edenic Consequences

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

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground;

for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:15-19).

The serpent's sentence was to eat dust and go on its belly; the woman's was to bring forth children in sorrow; and the man's was to toil for food by the sweat of his brow out of a ground which had been cursed until he returned to the dust from whence he came. We find no reference of Adam being doomed to return to the dust prior to his disobedience of the Edenic law. Does this not tell us that there had been a change effected in his physical constitution as a result of this divine sentence? It is very important that we recognize that there was such a change, and that Adam's posterity has inherited his nature after this change was effected. We earlier referred to Adam's descendants having been in his loins when he committed the transgression concerning the partaking of the tree, so they were in his loins when he was judged and condemned. It was then that "many were made sinners by one man's disobedience," and "judgment came upon all men to condemnation" (Rom. 5:18-19).

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

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

We earlier referred to a recognition of and a deliverance from the consequences of sin through the exercise of divine mercy. Let us consider for a few moments the exercise of divine mercy to this seemingly hopeless situation which had transpired as a direct result of the transgression of divine law clearly and simply stated. Simply stated, the exercise of divine mercy in this seemingly hopeless situation centered around the promise of a seed to the woman. But it is very interesting to note that this promise of a seed of the woman was not made directly to the woman herself, but rather indirectly

through the serpent, who really had no moral relationship to the Creator. Review Genesis 3:14-15 again. This lack of a moral relationship between the Creator and the serpent was a very critical element in this situation, since there had been no change in the relationship between the Creator and the serpent as the result of the transgression, whereas there had been a serious breach in the relationship between the Creator and the man and woman because of the transgression. Prior to the transgression, the man and woman had been in direct communion with God, but sin deprived them of this privilege and necessitated the need for judgment for their offense, and subsequent condemnation.

This promise of a seed of the woman certainly provided an element of mercy of which there had been no previous hint or promise. If a seed of the woman was to be provided, this effectively let the man and woman know that they would not be subjected to an immediate death, since this would preclude the provision of a seed. However, this did not mean that they would not have to suffer certain consequences of their disobedience, which we have already alluded to earlier in our discussion concerning the cursing of the ground, the sweat of the brow, and eventually returning to the dust, etc. It is very interesting to note that after the promise of a seed of the woman, Adam called his wife's name Eve, which means "living." By this action Adam demonstrated that he understood the promise to provide a seed and that he believed it would be fulfilled. If Eve had been killed on the day of transgression, she could never have become a mother, and there would have been no living human family.

ROBERTA. MILLER
No. Little Rock, Ark.

---Future installments to follow, Lord willing---

Living the Truth

ON THIS evening of March 30th I have been relaxing in my Lazy-Boy rocker thinking that we all need to give a lot of thought to what it means by living the Truth. We have all the comforts of modern life in the 20th century and it is easy to rest on our laurels. Our wood-burning stove has been throwing out plenty of heat as we are anticipating a cool night. We were listening to some music by the Cleveland Symphony Orchestra, and the entire setting made me aware of how we can be satisfied with temporal comforts and not concern ourselves with the more important spiritual matters that should be our objective.

At our recent gathering one of the speakers brought out a point about sinning secretly, and I have thought about it several times since. Although this was not his exact point, most of us don't engage in the grosser forms of

wickedness such as drunkenness, lying, cheating, stealing, adultery, vile language, etc. But maybe by our idleness, our self-satisfaction, our tacit approval of the easy life, self-indulgence, our courting some of the world's pursuits, we stand as poor performers in the Lord's service. In the 25th of Matthew the five foolish virgins were basically inactive. Nothing is said of their being overtly sinful or wicked. They had no oil, or spiritual liveliness, in their lamps. This was their failing. Oh, they were active, but active in the wrong things. They had been busy enjoying the comforts of their labors and gathering goods in which there was no spiritual profit, and had neglected to give time to the important thing of life, the living oil of Truth.

Later in Matthew 25 in the parable of the talents, the servant which had received one talent was reproved for his slothfulness. It does not specify that this servant was particularly wicked, although the word is jointly used in connection with being slothful in bringing about the judgment of his unworthiness. Perhaps he or those he represents are wicked, but the fact that he was pronounced "slothful" should be of interest to us. When one takes on the yoke of a servant and thus commits himself to service, then slothfulness is a form of wickedness. Are we slothful in our attitudes, in our sense of duty to the Lord's matters, in our sense of our own personal spiritual well-being? If so, we can well fit into the class of the one-talent servant. We can do wonders with our one talent, or we can neglect it and serve our own interests. Think about what it means to be slothful. Apply it to ourselves candidly. We don't have to engage in the vulgar and profane to be slothful.

Another kindred expression used in the condemnation of the slothful one-talent servant is seen in Matthew 25:30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Note the absence of any description of wickedness, but note the ascription of "unprofitable." If we are employed in industry, we may be talented, personable, punctual, neat and a lot of other favorable traits, but do we do our job productively and profitably? Or do we spend excessive time on personal telephone calls, idle chatter with other employees, absent or out sick without good reason, so that our employer sooner or later will begin to consider us "unprofitable." We are not doing what we are employed to do; we are not doing what we are capable of doing. We don't sabotage company programs; we just don't put our energies to supporting them. Can this be true of our service in the Lord's vineyard? Matthew 25 seems to suggest that it can.

As I grow older it seems to me that ecclesial strength, which is the sum of individual ecclesial members, is strongly centered in profitable Bible classes. Although there may be isolated exceptions, we can observe, "Show me an ecclesia with no concentrated Bible study classes, and I'll show you a slothful ecclesia, or an ecclesia dominated by slothful members." Some ecclesias have plenty of "socials" and personal interchange, one has been known to have Easter sunrise services, but do they set aside regularly a time for serious and concentrated Bible study? It does not appear, at least from my observation and experience, that we can spiritually survive with a "Sunday-

only" approach. Granted, individuals can rise above the Laodicean attitude in the ecclesia by filling themselves with the oil of the Word privately, but a preferable state is obtained by mutual interchange such as Bible study. No man is an island unto himself. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17).

Some might define "living the Truth" with a few simple words. To me it is rather complex. It is dealing with self-control of the flesh on a continual basis, and it is seeking or striving to promote the interests of the Truth in ourselves and in others as often and as deeply as we can. This can take many avenues. I often think of how we rush to the hospital to visit when one of our members is physically sick, but take no interest in the fact that members who are sick spiritually need visiting much more than the physically sick. The breadth and depth of James's words apply very strongly to us in these last days in living the Truth: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). Could we say that living the Truth is being absorbed by the height and depth and wonder of it so that it rests constantly on our minds in both an active and passive sense? The reality of the coming change in world government and of possible association with it should cause us to give it first place in our affections.

JAMES STANTON

The Early Robert Roberts

ROBERT Roberts began editing *The Ambassador* in July, 1864. The monthly magazine later changed its title to *The Christadelphian* at the suggestion of Brother Thomas, and continues under that name to this day.

The first issue consisted of 16 pages and contained four articles and an "Intelligence" section. All of the articles were written by the editor. The lead article was entitled "Our Name and Our Mission," in which he explained why he chose the title of the magazine and what he hoped to present in its pages in the future. He was 25 years old at the time and readers can readily see his spiritual maturity in the way he wrote.

The second article was entitled, "Are the Psalms of David the Offspring of Poetical Genius?" The edi-

tor very accurately answered his query in the negative.

The third article was entitled, "Dr. Thomas and His Mission." This was a series on the life of Dr. Thomas which was to run for seven installments.

The fourth article, about which our interest is particularly awakened, is entitled, "The Things Concerning the Kingdom of God and the Name of Jesus Christ." One couldn't ask for a better subject, and the subject was well covered in this article.

What did Robert Roberts have to say about the essentials of the gospel as he wrote in 1864? The whole article would take about three pages to print, so for brevity let's have a look at what we call the real nitty gritty.

The article is written quite a bit like a Statement of Faith, explaining

what the Bible teaches in these two important and related subject areas. There are five "propositions" under "The Things Concerning the Kingdom of God," and thirteen "propositions" under "The Things Concerning the Name of Jesus Christ." The statements made reflect the understanding of the Christadelphians in the main through the years, but it appears that the Amended fellowship who always sets Robert Roberts as one of their chief representatives, has not held to his early position.

Under Proposition IV of the first section, he says, "That at the appearing of Christ, *HIS SERVANTS* (emphasis mine), faithful and unfaithful, dead and living of *BOTH* [not three—ed. S-K] classes, will be 'judged according to their works' and 'receive *in body* according to what they have done, whether it be good or bad;' that the unfaithful will be consigned to 'the second death,' and the faithful invested with immortality and associated with Jesus as joint heirs of the Kingdom, and joint administrators of God's authority in matters both regal and sacerdotal, in this position 'living and reigning with Christ a thousand years'."

Now if you will take the time to examine the Amended Statement of Faith proposition on the back cover you will see that a *third party* has been added to this original point of view written by Robert Roberts in 1864. According to the Amended point of view (a matter of saving faith—a first principle, so they affirm), the saints are going to have some company at the judgment seat of Christ, namely, some unbaptized Gentiles who heard the glad tidings but did not submit to baptism or covenant-making. Using this theory, once a person hears and perceives to some degree the gospel message, he is not *invited* to receive its benefits, he is compelled, like it or not, to submit under pain of future

resurrection and punishment. How close can such vain deceit be to the hell-fire theory?

The position of "his (Christ's) servants" changes from exclusive to inclusive of others—others who have not received the benefit of the atonement. If these unbaptized Gentiles escaped the condemnation resting on them from birth, it apparently was done by means of some intellectual chicanery; it is evident that the blood of Christ had nothing to do with it.

Of course I am presumptive to suggest that there may have been an escape from Adamic condemnation, for our Amended friends disavow any such inherited condemnation. They say that we all inherit a condition of mortality, and that any alienation or estrangement comes about by commission of our first sin. But let's see what Robert Roberts had to say about this in the inaugural issue of the magazine which was to become *The Christadelphian*. Surely he wouldn't teach a gospel that included Adamic condemnation, or would he?

Under the second section, Proposition III (2), "That his [Adam's] descendants, as propagations of his nature, are subject to "the law of sin and death" established in his person."

And continuing with Proposition III (3), "That mankind are therefore under sentence of death, being inevitably involved in constitutional mortality by virtue of their lineal connection with Adam—a fate which they have sealed and clinched by the individual transgressions of every living soul."

And further, Proposition III (4) states, in logical sequence of the previous affirmations, "That in the circumstances, mankind are incapable of saving themselves, because *THEY ARE UNDER THE OPERATION OF A LAW REQUIRING DEATH* (emphasis added), which cannot be set

aside without compromising God's supremacy."

How many Amended people today would accept the wording of these statements by Robert Roberts written and dated June 20, 1864?

The conclusion I draw is that he believed at this time that the judg-

ment seat of Christ was limited to servants, and that mankind suffered a sentence of death by birth, not by committing sin. With this we agree, and continue to labor in its promulgation.

EDITOR

The Bride of Christ

MANY BEAUTIFUL figures are employed in the Scripture to describe the close and affectionate relationship between Christ and his people, but there is none more beautiful than that of marriage. What is marriage? For an answer we must turn, not to the many unhappy alliances which obtain on all hands, but to God's ideal of the institution. God made "male and female" that they twain should be "one flesh" (Gen. 2:24; Matt. 19:4-5). Where this oneness—this divinely intended unity—exists, men nourish and cherish their wives, they love them as their own bodies (Eph. 5:28-29). Thus it is, says Paul, with Christ and the ecclesia. He allowed himself to be cruelly crucified for her sake—he now yearns for her well-being, as the Scriptures teach. As we think upon the revealed mystery we feel that we miserably fail in our appreciation of Christ's love, of his deep-down fondness for us—and of the joy which little acts done in his name and for his sake must yield to him. But he doubtless bears with us. He knows well the deadening influences of sin which press so heavily upon all of us. Our deficiencies are not to last for ever. How often we should blush at our callous and unfeeling behaviour, if we did not think, as we should, on this matter. O Lord, "increase our faith," and forgive our shortcomings. Exaltation to spirit nature will right matters. The Kingdom of God will see a perfect (multitudinous) woman as we now behold in Christ a perfect man. Then will come the time for a complete antitype of human marriage, only in the antitype the excellences will exceed the type as the light of the sun exceeds that of the moon.

Preparing For Marriage, page 104

[This concludes a series of eight short articles taken from the above book written by H. P. Mansfield. The articles were not written by him, but were appended to his work with the following notation: "The following observations and meditations have been culled from various sources and sometimes amended to conform to the theme and requirements of this book. As we have done this, and are not quite sure of the authorship of all the articles included, we have taken the liberty of making them anonymous."]

WCF Video Lending Library

BRETHREN—We are seriously distressed by the upcoming directive of the WCF as advertised on the back cover of the “1988-1989 Cassette Catalog,” which reads: “COMING SOON! . . . WCF VIDEO LENDING LIBRARY.” WCF indicates that “We are now in the process of accumulating a library of VIDEO TAPES suitable for lending brothers and sisters throughout the country who own VIDEO TAPE RECORDERS.”

This directive, we believe, is a serious mistake which can do nothing but set out to “glorify” the flesh! Therefore, we cannot accept it as anything less than foolishness! Our objection has nothing to do with any disfavor that we may have for WCF as a whole; if it were a directive of the ecclesia to which we belong, we would no less have the same objection.

How many brethren will be shunned by the household because they do not come across as being “professional,” or they just don’t “look” very well in comparison with those of greater speaking ability? And what of those brethren who are selected for viewing from the tape library? Is there not a danger of one becoming “puffed up” and possibly even envied by other brethren who were not selected for viewing on the “big screen”? The human ego is a terrible thorn of contention in the war against the flesh as it is, and “glorifying” the brethren on television will no doubt add to this subtle attitude which is an abomination in the eyes of the Lord (Prov. 6:17; Rom. 1:29; I Cor. 1:29). Is it possible that even Moses, if he were alive today, would not be suitable for viewing on television because he was not a “great orator” (Exod. 4:10-16), or that he did not possess the proper “professional” credentials? This is no attempt at humor on our part, for we believe that WCF is a serious threat to the “one hope” and is ever striving to weld our traditional beliefs and practices into those of popular Christendom at large.

There also seems to be a bit of contradiction here. On page 8 of the “Cassette Catalog” there is an illustration of a television set with an “X” over the top of it with the caption, “Redeem the time. Listen to tapes instead of watching TV.” Well said indeed, but how can this be when WCF is indirectly encouraging the household to purchase television sets, if they do not already own them, and on top of that, they are in effect “sanctifying” the purchasing of video tape equipment for personal use. How many innocent brothers and sisters are out there, we wonder, who will be taken in by this subtle “OK” by WCF for them to fulfill their desire to purchase video tape machines, etc., when they may have otherwise abstained from such things?

The “heart” of the flesh can be “deceitful above all things, and desperately wicked” when left to its own guise. “Who can know it?” Perhaps it is yet another sign of the Laodicean age in which we live, but we can hardly be convinced that those brethren who are persuaded into purchasing video equipment are going to use it exclusively for the purpose of watching WCF videos. We do not own a VCR, VHS, or what have you, and do not wish to do

so. How tempting it would be to stop by the neighborhood "Video Shop" and rent a movie or two for home viewing. Is this "redeeming the time"? Is not encouraging the brethren to buy such equipment, in effect, encouraging the possibility of "sinning in secret" by the casual viewing of worldly, if not obscene, entertainment? This is certainly a temptation we can all do without!

The familiar proverb reads, "Can a man take fire into his bosom, and his clothes not be burned?" (Prov. 6:27). This certainly captures our attitude regarding television or video tape watching, and can also be applied to brethren who are "glorified" on the video screen. How many of us would bring a can of volatile fuel into our living room, pour it on the floor, and then light a match to it? None. So why should we exercise the risk of doing such with our much more important spiritual households, by bringing worldly possessions into our homes, and allowing the possibility of fleshly temptations and elevated egos to enter into our minds?

We should discourage, not encourage, the brethren in the purchasing of TVs and other such video equipment. Of those who already own video tape recorders, we would exhort them to sell, give away, or otherwise dispose of them entirely! Turn off your TVs, put them in the closet, or get rid of them! How many priceless hours have we wasted while lounging away in front of "prime time" obscenities? We are not necessarily speaking of the programs which people watch in general (though we know of none fit for brethren to watch in the "prime time" category), but just "look" at the commercials. They are laced with sexual innuendos enticing the viewer to favor their particular products depending on how much lust they can wrench out of them in the "twinkling of an eye." Avoid such nonsense. Your time will be much better spent searching the Scriptures and reviewing the pioneer writings rather than the "TV Guide."

One last item of concern, as if there has not been enough already, and that is WCF's practice of disavowing any responsibility for the subject material that they provide for distribution. Or, in their own words, "WCF Directors do not necessarily express editorial approval or disapproval of the content of each cassette tape carried in the library. The objective is to provide a BROAD BASED library (emphasis ours), allowing the users to choose the material and judge its value." RUBBISH!

No doubt, WCF will extend this unscriptural practice to its "Video library" as well. The apostle John recorded for our benefit the apocalyptic message which has a blessing for him that "readeth" (or he who knows accurately, or gathers exact knowledge—Eph. 3:2-4; Matt. 24:14-15; Mark 2:25), "and they that hear the words of this prophecy" (or they that heed to what they hear—Prov. 4:1,5-7; Mark 4:9-12,24; Isa. 6:8-9), "and keep those things which are written therein" (or he that observes narrowly the things which are written—Mark 13:30-37; I John 4:1; John 5:39; II Tim. 2:15-16; Apoc. 3:8). It is evident from the above references that this Scriptural precedent is not exclusive to the Apocalypse, but contains the whole counsel of Deity from Genesis to Revelation. Thus, it is written, "For wide is the gate,

and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

WCF, it is woefully apparent to our understanding that you are NOT following the above Scriptural precedent. Rather, your "objective" is one of "lukewarmness." Gird up your loins, brethren, and take a hard look at your works. Are they truly edifying and strengthening the brotherhood, or causing discord, doctrinal apathy, and overtones of "churchism"? Brethren, we say these things, not for the purpose of offending certain individuals, for we are deeply concerned for the spiritual well-being of all those who claim to be Christ's brethren. But many times the Truth simply "hurts" when self-examination is thoroughly applied. How great a contrast, indeed, when we compare our own meager efforts and bodily temple of dust and ashes with the unapproachable glory and perfection of our Heavenly Father, and His anointed, Jesus. Yet, we should not be discouraged, for Jesus was given for our example, and for his level of spiritual perfection we must always strive.

In summary, we would exhort WCF to discontinue this "coming" program (if not disbanding WCF altogether), which we do not doubt was well intended, seeking to edify the brethren in isolation, the elderly, etc. But the "little leaven" will no doubt in the end "leaveneth the whole lump." The WCF directive will encourage the procurement of unwarranted worldly possessions, provide a stumbling block of unwanted temptations, unwittingly "glorify" the flesh in our very living rooms, and continue to promote the "no-doctrine" philosophy of WCF throughout the brotherhood. Search the Scriptures—YES; listen to tapes of "narrowly observed" subject matter when opportunity provides—CERTAINLY. Join with the ranks of "professionalism" and flesh-glorification—ABSOLUTELY NOT!

Fraternally yours,

(This article sent in anonymously with a reference to *Eureka*, volume I, by John Thomas.)

Another Piece of the Puzzle

THE GRAND design that Deity has chosen to unfold in the form of world events, whether political, social, military, or religious, since the book of Daniel was unsealed (Dan. 12:4,9) and given to the apostle John, seems, at least from our own perspective, to be like unto a puzzle in which the pieces fall firmly into place with the passage of each prophetic event, ultimately leading to the completion of the picture, or the establishment of the Kingdom of God in the earth. The directions for assembling this puzzle were published in 96 A.D., though having many roots in the prophets

and gospels, and distributed among all the ecclesias of the age in order to show forth events which "must shortly come to pass," and to provide a visible testimony that Yahweh indeed "ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

With this in mind, we are presently concerned with a particular event of which we are all aware, and which we believe is yet another significant piece of the puzzle falling into place, that is, the withdrawal of Soviet military forces from Afghanistan, completed in the first few weeks of February, 1989. We say "withdrawal of," and not "Soviet withdrawal," as we believe that Yahweh is the guiding force which has brought about the present situation in that region of the earth, and not the Soviets themselves. If Yahweh had intended that the Russian Autocrat continue to occupy that region until his dominion be removed by the Christ-multitude, then there the Soviets would stay until that event transpires. But this does not appear to be part of the plan as revealed to us in the prophets and the Apocalypse.

When the Gentile times have come to their full, just prior to the second advent of Christ, Scripture tells us that there will be two opposing dominions which contend for dominance in the region of the Middle East. Daniel 11 identifies them as "the king of the north," and "the king of the south," who will "push at him." Ezekiel 38 identifies them as "Gog, the land of Magog, the chief prince of Meshech and Tubal," who is opposed by "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof." Daniel 7 identifies them as the bear, ready to "devour much flesh," and the leopard, having four wings and heads, "and dominion was given to it."

The Apocalypse also has reference to two opposing dominions, however, concerning a different time period—after the return of Christ, when the first three beats of Daniel 7 are ultimately manifested in the fourth beast, "dreadful and terrible, and strong exceedingly," which is destroyed by the Christ-multitude, replacing the Tarshish power as protectorate of the land. Nevertheless, there is nothing new in identifying the king of the north, the bear, and Gog with the modern Soviet empire. Neither is there anything new in identifying the king of the south, the leopard, and lion-power of Tarshish, Sheba and Dedan, with the British empire, her English-speaking allies, and the territories in time past or present which have come under her protection. Thus, we have two great powers of men, which by necessity have opposing interests in the region, ultimately bringing these powers, by the guiding hand of Yahweh, into the land of Israel and adjacent territories to do battle in "that great day of God Almighty."

Now enter the present situation: Afghanistan, once part of the dominion of Alexander the Great, or the historical leopard power, is suddenly released from the grips of the latter-day Russian bear. We would suggest that this event was also by necessity, in order that the latter-day leopard dominion might reaffirm her influence in the region, providing a means of antagonizing the Russian dominion to the north. Again, we do not believe that this is anything new, as Brother Thomas predicted these things over a century ago,

based on a comprehensive understanding of the prophetic Word.

In *Elpis Israel*, pages 435-437, we read the following:

"The merchants of Tarshish govern India under the control of the lion-power—a constitution of things well represented in the Company's arms, which are a shield whose quarterings are filled with young lions rampant, with the motto, 'Auspicio Senatus Angliae.' From these facts, it may be concluded, that the united imperial power of Britain and merchant-power of India, is the power of the latter days, destined of God to contend with the Autocrat, when, having laid all Europe prostrate, his ambition prompts him to grasp the sceptre of the east.

"But the lion-power of Britain has not yet attained the limit marked out for it by the finger of God. The conquest of Persia by the Autocrat will doubtless *cause England to conquer Afghanistan*, and to seize upon Dedan that she may command the entrance to the Persian Gulf, and so prevent him from obtaining access to India either by land or sea. Possessing Persia and Mesopotamia [Iraq], the apprehension of his pushing still further southward, and perhaps establishing himself on the north-eastern coast of the Red Sea, and so taking them in the rear and gaining access to India by the straits of Bab-el-Mandeb, will also be a powerful motive for the merchants of Tarshish and its young lions to take possession of all the coast from the Gulf of Persia to the Straits, and thence to Suez, by which the lion-power will not only become the Sheba and Dedan, but also the Edom, Moab and Ammon of 'the latter days;' for in speaking of the events of these days, the prophets refer not to races of men, but to powers on territories designated by the names of the people who anciently inhabited them.

"... The meaning of this is, that at the consummation of the judgment, the territories comprehended in the dominions of the four beasts to their full extent *will be divided between two independent dominions* of the Latter Days—namely, that of Gogue and that of the Lion of Tarshish. Gogue's will include so much of the territory as to entitle his dominion to be represented by Nebuchadnezzar's image. Assyria proper, Persia, Asia Minor, Armenia, and Mesopotamia; Egypt, Italy, Germany, Belgium, France, Spain, Portugal, Sardinia, Naples, Lombardy, Bavaria, Hungary and Greece—countries all included in the catalog given by Ezekiel in his prophecy of Gogue—are symbolized by the head, breast, body, thighs, legs and toes of the Image. These are at the crisis united together in one dominion, which is broken to pieces as the result of the battle of Armageddon.

"... The Lion of Tarshish is *ALEXANDRINE IN ITS DOMINION* (emphasis ours), and will then possess much of the territory represented by the Unicorn Goat and the Leopard—all, indeed, not included in the Image. Alexander the Great *extended his conquests over Afghanistan*, the Punjab, and into India beyond the Indus. The lion of Tarshish has already annexed much of this territory, indeed quite sufficient to confer upon it Unicorn and Leopard attributes. Its supremacy over the Ionian Republic still further approximates it to the Macedonian character, which will become still more conspicuous, when it beholds 'the prince of Ros, Mosc and Tobl' possessed of Constantinople, and contending for the Gogue-ship of Magog; it will then, doubtless, makes extensive seizures of the Isles of Greece, to strengthen itself in the Mediterranean, and to *ANTAGONIZE, AS MUCH AS POSSIBLE* (emphasis ours) the power of the Autocrat in

that direction. Thus, then, answering to the Leopard of the latter days, the Lion of Tarshish survives the destruction of the Image. But subsequent events will affect it in common with the Lion and the Bear . . .”

It is evident from the above testimony that the region in question is once again ripening for a reassertion of policy, influence, and/or presence by the latter-day Leopard, or Lion-Power of Tarshish—Great Britain, to antagonize or “push at” the king of the north in order to set in motion “things which must shortly come to pass.” These are events which we prayerfully anticipate, with an element of “fear and trembling,” realizing that Yahweh will indeed consummate His plan and purpose with the earth and man; to magnify and glorify His Name through spirit manifestation in a glorious multitude consubstantial with Him, and that the Lord’s return is imminent, whether or not we have sufficiently prepared ourselves to meet the Lord face to face, whether or not our lamps are full of oil, or shamefully empty, whether or not we are found watching and waiting, or sleeping, when the seventh trumpet nears the end of its course, and the sixth vial has come to its full, when the last piece of the puzzle is firmly set into its place.

A. B. B.
Richmond, Va.

Sin and Its Removal, As Taught by Dr. Thomas Part III of IV

VII.—The Necessity for Jesus Being Purified by Sacrificial Blood

A. If Jesus had died a natural death, like other testators of wills, would not that have brought the covenants into force? No; because it was necessary that the heavenly things should be purified with sacrifice, or blood. *God’s covenants are made sanctifying to believers of their promises by being dedicated or purified by blood.* It was so with the Mosaic, and afterwards with the Abrahamic; for “through the Second Will we are sanctified through the offering of the body of Jesus Christ once;” and “by one offering he hath perfected for a continuance them that are sanctified by the Will.”—*Herald of the Kingdom*, 1857, p. 55.

B. The flesh made by the Spirit out of Mary’s substance, and rightly claimed therefore in Psalm 16:8 and Acts 2:31 as his flesh, is the Spirit’s Anointed Altar, cleansed by the blood of that flesh when poured out unto death “on the tree.” This flesh was the victim offered—the sacrifice. Suspended on the tree by the voluntary offering of the Spirit-Word (John 10:18), “sin was condemned in the flesh,” when the soul-blood thereof was

poured out unto death. The Spirit-Word made his soul thus an offering for sin (Isa. 53:10); and by it sanctified the Altar-Body on the tree. It was now an Altar Most Holy; and all that touch it are holy; and without touching it none are holy.—*Eureka*, Vol II, p. 224.

C. When was the Jesus-altar purified; the Jesus Mercy Seat sprinkled with sacrificial blood, and the Jesus Holy of Holies lustrated? After the Veil of his flesh was rent, and before he awoke at the early dawn of the third day.—*Catechesis*, p. 14.

In these extracts the Doctor shows:—

1. That a Divine covenant cannot be brought into force by an ordinary death;
2. That both the Mosaic and Abrahamic required blood-shedding; and
3. That, therefore, Jesus Christ was cleansed, purified, or sanctified by the shedding of his own blood.

To the foregoing principles I have adhered for many years. My first effort at reproducing them was in "Jesus Christ and Him Crucified," written twenty-five years ago, in which I made the following statements:—

"The Deity's wrath against man was manifested when He passed sentence of death on Adam and his descendants. *By the Fall man became alienated from God*" (p. 62). "It was necessary that a member of the race which had sinned should manifest that perfect obedience which Adam failed to render, and then have his blood or life poured out, that he might *undergo the penalty of death* brought into the world by sin" (p. 54). "The power of the Devil, or sin, was destroyed as far as Jesus himself was concerned" (p. 59). "*Christ's shed blood*" is "*the only means for blotting out transgression and being released from death*" (p. 65). The pages refer to the first edition.

The Renunciationist controversy, which followed three years after, brought this subject into bolder relief, and made the Scriptural testimony clearer. This is seen in "The Doctrine of the Atonement," which I wrote in 1882. This pamphlet contains the following statements:—

"Death is the *punishment for sin*, not only for those who transgress, but to those who simply inherit the effects of Adam's sin" (p. 3). "Sin has produced a *breach between man and his Creator*," and "the means of healing the breach can be provided by God only" (p. 3). "Atonement was prescribed (under the Mosaic law) on behalf of inanimate objects, which could not possibly sin" (p. 2). "All the things which pertain to Christ have to be purified by his atonement . . . They consist of Christ and all his disciples." "*Christ must be cleansed by a better sacrifice* than any of those which are offered under the Mosaic law. The only 'better sacrifice' is that which he himself offered up; therefore, *he was cleansed by it*" (p. 11). "His inherited sin-nature required it (an atonement)." "Having, like Abraham, been born under Adam's condemnation, *he could not enjoy the covenant blessings without a perfect atonement.*" "He was raised from the dead through his own blood" (p. 12). "The offering up of the *sacrifice pertaining to the Abrahamic covenant* was essential for his own participation in its blessings as well as for that of Abraham and others" (p. 13). "It (sin) is most frequently used in a moral sense for acts of disobedience, but it is used also in what may be called a physical sense, in reference to human nature since the Fall" (p. 14). "The 'body of sin' was 'destroyed' in the crucifixion of Christ, an event which could not

have taken place if he had not had a sin-body." "It (the devil) is applied to sin, both in its moral and physical aspects, that is, to an act of transgression and to the sin-nature." "*Diabolos*, having a *physical embodiment*, must undergo a physical destruction" (p. 10). "Through his death he (Christ) destroyed the diabolos-nature inherited from Adam" (p. 16). "Christ being quite free from transgression, *his offering on behalf of himself had reference only to defilement, for which he was morally guiltless*" (p. 18).

"The Doctrine of the Atonement" was, I may here mention, sent in manuscript to Bro. Roberts, who, after perusal, said that it was the best thing that had been written on the subject, and undertook to publish it. The principles it contains are set forth in "The Blood of the Covenant," which, in regard to sin and its removal, contains nothing but what is to be found in Dr. Thomas's writings; and in writing on resurrectional responsibility I have simply carried those principles to their logical conclusion. I fully believed that they were held by all Christadelphians, excepting those who had endorsed Renunciationism. But the arguments with which I have been opposed show that this was not so, or that there has been a change of belief in order to maintain resurrection out of Christ. The consequence is that the teaching of Dr. Thomas on sin and its removal is now nullified by some who profess to uphold it. This will be seen by the following contrast:—

DR. THOMAS

The Christadelphian, 1894

1. All Adam's descendants from birth are "constituted sinners" because of Adam's transgression.

2. All mankind, by being in the loins of Adam when he transgressed, ate of the forbidden fruit in the same way that Levi paid tithes in Abraham. This is the only way they are guilty of the original sin.

3. Sin signifies transgression, and also a physical principle of the animal nature; sin is thus a synonym for human nature.

4. A believer at baptism passes from under the sentence of death and comes under the sentence of life; the writing of death against him being then blotted out.

5. A believer at baptism is clothed with Christ as with a white robe, or holy garment, and stands complete in him.

1. "The idea of imputing the sin of Adam to helpless babes is one of the old monstrosities of Papal theology"—p. 231, 304. "We have been made sinners by Adam, but are not sinners till we transgress"—p. 346.

2. "The theory of 'legal guilt' thru Adam is subversive of every principle of Divine justice"—p. 305.

3. "The teaching that there are physical sins is a physical absurdity. Where do we read of physical sins, and so much *avoirdupois*?"—p. 352.

4. "The contention that those who have been baptized are free from Adamic condemnation is absurd"—p. 223. "Baptism is never proposed to us as the means of getting rid of Adam's sentence"—p. 347.

5. "As for the righteousness of Christ, that is the righteousness of Christ, and nobody else's"—p. 242.

6. A believer, by baptism, touches the Altar (Christ), and is thereby made holy or a saint; and if faithful he continues a just saint, but if unfaithful he becomes an unjust saint.

7. Jesus was "constitutionally" a sinner.

8. Christ prays for his restoration to favour.

9. By the death of Christ the sin in his flesh was condemned.

10. The condemnation of sin in the flesh of Christ was necessary for the justice of God.

11. It was necessary for Christ to die as a sacrifice to bring the Abrahamic covenant into force; any other mode of death would not have sufficed.

12. The flesh of Jesus was cleansed of its inherited sin by the shedding of his blood.

6. "The word *saint* . . . applies only to those who will finally attain to immortality"—p. 222. "The saints are those whom God preserves, not those whom He destroys"—p. 340.

7. "Jesus was not a 'sinner in Adam'" —p. 345.

8. "Christ was not alienated from God (p. 351), nor an object of God's displeasure"—p. 345.

9. "The death of Christ was not a punishment"—p. 351.

10. "Christ's death was purely a matter of choice"—p. 351.

11. "It was unnecessary for Christ to have been nailed to the tree, except as part of the obedience the Father required"—p. 467.

12. "The Scriptures never use the word *cleanse* in reference to Christ's own sin-nature; blood-shedding is never spoken of except in connection with actual sin"—"The Responsibility Debate," p. 22.

Praise of the Pioneer Writers

WHEN READING the Scriptures it often happens that a verse that we have read many times before in daily readings or in reference will make an outstanding impact on our minds. This may be due to the state of mind that we are in when we read it and/or the thoughts we have in mind at the time we read it, or perhaps the Heavenly Father in His mercy towards us has caused our minds to work in this manner to help keep us interested in His Word. Sometimes this impact is made on our minds when reading material other than the Scriptures.

Of particularly good substance and quality are the writings of the Christadelphian pioneer writers. When I mention pioneer writers I refer primarily to J. J. Andrew, Robert Roberts, John Thomas and Thomas Williams. There are others, but perhaps these are the more notable ones. I feel that most of what has been written by these men will provide a good spiritual meal

to anyone who will take the trouble to read and understand what they have left behind in printed matter. Those who refrain from the reading of such material as these men have provided are depriving themselves of some very worthwhile reading.

Now none of these men was infallible, nor should we recognize them as having possessed the Holy Spirit with power as did the apostles of Christ who were so energized to help them spread the gospel news after our Saviour had risen from the dead and thus had destroyed the devil. We may find errors in the work of the pioneer writers, particularly in the area of prophetic dates, but as a whole there is not much to be found that is wrong with their works, and they clarify so much of the Scriptures that we may safely say that without them we would be at a very great loss to understand the Bible as we know it today.

As for those who vary widely from that which was taught by these brethren, I have to view their works with skepticism at best, as alas, I cannot find time enough to read all the works written by these pioneer brethren, let alone time to read some of these newer works such as those which endorse the futurist or preterist theories on the messages in Revelation, no matter how nice a person or persons these new writers may be.

There is a further thought with regards to the works of the pioneer writers which I wish to mention, and that is that it does not seem likely that there are any brethren today that are as much consumed with the study of God's Word as were our pioneer writing brethren, particularly Brother John Thomas. To give you some idea of what I mean, I would like you to bear with me as I refer to some pages from the introduction of the book *The Faith In The Last Days*. But before we get into this, what about the title of this book, *The Faith In The Last Days?* In Luke 18:8, our Master says, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" We know that he shall find some faith on the earth for he says in Luke 17:34-36, "There shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." Thus we see that there will be some faithful. But, brethren, will you be among those faithful? Will I be among those faithful? Pray let us try by earnest contending to make our calling and election sure.

And now about those pages of the introduction, let me refer to them specifically to give us an idea as to how consumed Brother Thomas was with the work in the Lord's vineyard and the study of His Word.

Dr. Thomas had a remarkable capacity for applying his powers to any matter at hand. All his work is marked by intensity and earnestness. This is seen in the energetic way in which he investigated the Scriptures from the first association with the "Reformation." It is seen in the self-denying labours on behalf of the gospel in extensive traveling that he undertook. It is seen in the industry with which he plied his pen.

With his abilities he could doubtless have secured for himself a

very comfortable if not a lucrative practice as a physician. Instead, he accepted toil and sacrifice in order that he might have time to devote himself to the work of the gospel. Repeatedly in the magazines he edited, circumstances caused Dr. Thomas to make references to personal affairs of a nature which would hardly be expected in a journal today. Nevertheless, looking back they afford a glimpse of the sincerity and self-sacrificing spirit he displayed. Explaining a delay in publishing an issue of the *Advocate* in 1837 he says: "The *Advocate* is not issued as early as we could wish. It is not our private affairs which cause this delay. We have devoted ourselves for life, at least as long as we possess health and means, to the dissemination of what we believe the Scriptures teach. We consider this the business of our life; our domestic affairs merely subordinate to it. Absence from home on the things of the Kingdom and a fracture of the rod by which the platen or impression plate of our press is suspended, are the cause of the late issue of our paper. Another cause of its late arrival at its destination is owing to the irregularity and tardiness of the mails. The *Advocate* remains about a fortnight in the post office here before it can get a fair start on its journey onwards. Ours being only a one horse mail, it requires several loadings before its monthly editions can get into their several routes." On one occasion when asked how he lived he replied that he reduced all his wants to bare necessities and then exercised every economy. When, before the final separation from the "Reformation" it was suggested that he became a regular minister of a community of believers, he answered: "With many thanks to our brother for his kind disposition, we answer emphatically No! We cannot afford to sell our independence for a mess of pottage. How could we teach the rich faithfully the unpalatable doctrine of Christ concerning the proper use of the mammon of unrighteousness, and be dependent upon them for the perishable pittance of a few hundreds per annum? We must be free if we would be faithful to the truth. We object not to receive contributions in aid of the cause we advocate; but they must be spontaneous, not extorted. We cannot preach for hire."

... In the *Herald* for 1851, he describes the personal difficulties overcome in keeping an appointment and is led to make some reflections on the duty of all in spreading the gospel. He had been ill, and in a week from getting up he left home against the advice of friends for a twenty-five mile journey to keep appointments, the first of which was a three-day meeting. Others were expected to be there to take part, but did not arrive on the day expected. The Doctor thus speaks: "We expected to meet two or three brethren at the meeting who would take upon themselves the labour of formally addressing the people, while we should have nothing else to do but to prove by our presence our willingness to speak to them, but our inability from extreme weakness to do it. Our dismay was considerable, however, when we found that they had not arrived, and that the work of faith and labour of love must be performed by us alone. Our principle is that difficulties which cannot be avoided must be met and overcome. It is bad policy to make appointments and not fulfill them. We therefore determined to do what we could, and to try to discourse even if we had to come to an abrupt and speedy conclusion. The first appointment was a three-days meeting at Acquinton. A brother who accompanied us from Richmond attended to the preliminaries, after which, we, following the example of Jesus (not being able to stand) sat down and taught the people. At first our friends did not think we should be able to hold out fifteen minutes; but though weak in body

the subject was itself an inspiration, and to our surprise we spoke with comparative ease on the Representative Men of the prophetic Word for upwards of two hours.

"Encouraged by our success in this effort we did not doubt but we should be able to get along from day to day as the appointed times came round. We were strengthened by the consideration that sufficient to the day is the evil thereof; so that it was quite unnecessary to assume the evil of many days and lay it all upon one. We experienced, however, some relief from the fact that one of the brethren announced to take part in the meetings arrived at Acquinton on Lord's day; so that had we proved unable to occupy the time there was help at hand to supply our place and to make up our deficiencies. He remained with us all the week, and was no little assistance to us in conducting the worship, and leaving us only the pleasant labour of persuading the things concerning the kingdom of God, and of declaring all His counsel to the people. We spoke at Acquinton on three successive days; two days after at a school house; and on Saturday and Sunday at the old state-church house called West Point. At all these meetings put together we spoke about twelve hours and a half on things pertaining to the kingdom of God and the name of Jesus Christ; and instead of increasing our debility, we recruited our physical energy every day. In our own person then we have proved that the truth is an inspiration which gives health to the soul, through which it operates nothing but good to the outward man."

—*The Faith In The Last Days*, pages 26-29

Now, brethren, I ask you, how many brethren do you know that are so consumed with the work of the Lord as was Brother Thomas? The punch line of all this is that we should not diminish or take these works too lightly as a lot more may have gone into them than meets the eye. There is spiritual reward for anyone who will take the time to read and understand these works. It is partly through neglect of such works as these that Christadelphians are deteriorating towards apostasy. We will address this in a future article, Lord willing.

AARON B. SCHOFIELD
Springfield, Vt.

“Insight” Magazine

WE PUBLISHED an article, “An Olive Branch in a Wretched Land,” in the April number in which we recommended *Insight* magazine as a worthy publication. Since then we have received from a valued and trusted friend a copy of an article in *U.S. News & World Report*, March 27, 1989 entitled “Rev. Moon’s Rising Political Influence,” in which it is

stated that the Unification Church is the owner and publisher of *Insight* magazine (pages 27-31).

Having seen only the single copy on which our April article was based we were not familiar with the facts surrounding the publication of this magazine. What its contents are from an overall perspective we know not; that is for readers to judge, but based

on what the *U.S. News & World Report* says in its article, we would not recommend subscription or support of *Insight*.

We reproduce herewith pertinent extracts from the article:

"On New Year's Day, 1987, South Korean mystic Sun Myung Moon, who considers himself to be the son of God, told his Unification Church followers that he wanted to expand the church's political influence in the United States. His aim, Moon said, was 'the natural subjugation of the American government and population.'

"The church and its businesses have spent as much as \$300 million buying political clout. Through its 100,000-circulation *Washington Times, Insight*, a weekly newsmagazine, and a host of organizations that it funds, the church has become a major player in conservative politics. The church, which insists that its doctrine stems from Christianity, is now trying to gain a foothold in right-wing Christian circles through a new organization, the American Freedom Coalition. Moon's chief lieutenant, South Korean former military attache, Col. Bo Hi Pak, boasted last year to conservative activist David Finzer: 'We are going to make it so that no one can run for office in the United States without our permission.'

"Moon's bid for political power is disquieting because the church's theology runs counter to America's democratic tradition. Moon claims that on Easter, 1936, when he was 16, Jesus appeared to him and told him that he had been chosen by God to complete the mission that Jesus had been unable to finish because of the Crucifixion. This mission, spelled out in his lectures and in the text of *The Divine Principle*, consists in creating an 'automatic theocracy to rule the world.' Moon says, 'Separation between religion and politics is what

Satan likes most.' But former Unification Church official Michael Warder says, 'Within the Moon movement, there is no foundation for the ideas of freedom, the rule of law and the dignity of the individual as they are understood in the West.'

"Keeping its goals quiet—The church, founded in Seoul in 1954, began recruiting in the U.S. in 1959. In the '60s, Moon's followers, called 'Moonies,' became a fixture in college communities, where they sought recruits and sold flowers. The church was open about its purely religious functions. In 1982, at a massive ceremony at New York's Madison Square Garden, Moon blessed 2,100 couples that church elders had preemptorily paired for marriage. But since Moon's 1982 conviction for tax evasion, the church has eschewed public religious displays in this country. It has kept its long-range goals to itself and concentrated on winning popular assent to an anti-Communist message.

... "The church's first and most expensive foray into the political arena was the *Washington Times*. The newspaper has lost more than \$200 million since it was founded in 1982, but it has given the church needed prestige in Seoul and become a well-read publication beyond its target audience of Washington conservatives. Claims by *Washington Times* editors that the newspaper is politically independent of the church were shattered in 1984 when Jim Whalen, its first editor and publisher, quit in protest of church attempts to assume direct control. Then in April, 1987, Editorial Page Editor William Cheshire and four colleagues resigned over church interference with the newspaper's editorials. The *Washington Times's* latest editor, former *Newsweek* reporter Arnaud de Borchgrave, claims that the newspaper 'has nothing to do with the church.' But the newspaper and its sister publication,

Insight, remain owned by News World Communications, whose president is Bo Hi Pak. While separate from the church's local ministry, it is an integral part of Sun Myung Moon's overall empire."

When we read a newspaper or a magazine this does not necessarily indicate that we agree with the philosophies of those who organize and compile the contents, nor does it in-

dicating that we are supportive of the organizers. The article in the April SANCTUARY-KEEPER referred to the *Insight* article, but did not quote from it. I read the *Insight* article and could find no problem with it. However, with the interference of a church that has questionable objectives, I prefer to get my news from another source.

EDITOR

The Foundation of the World

AS THE WOMAN had so wilfully sought the gratification of her flesh, when the Lord God passed sentence upon her He made it the ground of her punishment. "I will," said He, "greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be subject to thy husband, and he shall rule over thee." This being her portion as the consequence of sin, the reverse would have been her condition, so long as her animal nature should have continued unchanged, if she had remained obedient. She would have brought forth children without pain, and would have had fewer of them; nor would she have been deprived of that equality she enjoyed in the garden, and consequently she would have escaped that degradation she has experienced in all the countries of the world.

The punishment, however, was not inflicted simply as an individual sorrow. The pain was personal, and the subjection likewise; but the multiplication of woman's conception became necessary from the altered circumstances of things; which were then being constituted for the ensuing seven thousand years. In the war divinely instituted between the seeds of the Serpent and the Woman, there would be a great loss of life. The population of the world would be greatly thinned; besides which great havoc would be made by pestilence, famine, and the ordinary diseases of the flesh. To compensate this waste, and still to maintain an increase, so that the earth might be filled, necessitated that part of woman's punishment involved in the multiplication of the conception, which is a great domestic calamity under the Serpent-dominion of sin.

We hear much in some parts of the world of the political rights and equality of women with men; and of their preaching and teaching in public assemblies. We need wonder at nothing which emanates from the unenlightened thinking of sinful flesh. There is no absurdity too monstrous to be sanctified by unspiritualized animal intellect. Men do not think according to God's thinking, and therefore it is they run into the most unscriptural

conceits; among which may be enumerated the political and social equality of women. Trained to usefulness, of cultivated intellect and with moral sentiments purified and ennobled by the nurture and admonition of the Lord's truth, women are "helps meet" for the Elohim; and much too good for men of ordinary stamp. The sex is susceptible of this exaltation; though I despair of witnessing it in many instances till "the Age to come." But, even women of this excellency of mind and disposition, were it possible for such to do so, would be guilty of indiscretion, presumption and rebellion against God's law, in assuming equality of rank, equality of rights and authority over man, which is implied in teaching and preaching. It is the old ambition of the sex to be equal to the gods; but in taking steps to attain it, they involved themselves in subjection to men. Preaching, and lecturing, women are but species of actresses, who exhibit upon the boards for the amusement of sinful and foolish men. They aim at an equality for which they are not physically constituted; they degrade themselves by the exhibition, and in proportion as they rise in assurance, they sink in all that really adorns a woman.

The law, which forms a part of the foundation of the world, says to the woman, "*He shall reign over thee.*" The nature of this subjection is well exhibited in the Mosaic law (Num. 30:3-15). A daughter being yet in her youth in her father's house, could only make a vow subject to his will. If he held his peace, and said nothing for or against, she was bound by her word; but if when he heard it, he disallowed it, she was not bound to perform; and the Lord forgave the failure of the vow. The same law applied to a wife. A widow, or divorced woman, were both bound to fulfill; unless their husbands had made them void before separation. If not, being subject to God, they had no release.

This throws light upon the apostle's instructions concerning women. "They are commanded to be under obedience, as also saith the law." And, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to *usurp* authority over man, but to be in silence." The reason he gives for imposing silence and subjection is remarkable. He adduces the priority of Adam's formation; and the unhappy consequences of Eve's talkativeness and leadership in transgression; as it is written, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:11-14) first. And then, as to their public ministrations, he says, "Let women keep silence in the congregations; for it is not permitted unto them to speak; but to be under obedience, as saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the congregation" (I Cor. 14:34-35). It is true, that in another place the apostle says, "Let the aged women be teachers of good things;" but then this teaching is not to be in the congregation, or in the brazen attitude of a public oratrix. They are to exercise their gift of teaching privately among their own sex, "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands,

that the word of God (which they profess), be not blasphemed" (Titus 2:4-5).

Christian women should not copy after the god-aspiring Eve, but after Sarah, the faithful mother of Israel, who submitted herself in all things to Abraham, "calling him lord" (Gen. 18:12). Nor should their obedience be restricted to Christian husbands only. They should also obey them "*without the word;*" that is, those who have not submitted to it, in order that they may be won over to the faith when they behold the chaste and respectful behaviour of their wives, produced by a belief of the truth (I Pet. 3:1-6).

Such are the statutory provisions enacted in the world's constitution at the beginning, with respect to the position of woman in the body social and political. Any attempt to alter the arrangement is rebellion against God, and usurpation of the rights of men to whom God has subjected them. Their wisdom is to be quiet, and to make their influence felt by their excellent qualities. They will then rule in the hearts of their rulers, and so ameliorate their own subjection as to convert it into a desirable and sovereign obedience.

A man should never permit the words of a woman to intervene between him and the laws of God. This is a rock upon which myriads have made shipwreck of the faith. Adam sinned in consequence of listening to Eve's silvery discourse. No temptation has proved more irresistible to the flesh than the enticing words of woman's lips. "They drop as a honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down to death; and her steps take hold on hell" (Prov. 5:3-5). Adam was a striking illustration of this truth, as appears from the sentence pronounced upon him. "Because," said the Lord God, "thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Thus, having passed sentence upon the serpent, the woman, and the man, The Lord appointed them *a new law*, and expelled them from the garden He had made.

JOHN THOMAS

Elpis Israel

Fourteenth Edition—Revised, pp. 121-123

NEWS ITEM: The Grand Chapter of Virginia Order of the Eastern Star, whose worthy grand matron is Anne J. Moore, holds its annual session in Richmond May 9-11.

The organization, which bases its rules and actions on precepts set forth in the Bible, is open to members of

all religions except Roman Catholic. "We have secrets, and members of the Catholic Church are required to reveal everything to a priest or bishop," Mrs. Moore explained. Members of the Order of the Eastern Star observe secrets "in order to recognize each other."

Attire of the Priests—The Robe

THIS WAS a skirt of blue woven work—answerable almost to the modern petticoat of female attire, only that it was an outer garment, and did not reach to the ground, but fell some eight or ten inches short of the lower end of the inner coat or linen tunic. It was fastened over the tunic at the waist, exactly like a petticoat, except that the fastening was not with strings, but by the grip of the garment at the bound border of the upper opening.

It would be put on by being slipped over the head. It was strengthened at the upper edge with a woven binding like a habergeon (Exod. 28:32); and the lower hem was finished in a remarkable way, namely, with a row of tassels resembling pomegranates worked in purple and scarlet, alternated with bells of gold—"a bell and a pomegranate, a bell and a pomegranate" all the way round. The explanation connected with this was as follows: "His sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not" (Exod. 28:35).

We have already seen that blueness is healing. This blue robe (or skirt), resting upon an inner tunic of white linen (righteousness) is an allegorical intimation that there can be no healing of human woe except by righteousness: and that righteousness—namely, that which God appoints to be such—will at last heal with such completeness of effect that there be no more curse, "and the inhabitant shall not say, I am sick." But the healing will never conceal the righteousness: therefore, the tunic reaches below the blue skirt, and is visible to the

spectator's eye: an edging of white at the bottom is the finish of the priestly attire.

But the artificial pomegranates of purple and scarlet: well, pomegranates are fruit: the streak of scarlet speaks of sin-fruit to be healed, and the purple of the kingly nature of the healing institution; the golden bells, with their sound, tell us of the means: namely, the preaching of the word of faith, both when the Great High-priest goes into heaven, and when he comes out: for preaching is not ended when Christ comes, though its particular object changes.

The everlasting gospel is preached after the Lamb stands on Mount Zion (Rev. 14:1-6); and John himself, who took part in the first preaching when Christ went away, takes part, with his brethren, in another preaching after Christ comes, to "many peoples, and nations, and tongues, and kings" (Rev. 10:11). This is the will of God, that His name be proclaimed, with all that is involved in that, in the two stages, "when he [the high priest] goeth into the holy, and when he cometh out." Silence would be stagnation: it would be disobedience, in the high priest: the golden bells sound, "that he die not."

In so far as the brethren of Christ are covered with the name of Christ, and in him are an holy priesthood, the figure would have a minor application to them as the sounders of the truth and the doers of his commandments—"a bell and a pomegranate, a bell and a pomegranate"—words and deeds, words and deeds, of Divine character.

THE LAW OF MOSES
pp. 160-62, 4th edition

“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

Cannot God raise anyone, and for any purpose? No; because to do so would stultify His own word. God has chosen to regulate His action in regard to death and resurrection by law. He has decreed that death must follow sin, and that such death can only be terminated or averted by justification from the sin which caused it. The endless subjection to death of unjustified sinners is essential to the fulfillment of “the law of sin and death;” and, on the other hand, the deliverance from the grave of those who have died after being justified—whether faithful or unfaithful—is equally necessary to the fulfillment of “the law of the spirit of life.” To stop the operation of “the law of sin and death” without justification from sin for the purpose of applying a feature confined to “the law of the spirit of life” would introduce confusion, and be a violation of justice; it would also destroy the distinction between two laws of an antagonistic character.

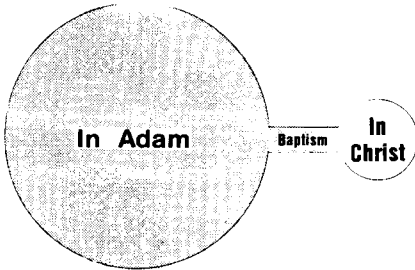
—J. J. ANDREW, *The Blood of the Covenant*, p. 42

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."

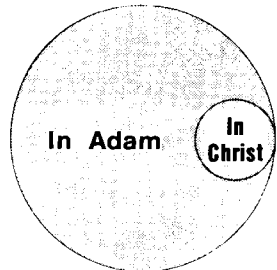
— UNAMENDED STATEMENT OF FAITH

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.

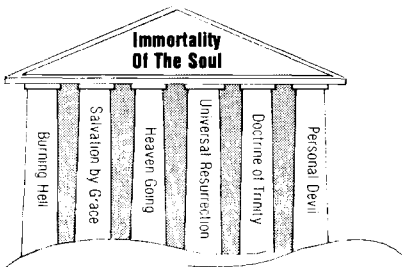
— AMENDED STATEMENT OF FAITH



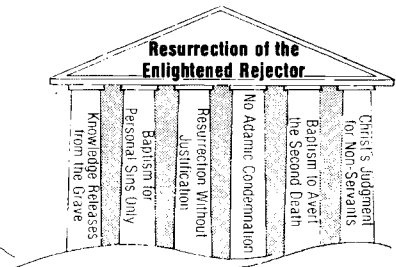
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories