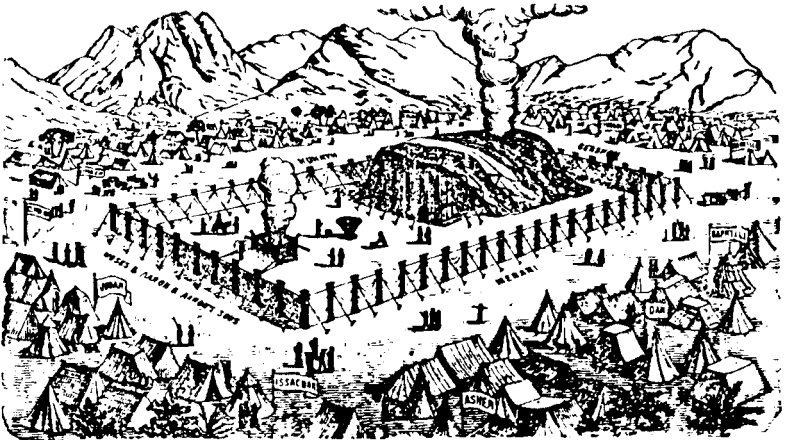


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



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The Thieflike Advent

The position of the announcement of the thieflike advent in Revelation 16:15 is remarkable. It stands between the going forth of the Froglike Spirits and the gathering of the kings into Armageddon. This indicates that the advent takes place before the gathering into that place or country.

But who is it that comes as a thief? This must be answered apocalyptically. This prophecy is introduced by directing the reader's attention to Revelation 1:4,8, to Him, "who is, and who was, and who is coming." In this latter text, this august personage styles himself, *ho pantokrator*, the Almighty one, and in verse 13, "one like to a Son of Man," "he that liveth, and was dead, and is living for the aions and the aions" (vs. 18). The Son-of-Man similitude, whose "voice is as the sound of many waters," or "the voice of a multitude," the ONE BODY of which the anointed Jesus is the Head, is the Omega and the End, "*who is to come.*"

The Coming One, who makes his entrance stealthily, is not merely a single individual; but a body of individuals, consisting of the kings of the earth and their Prince (Rev. 1:5) to prepare whose way, the Great River Euphrates has been dried up. It is the body of Earth's future kings, who will all be conformed to the Christ image (Rom. 8:20; I John 3:2). They constitute the Mighty Angel, heaven-descended, who had been clothed with cloud (Rev. 10:1); and from whose glory the earth is illuminated (Rev. 18:1). This angel-body of kings is constitutively exhibited (Rev. 19:11-16). In this place, it is shown to be constituted of the hosts in the heaven accompanying their Commander in war. He and they together illustrate the name, "King of kings and Lord of lords"—the Seven Spirits of the Deity manifested in the Saints.

Such is "the Man who is the Angel" (Rev. 21:17) who comes as a thief—the Man whose measure is 144 cubits. But, to whom is he to come as a thief? Certainly not to the constituents of his own body, which would be coming to himself. No; he comes upon the Dragon, the Beast, and the False Prophet, as a thief. He breaks in unexpectedly into the Great City by way of the dried up channel of the great Ottoman Euphrates. He plants himself in the limits of the Turkish territory, where he makes all necessary preparations for "*the war of the great day of the Deity who is almighty.*"

The Sanctuary-Keeper

A MAGAZINE FOR THE EXPOSITION AND
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"Ye (Aaron and his sons) shall keep the charge of the sanctuary, and the charge of the altar"—(Num. 18:5).

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

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

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OCTOBER, 1989

NUMBER 2

Marriage With the Unbeliever Should a Baptized Believer Marry an Unbeliever? Be Ye Not Unequally Yoked Together with Unbelievers

WITH THE foregoing considerations (previous two installments—August and September) firmly in our minds, we can come to no other Scriptural conclusion than this: that a baptized person who seeks to consummate a marital union with an unbeliever is in a position of *REBELLION* against that One whom he has solemnly pledged to obey and follow all the days of his life. He is now stating a contrary view—that he is no longer prepared to follow the clear commandments of his Heavenly Father in at least one matter: in the matter of marriage. He is saying “not valid” and “not important” to these well-known commandments of Paul in II Corinthians 6:14-18:

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

How can any tenor of Scriptural teaching be any clearer than these

Spirit-inspired instructions? To allow, without resistance, the *rebellious action* of any member striving to depart from these commandments is difficult to reconcile as *conscionable* by the elders of any ecclesia who are striving to fulfill their mandatory spiritual duties. It surely is as the beloved Samuel spoke to Saul, in I Samuel 15:22-23:

“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in *obeying* the voice of the Lord? Behold, *to obey* is better than sacrifice, and *to hearken* than the fat of rams. for *REBELLION* is as the sin of witchcraft, and *STUBBORNNESS* is as iniquity and idolatry. Because thou [Saul] hast *rejected* the word of the Lord, he hath also rejected thee from being king.”

This is an extremely serious matter. It is so unnecessary for these compromising situations to arise if all the parties concerned would set their hearts *first to obey God*, and keep His commandments and those of His Son. “. . . Rather seek ye the kingdom of God, and all these things shall be added unto you” (Luke 12:31).

There are many wise and hoary heads who have rendered judgment on how a sin such as the marriage of a believer with an unbeliever should be handled in the ecclesia. Some go (and have gone) to the extent of saying that the managing elders of each ecclesia have a duty toward such a rebellious brother or sister (even toward one *planning* such an unholy union), as part of their commission as elders of the ecclesia, which is as follows: on the *clear basis of unrepentant rebellion* against our Father’s commandments through His prophets, His apostles and His Son, such an one, after all counsel has been exhausted, should be *withdrawn from*, and asked to refrain from partaking of the emblems of the Lord’s death, until he gives his conduct further serious consideration and correction.

If he still cannot bring himself to repent of his error and change his plans—or delay them until the unbelieving, prospective partner has had adequate time to develop an inclination to learn and obey the commandments of Christ—he should be asked to refrain from breaking of bread from that time forward, including the time after his rebellious marriage with the unbeliever; for he has willingly and clearly transgressed the Father’s will, vaunting himself and his own will above that of the Father.

Their earnest conviction is that such actions as marriage of a believer with an unbeliever, if not *strenuously resisted* by the ecclesia, undermine and weaken all the remaining brothers and sisters of that ecclesia, being clearly contrary to the spirit and substance of the Truth as it is in Christ Jesus. The maintenance of a bright ecclesial lightstand is mandatory. Such activities do not promote that end.

Others would not feel we should go so far, more or less leaving the matter to the “conscience” of the transgressor. In other words, they might advise simply ignoring the transgression; letting matters take their course. But is this a wise practice? In totally excusing such clear rebellion, the

managing brethren are making little effort to set a standard—or to live by that of the Master; they send out an unmistakable message to the transgressor, as well as to others who later may find themselves in the same predicament, that they really have *no serious convictions* about such disregard for our Father's will in His ecclesial lighstand; in doing so, they *relinquish* their God-given charter and likewise ignore the commandments of our Father. In doing so, they allow the light of the Lighstand slowly to become dim and extinguished.

The latter course seems completely unscriptural; the former may seem unduly harsh, even in view of the serious infraction of our Father's commandments. Is there some middle ground upon which the ecclesia should stand? It appears mandatory, in the context of an intensive study of this subject, that the ecclesia *MUST HAVE AND MAKE CLEARLY KNOWN*, a firm stand in advance on matters of the marriage of a believer to one outside the covenant bond. Such brothers and sisters . . . are they not surely guilty of "falling away" (Heb. 6:6) and of "crucifying to themselves the Son of God afresh, and putting him to an open shame"?

Perhaps an intermediate position between the above two stands would be acceptable—the most workable one if possibly not the course of best absolute choice. At the least, the believer who marries an unbeliever should be requested to abstain from all service in the ecclesia; he should neither exhort, lecture, preside, offer prayer in the meetings, pass the emblems, nor otherwise prominently participate in the services. Perhaps he should not suffer the extremity of being withdrawn from indefinitely, unless he manifests an extreme hardness of heart, of obstinacy, or of adamant disobedience (such as maintaining that his course of action is acceptable and above reproach in the eyes of our Father; or seeking always to justify his actions to others, thus creating the possibility of leading others astray with the same doctrines).

It is certain that the Scriptural way in which these transgressions must be repented of (to repent is "to turn away from") is for such persons literally to *turn away* from their present course of intent *before such unwise conduct is adopted*, and seek their Father's forgiveness as well as that of their brethren, asking the ecclesia to accept their repentant action, their turning away from their formerly intended course of action—that they may again join in faithful unity, their fellow brethren in Christ—those "called out" ones—in heartfelt service to our Father and to His Son.

The time is so short; the Bridegroom is so near; our conviction, and resultant conduct, is so critical; a bad example so easily made and so ill-advised; transgression so easily but unwisely rationalized before our brethren; compromise so readily brought upon the ecclesia—the body of Christ—by such ill-considered actions; major discredit upon the doctrinal position of the remaining, faithful brethren so easily brought about; and steadfast teachings of our Lord so easily ignored and trampled.

Instead, let the diligent course of us all be that counseled by Paul in Titus 1:15-16; 2:1, 11-15—

"To the pure, all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate . . . But speak thou the things which become sound doctrine . . . For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, ignoring ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

HAROLD LAFFERTY
Bolingbrook, Illinois

At the Table of the Lord

Part 3 of 3

THE TRIAL of Christ was a mockery of justice. The proceedings were conducted in such a manner as to arrive at a verdict of "guilty." And now that the judges had succeeded, they turned Jesus over to the cruelty of the jailors and the mob. The scene which followed is very difficult to think about. For we are told some of them began to spit in his face. We don't think there is anything more cruel than to spit in someone's face. It is a mark of the most profound contempt. But this was not all, for we are told others "buffeted him." To buffet is to strike with the fist. Still others slapped him with the palms of their hands. Even though these terrible events happened 2,000 years ago, as we read the account they bring a feeling of remorse and sorrow for the person and dignity of our Master, knowing how wrongfully he was treated.

But what happened next probably hurt Christ more deeply than the things he had just experienced. That is, Peter was present on this occasion, and he had the opportunity to stand up and defend the Master. But what did he do? He denied even knowing Christ. The "third time" they accused Peter of being associated with Jesus, he began to "curse and swear" that he did not know this man. We remember quite well what happened next. The cock crew. We must never forget that God sometimes uses the smallest things to wake us up when we neglect our duty, or when we fall from His grace. The moment Peter heard the cock crow, he realized what he had done, and he remembered that Christ had told him that he would deny him three times.

And Luke records that, "The Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly" (Luke 22:61-62). We can imagine how Peter felt as he looked into his Master's eyes, and we can sympathize with his reaction. He did what I think all of us would do in such a situation; he went out and wept bitterly.

We can rest assured Peter never forgot that day, and we feel he became stronger as a result of it. However, we are considering the matter from Christ's view, and it must have hurt him deeply to have one of his most respected apostles deny him.

The following morning they led Jesus, bound in chains, to appear before the governor, Pontius Pilate. Let us note that here the priests and leaders of Israel were leading their Messiah to the Gentiles to put him to death. Again, think how Jesus must have felt at such action. He said of himself, "They hated me without a cause."

It appears Pilate knew something of Jesus, for it is recorded, "He knew that for envy they had delivered him." In the Sanhedrin they had condemned Jesus for "blasphemy," but the leaders realized such a charge would not hold up to Pilate, so they had to resort to false charges against him. To escape the fanatic mob, Pilate took Jesus inside the palace to examine him. After questioning Christ, he returned to the people and announced that he had found him innocent of the charges. The people "raged" and voiced strong objections to Pilate's decision. To get himself out of the situation, Pilate decided to send Jesus unto Herod, who was ruler of Galilee. Herod proceeded to bombard Jesus with questions. But we are told, "he answered him not a word." We remember Herod was the one who beheaded John the Baptist, and Christ had not forgotten the murder of this innocent man. Thus he refused to speak to such a man. Herod, seeing he could not accomplish anything, sent Jesus back to Pilate. We must also realize how weary Christ must have been from being sent from one official to another and from facing the false charges drummed up against him. Again, this was part of the mental suffering he endured and which we are considering.

The problem of what to do was now back to Pilate and he desired to dispose of the matter quickly. He thus proposed to the Jews that since both he and Herod had found Jesus innocent that he should scourge and then release him. Pilate felt this would satisfy the people, but how wrong he was. Instead, they cried out, "Let him be crucified." Pilate was baffled by their outburst, and he angrily asked, "Why, what evil hath he done?" The people continued to shout, "Away with him; crucify him, crucify him."

Finally Pilate yielded to their incessant demands and sent Jesus away to be scourged. Afterwards they sat Jesus down on a seat, and taking an old cloak they flung it on his shoulders. Next they thrust a reed into his hand for a sceptre. Then they stripped some thorn-twigs from a bush, and twisting them into the form of a crown, they crushed it down upon his brow, bringing blood. Then they passed in front of him, each one in turn bending their knee

and spat in his face. Next they plucked the reed from his hand and smote him over the head and face with it.

Having completed their mockery and cruelty, they led Jesus back to the tribunal wearing the crown of thorns and his purple robe. The crowd responded with shouts of mad laughter at the soldiers' actions. Without a doubt this was "cruelty" in a most severe form. There is so much more that could be said, but we will simply point out that Pilate proceeded to wash his hands in the presence of the multitude, and announced, "I am innocent of the blood of this just person." In response the people cried out, "His blood be upon us and on our children." And so it is even unto this day. Pilate now realized it was a hopeless situation and so he handed Jesus over to be crucified.

We have considered briefly some of the physical as well as the mental suffering that Christ endured. We also referred to Peter a moment ago, and we find these words of his recorded: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:21-24). Christ bore our sins by submitting to the death on the cross. Paul says concerning this, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:10). Christ never gave into any fleshly inclinations, but rather "submitted to the will of the Father in all things." His prayer was, "Not my will, but thine be done."

Continuing with the words of Peter, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). And further, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (I Pet. 4:1-2). Peter's admonition then is, seeing that Christ suffered in the flesh, we are to do likewise, and we are to arm ourselves with the same mind. But how do we suffer in the flesh? The apostle Paul supplies the answer: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). And again, "That ye put off concerning the former conversation [or conduct] the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind" (Eph. 4:22-23).

Finally, Paul also exhorts us, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth" (Col. 3:1-2).

This then is why we come together around this Memorial Table, that is to be spiritually strengthened, to set our affections on things above, and above all to remember the one who suffered and died in our behalf—the one

in whom we can obtain the forgiveness of our sins.

We have his body prepared as that most perfect sacrifice represented in the bread. And his blood which was shed for the remission of sin represented in the wine. The apostle Paul, in I Corinthians 11, left on record the pattern to follow in partaking of the emblems, and we will follow this example as we do each first day of the week as long as our Lord remains away. We meet on the basis of the truths outlined in the Christadelphian Unamended Statement of Faith, and welcome to "The Table of the Lord" those who fellowship on this basis.

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[Part 3 of a talk delivered June 25, 1989 at the Kentucky Bible School. The author wishes to acknowledge other sources in preparation of this talk/article.]

Walking in the Light

Baptism and Resurrection

A S WE BEGIN our consideration of the subject of baptism and resurrection, let us briefly discuss the law of sin and death and the law of the spirit of life.

(1) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (5) For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. (6) For to be carnally minded is death; but to be spiritually minded is life and peace. (7) Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. (8) So then they that are in the flesh cannot please God. (9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. (10) And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. (11) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (12) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. (13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (14) For as many as are led by the Spirit of God, they are

the sons of God. (Romans 8:1-14).

Let us realize that these two laws operate at the same time, but not over the same area or arena. All of the human race are born under the law of sin and death but only a few come under the law of the spirit of life. Only those who are properly baptized into the name of Jesus Christ [in this dispensation] can say with the apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." At baptism we come out of Adam and into Christ. There is no physical change in a person at his baptism, but there is definitely a change of relationship. Adam is no longer the federal head of baptized believers, for he has been displaced by Jesus Christ. They now have the "righteousness of Christ" imputed to them rather than the disobedience of Adam, and they are no longer accounted as "dead," but rather they are made "heirs according to the hope of eternal life." We will return to a more detailed discussion of the law of the spirit of life in Christ Jesus a little later but now we would like to spend a little time specifically discussing the subject of baptism.

At first glance the subject of baptism seems to be rather abruptly introduced to us in the New Testament. We first read of John the Baptist practicing baptism in Matthew 3:1-6—"In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins." There is really no explanation given here for John baptizing the people and the record seems to indicate that the people accepted it without questioning it or strongly objecting to it. We can probably reasonably assume that there were things said and done which were not recorded and that adequate explanation was given for the institution of baptism, but let us not fail to realize that there were parallels to baptism in the past history of Israel. The apostle Paul tells us that the first tabernacle was "a figure for the time then present, in which were offered both gifts and sacrifices," and in which there were "meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation" (Heb. 9:9-10). Do we not see a parallel in the divers washings and baptism?

We are all aware of the dread disease of leprosy which we read of so much in the Old Testament. The disease of leprosy is symbolic of the death to which we are all subject. Under the law of Moses a leper who had been cleansed was required to "bathe himself in water" (Lev. 14:1-8). Also, one who touched a running issue of the flesh, or one who accidentally or otherwise touched a dead body required a ceremonial cleansing. Under the law there were washings for physical cleanliness and for legal and spiritual cleanliness. Israel had to be baptized to be consecrated to the Lord just as Aaron and his sons upon their consecration to the priesthood.

The divers washings, therefore, were the means of a change from a legal or moral uncleanness to a condition of cleanness in the eyes of God as prescribed by His law. All this was necessitated by the express declaration that sin was in the world. A dead body clearly evidences that sin is in the world and explains the reason for the uncleanness of a dead body and the legal defilement of anyone contacting it. In light of this, the bathings, washings, or baptism was clearly associated with death, as a requirement arising from the fact of death, a death whose origin was in the sin of our first parents. The entire Adamic body is a dead body in the eyes of the law. In various and sundry ways God has always kept the uncleanness of the death state before the eyes of His people and of those who would become His people in the appointed way. Can we not logically conclude that the divers washings or baptisms of the law had their origin in the law of sin and death in Eden?

Did not the law of Moses reach one hand back to the sin and fall of man in the Garden of Eden, and stretch the other hand forward to Jesus Christ on the cross? The divers washings necessitated by sin and death as a means of legal cleansing and consecration to the Lord were a means of preparation and typical of the baptism that would come in the time of and as a means to "the time of reformation" spoken of by the apostle Paul in Hebrews 9:10. Accordingly, can we not reason that when John began baptizing that the people had been somewhat prepared for this and accepted it as a matter of course, although it assumed a somewhat different form and took on more of a spiritual quality in addition to the legal aspect under the law?

We have been considering sin and its defiling effects. What is salvation but a cleansing from the defilement of sin? Sin has brought about a sentence of death and a return to the dust from the human family. If this be the case and it surely is, what does this necessitate? If we die and turn to dust, is there any possibility for salvation? To which we can confidently say, Yes, through the process of resurrection. At this point, a logical question would be, who will be resurrected? We firmly believe that only those who have properly been baptized into Christ [in this dispensation]. Resurrection has been made possible by Jesus Christ dying and being buried for three days and then triumphantly coming forth from the grave. What can we do to share or participate in the benefits of his triumph? To this we can answer, Die with him, be buried with him, and be raised with him. We might ask, Just how is this done? As we are instructed, we must "obey from the heart that form of doctrine which was delivered you" (Rom. 6:17); we must submit to the act of baptism symbolic of the death, burial and resurrection of Jesus Christ. At this point we can now relate to the law of the spirit of life in Christ Jesus and thereby be made free from the law of sin and death.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been

planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:1-5).

By obedience to the death of the cross, Christ atoned for Adamic and Mosaic condemnation, and being personally free of any transgression which would hold him in death, "it was not possible that he should be holden of it," (Acts 2:24). Christ died according to law and he was released from death according to law. It was not possible according to "the law of sin and death" for Christ to be freed from Adamic condemnation without shedding his blood. Likewise, after his own blood had been shed following a life of perfect obedience, it was not possible according to "the law of the spirit of life" for the grave to hold him. Christ had by his shed blood made void that which causes death. Therefore he was "brought again from the dead . . . through the blood of the everlasting covenant" (Heb. 13:20). Christ was, by his shed blood, justified from the condemnation under which he was born. Therefore those who symbolically through faith come in contact with his blood at baptism are then justified from the same condemnation.

As we are all painfully aware, if we are truly walking in the light of scriptural knowledge, justification from sin in the flesh does not destroy it, otherwise we would not be engaged in our probationary endeavors. But let us realize that the destruction of sinful flesh is certain if the justification is maintained. By what can this justification be suspended or terminated? It is very important to understand that the condition of being justified by being baptized into Christ is not at all affected by the sins committed before baptism or by the offence of Adam, but only by sins committed after baptism. When once sins are forgiven through the blood of Christ, they are never again the subject of condemnation. And when once the blood of Christ has provided justification from the offence of Adam, the condemnation resulting from that offence cannot be reimposed.

The law of the spirit of life in Christ Jesus makes us free from the law of sin and death (Rom. 8:2). But as we have already seen, our probation really begins after we have been baptized, and we must conform to the provisions of law of the spirit of life in Christ Jesus to obtain everlasting life. If we habitually violate and neglect the law under which we have been placed at baptism, the law of the spirit of life in Christ Jesus which has made us free from the law of sin and death, then we will not perish because of the law of sin and death, but rather because of violating and disrespecting the law of the spirit of life in Christ Jesus. Once we come under the operation of the law of the spirit of life in Christ Jesus we are to continue in the grace of God and to grow in grace. If we fail to do this then we have received the grace of God in vain and will incur the penalties, not of the law of sin and death, but rather the penalties of the law of the spirit of life in Christ Jesus.

It should be very clear to us that when God decrees a law either because of His wisdom, His grace, or because of transgressions, its requirements must be executed, but only on those who come under its jurisdiction. "What things soever the law saith, it saith to them who are under the law" (Rom.

3:19). As we have previously noted, all of the human race are born under the law of sin and death but only a few are subject to the law of the spirit of life in Christ Jesus, having been freed from the one in entering the other.

ROBERT A. MILLER
No. Little Rock, Ark.

---Final installment to follow, Lord willing---

Jews for Jesus Irk Jews for Judaism

The above headline appeared in *The Virginia Pilot*, Norfolk's newspaper, in a front page article on August 4. The sub-headline stated, "Messianic group draws 1,200 to Norfolk meeting." We extract portions of the article in the hope that they will prove of interest to those who follow the activities of the people of Israel. Even with a recognition by a few Jews that Jesus is the Messiah spoken of by the Old Testament prophets, they are not close to the bonds of the covenant without a faith in the restored Kingdom of Israel at the second coming and the position of Christ as the sacrificer who ratified the everlasting covenant by the shedding of his blood. But a time of national reawakening is close at hand.

Elsewhere in this issue is a commentary on the prophecy concerning the cutting off of two-thirds of the nation of Israel to be effected at the return of Christ, as stated in Zechariah 13:7-9. There is much evidence in the book of Zechariah of the national rescue of the nation and of their turning to Christ as their Saviour, looking "upon me whom they have pierced."

The newspaper article follows:

BY Marjorie Mayfield

Staff writer

NORFOLK—Six Jews are renting a hospitality room at Omni International Hotel this week to infiltrate a

conference they consider nothing more than "fraud and deception."

The conference is the international gathering of the Union of Messianic Jewish Congregations, whose 1,200 attendees believe a Jew can accept Jesus without renouncing Jewishness.

Jews for Judaism, a Baltimore-based organization whose name parodies "Jews for Jesus"—a phrase associated with the Messianic Jews—sent six adults and three children to tell the other side of the story: that a Jew who accepts Christ is no longer a Jew.

Mainstream Jews believe their Messiah is yet to come, while Messianic Jews believe, as the Christians, that Jesus is the Messiah promised by Old Testament prophets.

Thursday, the second day of the conference, tension was high. Someone tore up a sign in the hotel lobby advertising the counterevents of Jews for Judaism, which included a lecture on the many Biblical paths prescribed to atone for sin—other than believing in Christ [I would be very curious to know of any other "paths" other than the shadowy types of the Mosaic covenant, all of which pointed forward to the validating offering by Christ, and the pre-Mosaic offerings, which did likewise—Reviewer].

The other side also had a story about antagonism. David H. Stern of Israel, who recently translated and published a "Jewish New Testament,"

told in an interview of having his skullcap snatched from his head and set afire during a bar mitzvah in Israel.

Blue lettering on the cap, a replacement for which Stern wore Thursday, read "Yeshua Ha-Mashiach"—Hebrew for "Jesus the Messiah."

"We want to come back to the concept of the Messiah as foundational to Jewish life," said Rabbi Joseph Rosenfarb, 38, who organized the conference as head of Virginia Beach's Beth Messiah congregation of 110 Messianic Jews.

"The goal at which the Torah aims is the Messiah," reads Stern's retranslation of Romans 10:4 in the New Testament, more commonly translated, "For Christ is the end of the Law."

Conference participants will evangelize at Waterside, singing Hebrew songs about "Yeshua," the Hebrew name for Jesus, and on the Virginia Beach Oceanfront, handing out literature Saturday afternoon.

Such evangelizing enrages many mainline Jews, who say they would have no qualms if the effort were by Christians seeking converts.

"The Jewish community for 2,000 years has been targeted for conversion, in one way or another," said Mark Powers, 39, director of Jews for Judaism in Baltimore. "This is another method, but it's a deceptive method."

"This takes Christianity, paints it with a Jewish face, puts it in Jewish clothes, puts on a Jewish hat and says, 'Hi. This is the most Jewish thing you can possibly do.' When in fact . . . acceptance of Christianity, in any way, shape or form is not Judaism.

Rosenfarb, originally a chemist, said the dispute will clarify itself through "a numbers game."

"Whether people are upset with us or not, the reality is we are going to grow." When Rosenfarb was ordained in 1976, the movement had no seminaries of its own, and the path

to ordination was through apprenticeship.

But the Union of Messianic Jewish Congregations, established in 1979, now holds seminary training each summer in connection with its annual conferences, including this one.

The union boasts 70 affiliated congregations and about 7,000 members in the United States, while world membership in Messianic congregations, some not affiliated with the union, is estimated at 40,000, Rosenfarb said.

He believes the number of "Jewish people who embrace Jesus as Messiah," including some who do not affiliate with any congregation and some who have converted to Christianity, has grown from about 10,000 in 1967 to 350,000 worldwide.

His Virginia Beach congregation keeps the Jewish rather than the Christian holidays, celebrating "the birth of the Messiah" at Hanukkah and "the death and the resurrection of the Messiah" at Passover.

COMMENT: Brother Wesley King, who sent me this article, made a note of Romans 11:7-12, which is,

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how

much more their fulness?"

The entirety of Romans 11 is good on this point. God hath not cast away His people. The Israelitish tree still stands; it's root from which the tree emanates is Israelitish. It's branches, some of which have been broken off because of unbelief, are now comprised of both Gentile and Jewish branches, some of which will partake of the fatness of the olive tree.

As we can observe from the newspaper article, the Messianic Jews have only a small part of the gospel, the person of Christ. They likely know very little about his paternity, maternity, relation to sin, incorporation of the Yahweh name, or repugnance to the catholic apostasy. Like the super-

stitutions of Christianity, they adopt a theory of Christ which suits their particular bias, and build their "church" on it.

Paul, in Romans 11, after declaring the goodness and severity of God in inviting the Gentiles to partake of the promises, says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Shem, Ham and Japheth

THERE is a question as to the order of birth of Noah's three sons. Illumination can be had by reference to Scripture.

Genesis 10:21 establishes that Japheth is the elder, an adjective which we take to mean "eldest" of the three, not just the two involved in this verse. "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born." The Hebrew word for "elder" here is *gadol*, a word used 511 times in the Bible, the predominant translation being "great," or some form of it. It is translated 442 times as "great" or forms of it. It is also translated "high," "mighty," and "noble." It is translated "elder" eight times and "eldest" six times. The same word is used in I Samuel 17:13, "And the three eldest [Heb., *gadol*] sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next

unto him Abinadab, and the third Shammah." Verse 28 also refers to Eliab as the eldest (Heb. *gadol*) of the sons of Jesse.

It appears from the etymology that Japheth was the "great" or "eldest" of Noah's three sons in terms of the order of their birth.

Now Ham is spoken of in the King James Version as the younger. "And Noah awoke from his wine, and knew what his younger son had done unto him" (Gen. 9:24). Bullinger's Companion Bible suggests that Ham was the younger to Japheth, not Shem, but his proof is lacking. I looked at one of the multi-translation Bibles with four versions, and all except the KJV used "youngest" for "younger."

Tracing the etymology of the Hebrew word translated "younger" in Genesis 9:24 (*qatan*, little), we find it used 48 times, with translations of "least," "less," "small," "little," and "smallest." It is translated "younger" eleven times and "youngest" twice.

David was referred to as the "youngest" son of Jesse, "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest [Heb. *qatan*], and, behold, he keepeth the sheep" (1 Sam. 16:11). David was the *qatan* of three sons, and Ham was the *qatan* of three sons, both of them the "least" or "smallest" in order of birth.

Just as the order of Terah's sons is given in the order of their importance in God's arrangements, so are the sons of Noah. "Terah lived seventy years and begat Abram, Nahor and Haran" (Gen. 11:26). The birth order can be proven to be Haran, Nahor and Abram. Haran was born 41 years before Nahor who was born 20 years before Abram. Nahor married his brother Haran's daughter, Milcah, which suggests, not proves, that Haran was an elder brother to Nahor.

Lot was the son of Haran (61 years older than Abram), and was in all probability as old, if not senior to, Abram. I think most of us consider Lot as younger than Abram, but the specifics are not given in Scripture.

So, based on the etymological evidence given above, and recognizing the divine method of giving preeminence to those chosen by Him, the order of birth of Noah's three sons was Japheth, Shem and Ham. It is given in Scripture as Shem, Ham and Japheth to indicate the preeminence of Shem and his descendants over the other two sons and their descendants.

Shem means "name or renown," indicating the priority that the Semitic or Shemitic people would have in God's plan. Shem's line can be traced in Genesis 11 through Eber and Terah to Abram. The renown of Shem will be realized when the promises to Abram are fulfilled. "Now to Abraham and his seed were the promises made" (Gal. 3:16).

Japheth means "the extender, or

enlargement." Of his descendants it is recorded, "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations" (Gen. 10:5). Peloubet's Bible Dictionary says of Japheth, "The descendants of Japheth occupied the 'isles of the Gentiles,' i.e., the coast lands of the Mediterranean Sea in Europe and Asia Minor—whence they spread northward over the whole continent of Europe and a considerable portion of Asia." These being representative of a portion of the Gentiles, they have access to the promises made to Abraham and his seed by the process of adoption in which they surrender their Gentilism and become adopted into the spiritual family of Israel.

Ham means "black or swarthy or dark colored." It is opined that the descendants of Ham are the black races, "servant of servants to his brethren" (Gen. 9:25) as the curse placed on Ham's descendants by Noah suggests. Some feel that the descendants of Ham include the races of the East (China, India, etc.).

W. H. Carter, in *Times and Seasons*, page 221, concludes, "It is thus clear beyond doubt that the order of birth was Japheth, Shem and Ham; whilst Shem was two years younger than Japheth, and Ham younger than Shem. The latter was probably named first in Genesis 5:32 because he was the one through whom God's purpose was to develop."

W. H. Carter proves from Genesis 11:10 that Shem was 100 years old when he "begat Arphaxad two years after the flood." He then calculates Noah's age as in his 503rd year when Shem was born, determining by deduction that Japheth was two years older than Shem from the text in Genesis 5:32, "And Noah was five hundred years old [that is, in his 501st year]; and Noah begat Shem, Ham, and Japheth."

JAMES STANTON

Present Yourselves as Chaste Virgins

DEAR SISTERS of our Lord's anointed. It is with a most humble heart that we feel that we must bring to your attention a troublesome matter in regards to the appearance of some of the sisters, young and old, about the Table of our Lord and Saviour, Jesus the Christ. Having been in the Truth for a relatively short time, I have been silent upon the subject. Nevertheless we have witnessed a steady decline in the moral standards of proper attire among the sisters of the household, and we are convinced that this decline has not been due to any higher understanding or scriptural enlightenment, but rather due to the influence of "Sodom" and "Egypt" in which we live.

It is a fact, and not speculation, that the world in which we live is ever upon us in trying to transform our minds and lifestyles over to "their way of thinking," worldly customs and so on, and for this reason it should certainly be at the forefront of our walk in Christ to combat these natural affections and tendencies with all of our spiritual might. Thus, the apostle Paul exhorts, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye might prove what is that good and acceptable and perfect will of God" (Rom. 12:1-2). Also, we are told to, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-17).

With this in mind we most humbly request that the sisters examine their dress and present themselves at the Table of the Lord with clothing which covers one in modesty and sobriety, which is becoming of the children of God (I Tim. 2:9-10). This would include hemlines below the knees, and back and shoulders covered. Young ladies not yet in the Truth should be taught the same principle of modesty in attending the meetings of the brethren. Sisters should cover their heads with a "veil," or headcovering which is a symbol of the ecclesia's subjection to Christ as well as a sister-wife's subjection to her husband in similitude of the Bride of Christ.

"For every woman which prayeth or prophesieth [praiseth] with her head uncovered dishonoreth her head"—the man (see *Logos* magazine, July '89). These teachings are not alien to Scripture, and therefore should not be relegated to a matter of opinion (I Cor. 11:1-16; I Peter 3:1-6; Gen. 24:64-65; Ruth 3:15). Despite the fact that we may be personally offended or inconvenienced by such leniencies, it should also be remembered that Yahweh's eyes are always upon us (Prov. 15:3; Jer. 32:18-19). Thus, these things must be particularly offensive to Him as well as his Son, our High Priest, if we present ourselves without sobriety before the Memorial Table.

If these words are as of yet to no avail, we ask you dear sisters to consider your brothers in this matter. Would it be so much to ask as a matter of

humble kindness towards us that ye do these things lest we be tempted by bare legs, shoulders and backs, and/or offended by the disregard for the Lord's command for a sister to have power on her head or to be governed by modesty? "Judge in yourselves: is it comely that a woman pray unto God uncovered?" (I Cor. 11:13).

We beseech you dear sisters and respective husbands and brethren to consider the evidence throughout Scripture showing forth how that "nakedness" is so often emblematic of shame, ignorance and sin in the flesh (Gen. 3:7-8; Exod. 32:25; Micah 1:11; Rev. 3:17; Rev. 16:15), while "covering" is so often emblematic of sobriety, atonement, righteousness, immortality and a means of separation between the glory of God and the fleshly glory of man.

Gen. 3:21

Ezek. 16:8

Gen. 24:65

Matt. 25:34-36

II Cor. 5:1-3

I Pet. 5:5

Rev. 1:13

Rev. 19:8,14

Exod. 40:19-21, 34-35

Now if the glory of the man is the woman (I Cor. 11:7), and the woman's long hair is a glory to the woman (I Cor. 11:15), then this would indicate that there exists a dual responsibility, shared by husband and wife, to provide a covering over the head and hair of the woman that neither of them should "glory" in the sight of God. They are indeed "one flesh," but for the woman to remain uncovered in assembled worship to God, is to present the woman as an equal to the man, therefore they are become two, and not one. This also distorts the symbology of the (collective) Bride of Christ being in subjection to her/their Lord and Master.

Now concerning bodily attire, the priests of the Levitical order were clothed to the feet. This included the High Priest who entered through the veil on the Day of Atonement into the Most Holy Place, as well as those ministering priests who served in the Holy Place and within the court gates of the tabernacle (Lev. 16:4; 6:10), both being a shadow of the multitudinous "Man of One," clothed in righteousness and immortality (Rev. 1:13). It is Christ who now stands in the Most Holy as our High Priest, and we, as adopted sons and daughters in Christ, now stand in that Holy Place, also a "royal priesthood," and though the veil has been rent in twain from top to bottom, there is, however, no indication that we are now given license to expose ourselves in "nakedness" or fleshly glory, literally or in symbol, before the very Most Holy Place of God! Rather, it would seem to indicate even more precaution on our part, lest we be held accountable of being "guilty of the body and blood of the Lord," eating and drinking damnation to ourselves. Thus, isn't it only fitting that we as servants of the Most High, a royal priesthood in the very midst of the Israelitish camp, should be covered both naturally and spiritually, and in turn, "casting down . . . every high thing [including nakedness] that exalteth itself against the knowledge of God"?

In closing, if these words and simple truths have no effect upon us, if our minds remain unchanged from the ways of the "old man," and if we think for a minute that we can approach unto God upon our own terms, then we are

most sadly mistaken. Remember Korah, Dathan and Abiram (Num. 16) and Ananias and Sapphira (Acts 5). Christ's commandments and precepts as taught by himself and the apostles as they were inspired by the Holy Spirit, must be followed with diligence and desire, for Christ said of himself, "No man cometh unto the Father but by me."

Therefore we beseech you brethren "that ye walk worthy of the vocation wherewith ye are called," presenting yourselves as "chaste virgins" when gathering together about the Table of our absent Lord and Master, Jesus the Christ.

CONCERNED BROTHER

Academics Ponder Alternative Name for Old Testament

By George W. Cornell
AP Religion Writer

NEW YORK—The "Old" Testament may be that to most Christians, but it is certainly not that to Jews whose forbears produced it.

The secondary rating implied in the Christian designation is one of the inter-religious scars handed down through the centuries, but it and other linguistic sore spots are being examined for the possibility of better names.

"It's a much-discussed subject," said Phyllis Tribble, a Bible scholar at New York's Union Theological Seminary. "When Christians say Old Testament, that implies it's out-of-date, inferior. That offends Jews.

"The church is searching for some alternative" to the name.

Several are being explored, and some increasingly are being used. For example, "Hebrew Bible" is becoming popular in academic circles, though that is not what Jews call it.

Early in Christian history, the church gave the designation Old Testament to the Scriptures preceding Jesus, a Jew. Writings about him, also by Jews, were called the New

Testament.

Christians accept both compilations as inspired by God. Jews accept only the older Scriptures, what they themselves call the "Tanek," an acronym for the Torah (Law), Nebiim (Prophets) and Kethubim (Writings).

"The traditional 'old' and 'new' testament usage implies that the Jewish scriptures are not only old in terms of time but outmoded; no longer relevant except as a 'precursor' of the revelation of Jesus Christ," said an editorial in the Catholic Messenger, diocesan weekly of Davenport, Iowa.

... However, biblical designations are not the only touchy linguistic zone. Another is the Western world's dating of events B.C. (Before Christ) and A.D. (Anno Domini — year of our Lord).

"This Christian designation of time is something involving all society as well as religion," Ms. Tribble said. "We call it Christian chauvinism. In an increasingly pluralistic world, chauvinism is unacceptable."

The A.D.-B.C. issue lately has badgered the Biblical Archeology Review, a Washington-based bimonthly whose letters columns have been

packed with arguments over continuing that usage or substituting C. E. (Current Era) and B. C. E. (Before Current Era).

"We get complaints if we do it one way and complaints if we do it the other," Editor Hershel Shanks said. "We're not denominational, Jewish or Christian, and we've decided to allow our authors to choose whichever designation they prefer."

He said most now choose the B. C. E. and C. E. designations as "religiously neutral."

Rabbi Burton Visotsky of the Jewish Theological Seminary of America said many scholarly religious journals, such as the *Journal of Biblical Literature* and *Harvard Theological Review* now use C. E. and B. C. E.

"It's a sign of the increased influence of ecumenism," he said. "People have become sensitive through dialogue to both Jewish and Christian roles."

Ms. Tribble pointed out that the term "Old Testament" is never used

in the Bible. New Testament passages refer to the earlier Scriptures as "the law and the prophets."

However, references by the prophet Jeremiah and by Jesus to God making a "new covenant" with people prompted church designations of Old and New Testaments.

Various substitutes have been considered for Old Testament, but Ms. Tribble noted drawbacks to each.

Calling it "Jewish Bible" would be inadequate since Christians consider it part of their Bible. The use of "Tanek" is hampered by Christian unfamiliarity with it.

Bible scholar James Sanders of the Claremont (Calif.) School of Theology advocates "First Testament" and "Second Testament." But using "First" would imply the second, which is not accepted by Jews.

As for Hebrew Bible, Ms. Tribble noted it is unclear whether Hebrew refers to language or people.

—Richmond Times-Dispatch
September 16, 1989

Our Obligation to Love

PAUL SAYS, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8). The love we owe to others is a debt we cannot pay off, nor be free of or from, neither should we try to free ourselves from it as though it were something that could be paid off. It is a permanent and binding law, doctrine and obligation. We should most certainly hope that love will be a perpetual debt. The charismatic person Leo Buscaglia said something that stayed in my mind. "We are capable of loving a great many people with great intensity," he said during one of his televised engagements. Surely this is epitomized in our beloved Lord and Master, Christ Jesus. We love now so that in the kingdom to come or in an immortalized state we shall have time to get to know and love every last one of our Father's subjects on the face of this earth.

One thought to bear in mind is that we must credit others. By way of illustration let me relate to you one of my own little experiences here in this

meeting house in Springfield, Vermont which will bring out what I have in mind in saying crediting others. One time when it was my turn as the presiding brother, I had forgotten to ask for a prayer before attempting to pass the emblems. Some of the brethren had to call my attention to the fact that something was amiss. This caused me to feel rather uncomfortable and embarrassed, as indeed one is apt to when making an error in the presence of forty or more people. But then the thought came to mind, "Well, would I be critical or condemnatory of another brother if he made the same mistake while presiding and I was one of those seated?" You may well guess the answer from myself was, "Of course not." Then the thought came to mind, "Am I right in thinking that there might be any brother or sister in this assembly who may be critical or condemnatory for my answer?" The answer was again in the negative as I thought that there probably was not. You see, I felt I had to give others credit for thinking towards me as I would think towards them. "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). This is not to encourage brethren to be unconcerned about making careless mistakes; we do like our meetings to be held decently and in order, but after these thoughts came to mind I felt better.

- It will help if we have a merciful disposition towards others.
- It will help if we credit others with having a merciful disposition towards us.
- It will help if we love others and credit them with loving us.
- It will help if we humble ourselves and credit others with doing the same.
- It will help if we remember Matthew 7:12: "Therefore all things whatsoever ye would that men should do you, do ye even so to them: for this is the law and the prophets."

The following is taken from *THE SANCTUARY-KEEPER*, volume 5, page 32 (September, 1898), under the "Editorial Flyleaf" section: "In recording the death of George Muller [not a Christadelphian] last March reference was made in the Press to the fact that he was a constant reader of the Bible. His own words were:—'I have been for sixty-eight years and three months, viz., since July, 1829, a lover of the Word of God, and that uninterruptedly. During this time I have read considerably more than one hundred times through the whole Bible, with great delight. I have for many years read through the whole Old and New Testaments, with prayer and meditation, four times every year.'

"The devout industry revealed in this statement is deserving of both commendation and imitation. We are afraid that few of Christ's brethren could report an equal amount. And yet, it is sad to think, this persistent Bible reading did not produce a knowledge of the Truth. What does this indicate? That mere reading—without Divine help, direct or indirect—will not give a complete knowledge of the Way of Salvation. Hence we find no one who has obtained this knowledge wholly independent of the community which God has developed during the past half-century, and which He has used as an agency to propagate Bible-truth.

“Nevertheless, the Bible has exerted a wonderful influence over the actions of mankind wherever it has circulated. Of this George Muller’s religious and philanthropic career is a notable instance. But for the Bible his orphan homes would have had no existence. It would, however, be a mistake to point to them as evidence that their founder preached the Apostolic Gospel. Why then, say some, their marvellous success? Firstly, it must be noted that they were established in a Protestant country where some of the principles of the Bible have, more or less, permeated all classes. We venture to say that a similar attempt by a Protestant would not have achieved a like success in a Roman Catholic country.

“Secondly, we have to remember that God is ‘the Saviour [that is, Preserver] of all men, especially of those that believe’ (I Tim. 4:10). Consequently, without admitting that their success was due to prayer, we may scripturally recognize them as a part of the means by which God preserves the helpless, even in this ‘cloudy and dark day.’ A perusal of George Muller’s life-long work of self-sacrifice and faith in God’s power is very suggestive to those who have been providentially blessed with a knowledge of the Way of Life. It should give rise to feelings, not of self-satisfaction or boastfulness, but of self-abasement and gratitude on the part of Christ’s brethren to think that they are so highly favoured as to have been called by God ‘out of darkness into His marvellous light;’ ‘Not by works of righteousness which we have done, but according to His mercy He saved us’ (Titus 3:5).” [End quote]

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:5-7).

AARON B. SCHOFIELD
Springfield, Vt.

Our Statement of Faith and Christ in Relation to Condemnation and Alienation

ONE thing every reader of our literature knows, and that is that against the free life theory in 1873 Brother Roberts contended that Christ was born under Adamic condemnation, a truth which when denied makes

confusion and undermines the fundamental principles. When Christ is seen on the cross, free from a single act of personal sin, the fact that he is there by God’s arrangement is proof that he stood so related to the penal-

ty of the race, which came by Adam's sin, as to justly require his death to remove that penalty.

If that which was crucified was not *sin's flesh* then it ought not to have been crucified. If Christ, considered in his relation to Adam, was not one of the "every man" for whom he tasted death, then his death was unjust. Justice must be kept in view in the divine necessity of Christ's death as well as in his redemption out of the grave; and in this view we are compelled to regard Christ, *in his relation to the Adamic federal sin*, as justly put to death, while in regard to his relation to that "holy, harmless and undefiled" character which he worked out, he was worthy of resurrection to life. In this God was just in crucifying and just in justifying.

Natural birth reconciles no one to God for a future life. "The just shall live by faith," and faith or its resultant reconciliation does not run through the blood and is the possession of no one, Christ not excepted, by natural inheritance.

"Faith cometh by hearing, and hearing by the word of God." It is true that Christ was the son of God by begetting, but this was a sonship for which there was no merit, and if death had cut him off in this sonship and allowed of no other there would have been no resurrection to life. The Adamic penalty would have held its victims.

There are some who ape a holy indignation when one says that Christ was born under the alienated state which Adam's sin imposed upon the race. Yet this indignation will complacently say that Christ was born under Adamic condemnation. Adamic condemnation is God's condemnation on Adam and all who partake of his nature. Can we be under the condemnation of a sentence and yet not partake of the alienation it involves?

There is a kind of awe that still

clings to some as a remnant of that dreadfulness which is aped by the slave to Rome when immaculate conception is called in question. While we should, as it were, take our shoes off our feet in considering solemn subjects, we must not lose courage at the appearance of a scarecrow. "Come," is the watchword of truth, and we never, never need fear getting too close to it.

Now, if Christ was not born in the state of alienation Adam brought upon the race, then he was an exception by begetting and birth, and was at that birth in a state of reconciliation and, therefore, not under condemnation. In that case Christ's escape from Adamic alienation was not a matter of merit at all, and instead of starting where Adam left us all and becoming the way (all the way) out—for himself and all in him—he started where Adam started, so far as alienation is concerned, and therefore, as Turney claimed, with an "unforfeited life."

Our Statement of Faith, which, in the part we quote, was specially provided to offset the free life theory, says, in section 10, that Christ "was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore, a sufferer, in the days of his flesh, *from all the effects that came by Adam's transgression*, including the death that passed upon all men, which he shared by partaking of their nature."

The facts are that Christ was born under and "suffered the effects of Adamic transgression;" and it was by his bearing these and yet in character being "holy, harmless and undefiled" that he became personally and federally the way (all the way) out from that predicament which Adam was personally and federally the way into.

For one to say that "the sentence defiled," and for another to say it was the "sin that defiled," is for both to

mean the same, though the latter would be the clearer way of expressing the matter. This, however, ought not to be a cause, nor part of a cause, for division.

When the Birmingham Statement of Faith was revised by the Chicago Ecclesia, some of the verbal faults were removed; such as "kingdoms of our Lord and his Christ," changed to kingdom (section 19); "Begettal of Christ of a human mother" changed to "begettal of Christ of a virgin daughter of Adam;" "raised up in the condemned line of Abraham and David," changed to "Christ, who, by being made of a woman, was born under the condemnation that had passed

upon the race." The condemnation did not run in "lines," surely not specially "the line of Abraham and David;" but it followed the whole race.

However, verbal differences ought not to cause division. It is the meaning of things we must try to get at. Therefore, if a brother stumbles at awkward phraseology in a Statement of Faith, let us not become slaves to a Statement to the extent of making everyone bend to verbal forms. Better throw creeds to the winds than for such a trivial thing to "cause a brother to offend."

THOMAS WILLIAMS, 1897
The Christadelphian Advocate
June, 1931, pp. 133-134

Gorbachev Requests Meeting With Pope

VATICAN CITY (AP)—Soviet leader Mikhail Gorbachev has written to Pope John Paul II to arrange a historic meeting between the two men and discuss troubled Vatican-Soviet relations, a senior Vatican official said Friday.

In Moscow, Soviet sources said Gorbachev is expected to visit Italy beginning Nov. 25. Italian officials have indicated Gorbachev may tour several cities.

A meeting between Gorbachev and Polish-born John Paul has been viewed as likely during the Soviet leader's stop in Italy but there has been no confirmation by either side.

Such a meeting would be of historic proportions, the first between the leader of the world's 850 million Roman Catholics and the head of a Soviet party that disparages religion.

John Paul, speaking to reporters earlier this year, said he would be

willing to receive the Soviet president.

The Vatican official, speaking on condition of anonymity, said Gorbachev referred to a possible meeting in a letter delivered to the pope last month by Yuri Karlov, an aide to Soviet Foreign Minister Eduard Shevardnadze.

"The letter said in effect 'let's talk business,'" said the Vatican official.

The letter was in response to one written by the pope to Gorbachev and carried to Moscow in June 1988 by Cardinal Agostino Casaroli, the Vatican's secretary of state, the official said.

Casaroli led a delegation of top Roman Catholic officials to Moscow for a celebration of the Russian Orthodox Church. The visit signaled an improvement in historically icy Vatican-Soviet relations.

Further progress has been made

this year, capped by the Vatican appointment of a bishop in the Soviet republic of Byelorussia, the first bishop there since the aftermath of the

Russian Revolution.

—Morning Advocate
Baton Rouge, La.
Saturday, Sept. 9, 1989

Editorial Flyleaf

Subscriptions—We thank those who have sent in subscriptions for the coming year. We cannot assure that we will have back issues for those who choose not to re-subscribe.

You will note that we have moved into the A.M. year 5993 based on the creation date being 4004 B.C. The beginning of the Jewish year is in the fall of the year in the month Tisri as established by divine decree in Exodus 12:2. This corresponds to our September/October, depending on lunar calculations.

If this A.M. date is correct, there are only seven years remaining of the 6,000 years allotted to the kingdom of men.

New England Bible School—The New England Bible School was held August 19-25 at a new location, the Brewster Academy, Wolfeboro, New Hampshire, on Lake Winnepesaukee. Attendance was about 220. The site and accommodations were well suited for a school. Plans are under way to have the school at the same location next year.

The diligent work of the committee was evident, and they helped make the week profitable for those attending. The adult classes were extremely well presented and well received. Classes for the younger people sounded interesting and I am sure that the teachers put a lot of hard work into their lessons. The fraternal spirit exchanged made the week enjoyable and worthwhile. All in all,

the endeavor is geared to the interests of building up each other in the One Faith, and of teaching our young people the essentials of the gospel.

Dress Code—The Bible Schools are cognizant of the need to stress that suitable dress codes be maintained. It is not easy to get full cooperation from such a wide assortment of people, but in general those attending the various schools conducted themselves decently and in order relative to modest dress. Our young people have a lot of peer pressure to wear the clothes that Gentile society is foisting upon its adherents, and we can appreciate that parents have a difficult task maintaining a line of decency. We commend those parents who are striving to teach their children that we are a separate people from the world around us.

Jamaica Relief—The hurricane that struck Jamaica last year bringing requests for relief for victims received attention from several sources. From what we can learn, quite a bit of the relief funds went to rebuild meeting places for the Amended people of that island. There certainly is nothing wrong in giving to relieve the sick and afflicted, whether non-believer or believer. But there should be some information provided as to what your funds are being expended for. Contributors thought they were helping victims restore their homes and kindred living circumstances when in

reality they were rebuilding meeting halls for promulgation of doctrines which are suspect.

Criticism—We have had constructive criticism on statements made in two of the articles appearing in previous issues. Nothing serious is involved and we will try to answer in the next issue when we have a little time to address the matters. One of the critics has agreed to prepare an article stating his viewpoint. This type of criticism is good—it indicates that some are careful and informed readers who want the Truth to be clear and unequivocal. We agree, and recognize that we can make mistakes. It is our purpose to be as careful as possible in presenting material that is accurate and truthful. “If any man speak, let him speak as the oracles of God.”

Marriage with the unbeliever—The series of articles on “Marriage With the Unbeliever” concluded in this issue were unsolicited, but deeply appreciated. We thank our Brother Harold Lafferty for his wise treatment of the subject. We looked back in *The Christadelphian Advocate* for fifty years and found very little material on the subject. It is a subject which has been neglected in our publications and in our verbal discussions.

Some take it for granted that we all understand that marriage with the alien is wrong. But this is not the case today. It is common to point to others who have married outside the Truth and justify similar marriages. The tendency of human nature is to attempt to justify what the flesh wants.

I am amazed at the silent support given to marriage out of the Truth such as attending showers for the bride-to-be or attending the actual wedding. One brother said he could not in conscience attend a wedding of a believer with a non-believer, for when the presiding “minister” asked

the question, “Does anyone present know of any reason why this couple should not be joined together, let him now speak or forever hold his peace,” he would be obliged to make his objections known, which would be quite interruptive. However, I believe that this question is no longer used in wedding ceremonies as well as the “until death do us part” affirmation by the couples.

I inquired of a few brethren from different areas, not as to the right or wrong of alien marriage—that is well established by Biblical precept and practice among us—but as to what action their ecclesia took. Again, I was amazed at the lack of uniformity of thought among us. One brother said that members of his ecclesia deluged the offending party with letters indicating that offense was being effected against the laws of Christ. I then asked how many of the ecclesia sent letters of disapproval, and it was not known. I then asked if the offending party showed up at meeting the next day if they would be accepted, and he replied that they would. I replied that they were in effect doing nothing—that all that an offender had to do was to disregard the letters and continue in fellowship as if no wrong had been done.

Two ecclesias said they go to the brother or sister and advise them they will be taken off any serving position of the ecclesia until the problem is resolved, resolution to be made by a sincere admission of wrong against the laws of Christ. Removal from the duties of speaking, presiding, offering prayer, passing emblems, preparing emblems, playing the piano, teaching Sunday School, etc., are in effect when it is perceived that the believer is engaged in keeping more than casual company with an alien. Disfellowship action is taken upon the alien marriage and continued until sincere repentance is made known publicly.

“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.

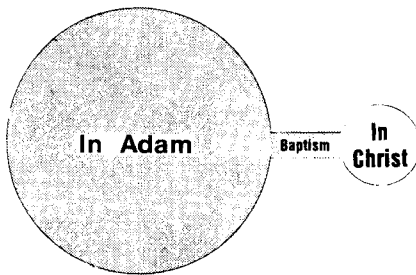
—J. J. ANDREW, *The Blood of the Covenant*, p. 42

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 [not three] 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.”

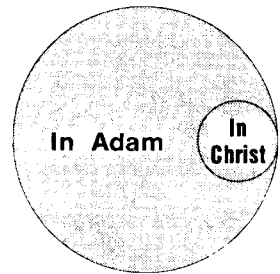
—UNAMENDED STATEMENT OF FAITH

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.”

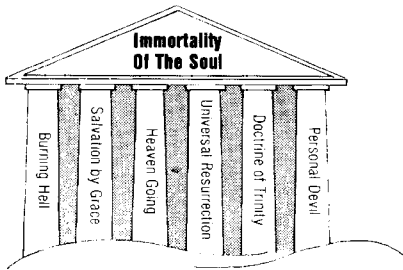
—AMENDED STATEMENT OF FAITH



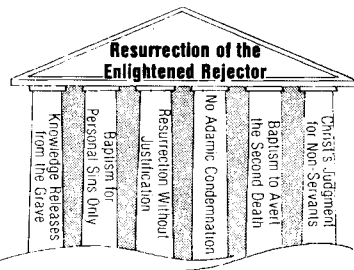
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories