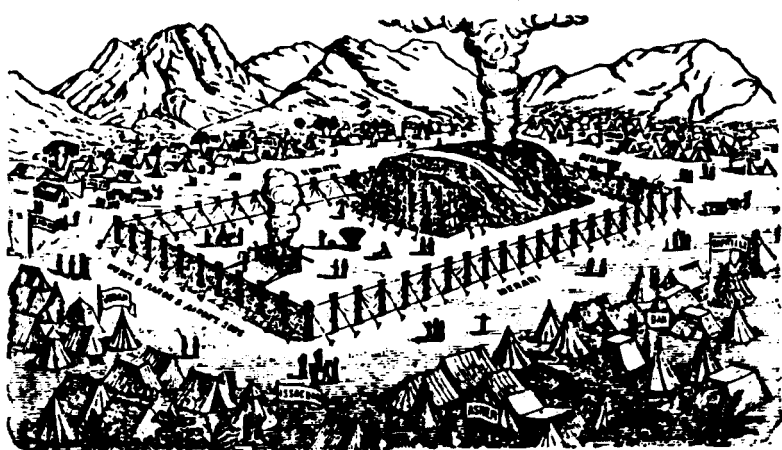


THE SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1990

August

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Bible School Dates — 1990

Presenters of Class Material

Arkansas	June 16-23	T. Hamlin, R. Miller, G. Sankey
Canada	August 11-17	J. Arabia, J. Garvey, Ro. Harrison, T. Johnson, S. Moate, N. O'Kelley
Kentucky	June 23-29	J. Farrar, E. Glass, Jim Washeck
New England	August 18-24	G. Fitzgerald, G. Howes, D. Lee
New Mexico	July 21-29	W. Gibbs, E. Glass, J. Millay
Ontario Bible Camp	July 21-28	J. Farrar, K. Wood, medley
Texas	July 14-22	T. Azbill, M. Cude, I. Finlay

Subscription Renewals

With next month's issue we will complete Volume 13 of THE SANCTUARY-KEEPER. Each July and August we enclose subscription forms for our subscribers to renew for next year. We hope that all present subscribers will renew again. Make sure we have your correct address. We are willing to commit to publish for another twelve months as we see a need for a magazine such as THE SANCTUARY-KEEPER. We do not consider every subscription as a blanket endorsement of all material we publish. We are aware that some like to keep up to date on what is being said about current subjects, just as we ourselves do in subscribing for some other Christadelphian publications.

The second subscription form in August is sent just in case you may have lost or misplaced the first one in July. You will help us by giving the second form to a friend for their use. While we are not in a financial bind, we do appreciate contributions to support the work of publishing. We have been sending out magazines to some who have not paid, and we are always willing to send it free to those who are unable to pay. We do plan to purge our files in September of those not paying. We need a subscription base in order to keep the cost per copy within reason. So we prefer a subscription for yourself and someone else rather than extra dollars. If ecclesial librarians or interested parties in any ecclesia will help us by posting notices of availability of the magazine, it will be appreciated. Some ecclesias send in a subscription for every member of their ecclesia. Printing and mailing costs per year were approximately \$7.54 per subscriber in 1989-90.

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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Blessed Are the Pure in Heart

FOR THEY shall see God. Phillips Modern English Translation renders this, "Happy are the utterly sincere, for they will see God." The Psalmist answers the question, "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?" with these words, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psa. 24:3-4). Another Psalm states, "Truly God is good to Israel, even to such as are of a clean heart" (Psa. 73:1).

The word "pure" is translated from several Hebrew and Greek words and has meanings of "clear, clean, choice or chosen." The average believer will have no difficulty in perceiving its meaning as used by Christ in Matthew 5. We know what it is to be pure in heart. We have observed it in others and we have observed its opposite—deceit, guile or impurity of motive. We have probably been aware of times in our life where we have not been pure in heart. The heart and mind are used interchangeably to designate the seat of affections.

If our mind is set or fixed on the things of God then we are on the right path. If not, then we have the opportunity of adjusting our thought processes so that we will be more pure in heart. The indwelling of the Word of God which has been provided for our instruction and edification is the source to which we must go. When we reflect upon the love and longsuffering of Deity we will be helped to do better in having the right attitude of mind or heart. Whatever the external pressures, we are assured of divine help, "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5-6).

Justification

---Part 1 of 2---

LOOKING up the word "justify," the verb form of the noun "justification," we find the following meanings: (verb transitive) (1a) to prove or show to be just, right or reasonable; vindicate; (1b) to show to have had a sufficient legal reason; (2a) archaic : to administer justice to; (2b) archaic : absolve; (2c) to make righteous; (2d) to release from the guilt of sin and accept as righteous; (3) to adjust or arrange exactly : specifically to set (type) so as to fill a full line. (Verb intransitive) (1) to show a sufficient lawful reason for an act done; (2) to fit exactly; specifically, to fill a full line. Synonym : see maintain.

To the credit of brethren of this ecclesia, one of the key verses given to me, while studying the Truth here, was that of Hebrews 2:14 : "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

In speaking of the "devil" I am assuming that most, if not all, of us here understand the word or name devil to mean "sin in the flesh." When it is said of doing wrong that "the devil made me do it," we are able to readily agree as long as we understand that the devil is our own evil desires. But if it be said to put the blame on some imaginary literal being with horns and a pitchfork, then we cannot agree.

James 1:14-15 states, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." It is further said, "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Also, we have the record in Matthew 4:1-11 concerning the 40-days temptation of Jesus, which, as we read it, you might bear in mind that "devil" is translated in the Diaglott as "enemy." If we read the word "devil" we must realize that it is not an external enemy, but our own incorrect desires, or desires not pleasing to God. If we read the word "enemy," we must realize that it is the enemy which is resident in us and causing us to be our own worst enemies.

You may wish to see also Bro. Jim Millay's article in the March, 1990 *Advocate*, "Avenge Me of Mine Adversary," especially the section "Our Formidable Adversary," and the last two paragraphs of that article. Even now, after baptism and a patient continuance in well doing, up to this moment we are not completely successful in our struggle against this adversary, "sin in the flesh." But though Jesus himself had this adversary or enemy he overcame him or it. Let us read of Jesus dealing with this adversary in Matthew 4:1-11 :

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the son of

God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

Is not this adversary that adversary that was destroyed where we read, "Through death he might destroy him that had the power of death"? Is not this also the means by which we are freed from the law of sin and death? "He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). Romans 8:2 is more precise and to the point here. It reads, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

With regards to the verse stating "that through death he might destroy him that had the power of death" (Heb. 2:14), we also have the passage of Scripture found in Romans 6:1-16. These verses describe the justifying effect of baptism and we will make some comments upon them. "How shall we, that are dead to sin, live any longer therein?" (vs. 2). If we live any longer therein, we become like the proverb of II Peter 2:22—"The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

"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" (vss. 3-4). In this part of the baptismal ceremony we die and are symbolically buried for the short duration we are under water or covered by water we are ceremoniously dead and our raising up out of the water is a ceremonial resurrection. We may note here that if Christ comes while we are still alive, and I expect we all hope this, we are in the same state as those raised again who were asleep in Jesus; the next important event is the judgment. The death of those who died in Christ does not affect anything but the termination of their probation.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (vs. 5). Baptism is the basis of resurrection. How anyone can say that knowledge without baptism is the basis of resurrection, I know not. Certainly we could say that knowledge is the basis of a valid baptism, and with this in view one might say knowledge contributes to resurrection, but apart from baptism the Scriptures do not teach resurrection. We, as invited or called out brethren of Christ—the ecclesia—have been pur-

chased by Jesus, "which he hath purchased with his own blood" (Acts 20:28). The word "bought" is used in I Corinthians 6:20 and 7:23. From what are we purchased or bought? From the state of bondservants of sin in the flesh. The answer is, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obediene unto righteousness?" (vs. 16). And who is righteousness but the one we read of in Jeremiah 23:6, "The Lord our righteousness"?

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (vs. 6). This is the putting away of the old man with his deeds as we read, "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). "For he that is dead is freed from sin" (vs. 7). To be freed is to be justified. "For (the death) which he died, he died by sin once; but (the life) which he lives, he lives by God" (vs. 10, Diaglott).

We realize from Matthew 4:1-11 that Christ our Saviour did not yield to the temptations of having the kingdoms of the world at that time nor of having his natural hunger satisfied by the use of his power to change stones into bread or loaves. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Is not "without sin" in this verse in reference to committed sin? Unquestionably.

Jesus, in reply to the man who asked him, "what good thing shall I do, that I may have eternal life?" said, "Why callest thou me good? there is none good but one, that is, God." Now, brothers and sisters, in a relative sense we know that there was not a better man than our Master, and therefore to us, he was not only good, but the best that there is as far as mankind is concerned. What, therefore, did he mean by in effect denying that he was good? The only thing that makes sense to this follower of Christ is the nature which he inherited from his mother which is traceable back to Adam. A nature which produces sin, but in Christ's case did not produce sin because he never yielded to that inclination.

Before Adam's temptation and sin we all know that he was described as "very good" (Gen. 1:31). Jesus said, "I do cures today and tomorrow, and the third day I shall be perfected" (Luke 13:32). This verse quite agrees with Hebrews 2:10, where we read, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

During the earlier years of my introduction to Unamended brethren I remember having it pointed out to me that Christ was not a substitute, but a representative sacrifice. I remember at that time that my admiration was increased for the brotherhood because of what appeared to be the general carefulness to try to understand the Scriptures correctly. The description of the difference of Christ being a representative instead of a substitute was a case in point.

It can be very easy to see someone, who in their attempt to be careful to try

and maintain correct doctrine, as one who is harboring some sort of "crotchet." Crotchet, the way used here, means "a peculiar whim; stubborn notion." To maintain that Christ had "sin in the flesh," which was inherited from Adam through Mary could easily appear to be a "crotchet" unless it is perceived that there is good Scriptural reasoning behind it. One of the reasons Jesus is said to be a representative and not a substitute is because he had something within himself which needed his own atoning sacrifice, and that, brethren, is namely sin in the flesh or the devil which he destroyed in his death.

Another reason is that if Christ did not have sin in the flesh for which to atone, his death would have been substitutional, and if substitutional it would not have been just. Ask yourselves, brethren, is it just for one man to suffer death for the sin of another? No, brethren, it does not solve the problem before us. This is the means by which God is "just, and the justifier of him which believeth in Jesus" (Rom. 3:26). To say that Jesus had no sin in the flesh to overcome is doing him a great discredit; this is a capital error.

Jesus tells us, "be of good cheer" (John 16:33). Why? Because he has "overcome the world." What was the "world" he "overcame," but that which is described in I John 2:16? "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." Jesus also said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). Our Master has fulfilled the law to our admiration.

AARON B. SCHOFIELD
Springfield, Vermont

Wheat and Tares

ONE OF the sub-topics in the article "Fellowship in the Breaking of Bread" in the June, 1990 issue was "Wheat and Tares" (see p. 230). This article was written by Berton Little in 1917 before he later became editor of *The Christadelphian Advocate*. We have no apologies for the content of the article, but felt at the time of copying it that it did not deal as thoroughly with the subject as we would have liked.

Since then we have come across an article by Thomas Williams which may shed further light on the topic. I doubt if there are very many who understand the parable of the wheat and tares. One of the most common misunderstandings is that it teaches that there

are no circumstances in which brethren are to be disfellowshipped.

Brother Thomas Williams gave his understanding in a short article in the May, 1898 issue of *The Christadelphian Advocate*, page 153, under the heading, "Questions and Answers." After presenting this article we will copy the ecclesial news item which gave rise to it. The news item is not presented to show the negative picture of the particular ecclesia involved, but that our readers may see the courage and conviction of the writer.

The article follows:

Questions and Answers

Questions by brother A. C. Edwards.

See Intelligence from Clinton, Ark., in April number of the ADVOCATE.

1. Are the tares false brethren (Matt. 13:24-30) or the apostasy?

2. Did Titus burn up the tares, or is the burning future?

3. When did, or when will, the righteous shine forth in the kingdom of their Father?

Answer to First Question:—The tares are false brethren of a kind—the kind that are so nearly like the wheat that only more skillful hands than ours are capable of separating them from the true and faithful. The ecclesia is the “kingdom of heaven” in preparation, and this is what the parable relates to. Hence it begins with the word, “The kingdom of heaven is likened unto a man which sowed good seed in his field.”

False and true brethren, therefore, are the subjects of the parable. While the Lord’s disciples are not permitted to gather up the tares, this must not be used to excuse them from rooting out thistles. There is no danger of mistaking thistles for wheat, and that it is our duty to withdraw from men who are so manifestly wrong as the fact is manifest that thistles are not wheat is clearly shown by numerous Scriptures.

The word *zizania*, rendered tares, means bastard or degenerate wheat. It is said that no separate plant answering to tares is known to botany or agriculture. Degenerate wheat is a very forcible representation of degenerate brethren.

Answer to Second Question—There is nothing in the context to infer that the parable referred to the Jews as a nation and their destruction by the Romans. But allowing such an application, it certainly would not excuse an ecclesia for being contaminated by men of corrupt practices. Read the letters to the seven ecclesias in Revelation 2-3, and the duty of ecclesias will be seen at once.

Answer to Third Question—This is too clear to need answering. There is

no shining forth of the righteous in the kingdom of their Father till the kingdom is established and the righteous are in it. It is when the Son of Man shall come and all his holy angels with him, that he says to those on his right hand, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:31-34).

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INTELLIGENCE item, April, 1898, page 126. CLINTON, ARK.—We have experienced many and various changes in our domestic and spiritual relations since we last wrote to you.

Through clouds and sunshine our sojourning has been divinely directed, and through His faithful and beloved agencies, it has been possible for us to surmount various difficulties that confronted us. Our health is good, but my strength is not normal as yet.

We extend our heartfelt thanks to the editor and the benevolent brethren who have in time past ministered unto our temporal and spiritual needs. We are now at Clinton, Ark., where there is a nominal membership of more than sixty members. But we regret to say that but very few *realize* their responsibility and are obedient. Indeed the majority of the so-called membership do not seem to know the first principles of Christadelphian doctrines and practice.

There are a few well-informed and faithful brethren who meet regularly, and have recently issued a circular letter in which identification with masonry, politics, drunkenness, rioting, keeping bad company, and various other evils, which have been practiced by brethren and sisters at this place, are positively forbidden, and fellowship denied all those who continue therein.

Thanks be to God, our Heavenly Father, we can already observe that our little ecclesia is growing in wisdom, faith and in numbers, Amen. But there are some good soil plants who

are allowing riches and the things of this world to choke or smother them out of spiritual life.

They protest against the "circular letter," saying we should not refuse fellowship to those wayward brethren, and point out Matthew 13:24-30 in support of their claim, that "the tares should grow along with the wheat." Therefore, great interest has been recently manifested in the explanation of the "wheat and tares."

The brethren are divided upon the meaning of the parable, and herein request you, brother Williams, to give in the ADVOCATE or by letter a full and complete interpretation of the parable. 1st. Are the "tares" false brethren, or the apostasy? 2nd. Did Titus

burn the "tares," or is the burning future? 3rd. When did, or when will, the righteous "shine forth in the kingdom of their Father"?

Asking your prayers in our behalf, and desiring our God's richest blessing bestowed upon you and all the faithful with you, we are humbly and faithfully yours, in patient waiting for Christ the Lord.

A. C. EDWARDS

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There is an additional comment by the editor on a report that "the state of things in some places is deplorable." And, "This is the result of urging and hurrying people into the water before they are prepared for baptism."

The Legal Aspects of Salvation

Introduction

This article marks the beginning of a series which will continue, Lord willing, for ten or more subsequent articles in future months. The material was developed by Brother Robert Miller and delivered in six classes at the Arkansas Bible School in June, 1990. The first portion of the material lists some definitions which will be referred to throughout the series; so readers may want to keep this August issue handy for further reference. These definitions have been in use either explicitly or generally by Christadelphians for years, but may not be completely clear to some of us. Thus the need for examining them in a thorough manner, as Brother Miller has done.

Sources of Material for Classes :

Ways of Providence, Robert Roberts
A Word in Season, Robert Roberts
The Law of Moses, Robert Roberts
Elpis Israel, John Thomas
Phanerosis, John Thomas
The Blood of the Covenant, J. J. Andrew
The World's Redemption, Thomas Williams
Principles and Proverbs, Islip Collyer
The Teaching of the Master, L. G. Sargent
Paul's Letter to the Romans, John Carter
What is Truth, John S. Peake
Black's Law Dictionary
Barron's Educational Series, Inc. Law Dictionary
Business Law, Sixth Edition, Southwestern Publishing Co.

Key Definitions

LEGAL — Conforming to the law; according to law; required or permitted by law; not forbidden or discountenanced by law; good and effectual in law. Proper or sufficient to be recognized by the law; competent or adequate to fulfill the requirements of the law.

SOVEREIGNTY OF GOD — The possession of supreme power and excellence unlimited in extent and application with absolute freedom to exercise these qualities as a matter of exclusive privilege or prerogative.

SOVEREIGNTY — The supreme, absolute and uncontrollable power by which any independent state is governed. The power to do everything in a state without accountability—to make laws, to execute and apply them, to impose and collect taxes and levy contributions, to make war or peace, etc.

CONDEMN — To find or adjudge guilty. To adjudge or sentence.

OFFER — A promise, a commitment to do or refrain from doing some specified thing in the future. The offer creates a power of acceptance permitting the offeree by accepting the offer to transform the offeror's promise into a contractual obligation. To constitute an offer there must be "language of promise" and a sufficiently definite statement of terms so that an acceptance may be made without suggesting new terms.

ILLUSORY PROMISE — A promise which is so indefinite that it cannot be enforced, or which, by virtue of provisions or conditions contained in the promise itself, is one whose fulfillment is optional or entirely discretionary on the part of the promisor. Since such a promise does not constitute a legally binding obligation, it is not sufficient as consideration for a reciprocal promise and thus cannot create a valid contract.

ACCEPTANCE — The act of voluntarily receiving something or of a voluntary agreement to certain terms or conditions; implies the right to reject. In contracts, acceptance is consent to the terms of an offer which creates a binding contract.

CONTRACT — A promissory agreement between two or more persons that creates, modifies or destroys a legal relation. An agreement between two or more parties, preliminary step in making of which is offer by one and acceptance by other, in which minds of parties meet and concur in understanding of terms. It is agreement creating obligation in which there must be competent parties, subject matter, legal consideration, mutuality of agreement, and mutuality of obligation, and agreement must not be so vague or uncertain that terms are not readily ascertainable.

COVENANT — An agreement or promise to do or not to do a particular thing; to enter into a formal agreement; to bind oneself in a contract; to make a stipulation; a promise incidental to a deed or contract, which is either express or implied; an agreement, convention, or promise of two or more parties, by deed in writing signed, and delivered, by whichever of the parties pledges himself to

the order that something is either done or shall be done or stipulates for the truth of certain facts.

COMPETENT — Duly qualified; answering all requirements; having sufficient ability or authority; possessing the requisite natural or legal qualifications; able; adequate; suitable; sufficient; capable; legally fit. Possessing the mental capacity to understand nature of acts.

PROBATION — The status of a person being tested or on trial. A testing or trial, as of a person's character, ability, etc.

ADOPTION — The act of one who takes another's child into his own family, treating him as his own, and giving him all the rights and duties of his own child.

ALIEN — Belonging to another country or people; foreign; strange. A person who owes allegiance to a foreign government.

IGNORANTIA LEGIS NON EXCUSAT — (Latin) Ignorance of the law is no excuse; i.e., the fact that defendant did not think his act was against the law does not prevent the law from punishing (for) the prohibited act.

End of Key Definitions.

In our initial class this morning we propose to spend some time discussing and analyzing the definitions we have handed out. It would also probably be appropriate at this time to discuss the title of our classes for the week. As we consider "The Legal Aspects of Salvation," we hope to show that there is some real substance and structure to our Heavenly Father's plan of salvation. We are not dealing with a nebulous and abstract set of principles, but rather a well-defined and structured system of laws and ordinances which are very logical and should appeal to our intellect and also allow for ample expression of our *LOVE* to our Heavenly Father for His supreme manifestation of *LOVE* to us in allowing us to participate in His glorious plan of salvation.

In our considerations this week we certainly hope and pray that our observations and conclusions are based upon God's Word as revealed to us in that wonderful book we call The Bible. It is only if we are examining our subject as taught and exhibited in God's Word that we can accumulate any trustworthy ideas. Otherwise we can become immersed in a sea of speculation and uncertainty. Using the Bible as our guide, we can develop definite ideas and concepts in the form of clear light and valuable and practical guidance on matters affecting our understanding and comprehension of "the legal aspects of salvation." Anytime we are involved with teaching or preaching, we need to keep in mind a very important principle that our Heavenly Father has revealed through the prophet Isaiah—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

As we delve into our subject this week, we certainly do not want to appear haughty or proud of any knowledge we have been privileged to glean from God's Word. But on the other hand, we should be sufficiently convicted in our beliefs to "earnestly contend for the faith once delivered to the saints" (Jude 3). Let us ever be grateful and thankful to our Heavenly Father that we have been

permitted to come to a knowledge of His Truth.

It has been the general consensus of Christadelphians that the one true gospel of the Kingdom of God was reintroduced and brought to light in the middle of the 19th century by Bro. John Thomas. Bro. Thomas presented and explained a very thorough and complete understanding which embraced the teaching of the Bible from Genesis to Revelation. This clear basis for the "one faith, one hope, one baptism" was first published in the book *Elpis Israel* in 1849. We are truly indebted to Bro. Thomas for a total system of truth explaining and expounding the divine revelation as it is unfolded in the pages of the Holy Oracles. This precious deposit of truth which we have inherited [in the sense of being passed down to us for our approval and acceptance] is a gift of unspeakable value. Our understanding of Scripture is not only different but is in opposition to the teachings of the churches of Christendom.

We are not "Christians" in the common usage of that term. The word "Christian" covers such a wide range of beliefs and practices that it really defines nothing. For this reason Bro. Thomas adopted the name "Christadelphian." It was to differentiate that [apostolic] system of beliefs and practices from all other sects and denominations of Christendom and to clearly demonstrate that salvation is not to be found in the teachings of these other groups. Upon examination of the doctrines and practices of these other groups we find vital principles of saving truth being distorted or grossly misunderstood. These distortions and misunderstandings destroy the complete and harmonious, self-balanced system of revealed truth which is the Christadelphian heritage.

ROBERT A. MILLER
No. Little Rock, Ark.

Abel's Sin Offering

“BY FAITH Abel offered unto God a more excellent sacrifice than Cain” (Heb. 11:4). There must have been instruction given to Adam’s sons before they could know that sacrifices were required by God; and that the instruction was sufficient to render it possible for them to offer acceptable sacrifices is shown by the fact that Abel had a faith that enabled him to make one that was “more excellent” than that of Cain’s, and by which he “obtained witness that he was righteous.”

To be righteous is to believe and obey; and to do this there must be a

knowledge of what to believe and what to do. The only faith that will please God and without which “it is impossible to please God” (Heb. 11:6) is one that “cometh by hearing, and hearing by the *word of God*” (Rom. 10:17).

It must have been by a faith of this kind that Abel was moved to offer “a more excellent sacrifice.” We may be sure of this from the fact that the apostle prefaces what he says the ancient worthies did by faith by clearly defining what faith as used by him is.

The first verse of the chapter begins: “Now faith is the substance of things *hoped for*, the evidence of things not

seen. For by *it* (this defined faith) the elders obtained a good report." Then he proceeds to state what the elders did by the power of this faith.

Abel, therefore, hoped for something promised; and his intelligence in the promise is exhibited in the excellence of his sacrifice. Christ, the Seed of the woman, who would "bruise the serpent's head" had been promised—promised as a sacrifice, the Lamb to be slain, whose blood would bring remission of sins, the "Lamb of God that taketh away the sin of the world."

Here is Christ crucified, buried and raised again from the dead; and here, therefore, is resurrection for all in him who have Abel's faith. Did Abel "by faith" show forth in his sacrifice of the "firstling of his flock" Christ put to death only? Belief in the death and burial of Christ, unless he saw his resurrection to "die no more," would not have been belief in good news of deliverance; but seeing that the sacrifice of Christ would give him power over death and the grave, he saw in him "the resurrection and the life," and his faith taught him that "he that believeth in him, though he were dead, yet shall he live" (John 11:25).

Thus the resurrection is seen in every step as we come down the ages to him who broke the barriers of the tomb and came forth and declared, "I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hades and of death" (Rev. 1:18).

A careful examination of the offerings of Cain and Abel will show to what extent the plan of salvation was revealed to the first human family. Our translation of Paul's words in Hebrews 11:4 does not do full justice to the original text. It only brings to view one offering as made by Abel, and makes its "excellence" over that of Cain's consist only in kind.

What is said is, doubtless, true, but it is not all the truth of the words uttered by the apostle. Without a criti-

cal examination of the lexicon, or the meaning of the words employed, there is a word in our English translation which does not do full justice to the original: "God testifying of his *gifts*." The word "gifts" in the passage stands for "sacrifice," the latter in the singular number and the former in the plural.

The original, literally rendered, is, "*In faith more sacrifice Abel than Cain offered.*" In Genesis 4:3, where we read that "Cain brought of the fruit of the ground an *offering* unto the Lord," the Hebrew is *minchah*, and is explained in Leviticus 2:1 as an "offering of fine flour, with oil and frankincense," which was a thank offering for temporal blessings—the fruit of the ground, etc.

It was such an offering as acknowledges the Great Creator and the secular bounties of His gracious hand; but it did not manifest faith in a future deliverance from that state of sin and death which the transgression in Eden had placed man in.

But Abel made this offering and thus made the acknowledgment that all men should make, and he did more—made "an offering more," which constituted "gifts" with which God was well pleased. Why? Because he offered a "sin offering," selecting the firstling of his flock, thereby intelligently acknowledging—

1.—That sin had entered into the world.

2.—That sin had brought death upon the human family.

3.—That God was just in imposing the sentence of death upon the family—the race—by reason of the sin in Eden.

4.—That God required, first, typical and finally antitypical shedding of blood in order to the removal of the sin of Eden with all its direct and remote results.

5.—That the very best, even the firstling of the flock, must be offered, that being a fitting type of the "Lamb of God that should take away the sin of

the world," who would be in antitype "the lamb slain from the foundation of the world."

6.— That the blood shed would finally be the "blood of the everlasting covenant which would bring again from the dead our Lord Jesus, that great shepherd of the sheep" (Heb. 13:20), and thus open the grave which the sentence, "Dust thou art, and unto dust shalt thou return," has closed.

7.— That therefore the "seed of the woman" typified by the firstling of the flock sin offering would become the one who would proclaim the great problem of sin, death and resurrection solved. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth (when I come) and believeth in me shall never die" (John 11:25). "I am he that liveth, and was dead, and behold, I am alive for evermore; and have the keys of hell (hades) and of death" (Rev. 1:18).

The offering of Cain having fallen short, in that it did not acknowledge sin and death, and manifest resurrection through the blood of the everlasting covenant, he was reminded of this

delinquency and given an opportunity to make amends: The Saviour reasoned with him, saying, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. 4:6-7).

This should read, "A sin offering lieth at the door." The word in the Septuagint for "sin offering" is the same as in the New Testament that is applied to Christ as a sin offering, and the Hebrew word for "lieth" in the phrase "lieth at the door," is *robeto*, which is the word used for the lying down of quadrupeds.

Had Cain yet taken from the door of his fold a sin offering and offered it by that intelligent faith which "was" the substance of things hoped for and the evidence of things not seen," he would have pleased God, because the "law of sin and death" and deliverance therefrom by "the law of the spirit of life in Christ Jesus" would thereby have been exhibited.

THOMAS WILLIAMS

The Christadelphian Advocate
May, 1902, pp. 146-48

The Offerings of Cain and Abel

IT IS EVIDENT that the law given to the Adamic family at the start— as soon as sin made it necessary— provided two kinds of offerings, one that required the shedding of blood, which was a sin offering, and the other of the fruit of the field, which was a thank offering. The latter was a token of gratitude for temporal blessings, and the other was an acknowledgment of sin, of the provision made for its removal, and an expression of assent to its justice and of thankfulness for its mercy. In this God was vindicated as a God of

justice and thanked as a God of love and mercy, and man's reward for doing this was that he should ultimately realize the things "hoped for" and, therefore, the things promised in the one faith.

The fact that there were two offerings does not clearly appear with our translation. It is only hinted by the fact that Cain offered of the fruit of the field, a thing we can hardly give him credit for inventing, and that he was not blamed for what he did do, only for what he *did not* do, which Abel did

do.

Instead of, "Abel offered unto God a more excellent sacrifice," the original reads literally, "*In faith more sacrifice Abel than Cain offered,*" which allows for his offering the sin offering, and the meat or thank offering, while the sin of Cain was in only keeping that part of the law which expressed gratitude for the temporal, and neglected to offer for the eternal.

This difference illustrates, too, the two classes of mankind—the natural and the spiritual. So the sons of Adam are still Cains and Abels. Instead of "he also brought" (Gen. 4:4), it should read, "Abel brought it also." That is, he brought the meat offering as well as the sin offering, while to Cain it was said even after his failure to do all that he should have done, "If thou doest not well (in being wroth with his brother) a sin offering coucheth at thy door," or the door of thy fold.

Now, brethren, we must offer the meat offering, give thanks to God for all temporal blessings. But more than this, and exceedingly more important than this is the sin offering—the Lamb of God, "slain from the foundation of the world." And these offerings must be made in the intelligence of the one faith, so that we, like the ancient worthies, may thereby "be attested."

Now what does the sin offering teach us? What was the occasion of its institution in Adam's family when that family was a little small circle, perhaps only two, evidently not more than four? The memorial we are about to partake of points to the very thing that institution did in Adam's family then.

What does it teach us? It teaches us that away back there sin had been committed and that the wages of sin was death, and that God in His mercy provided a sacrifice to typically receive the penalty, a penalty which must afterwards be borne, and borne righteously, by the antitypical sacrifice—the Lamb of God that taketh away the sin of the world," which means the

removal by the second Adam's righteousness of all the evils that came by the first Adam's unrighteousness.

Did you ever ask yourselves the question, When did the death of Christ become a necessity? Could you give any answer to that except that it became a necessity the moment Adam sinned, yes, and before anybody else ever sinned? Some people are throwing up their hands in wild alarm at this, fearing it means that Christ died for Adam's sin. Ignorance often apes the part of an alarmist, and that often to hide itself or, perhaps, its own perversity.

But he who is after truth is never frightened off the highway by false alarms. He will walk right up to and into the very presence of the facts in this case, and he will ask, Whence came the coats of skins which hid the nakedness of our first parents? And self-evidence will tell him that animals were slain to make this provision.

Taking the light provided for Abel in his hand he will focalize it upon the offering of the firstling of Abel's flock and then turning it down the ages he will have both ends in view, the typical and the antitypical; and thereby he will learn that the institution of sacrifices was for sin, and that "without the shedding of blood there is no remission of sin," never has been from the time Adam sinned till now.

Back there as soon as Adam sinned he will see that the death of Christ was necessitated, and that it would have been a necessity to right the wrongs that one sin had created in a wrecked and ruined world, and that, too, mark what I am going to say, for I mean it with all the intensity of my soul, and I mean it as a standing protest that I have no fear of facing before the judgment seat of Christ, and what I am going to say is this, that if not another single sin had ever been committed after Adam's, the death of Christ would still have been a necessity, and you may call that Christ dying for Adam's

sin and emphasize it to the highest pitch, and I will sign my name to it with the assurance that in doing so my Judge will say, Well done.

What! Tell me that the death of Christ was not a necessity the moment Adam sinned and before anybody else sinned, when right then and there as the result of that one sin there was a lost paradise, a wrecked and ruined world, with the sentence in full force and effect, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; for out of it was thou taken, for dust thou art and unto dust shalt thou return"—What! no necessity for the death of Christ for this sin and its effects?

For this state of things which was and would continue to be whether anybody else ever sinned or not! Show me a man who will deny this, and I will show you a man who never learned the very first principles of the one faith which fired the hearts of the ancient worthies. No man has a right at this table who cannot see that this bread and this wine point to the slain Lamb of God as a necessity arising from Adam's sin, Adam's fall, Adam's wrecked world, Adam's curse.

Then, too, the object lesson carries the unfrightened and undaunted seeker for truth right up to the question, Why was blood shed in both the typical and antitypical sacrifices? Why, if that was not an object lesson to teach, not only that death was the penalty of sin, but the kind of death that God's law imposed as the penalty of sin?

If natural death would suffice why was Christ commanded to exceed the requirements to the extent of bleeding and bowing his head in death upon the cruel cross? Of course this, to see it in its fullness, requires a logical mind, and may be going farther into the holy place than some can be expected to go.

But when such assume to keep others out because they are too fearful or too incompetent, or too something

else to go as far, then it is time to say, Stand out of the way, for an invitation has been extended to those who can respond to "have boldness to enter into the holiest by the blood of Christ, by a new and living way, which he has consecrated for us through the veil, that is to say, his blood."

And, pardon my repetition, for I cannot resist the temptation to add here that Adam's sin shut the way into the holiest of all without the help of another single sin; and Christ's righteousness opened up that way. In the first we are in the constitution of sin and add to that sin by our wicked works. In the second we are constituted righteous and add to that righteousness by the good works inculcated by him.

Let us, then, with the eyes of our understanding wide open to the justice, mercy, peace and equity and beauty and splendor of the one faith, go forth fearlessly, except in the fear of God, and undaunted by opposition on the right hand and on the left, waxing valiant in the fight of faith, and we may be assured that we shall "quench the violence of fire, escape the edge of the sword, out of weakness be made strong," receiving at last the "better resurrection" when, with the sturdy worthies of ancient times we shall be made perfect in the glories of immortality.

THOMAS WILLIAMS

The Christadelphian Advocate
July, 1899, pp. 197-99

The more quietly and peacefully we get along the better—the better for neighbors. In nine cases out of ten the wisest policy is, if a man cheats, stop trading with him; if he is abusive, stop his company; if he slanders you, take care to live so that no one will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than a cool, calm, quiet way of dealing with wrong we meet with.

—*Advocate*, Sept., 1889, page 234

The Arab League

ALL THESE countries (kingdoms) became independent powers after 1917.

Almost ALL of the territory involved became available as the result of the fall of the Ottoman (Euphrates) Empire in 1917. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12).

All twenty are dedicated to the destruction of the nation of Israel, as was revealed in the Psalms three thousand years ago. "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: And they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have con-

sulted together with one consent: they are confederate against thee" (Psa. 83:1-5).

Jordan	1920
Iraq	1921
Saudi Arabia	1927
Syria	1943
Lebanon	1944
Libya	1951
Egypt	1953
Sudan	1956
Morocco	1956
Tunisia	1957
Yemen	1959
Mauritania	1960
Kuwait	1961
South Yemen	1967
Somalia	1960
Oman	1970
Bahrain	1971
Qatar	1971
United Arab Emirates	1971
Djibouti	1977
P.L.O.	1945

— Paper dated August, 1980

Myth vs. Fact

Israel Affairs Committee

B'Nai Amoona Congregation — St. Louis

Teach-In — Sunday, November 11, 1973

"Which is Myth? — and — Which is Fact"

Myth: Arabs claim the Jews are alien invaders.

Fact: The Jewish people had self-rule in Palestine for some 2,000 years. The periods of Jewish sovereignty have been the only periods during which the people living in this land have been independent. There have been three such periods; the latter part of the Biblical period from about the 12th century BCE until 586 BCE; from 516 BCE to 70 CE; and the third independence of Israel, beginning in 1948. All other tenants of the land were parts of other kingdoms or empires, with basic government elsewhere.

Myth: Arabs claim that Palestine was an Arab country, part of a past legacy which includes the entire area from Casablanca to Kuwait.

Fact: Although Arabic was adopted as the language of a majority of the population after the Arab invasions of the 7th century, Palestine was never an exclusively Arab country. There never was an Arab state in Palestine, and there never was a Palestine Arab nation.

Throughout all of Palestine's history, the Palestinian Arabs never ruled the country, nor did they create their own self-contained unit or any form of separate political or social identity. They were not autonomous at any time.

Myth: Arabs claim that Israel holds the key to the refugee problem. All she has to do is to open her doors.

Fact: This proposition is based on the premise that the refugee problem is the *cause* of the Arab-Israeli War. In fact, the refugee problem is the *result* of the war; its solution can best be achieved in a peace settlement.

Even so, Israel has offered to help in the solution in advance of peace. On December 14, 1967, Israel's delegate, Michael S. Comay, disclosed that Israel was prepared to participate in talks with the Arab states and leading UNRWA contributors "to negotiate a five-year plan for the rehabilitation of the refugees and their final integration into the economic life of the region."

—Portion of a 1973 report

BCE = Before Christian Era; CE = Christian Era.

We have been able to observe seventeen more years of false claims by the Arabs and their allies. The present *intifada* shows that the hostilities are continuing. And the fear of settlement of Jewish immigrants from Russia in the West Bank area is causing much more Arab resentment. The hatred, political unrest and world concern will continue until war breaks out, probably coinciding with the return of the Master.

The Illusion of Heaven

In the Religion Section of *The Richmond Times-Dispatch* for May 26, 1990, an article, "Henson knew heaven was waiting," appeared describing some details of the death of Jim Henson, creator of many popular television characters. It may verify some of the illusions or notions that orthodox christianity has about heaven-going at death. With a few paragraphs omitted,

the article follows:

By Ed Briggs
Times-Dispatch religion writer

Big Bird cried. And so did maybe a couple of generations who grew up hearing the gentle teachings about life from a funny-looking frog and his puppet friends. They said such things as

it's sometimes not easy being green or black or white in this world, but the most important thing is to be good to each other. Not too different from what Jesus said.

Their creator, Jim Henson, died last week so quickly from runaway pneumonia that many admirers were left in shock and wondering why this healthy, creative 53-year-old man was taken.

But, as if he anticipated such questions, Henson left word of a belief that there is a real place people go to when they die. It's what some people call heaven.

The puzzlement and sorrow at his death was sensed on Monday during a memorial service before 5,000 people in New York's Episcopal Cathedral of St. John the Divine.

Yet, the service was upbeat. Henson, an Episcopalian, wrote instructions for it four years ago. Those instructions were opened after his death and they reflected the festive attitude the Muppeteer had toward life.

The service included a Dixieland band, the inclusion of Henson's Muppets and the fluttering of fake butterflies tethered to the ends of sticks. Henson's instructions, which included a letter to his family, asked that no one wear black.

... Jane Henson said her husband didn't know what was in store after death, but that "he had great plans."

"Don't feel bad that I'm gone," Henson wrote in the letter to his children. "It will be an interesting time for me ... I look forward to seeing all of you when you come over."

Henson's memorial service touched the chord among people of many faiths that heaven is more than some symbolic mixing bowl of souls living on in the memories of loved ones. It is, as Henson suggested and as the popular belief goes, a place.

The wish is so great that heaven is a place that 90 percent of Americans believe in it, according to Gallup polls. It is, they say, a place where they will

once again be with Grandma and Granddad, and now with Henson.

The Gallup polls say that 67 percent of teen-agers believe angels exist. Also, according to the National Opinion Research Center, 42 percent of adult Americans say that they've had contact with the dead.

... Heaven, like most places, has a history. We know some particulars.

Ancient Hebrews often referred to the heavens as *Samayim*, which translated means the "heights."

The Catholic Encyclopedia says that while God is omnipresent, heaven is the dwelling of God and the abode of the angels. Protestant evangelicals generally see it as a place where you will possess whatever you were deprived on earth.

The 1,200-year-old Hindu classic, Mahabharata, says, "The great souls of departed saints look ever down on earth, and are full of beauty, shining each in its own place, and with its own glory. Saints, and heroes who died in battle, wise kings, and hermits, were there, visible by thousands, angels by thousands, heavenly singers, like to the sun in glory."

Even the Zorastrians knew about heaven in the 6th century, B.C. The Zend-Avesta, a scriptural commentary, says, "The righteous in Heaven are undecaying and immortal, unharmed, undistressed and undisturbed. Everywhere, they are full of glory, fragrant and joyful, full of delight and full of happiness."

Katha, a Hindu sage, wrote in his Upanishad in 400 B.C. that in the "heaven-world there is no fear; thou art not there, O Death, and no one is afraid on account of old age. Leaving behind both hunger and thirst, and out of the reach of sorrow, all rejoice in the world of heaven."

The Koran says that in heaven believers will "have wives of perfect purity and therein shall they abide forever."

Many of the beliefs say that to get to

the promised land all that is needed is a life of perfection, which comes from love for humanity.

Henson, in a letter read during Monday's service by his son, Brian, suggested a simple way to get there.

The puppeteer, in a manner that perhaps Kermit the Frog could have put it, wrote, "Please watch out for each other and love and forgive everybody. It's a good life, enjoy it."

OBSERVATION: Without a recognition of the God of Israel and an understanding that He has spoken through His Word, man is totally without any hope. All of his inventions of an after-life will come to nought. Humanism will not save him, nor will any of the creeds of the so-called wise men. And as for the 42 percent of Americans who say they have had contact with the dead, we must have an awful lot of gravediggers in this country.

Resurrectional Responsibility

THIS ARTICLE is a compilation of notes and documents that show to some extent the confusion that still reigns among the Unamended Christadelphians on resurrectional responsibility of the enlightened rejector. I am not addressing the differences that clearly exist between the Amended and the Unamended. Volumes have been written on this, but all our readers have to do is turn to the back inside cover of this magazine and read the respective wordings of the Statements of Faith. They are as different as black is from white, and those who choose to ignore them or try to make them compatible are to be pitied.

First we are going to extract some notes from a letter we received in February, 1989. Of necessity this has to be an extraction to protect the identity of the writer and the brother written about. It reads in part,

"We had an interesting discussion on resurrectional responsibility for enlightened rejectors—which he told me he believes. I asked him how his ecclesia accepted this and he said his ecclesia's Statement of Faith or charter was more liberal about the matter.

"He seemed more vague on the issue of Adamic condemnation and claimed

that most of the Amended believe the same as us about it but used 'different terms.' [Oh please; how many more times are we going to hear this?—Ed.]

"I told him I knew definitely that the Amended leaders do not have such a liberal attitude towards *US* and he admitted to this, so I said maybe he meant that the vague people on their side and the vague people on our side should just get together and have their own 'thing' and the conservatives on both sides (including me) could just stay as we are.

"Can you explain to me what's going on there? There is another young person from that ecclesia (O-O alumnus) here fellowshipping with an Amended group. He told me that for him fellowship was a 'social thing'!"

Yours, in the Hope of Israel

I feel that those who actually believe in the resurrection of enlightened but unbaptized Gentiles are minimal. But those who are willing to wink at it are many. As for those who practice inter-fellowship with the Amended, there are quite a few. They have a rallying circle promoted by the Williamsburg Conference, the Williamsburg Foundation, the Operation Onesimus en-

deavor, and some Bible Schools. The ecclesias that subscribe to this open-door policy of fellowship are also fairly well known.

It is a sad state of affairs; people choose to be willingly ignorant for the sake of human accommodation. The importance of essential doctrine is subordinated to a form of humanism.

Next we are going to outline, word for word, the position of the Belmont, California Ecclesia as taken from their "Faith and Practice of the Christadelphian Ecclesia in Belmont," dated and adopted May 4, 1980.

1. The doctrines believed and taught by us are the First Principles of the One Faith as revealed in the Holy Scriptures. The Birmingham Statements of Faith (both Amended and Unamended, with positive and negative clauses and the Commandments of Christ) give a reasonable definition of these principles as explained with reference to particular matters in the following paragraphs.

2. This affirmation is offered in the interest of clarifying and laying to rest issues which have been the focus of long-standing division in the Household. By majority assent the belief and teaching of the Christadelphian Ecclesia in Belmont concerning "resurrectional responsibility" and the handling of opposing doctrinal errors is as follows:

(a) We believe that men are amenable to resurrection and judgment on the basis of God's revelation of His will to them.**

(b) We reject the teaching of the doctrine which states that God definitely cannot or will not raise to a re-

urrectional judgment any but the validly baptized, or the teaching that it does not matter what one believes regarding resurrectional judgment. Likewise, we reject the identification of specific unbaptized individuals to whom the gospel has been preached as being resurrectionally accountable (since apostolic times).

There are two other items in the Belmont adoption of May 4, 1980 that are not relevant to resurrectional responsibility, but which indicate their willingness to break bread with those adhering to *EITHER* of the Birmingham Statements of Faith.

A later note on "those who insist on teaching that only the baptized can/will be raised to judgment" states that "we cannot share with those who insist on preaching error." It goes on to say, "The persons at issue here are by their error not only causing division, but are assuming God's prerogatives by asserting 'whom' God will or will not raise to judgment. Such may also be guilty of, in fact or by implication, suggesting that men can ignore the command to repent with impunity."

We have made reference to the inconsistent position of the Belmont Ecclesia in previous issues. If ever there was an open-door ecclesia, Belmont is. Most ecclesias hide the fact of their open-door policy, but Belmont does not. How much this ecclesia contributes to the open-door policy of the West Coast Bible School I know not. The West Coast Bible School consistently has Amended teachers in their program and those Unamended who have no objection to it.

How the Belmont Ecclesia can reconcile the two Statements of Faith is an enigma to me. The Unamended says "both classes," which according to the Belmont policy is "preaching error" and "assuming God's prerogatives," while the Amended says the resurrectionally responsible are "namely, those who know the revealed will of God and have been called upon to submit

**The footnote to #2 above is: This statement is inclusive of what Brother Roberts termed "a General Principle—That men are responsible to the resurrection of condemnation who refuse subjection to the will of God when their circumstances are such as to leave them no excuse for such refusal."

to it." This adds a third class to the Unamended's "both classes."

Next we want to quote from the constitution of the Canadian Christadelphian Bible School. "Article 4—Recognition and Fellowship: Fellowship is extended to baptized believers of good standing accepting the Christadelphian Birmingham Unamended Statement of Faith, and any whose beliefs are sufficiently close to the statement. Cases of doubt are to be brought to the committee for decision."

While this is much milder and more conservative than the position of Belmont, it leaves people wondering what is meant by "any whose beliefs are sufficiently close to the statement." Is the Amended Statement sufficiently close? Much to be preferred is the statement by ecclesias or Bible Schools that "we meet on the basis of the Unamended Statement," or, "our basis of fellowship is the Unamended Statement *exclusively*."

We should know from experience that there are those who meet on the Unamended basis, but not exclusively. And the same holds true for some of the Amended. They accept either, so some form of wording needs to be incorporated that there is one basis and one basis only. As has been shown at the Great Lakes Bible School, those who subscribe to the Church of God of the Abrahamic Faith are able to fellowship, based, I presume, upon an "acceptance" of the BUSF.

Even in the Canadian Bible School article #5 dealing with teaching there is ambiguity. It states, "No teaching at the School shall be contrary to the Christadelphian Birmingham Statement of Faith." In the past they have had Amended teachers at the school. It would appear from this article that as long as they refrained from teaching the very vital principles that separate us, they would be acceptable. This would include the purpose of baptism, the principle of resurrectional responsibility (for there is a principle, namely,

baptism), the principle of Adamic condemnation, when one legally changes his "in Adam" status, the association of the Abrahamic covenant with resurrection, and others.

Next we refer to the Statement of Faith used by the Hamilton, Ontario Ecclesia (1954 edition):

Proposition XXIV.—That at the appearing of Christ, prior to the establishment of the Kingdom, God will raise from the dead for the purpose of judgment all responsible to Christ's judgment seat, who will be judged "according to what they have done, whether it be good or bad." Touching this judgment all that can with certainty be laid down is that those who are responsible will be raised; who these are can only be defined in general terms, viz.: Those who have come under the operation of the Light; who these are can only be determined by Christ (II Cor. 5:10; II Tim. 4:1; Rom. 2:5-6,16; 14:10-12; I Cor. 4:5; Rev. 1:18).

Although this is the 1954 edition, I believe that it goes back to about 1905. The general consensus of ecclesias of non-responsibility persuasion saw no need to alter the Unamended Statement which had been in effect since the 1860s or 1870s. But the Hamilton Ecclesia saw a need for change. If you will read this Proposition carefully, you will see that it states that we as believers *DO NOT KNOW* who will be resurrected, that is to say, we do not know the principle of resurrection. Resurrection is an enigmatic mystery upon which we cannot affirm a belief. It is so hidden or concealed in the Bible that we just do not know who will be raised from the dead—it is totally in Christ's hands, and he alone knows.

The general terms of defining the responsible are "those who have come under the operation of the Light." Is this the mainstream doctrine of the Unamended? No, not as I know them. We teach with no reservation that valid baptism places a person in line for re-

surrection, a condition that he did not have prior to baptism, no matter how much undefined "light" he has.

We should all know the purpose of resurrection. It is to judge how well or improperly the believer has conducted himself under the law of the spirit of life. Gentiles are not answerable to the law of the spirit of life; they are still under the law of sin and death and that law has a claim upon them.

The affirmation in the above statement that the responsible to Christ's judgment seat will be judged "according to their works" and "receive in body according to what they have done, whether it be good or bad," undefined as it is and assuming that there are some uncovenanted there, is an inconsistency. What works will they be judged for? And the condition, "whether it be good or bad," would present quite a problem if the person had been good. The only defense that can be offered is that the offense of not being baptized is 100 times more evil than all the good life a person may have lived. It never has made sense and it never will.

There is but one conclusion that can be drawn. A Statement of Faith is only going to be changed for two reasons. One, if a doctrine is deemed to be in error, that is, what was formerly acceptable is now wrong, and two, if an accommodation is to be made to a person or group of persons. With the change of the Hamilton Statement from its original form of the 1870s,

accommodation was made to those who felt that resurrection of the enlightened rejector was certain.

Now, one final item, taken from the minutes of a Managing Board meeting of the Richmond, Virginia Hall Ecclesia, dated July 29, 1955. I had nothing to do with the statement, and I doubt if any member of the present meeting did. This is not a rule of the ecclesia, and I don't know whether it would be sustained today. But it does show how brethren of different areas felt about these matters. It reads,

"The following points were discussed and agreed that any one of them might be sufficient grounds on which a member might be disfellowshipped.

"1st—Holding any doctrine not in accord with our Statement of Faith.

"2nd—Conduct unbecoming a believer of the Truth.

"3rd—A person baptized by the Amended party and not re-baptized.

"4th—Causing schism in the body.

"5th—Marrying a divorced person or having two living wives or husbands at the same time."

The underlying feeling of this group was that the Amended were not at one with our beliefs. No accommodation is provided for. A review of their present and past literature indicates major differences of belief on important doctrines. It is past time for recognizing these and acting accordingly, individually and ecclesially.

EDITOR

(James Stanton)

Mental Storage—As we live our lives from day to day, whatever we do, whatever we say, whatever we read, whatever we watch, whatever we eat, however we entertain ourselves, and any way we spend our time, are all recorded in our minds. So also is the time we spend on all these things, as well as our enthusiasm or zeal towards them. We are scripturally admonished to seek for some things and refrain from others. When Christ comes to judge his household he will know how all these things are proportioned within us. How will he then address us? "Enter thou into the joy of thy Lord," or, "Depart from me, ye cursed"?

The One Faith

A Sunday Morning Address

BELOVED brethren: The chapter read this morning (Hebrews 11) is a faith-stirring, heart-cheering chapter, just what is needed in these spiritually barren times—indeed needed at all times by those who are striving through much tribulation to enter the kingdom of God. In this chapter the apostle is scientific in his definition, intensely earnest in his exhortation and wonderfully eloquent in fanning the flame of courage, faith and hope.

It is difficult in all the Bible to find a more eloquent marshalling of facts than that contained in the closing part of this chapter, brought to a focus, as it were, and directly applied to those addressed. How inspiring the thought that in our age, as well as in the apostolic age, God's people are held with such consideration that ancient worthies who endured the sufferings enumerated must wait for us before receiving the realization of the promises—"God having provided *some better thing for us*, that they without us should not be made perfect" (vs. 10).

With the thought that God has arranged His plan with so much consideration for us—the "us" of all ages subsequent to the cruel experiences and terrible suffering of the ancient worthies—who of "us" could be so ungrateful as to withhold his share of service and true devotion as a token of real, genuine, deep, heartfelt and reciprocal love?

But, as to the scientific definition, while the apostle fires our feelings of love and devotion, he is careful first to lay a solid foundation, and to give the most philosophic reason for it all. He does not appeal to passion and blind impulse. He defines in the most masterly manner, and yet with a simplicity adapted to common, but honest-hearted people, what the foundation of all this faith, zeal, suffering and endurance is.

The faith of these ancient worthies had faith for its foundation. Their faith was confidence in the faith, and it is *THE* faith that the apostle is so careful to define at the start as the basis. The *reason* of it all, ah, the reason, yes, in the deepest sense, in the fullest sense the *REASON*, for if there is anything in the world that has reason at its root, as the foundation thereof, the cause thereof, the alpha and omega thereof, it is the glorious cause that inspired those ancient worthies, and the cause which by the goodness of God, praise His name, you and I have had the honor to espouse.

But what is the definition? Here it is—"Faith is the substance of things hoped for, the evidence of things not seen;" or better, "Faith is the basis (*hypostasis*) of things hoped for, a conviction of things unseen" (Diaglott). That is to say, the faith the apostle is defining is the foundation for our hoping for things we cannot yet see with the natural eye, and it is that which produces the conviction that the things constituting the one faith will assuredly be realized because they have been *promised*, and promised by the immutable God of the heavens above and the earth beneath—promised by Him, who, we know, never, never failed to

keep a single promise He ever made— show me anything within the experience of men, anything you ever heard of or ever saw that deserves, yea demands, faith, confidence, assurance based upon a reason equal to this if you can.

That, brethren, is our foundation. Think of it, think about it, think it over, and then tell the world, tell everybody what you think about it. It will bear talking about, in season and out of season, in the street and on the housetops. Whisper it softly in the ears of the suffering, sobbing, distressed one. Shout it at the top of your voice to a rushing, reckless, perishing world, that our faith is the One Faith, and that the One Faith is founded upon the unalterable, unimpeachable, unfailing word of the Ever-Living God.

By this one faith the ancients, beginning with Abel, were attested. Their believing and obeying was what determined whether or not they were worth anything to God in carrying out to a finish the plan of the ages which the one faith is. Every creature has a reason for its existence, and the reason for the existence of thousands of creatures, animal and human, is the curse. But the one faith is the reason for an existence transcendentally above and beyond this. What meaneth these masses of evil things, the one counteracting, to some extent, the other, but all—the acting and counteracting—evil, evil all the time?

“I will multiply thy sorrow and thy conception” is the answer and the reason of all the chaos and confusion, in which the greatest part is fit only for a life an inch or two in length, and not fit for that, except as an object lesson in helping to learn the one faith. This one faith with the wings of the dove flies over a polluted, sin-corrupted world and by the law of *divine* attraction draws to itself those fit for its use in its divinely grand work of the ages, while Death, with the wings of the vulture flies over and gluts itself upon the carrion of sin and corruption, and for the present, to the mere natural eye, the vulture would seem to have the best of it.

But the one faith is a ship whose Captain knows the headlands, the rocks and the quicksands, and she is built to ride the raging waves of the sea of death, and destined, with the flag of the Lion of the tribe of Judah topmast, floating to the heavenly breeze, to proudly, gloriously and triumphantly sail safely into the haven of eternal rest, there to be welcomed by the sweet strains of angelic hosts.

Brethren, are you on board? Is our little ship tossed by storm and tempest? Then cling to the ropes. Are pirates approaching? Then see that you have on the whole armor of God, and as good soldiers fight the good fight of faith, knowing no surrender, and never let your drummer boy learn a retreating beat. A staunch ship is yours. She has weathered the storms and tempests of nearly six thousand years. She has been built and rigged to go to the rescue of the sin-exiled inhabitants of a lost, wrecked and ruined paradise.

She rode the angry waves of a flood that carried the world of ungodly down to oblivion. She safely sailed clear of the vortex that swallowed up the proud empire of Babylon, and as she tossed about upon the troubled waters she saw many a ship of state go down; and still she is afloat with sails spread to the breeze, her faithful watchmen on the lookout, her Captain at the helm and plenty of

little lifeboats, manned by brave and willing men, to put safely on board all who will lovingly respond to the sweet words which have echoed and re-echoed through the ages, "Ho, every one that thirsteth, come ye to the waters. . . without money and without price. Wherefore will ye spend money for that which is not bread, and your labor for that which satisfieth not, hearken diligently unto me."

THOMAS WILLIAMS

The Christadelphian Advocate
July, 1899, pp. 193-195

Editorial Flyleaf

This number concludes volume 13. We will shortly be entering A. M. year 5994, very close to the end of the six thousand year period allocated to the kingdom of men. We hope that many have been and will continue to be helped by the monthly visits of THE SANCTUARY-KEEPER.

Arkansas Bible School—The 68th annual Arkansas Bible School was held in downtown Martinville June 16-23. Attendance was 370, not counting day visitors. The adult classes presented by Brethren Robert Miller, Gerald Sankey and Tom Hamlin were well prepared and delivered.

Their respective subjects were "The Legal Aspects of Salvation" (see page 271), "Spiritual Maturity—Putting Away Childish Things," and "Exposition of the Apocalypse."

The weather was hot, but moderated the last two days after a night's rain. On a scale of 1 to 10, I would classify the heat as a 12.

As usual, the labors of love contributed by the local brothers and sisters were manifest. Without their cooperative efforts and the work of the many teachers of the young there could be no effective Bible School.

Kentucky Bible School—The Bible School sponsored by the Henderson Ecclesia was held June 23-29 at Kentucky Wesleyan College in Owensboro, Kentucky. I am not sure of the exact count, but this marks about the

fiftieth year of this School.

The facilities of the college are the best that I have attended, with excellent food and accommodations. The heat was not as oppressive as in Arkansas, gradually moving up as the week went along.

The attendance was 131 and an especially fine spirit was in evidence. Local brethren and other visitors came during the week. The adult classes were presented by Brethren Ernie Glass, James Farrar and Jim Washeck. Their subjects, presented over five days, were "The Challenge of Christ," "The People of God," and "Resurrection." The labors of these brethren are appreciated by all in attendance.

The 1990 Kentucky Bible School could properly be called the Wheel Chair Bible School due to the large incidence of injuries and advancing age. There were dislocated knee-caps, broken legs, fractured elbows and one sister had her toe injured when a heavy door was opened on it. No, she wasn't barefooted, just open-toe shoes.

Then there was a brother who refuses to yield to his advancing years and had to be assigned number "911" on his uniform to play softball. The number turned out to be appropriate, but no wheel chair was needed.

Brethren Bill Tucker, Ray Morgan, Paul Crafton and Al Parker are to be commended for their work in organizing the classes and activities.

“The KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to THOSE WHOM THE BLOOD OF THE COVENANT BRINGS before his tribunal.”

—JOHN THOMAS, *Eureka*, Vol IIIB, p. 189

The reader will remember that before the Judgment Seat of Christ in the wilderness of Teman, there were TWO CLASSES of saints in Christ Jesus constitutionally. . . . The constitution and destiny of these TWO CLASSES, though originally built upon the same foundation, is widely divergent. . . . The judicial inspection of HIS HOUSEHOLD, having separated the refuse and the vile from those “accounted worthy to obtain of the *aion*, and the resurrection;” the rejected, by virtue of the sentence pronounced upon them by Christ, saying, “Depart from me, ye cursed, into the *aionian* fire, prepared for the Devil and his Angels,” forthwith enter upon their journey to the place of exile or torment; or, in the words of Jesus, “they go away into *aionian* punishment;” while the righteous, by their being quickened, enter into *aionian* life.

—JOHN THOMAS, *Eureka*, Vol. IIIB, p. 256

“Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthrone himself on earth, and in so doing, to develop a divine family from among men, every one of whom shall be Spirit, because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood” (cf. I Cor. 15:28).

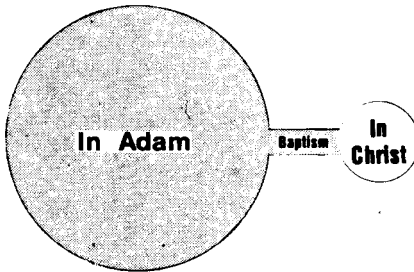
—JOHN THOMAS, *Herald of the Kingdom*, 1858

The Blood of the Everlasting Covenant—This form of words occurs only in Hebrews 13:20, but the truth which it embodies runs through the Scriptures from Genesis to Revelation. “The everlasting covenant” is the covenant made with Abraham; and the blood pertaining thereto is the blood of Christ. This blood is an essential part of the covenant, because the promise thereof cannot be fulfilled without it. The covenant, in promising the everlasting possession of the land of Canaan, in effect promises everlasting life; and, as the promise is made to sinful man, this involves deliverance from sin and death. It is written concerning the Mosaic covenant—and it is of equal force in regard to the Abrahamic covenant—that “without the shedding of blood is no remission”. (Heb. 9:22). “It is not possible that the blood of bulls and of goats should take away sins” (Heb. 10:4). Therefore, the blood of Christ is the only blood that can deliver from sin and death and give everlasting life.

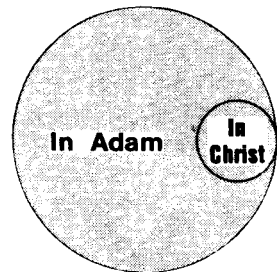
—The Blood of the Covenant, Section 1, page 1

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

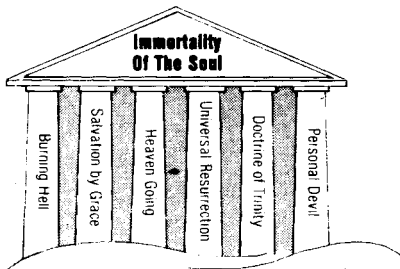
That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God and have been called upon to submit to it), dead and living— obedient and disobedient— will be summoned before the judgment seat to be judged according to their works; and receive in body according to what they have done, whether good or bad."
 — AMENDED STATEMENT OF FAITH



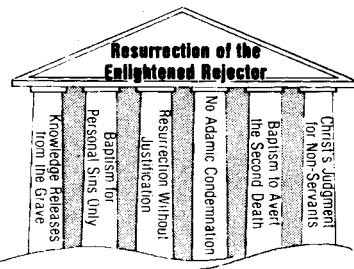
Federal Relationship
 Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
 Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
 With Supporting Theories



Teaching of the Amended
 With Supporting Theories