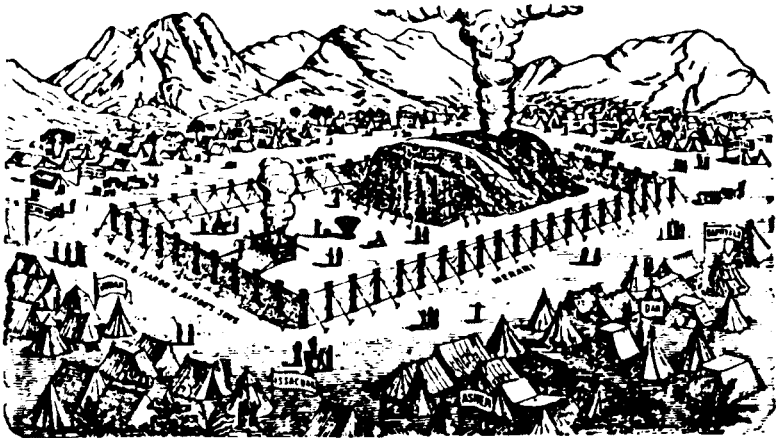


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1991

February

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Editorial Flyleaf

Deaths—We were sorry to hear of the death of Bro. Frank Chisholm of the Hamilton, Ontario Ecclesia in early January. In our limited association with him we found him to be a dependable brother. Our condolences go out to his sister-wife Theda and their two sons, Robert and Murray and families.

Also, Sister Judith Maher of London, England fell asleep on November 28, 1990. We have had a couple of telephone conversations with her before and after the death of her husband, Brother Sidney Maher, a few years back. We are not completely familiar with her ecclesial affiliation, but we believe she stood basically with our Unamended views.

Open Door Christadelphians—The activity of these people continues unabated. The West Coast Bible School again has an Amended teacher for this year's school, which follows a pattern. Also, the Williamsburg Peninsula Ecclesia is holding a Winter Study Weekend with a "discussion leader" from the Belmont, California Ecclesia whose views are well known to be adverse to the traditional Unamended doctrines. These people will not affirm their sole basis, therefore they open their doors to any who go by the name of Christadelphian, of whatever stamp.

Priorities—As Brethren of Christ we have three priorities in the execution of our covenant relationship with the One God. And we feel that the priori-

ties are in this order of importance:

(1) **Doctrine**—We must believe the correct doctrine of God's Word. We define this as the gospel, or the good news concerning the Kingdom of God and the saving name of Jesus Christ. These things are not taught in total in the sects of Christendom. Absent correct doctrine we miss the whole point of salvation. Does it make a difference what we believe?

(2) **Conduct**—Conduct follows belief. We conduct ourselves according to what we believe. Many people behave in an orderly social fashion without a belief in a Divine Being, or a distorted perception of Him. Such conduct is in vain. Important—If we walk uprightly, but assent to the overt breaking of God's laws by others, this is not the proper conduct expected of us. Beware.

(3) **Prophecy**—Abundant prophecy is given in Scripture so that we may be encouraged about God's progressive plan which will ultimate in Christ's return and the restoration of the Kingdom to Israel. It is not easy to interpret prophecy. Some have disputed over unfulfilled prophecy or insisted on enforcing their views on others. Let us be strict on doctrine and conduct and not quibble about uncertainties. Prophecy is profitable and we should not neglect it, but dissension has arisen in the last few years over conjectural interpretations. Better to say, This is the way I see it, than to say, This is the way it is.

The Sanctuary-Keeper

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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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WAR ERUPTS U.S., Coalition Forces Attack Iraq

SHORTLY before 3:00 a.m. (7:00 p.m. EST, USA) on January 17 the United States and its allies mounted a massive attack on Iraq, hurling an air armada against an Arab power that for 5½ months has held Kuwait in defiance of United Nations Security Council resolutions. Bombs hit Baghdad, explosions shook the ground, an oil refinery ten miles away was in flames, and flashes of light brightened the night sky—apparent anti-aircraft fire.

Operation Desert Shield became Operation Desert Storm as F-15E fighter-bombers took off from the largest U.S. air base in central Saudi Arabia and streaked north. The offensive was aimed at Iraqi troops in Iraq and Kuwait. British Tornado fighter-bombers and 150 Saudi F-15s and Tornados joined the assault. There was limited initial resistance. In the days that followed (this report is being compiled 1/22/91) the coalition forces began to meet with substantial retaliation, and the war that many felt would be over within a week began to look more like months. U.S. officials cautioned against euphoria.

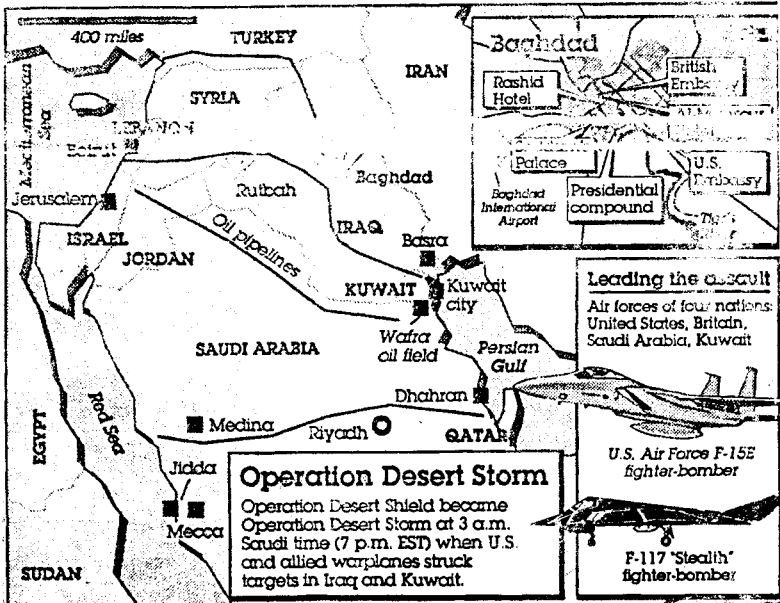
One day later, January 18, before dawn, eight to twelve Scud missiles launched from western Iraq near the Jordanian border struck Israel in the Tel Aviv area, smashing houses in a densely populated neighborhood, causing minor injuries. None of the missiles carried chemical warheads. We heard a report that the weight of the missiles caused more damage than the explosives. The missile travels at 4,000 mph at contact and has a range of about 350 miles. Israel had said that it would retaliate if attacked, but no counterattack was

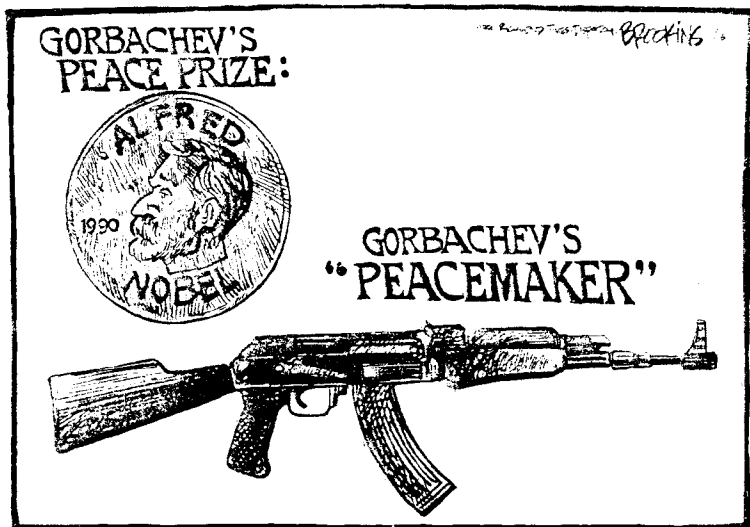
launched. Don't count out the possibility of Israel moving against Iraq.

Further missiles struck Israel the following day and swift intervention by the U.S., including the placing and manning of Patriot interceptor missiles in Israel, deferred an Israeli attack on Iraq. The U.S. is currently trying to locate and eliminate the Scud missiles, some stationary, some mobile and some decoys. Planes are being dispatched from Turkey in the north as well as Saudi Arabia, the Persian Gulf and the Gulf of Akaba. Iraq has now turned its attention to "missiling" eastern Saudi Arabia, and the coalition forces have intercepted and destroyed several of them with the Patriot anti-missile rockets.

The tons of firepower expended by both sides is mind-boggling, as are the billions of dollars being spent in the war. We are witnessing a war of unprecedented proportions. The technological marvels of development of the warheads is far beyond my comprehension, such as guiding a missile into the back door of a targeted installation hundreds of miles away. Each day the statistics increase. A late report stated that there had been over 4,000 "sorties" or air missions dispatched by the coalition. There have been many unmanned missiles fired from naval vessels positioned in the Persian Gulf. Inclement weather has at times hampered flying conditions.

Iraq has placed explosives at the Kuwaiti oil wells with the intent of blowing them up and contaminating the environment so that it can never be the same. They have spread fuel in the Persian Gulf to set afire, and they have mined the waters. At this time there has been no ground attack, but it seems to be forthcoming. Prisoner of war treatment is becoming electric and another thing to watch is the growing anti-war sentiment in the U.S. Meanwhile, the Russian





bear sits back and watches. The so-called end of the cold war may have been only a short nap. Little does Gorbachev, or the political leaders of the world for that matter, know that he, or his successor, will soon be drawn into the Middle East to militarily succeed temporarily (Ezek. 38-39), only to be destroyed upon the mountains of Israel (Dan. 11).

None of us know the outcome of the present war with Iraq, but we do know *WITH CERTAINTY* that a greater conflict (or possibly an extension of this one) is to follow involving the restoration of the Kingdom of God in the earth. The media coverage of the war and its implications has been excellent; some have criticized it as a circus, but we feel that there are superbly qualified and courageous reporters and journalists to whom we are indebted for providing coverage of the on-going events, some of which may involve propaganda, but much of it factual.

In August when the Iraqi invasion of Kuwait took place, we said that we did not think that there would be war. We expected that Iraq would back down and become a pan-Arab hero to perhaps lead a larger group against Israel. We were wrong in this prediction. We may be wrong in future predictions, but we have the Biblical vision of the greater outcome. Much has been written in the press about Iraq's Saddam Hussein still becoming a national hero-figure to the rabid anti-Israel faction. The Arabs outnumber Israel population-wise 229 million to 4.8 million. It could be that the Lord is diminishing the Arab military numbers and firepower so that Israel at a later date could fare better against them. It is also conceivable that the U.S. is being militarily diminished so that it will be unable to be much help to Israel in the Russian invasion yet to come. I think most students still consider Britain and the U.S. to be Tarshish and the young lions of Ezekiel 38 who object to the Russian invasion.

We still look for an Arab-Israeli war. It could be a follow-up shortly after

this war, or it could be an extension. Daniel is to stand in his lot at the end of 1335 years, which we still think is 1992. According to Ezekiel 25:14 and Obadiah's prophecy, Edom (whom we take to mean consolidated Arab nations) is to be destroyed and the destroyer is to be Israel. Read Ezekiel 25:14 and adjacent verses and discuss with your brethren. Some think that Christ and the saints will come in and rescue Israel from the Arabs. We do not. Israel must be in a position of presumed safety and confidence at the time of the end, and it is our feeling that this will be accomplished by her defeating the Arabs, thereby gaining control of the oil of the Middle East. We eagerly solicit views from others, even though they may disagree with us.

Russia has to have an objective in descending upon the mountains of Israel to take a spoil and a prey, and this makes sense to us at this time, and has for a number of years. If Christ and the saints were in possession of the land after having vanquished the Arabs, it would be impossible for Russia to go against an immortal foe and overrun the land and come into Egypt. Russia's foe is natural Israel, and *AFTER* her initial success in the invasion, which will include the loss of many Israeli lives (Zech. 13:8-9, which we consider unfulfilled), the multitudinous Christ-body goes forth from the judgment scene at Sinai to rid the land of the invader and set up the Kingdom.

By the time this February issue is received and read it is likely that war will have intensified in the Persian Gulf area. Whether any definitive outcome will have been achieved by either side within a month is a matter for which we must wait and see. It appears that it will be longer, but we do not know. We do know that the Lord's hand is securely behind all the activity. As we wait and watch may we all be wise enough to keep our lamps well oiled with the Spirit's instruction and uplifting assurance, for our redemption certainly draweth nigh.

JAMES STANTON

The Legal Aspects of Salvation Sonship and Covenant

CAN WE NOT say that true sonship to God, or divine recognition of a person by God, begins at baptism which marks the beginning of the period of probation. Here is another legal term which is a very integral part of the plan of salvation. One of the definitions of probation is the status of a person being tested or on trial. The purpose of our probation is to determine if we will remain true and faithful to the commitment to God and Christ which was made at our baptism. As we engage in our probationary endeavors which begin at baptism, the manner in which we react to the problems and trials of life is a very important factor in determining our success or failure.

Our reaction and the attitude we develop in coping with life's trials and

problems are the basis for establishing a record in the infallible memories of our God and our Judge as to whether we are indeed serving them or really just serving ourselves. This individual record for which we are individually responsible will determine whether or not we are deemed worthy of permanent sonship and fellowship with the Father and the Son. As a result of partaking of the gracious offer of salvation which our Heavenly Father has extended, those who are in this probationary status can enjoy the benefits of the degree of fellowship with the Father which has been granted to them.

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. . . . If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:3,6-7).

There is a relationship of the act of baptism to the act of making a covenant (Rom. 6:3-5). Both of these actions are an essential component of the plan of salvation. We recognize that Adam brought death upon the entire race by his sin (Rom. 5:12,18), that baptism into Christ frees men and women from the permanent power of death (Rom. 8;1-2), and that such of the baptized as die will rise through their relationship to Christ (Acts 4:2; Heb. 13:20) and the everlasting covenant. At baptism we come out of Adam and enter into Christ. Those who have heeded the gracious offer of salvation extended to the human family and have been properly baptized into Christ have the “righteousness of Christ” imputed to them rather than the disobedience of Adam, whereby they cease to be accounted as dead and are made heirs according to the hope of eternal life (Gal. 3:27-29).

There are a couple of terms in the statement just made—“imputed” and “heirs”—which remind us again just how significant certain legal terms are in the plan of salvation. Just what effect does this “imputation” of the righteousness of Christ have on a member of the human family who has been baptized into Christ? The death that is inevitable to all of the human family because of Adam’s disobedience cannot prevail over those who have put on Christ and thereby become a party to the everlasting covenant.

We are not saying that baptism into Christ exempts one from dying and entering the grave prior to the return of Christ—common experience has shown better— but should one who has properly put on Christ enter the grave, he will be brought again from it at the resurrection of “the just and the unjust.” One who has been properly baptized into Christ has effectively removed the effects of the disobedience of Adam through the dramatic change in his relationship whereby Christ has become the federal head of baptized believers who are no longer in Adam and the condemned state.

“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: A fire shall devour before him, and it shall be very tempestuous round about him. He

shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:1-5).

Is not the Psalmist writing here of the time when God will judge His people, and specifically defined as those who have made a covenant by sacrifice? Those styled "saints" are those who have been sanctified or set apart from the world of sin whose end is permanent death. Can this group of people possibly be sanctified or set apart without justification from that inherited sin? And, in our dispensation, are we aware of any other way to obtain justification than through the operation of baptism? So, if those who have made a covenant by sacrifice are those who have obtained justification and if we have properly concluded that only those who are baptized into Christ can obtain justification, is not the act of baptism a necessary prerequisite to the making of a covenant by sacrifice?

So, there is a direct relationship between the act of baptism and the act of making a covenant. As we consider the verses from Psalm 50, it is very important that we realize that the gathering of saints includes all of those who have made a covenant with God by sacrifice, and is not confined just to those who have kept the covenant. This group of people will consist of both a faithful and an unfaithful element. Could it really be any other way in view of the stated purpose, "That he may judge his people" (Psa. 50:4)? Is not the purpose of this judging to determine those who have, and those who have not, kept the covenant?

From this testimony in Psalm 50, can we really understand any being present for judgment who have not made a covenant with God by sacrifice? None outside the covenant are really required because the judgment seat is a necessity of the covenant. The judgment seat is for the express purpose of receiving an accounting from those who have made a covenant with God and are considered to be stewards of the priceless possession they have been given.

At a gathering of this nature it would be totally inappropriate for any outside of the covenant to be present. Any uncovenanted person would have no legal standing at such a tribunal and they would have no stewardship for which to give an accounting since they are not a party to the covenant and no determination is required to ascertain their compliance with the terms of the covenant. Hence, they are not responsible to such judgment.

Let us now examine what we often call the covenants of promise. While there is but one great covenant, as there is but one gospel, since it has been made in various forms in various times, the covenant has been spoken of in the plural, as in the covenants of promise. Keep in mind the term of the everlasting covenant. The covenant was initiated with Adam, made known to Noah, and more fully brought to light to Abraham. It continued on in its development with the covenant made to David, where it assumed a more complete form with respect to a kingdom being involved.

In David's time the kingdom of Israel had become a fact, and was called the kingdom of God. This kingdom being a type of the everlasting kingdom of God, the time had come when God chose to reveal the gospel of the kingdom of God

as embodied in the covenants of promise, particularly in the covenant made with David which deals very explicitly with a future and literal and everlasting kingdom. We know that the covenants foreshadow Christ as the king promised in the covenant made with David. We know that some try to make the covenant with David apply only to Solomon, David's successor to the throne. But this covenant clearly reached far beyond Solomon in its ultimate application.

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: For this is all my salvation, and all my desire, although he make it not to grow' (II Sam. 23:1-5).

David made this covenant the subject of his last words, so he obviously related its fulfillment to the future. We see that he spoke of this as "for a great while to come" (II Sam. 7:19). This covenant with David involved "all his salvation and all his desire," his only hope in the hour of death. It was the hope in which David lived and the hope in which David died. Like all the other ancient worthies, David "died in faith, not having received the promises, but seeing them afar off," or, as he terms it, in a "great while to come."

In Isaiah 55:3 we find reference to "an everlasting covenant" and "the sure mercies of David"—"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." If the invitation to come into covenant relationship with God, in which covenant are "the sure mercies of David," then the covenant and the gospel must be very similar, if not identical. Because we know that every invitation that God has extended to fallen man is for man to come to a belief and obedience of the gospel in order to obtain salvation. To invite man then to believe and obey the gospel is the same thing as to invite men to the everlasting covenant, in which are the sure mercies of David.

ROBERT A. MILLER
No. Little Rock, Ark.

---To be continued, Lord willing---

Letter to the Editor

January 10, 1991

Dear Bro. Stanton,

I would like to comment upon your

article in the January number, THE SANCTUARY-KEEPER, entitled "Corruptible vs. Mortal," which deals with the issue of whether these terms are

descriptive of two distinct conditions or used repetitively as a matter of emphasis referring to the same condition. I believe a case can be made that supports the former, and enhances our conviction that indeed only those "in Christ" will be resurrected.

Although we believe those appearing before the judgment seat of Christ will all bear the same nature prior to change of body, and in that sense are indistinguishable, the sources from which the saints appear fall into two distinct categories.

These categories are physical conditions from which the saints are called forth to judgment. These two conditions are (1) the living, and (2) the dead at the time of the gathering of the saints. The living are scripturally described as "alive and remain," and the dead are described as "asleep."

It appears that the apostle had these two conditions in mind when he wrote verses 50 through 54 of I Corinthians 15. He begins by saying "flesh and blood cannot inherit the kingdom of God," as if he is referring to the living, and then, as if referring to those in the grave, says, "neither doth corruption inherit incorruption." "We shall not all sleep," meaning not all the saints shall see corruption, but "we shall all [the redeemed] be changed."

He goes on to describe this changing in the next verse, when he says, "the dead shall be raised incorruptible, and we shall be changed." It appears to me that two words in this quotation are the cause of confusion: "dead" and "raised."

First let us deal with "raised." As you have pointed out, the word used here is not *anastasis*, which means "to stand again," but rather *egeiro*, which means "to elevate." Using this definition the meaning would be, "the dead shall be given eternal life."

However, this rendering would seem to confine the bestowal of eternal life upon the redeemed of only one of the

two groups about which the apostle Paul has been speaking, namely those having come out of the grave, ignoring those who are "alive and remain."

Are we to conclude hereby that only those who come out of the graves are to be elevated to eternal life? By no means.

The solution might be found in our understanding of the term "dead" from which the incorruptible are chosen. The Scriptures do not always use the term "dead" in the literal sense. Paul spoke to the living saints in Colosse, saying, "ye are dead" (Col. 3:3). The death of which he was speaking was their baptism into Christ when they were "baptized into his death," "crucified with him," "buried with him."

"Now if we be dead [baptized] with Christ, we believe that we shall also live with him" (Rom. 6:3-8). If we allow this concept to be used in the verses under consideration, instead of reading "the dead [in the graves] shall be raised incorruptible," we understand the apostle to be saying, "the faithful of those who have died with Christ shall be given eternal life."

"For," says the apostle, "this corruptible [those from the graves] must put on incorruption, and this mortal [flesh and blood living] must put on immortality." Thus the saints from both conditions, whether in the grave or alive at his coming, are "raised" to eternal life.

This understanding seems to satisfy the context of the verses, allowing both conditions, dead and living, to yield their faithful, giving a greater comprehension of the doctrine that indeed the victory over the grave, even in the limited sense of standing again, is *ONLY* through Jesus Christ, and not through enlightenment as some would have us believe.

RICHARD PURSELL

REPLY—The primary purpose of the article in question was to refute the

notion that those coming forth in the resurrection would possess a nature similar to that of Adam's before he sinned. The two corollary articles on pages 109 and 112 dealt with this in what we consider a substantive way.

Our correspondent rightly says that "those appearing before the judgment seat of Christ will all bear the same nature prior to change of body, and in that sense are indistinguishable." In agreeing to this, we see eye to eye.

We do not see any logic in describing the "alive and remain" class as mortal and those emerging from the grave as corruptible. Are the "alive and remain" not corruptible? And are those who come forth from the grave not mortal? Is it improper to say that the "alive and remain" are mortal and/or corruptible? Is it improper to refer to those brought forth from the depths of sheol as mortal as well as corruptible? We feel that both terms are applicable to either group and interchangeable.

My expectation, if I should have the honor of standing by Dr. Thomas or Bro. Andrew or Bro. Williams at the judgment scene, is that we will be iden-

tical in all respects. Bro. Thomas says, on page 113, January issue, "This coming forth of the future constituents of the Perfect[multitudinous] Man from the graves, *restores* them to an equality with the few among the living, who may attain perfection with them. In this coequality they are intellectually, morally, and materially alike."

Those appearing before this awful tribunal will be materially alike. They are all mortal and corruptible. Now if it be argued that the apostle is using two different words to describe the same condition, why the play on semantics? We could argue on those "alive and remain," saying that "alive" means something different than "remain."

Our readers will have to refer to the article in question and see if we fail to make our point. The two articles following, which are primarily of Bro. Thomas's writings, and which we urge you to review, indicate his position several times that the resurrected dead come forth mortal. I don't think he meant that the term "corruptible" is not likewise applicable to them.

Alienation and Justification

---Part 1 of 2---

ALIEATION and justification have traditionally been topics of intense Scriptural interest and of course historical significance within the Christadelphian body. The attention and interest applied to these topics attest to their importance. The concepts expressed by these two words are integral components of the Revealed Word, and an understanding and appreciation of their meaning is essential for a successful walk in the Lord.

However, considering the controversy associated with these topics, one might be tempted to assume that they are too deep or too vague to be fully understood. In some cases we have been overwhelmed with lectures and articles related to these topics and often have to read or listen a second time to determine the distinctions presented. Perhaps we try too hard. Perhaps we entertain difficulties without the benefit of perspective, without going back to our foun-

dation. Alienation and justification were not intended to be difficult concepts, nor are their Scriptural applications vague. Perhaps we need to periodically review these subjects as we would any first principle, reviewing definitions and assessing Scriptural applications.

It has been said that if we don't understand alienation, we're unlikely to recognize the need for atonement as defined by God, or, to appreciate His work of redemption. Young's Concordance defines the word "alien" as something or someone "unknown" or "belonging to others." The word is applied to foreigners or those not having the privileges of a citizen. Therefore, one who is described as an alien from the commonwealth of Israel is one who is unknown to Israel and not a part of Israel. The word retains its meaning in our time. An alien is still an outsider, one who doesn't belong, one who is not a part of and has no recognized standing within a particular society or group.

To further our understanding of alienation we must look at those to whom it applies. Scripture is abundant in examples regarding man's standing before God. One of the more obvious examples is the use of the word "flesh" in reference to mankind. Aside from referring to our physical makeup, "flesh" has a Scriptural meaning which references our sin nature. Thus we read of "lusts of the flesh," "walk after the flesh," and are told in no uncertain terms that "there shall be no flesh justified" (Rom. 3:20).

Another word used to describe mankind's state of alienation is "naked." At birth our nakedness is openly displayed and requires a covering. In like manner Scripture tells us that we are Scripturally naked before our Creator, and in that respect we also require a covering. To act according to the dictates of the flesh is to be spiritually naked as when "Moses saw that the people were naked" (Exod. 32:25). Our Lord reminded the saints in Laodicea that they were "naked;" whereas to walk in the spirit is to cover that nakedness; i. e., "Blessed is he that keepeth his garments, lest he walk naked" (Rev. 16:15).

The newborn babe is not a personal transgressor of God's laws, but nevertheless finds himself in this fleshly naked condition. He is an heir in the Adamic race and inherits his parents' characteristics and disabilities. Thus he inherits the sinful state of mankind and the death sentence imposed. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned" (Rom. 5:12). To have inherited a sentence of death at birth certainly characterizes a state of alienation which exists between man (associated with sin and death) and God (associated with light and life).

Death, we learn, is a punishment, an expression of God's displeasure. Scripture tells us that death is the wages of sin (Rom. 6:23). Death was God's pronounced consequence—in the Edenic Law—to Adam and Eve if they disobeyed. After the fall, that punishment was exhibited to Adam and Eve through the slaying of animals, whereby they were shown the just penalty due sin and the shadowy means of justification through blood-shedding. Their flesh/nakedness became a symbol of their uncleanness before God, and through the coats of skin, their spiritual nakedness was provisionally covered.

The sacrificial animals were constituted sin-bearers and thus suffered the

penalty due Adam and Eve, they having recognized their sin and confessing it. As with all animal sacrifices, they were temporary and represented that greater sacrifice through which justification from sin could be realized. Thus we are told that God's Lamb was "slain from the foundation of the world" (Rev. 13:8), and without that promised Lamb, without that hope, there would have been no world beyond Adam's transgression. The coats of skin covered Adam and Eve's nakedness both physically and spiritually while serving as a reminder of the penalty for sin, the need for atonement and the hope of salvation through the promised seed of the woman (Gen. 3:15).

The children of Israel were to understand alienation through numerous lessons contained within the Mosaic institutions and requirements. Israel was a chosen and prepared people. They were given a law which was to be both a covenant and a schoolmaster. God had declared, "You only have I known of all families of the earth" (Amos 3:2). They were described as being "nigh" to God and occupied a position likened unto a "son" and "wife." Still, the law given them testified of their inherited alienation while providing a divinely appointed way (through obedience and faith) unto justification.

When we look at the lessons taught by this schoolmaster law we see that man's alienation was constantly at the heart of the lesson. The Israelite was to recognize that not only was he born in a state described as unclean (Job 14:4), but even his thoughts and his ways were "evil" in God's sight (Gen. 8:21; Mark 7:21-23). The sacrifices, washings, priestly garments, and ordinances were lessons intended to open his eyes to this fact.

The Mosaic law incorporated circumcision, a blood-shedding ceremony instituted as a part of the Abrahamic covenant. Circumcision declared that provisional cleansing was required even from so-called "sinless" infants. The very act of birth made the mother unclean, thus necessitating a sacrificial cleansing on her part. Surely this caused every mother to consider God's attitude toward flesh and to echo the words of David, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).

There were lessons in the sacrifices themselves. When offering a sin or burnt offering, the Israelite would place his hand on the head of the animal to be sacrificed (Lev. 4:4). In this act he was to recognize that the animal was a sinner and would suffer the penalty due to the offeror. The Israelitish offeror acknowledged that he deserved, both hereditarily and by personal action, the fate of the soon-to-be-slain animal. It was to be a vivid reminder of the wages of sin and of the principle of atonement.

Once each year on the Day of Atonement, all Israel witnessed the sacrificial blood carried into the Most Holy Place. The Day of Atonement was to be a Sabbath and a day of affliction, as on that day all their sins came into remembrance. All the sacrifices, washings, required clothing and ordinances of the law were to open the eyes of the individual Israelite so he could recognize his position before God. Upon understanding the types and purposes of the law, he could seek salvation through faith. At that point he became a "Jew inwardly." "For he is not a Jew, which is one outwardly; neither is that circumcision, which

is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28-29).

Unfortunately, the lessons of the "schoolmaster" law were only comprehended or observed by the few. Israel's failure to master these lessons was really a failure to comprehend their own alienation and to appreciate the plan for redemption. Being unconditionally imposed, the Mosaic covenant brought its subjects "nigh" unto God, but only as compared to those Gentile nations which remained afar off. Israel was in a position to offer acceptable worship, but without the enlightenment and action which transferred them to responsibility under the Abrahamic Covenant. Without a proper faith and related bloodshedding, their status and blessings pertained to this life only.

We read in Galatians 3 that the Mosaic law was added because of transgressions. To what was it added? It was added to a higher law, the Abrahamic Covenant, which is a covenant of faith. The Mosaic was needed to regulate the affairs of Israel's national and individual life and to instruct and prepare them for the covenant of faith. But Israel missed the point and perverted the system. Rather than being humbled, renewed and changed, they sought to appease God through their sacrifices, i. e., they sought righteousness through the works of the law rather than through faith.

Failure to offer acceptable worship is not confined to Israel under the Mosaic law. Christ wrote to the Laodicean ecclesia, "And [thou] knowest not that thou art wretched, and miserable, and poor, and blind and naked" (Rev. 3:17). Not adequately understanding alienation nor appreciating the plan of redemption allowed the Laodiceans to say, "I am rich, and have need of nothing," just as the Jews had said, "We have Abraham for our father."

God provided mankind with a Savior who was to manifest the glory of his Father and provide instruction by word and example. Paul tells us that Christ was made of the "same" flesh and blood as his brethren (Heb. 2:14), and further tells us that flesh contains "no good thing" (Rom. 7:18). Recognizing the alienated state of the flesh, we understand the significance of the statements that Christ was "made sin" (II Cor. 5:21) and "in the likeness of sinful flesh" (Rom. 8:3). Recognizing Christ's work of redemption in relation to alienation, we understand when we are told that by his obedience Christ destroyed "the devil" (adversary) (Heb. 2:14) and "abolished death" (II Tim. 1:10), God having "condemned sin in the flesh" (Rom. 8:3).

Dare we entertain the belief that the flesh which hung on the cross (that sacrifice which condemned sin in the flesh), was not itself related to sin? These Scriptures establish that Christ was no exception to the inheritance of the flesh or to the need for atonement. He partook of circumcision, sacrificial offerings and baptism. Lastly he offered himself, all necessary for his own deliverance, as well as to establish him as the Lamb of God, the redeemer. Through his victory Christ became the firstfruits, "afterwards they that are Christ's at his coming."

JIM WASHECK
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The David and Jonathan Friendship

---Part 1 of 2---

¹
PART OF the purpose of presenting this particular aspect of the action of the Scriptures upon the mind is the hope that it may be a help to other minds in the avoidance of the practice of *SPIRITUAL BRINKSMANSHIP*. What is meant by spiritual brinksmanship is the tendency among some believers of the covenants of promise to delight themselves in the things of this life with an eye towards attempting to satisfy themselves that they are still within the bounds of pleasing the Heavenly Father.

This kind of a mind is in great danger of qualifying for *LUKEWARMNESS*, and thus being *SPEWED OUT OF THE MOUTH!* This writer is convinced that a good grasp of such things as the nature of friendship or relationship of the faithful among themselves will cause them to want to distance themselves as much as possible from a position of lukewarmness and make fervent their efforts to make their calling and election *SURE!* With this in mind the apporval of the God of Israel is sought with the hope that this exhortation will be a help, however small, to others, as it was most certainly a help to the mind of the writer in its preparation.

Scriptural Indications of Jonathan's Character

"And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised [Philistines]: it may be that the *LORD* will work for us: for there is no restraint to the *LORD* to save by many or by few. And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

"But if they say thus, Come up unto us; then we will go up: for the *LORD* hath delivered them into our hand: and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the *LORD* hath delivered them into the hand of Israel" (I Sam. 14:6-12).

The confidence of Jonathan's armourbearer concerning the words he heard Jonathan speak to him are worthy of note. "I am with thee according to thy heart" (vs. 7). In verse 12 we see that Jonathan received the sign from the *LORD* he was looking for to signify to him to go up, "for the *LORD* hath delivered them into the hand of Israel."

"And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer

slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a vey great trembling.

“And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

“And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man’s sword was against his fellow, and there was a very great discomfiture.

“Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the *LORD* saved Israel that day: and the battle passed over unto Bethaven” (I Sam. 14:13-23).

In these verses we see that the *LORD* honoured Jonathan’s confidence in Him with quite a victory over the Philistines. We could hardly ask for a better testimony than what the *LORD* did for Jonathan that day. Concerning honour we ought always to bear in mind the Master’s admonishment in John 5:44 to seek the honour which cometh from God only.

If we read the rest of the chapter, we see Jonathan recognizes that all is not well concerning his father. “My father hath troubled the land” (vs. 29). Because of his oath Saul was ready to take the life of Jonathan. The people were not about to see Jonathan harmed. “Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the *LORD* liveth, there shall not one hair of his head fall to the ground; for he hath wrought for God this day” (vs. 45).

It must have sorrowed Jonathan to see his father Saul’s leadership become so faulty. This review of I Samuel 14 ought to give us some insight into the character of Jonathan; a better statesman could not be asked for.

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--To be continued, Lord willing--

EDITOR’S NOTE: When Saul was determined to kill the man or men that had innocently violated his adjuration not to eat any food until evening (vs. 24), Jonathan owned up to having eaten: “I did but taste a little honey with the end of

the rod that was in mine hand.” Saul answered, “God do so and more also: for *thou shalt surely die*, Jonathan.” The wording, “thou shalt surely die,” is the same as that used in Genesis when Adam was told that in the day that he ate of the tree of knowledge of good and evil, “thou shalt surely die.” Surely we can’t imagine that Saul’s intent was to pass a sentence upon Jonathan which would end in him dying some years later. Saul’s intent was that he should die in that very day, a violent cutting off. See also verse 39, “though it be in Jonathan my son, he shall surely die.” The same applies to Adam and Eve in the garden.

The Second Death Requires a First

THE SECOND death has long been recognized as the destiny of the rejected at the judgment seat of Christ. However, some Christadelphians, in their zeal to bring the uncovenanted enlightened rejector from the grave to the judgment seat of Christ, have created confusion and have erred grievously concerning the term “second death.”

Innovative Doctrines

It has been reasoned by these Christadelphians that since (in their assumption) knowledge is the basis of resurrection to the judgment seat of Christ, and that without baptism there is no hope of immortality, the only destiny left for the “enlightened” but unbaptized is the second death. Since it is asserted that enlightenment brings certain amenability to the judgment seat and subsequently the second death, it is inevitably reasoned that baptism removes the certainty of the penalty of the second death. Published in *The Christadelphian* for August, 1900, A. D. Strickler and 27 others from Buffalo, New York stated, “the penalty of the Second Death is the only condemnation that we are freed from at Baptism.” The fallacy of this statement becomes apparent when we consider that if the penalty of the second death has been removed at baptism, the only sentence left for the judgment seat of Christ is eternal life.

Another innovative doctrine appears to solve one problem only to create another. It is properly reasoned that the second death requires a first, and therefore all who experience the second death will have experienced a first death. This is no problem for those being resurrected from the dead, but what about those alive at the return of Christ? Either those destined to rejection from among these living must momentarily die a first death before judgment, or they cannot experience a second death. Thus, some Christadelphians express a belief in “momentary death” for the living responsible, or else simply ignore the implication of the term “second death” requiring a “first.”

Unraveling the Problem

When we read the word “death” or “dead” in the Scriptures, we generally place a literal meaning upon the word, understanding it in a physical sense. This

literal meaning, however, is not the only way the word “dead” is used. For example, the apostle Paul wrote to the believers in Colosse, who were very much alive, “ye are dead” (Col. 3:3). In what sense could it be said that they were dead? It has been suggested by some that the “dead” spoken of by Paul refers to a believer’s moral disposition, a repentance, where formerly one would “mind the things of the flesh,” and now he is “dead” to such behavior and is disposed to “be spiritually minded.” Although such repentance is required, it is doubtful that this is the meaning of Paul’s words, “ye are dead.”

Symbolically “Dead”

Even though Paul was very much alive, he wrote, “I am crucified with Christ.” He further argued that “if one died for all, then were all dead” (II Cor. 5:14). These words do not seem to teach a moral sense of “dead” because the “all” that are described as “dead” are such because of the dying of “one,” rather than a disposition of each individual. From this we may conclude that “all” in Christ, although actually alive, are accounted as “dead” in some sense other than physically or morally. The word “dead” in these passages, then, appears rather to denote a state or legal position of the believer. How and when did the believer “die”? Apparently by baptism into Christ, for we read in Romans 6:5-8 that the believer is :

1. Baptized into his (Christ’s) death.
2. Buried with him (Christ) by baptism into death.
3. Planted together in the likeness of his (Christ’s) death.
4. Crucified with him (Christ).
5. Dead with Christ.

These words of Paul appear to teach more than a mere moral attitude on the part of the believer. The believer now stands in a new legal relationship to God, having “passed from death unto life” (John 5:24). Just as Christ was delivered from death by passing *THROUGH* death, the believer also passes from a state of condemnation in Adam to a state of justification in Christ *THROUGH* associating himself with Christ’s death. By “death” in baptism, then, we pass out of Adam, into Christ. The believer is thus spoken of as “dead,” not physically, not morally, but as a matter of legal standing. This concept coincides with the principle of federal relationship which is clearly taught in the Scriptures and was developed by John Thomas as the legal change from “the constitution of sin” to the “constitution of righteousness,” baptism being the “dividing line” (*Elpis Israel*).

The “First Death”

This concept of being accounted as “dead” in baptism appears to answer the difficulties mentioned at the beginning of this article. It further appears to be unique to Unamended Christadelphians and reinforces an area of doctrine that is also unique to our community. As has been shown above, the term “dead” may sometimes refer to those who have “died” with Christ in baptism. Having thus “died” in a legal sense, it may be logically concluded that the sentence of death which “passed upon all men” has been fulfilled for these

individuals by their “dying” with Christ. This being the case, there is no sentence of death upon them.

“There is therefore now no condemnation to those who are in Christ Jesus,” says the apostle, for the condemnation inherited from Adam has been replaced with justification in Christ. What law of condemnation, then, can hold a believer in the grave should he expire physically? None. Not only did the apostle say “ye are dead,” but added, “your life is hid with Christ” (Col. 3:3), indicating resurrection absolutely certain. “I am the resurrection,” said Jesus, and “have the keys of the grave.” Thus, with no sentence of condemnation upon those in Christ, it follows that these baptized believers, upon physical expiration, “sleep” in the grave and are not “perished” as others which have no hope (I Cor. 15:6, 18, 20, 51; I Thess. 4:13-15). As Brother Thomas Williams put it, “He is freed from the permanent power of death . . . He that died, i. e., died with Christ in baptism . . . (is) free from the law of sin and death” (*Life and Works*, p. 183).

The believer’s subsequent resurrection is therefore not only based exclusively upon his association with Christ’s death, but also assured thereby, “in that he [God] hath raised him [Christ] from the dead” (Acts 17:31). And the believer’s impending judgment “according to that he hath done” (II Cor. 5:10), will determine a new sentence, whether it be to life eternal, or to the “second death” which was revealed to the apostle John to be the destiny of believers who do not overcome (Rev. 2:11).

The Second Death

Harmonious with Bro. Andrew’s understanding of the “second death” (see *The Blood of the Covenant*, p 37), Bro. Thomas Williams wrote: “I believe that the second death implies a first death, and I believe that the first death is the Adamic penalty which we die, symbolically and sacrificially, when we are baptized into Christ and that puts us on probation, and thus in that sense if we are found unworthy we shall be punished with the second death” (*Life and Works*, p. 181). If this understanding is correct, then the termination of our relationship to the first man Adam would be marked by our “first death” (baptism), and the termination of our relationship to the last or second Adam (Christ) would be marked by the “second death.”

This condemnation to the second death upon the unfaithful will be a result of their own doing, having previously been freed of Adamic condemnation when they passed out of Adam, having “died” with Christ upon entering probation. For these individuals their rejection will indeed be a “second” death. “This is the second death,” says the Scripture, “and whosoever was not found in the book of life was cast into the lake of fire” (Rev. 20:15; 21:8).

Conclusion

The logical conclusion to be drawn from this concept of “first death” and “second death” is that *ONLY* the saints, those from the beginning who through faith have “died” the first death with Christ, whether by sacrifice or baptism, *ONLY* those whose names after having been written in the “book of life” and not “blotted out” (Rev. 3:5) will appear before the judgment seat of Christ. For,

how is it possible for anyone to be sentenced to the second death if they have not yet experienced a first? It is evident that the first cannot be a literal physical death, for “we shall not all sleep,” says the apostle; there shall be some who are “alive and remain” at his coming whose rejection at the judgment seat and subsequent physical death would then be their first, and not the second as required.

Therefore, we may conclude that the only death *COMMON* to those appearing before Christ, whether living at his return, or “sleeping” in their respective graves, is the death experienced in association with the sacrifice of Christ, evident in this dispensation through baptism into Christ’s death, when “our old man is *crucified* with him.” The second death then, appears to be an event which will be experienced only by the unfaithful believers, of both the living and resurrected, and not applicable to any outside Christ’s household.

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Baptism—Is It Necessary?

“ENCLOSED is an article which is an extract from a letter I wrote to a person who accepted the Truth and was baptized, then later decided that baptism is not necessary to salvation. Since this affects a major doctrinal point, I cannot fellowship this idea. I hope to persuade him to change his mind, and hope that the arguments presented herewith are beneficial to others. I prefer not to have my name used.”

—Author’s name withheld

I have done some thinking about your letter, and some conversations we have had concerning baptism. First, I would like to list what I understand to be the main points you mentioned in your letter, including a few quotes from other people. Then I would like to show my reason for using so much Scripture in answering such questions. After that, I would like to answer each point in turn, then make a few points of my own.

The points you made, or quoted, are these:

1. It is not the water that saves you.
2. No remission without shedding blood.
3. Isaiah prophesied that the sacrifice of Christ would save us.
4. Can a person baptize himself?
5. There is *nothing* we can do physically to save ourselves.
6. “A Baptism is of no effect unless done by one of our ordained ministers”—H. Armstrong. Salvation depends on who immerses?
7. If a person’s nose is held to prevent choking, will the person be resurrected without a nose because it did not get wet?
8. Moses instructed to wash in running water—Is baptism in a tub therefore

ineffectual?

9. John the Baptist was a forerunner to lead people to Jesus.
10. John's baptism was never intended for salvation.
11. Some people tend to study Old Testament lessons until they become habit-forming and eventually a religion, or doctrine.
12. The complete outline of salvation is contained in Romans 10:8-13.

First, in regard to the use of Bible verses as proof for my belief: Jesus quoted Bible verses throughout his ministry, and the apostles carried on the procedure, even when dealing with Gentiles. See Matt. 5:21,27,33,38; Matt. 12:38-40; Mark 2:25-26; Luke 10:25-28; John 13:5-10; Acts 2:16-21, cf. Joel 2:28-32; Romans 4:6-8, cf. Ps. 32:1-2; I Thess. 5:21; II Tim. 2:15; 3:15-17; II Peter 1:19-21; Acts 7:37-38.

The next point, in regard to what is, and what is not, essential to salvation, is the testimony of two or more witnesses. Many things are mentioned once in the Bible, but the fact of their being mentioned only once reduces their standing in the light of the "two witness" principle. See Num. 35:30; Deut. 17:6; Matt. 18:16; II Cor. 13:1; I Tim. 5:19.

In answer to the specific points in your letter, I offer the following:

Point 1. It is not the water that saves you. I agree, and I believe the Scriptures do, too. And yet see what Peter said in Acts 10:47-48. And what Paul wrote in Romans 6:3-6. Or Peter again, in I Peter 3:20-21. Yet it is *NOT* the water that saves.

Point 2. No remission without shedding blood. Here again, I agree, and so do the following Scriptures: Leviticus 17:10-11; Hebrews 9:22.

Point 3. Isaiah prophesied that the sacrifice of Christ would save us. See Isa. 53:4-5,10-12; cf. Heb. 9:12 (Diaglott); Rom. 5:9-10.

Point 4. Can a person baptize himself? In answering this question, let me ask another. Did Jesus baptize himself? Look at Matthew 3:13-17. Jesus asked John to baptize him, and why? ". . . that all righteousness might be fulfilled." This teaches a lesson related to the next point you made.

Point 5. There is *nothing* we can do physically to save ourselves. I agree with this, because the principle is taught throughout Scripture that we need an intercessor to bring us to God. See Exod. 4:14-16; Ezek. 22:30; Heb. 7:22-27; Rom. 10:8-15. Matthew 3:13-17 does justice to this principle.

Point 6. "A baptism is of no effect unless done by one of our ordained ministers"—H. Armstrong. Does salvation depend on the qualification of the one who immerses? This is not your observation, and in answering, I am not finding fault with you, but only with Mr. Armstrong. The man is not capable of recognizing who is an Israelite, or the part played by the return of the Israelites to the Holy Land, and if his understanding of these things is so wrong, how is he able to determine who is qualified to baptize? The act of baptism is a public confession of faith. Surely it would be better to be baptized by one who understands the Truth, but if that is not possible, a man of good character would be

preferred over an absolute villain.

Point 7. If a person's nose is held to prevent choking, will the person be resurrected without a nose because it did not get wet? I would say "wet" doesn't matter. Baptism is a symbol of death, burial and resurrection. As such it is the symbol, and the understanding of that symbol, which is important. A person who is buried in a casket does not get dirty; therefore, are you going to say that the person is not legally buried because he did not get dirty? The principle which is important is that the person is under the water, in the same way that a dead person is under the ground, and that symbolizes participation in the death, burial and resurrection of Christ. See Romans 6:3-6.

Point 8. Moses instructed to wash in running water—is baptism in a tub therefore ineffectual? Washing and baptizing are two different things. The washings commanded in the law are certainly meant to teach lessons as well as to cleanse, but those lessons are not exactly parallels with baptism as practiced today. See Leviticus 14:5-9,51-52 regarding leprosy. Note the bird is killed in a vessel over running water. This is *NOT* a type of baptism. Neither is the washing, even though it contains a lesson. Leviticus 15:13—" . . . wash his flesh in running water." Going back to the intercessor principle, this cannot be a type of baptism. Numbers 19:17-19— This involves both sprinkling and bathing; the intercessor principle applies again. Numbers 8:7— Sprinkling only; has nothing to do with baptism. Acts 8:36-38— Demonstrates this intercessor principle very well; ". . . and he baptized him."

Point 9. John the Baptist was a forerunner to lead people to Jesus. That is clearly shown in Scripture; see Isa. 40:3-8; Mal. 3:1; Luke 3:4-9.

Point 10. John's baptism was never intended for salvation. This is true. Luke 3:1-3 shows this was a doctrine of baptism for the remission of sins. This was preached to a covenant people who did not need a new way at that time to be saved from Adamic condemnation. The same applies to the words of Peter in Acts 2:5,36-38, but on the other hand, consider Gentiles who were baptized unto John's baptism in Acts 19:3-6, indicating a difference between John's baptism and the baptism into Jesus.

Point 11. Some people tend to study Old Testament lessons until they become habit-forming and eventually a religion or doctrine. This is certainly true. Yet if we disregard the Scriptures and base our beliefs only on our own observations and reasonings, are we any better off? The Bible in both the O. T. and N. T. shows that it is the word of God that is able to teach us the way of salvation, not our own logic. Some people quote Colossians 2:14 to prove the O. T. has been done away with, but the context (vss. 10-17) clearly shows that Paul is speaking of release through baptism from what he styled " the works of the law" in Romans 3:20-22,28-31. My reason for this position is contained in the paragraph on why I use Bible verses in support of my position.

Point 12. The complete outline of salvation is contained in Romans 10:8-13. My answer to this lies in three parts. First, the book of Romans was not written as a textbook to be studied chapter by chapter, but as an epistle or letter,

to be read through. This is the reason we need to be sure we are not changing the sense of the passage when we quote a portion of Scripture, for if we do, we weaken our argument. Considering this, the context can be shown to include the sixth chapter in which Paul gives so much detail about baptism. See Romans 6. Second, in a writing divinely inspired, it is inconceivable that the author would directly contradict his teachings in other divinely inspired works. See Gal. 3:27-29; Eph. 4:5. Third, it is inconceivable that one inspired person would contradict another inspired person. See I Peter 3:20-21. Therefore I cannot agree with this point.

The following are some points which bear on the subject of baptism for salvation, and which need some clarification:

1. If you're not baptized (i.e., in covenant relationship) you will lie in the grave forever. See Eccl. 3:19-20; 9:3-6. The phrase "sons of men" appears in both these passages. The word translated "men" in these passages is *adam* in the Hebrew. When this Hebrew word is used for man or men, it always indicates a state of alienation or estrangement from God. Other words are used in referring to men in covenant, or where the covenant relation has no bearing on the subject. Contrast I John 3:1-3, "sons of God." The contrast is brought out very vividly in Genesis 6:2, which says, "That the sons of God saw the daughters of men . . ."—*Adam* in the original Hebrew.

2. Baptism according to Jesus and the apostles: Let us begin by looking at the baptism of Jesus as recorded in Matthew 3:13-17. Even the one man who never sinned had to approach God (on this one occasion) through an intercessor in order that all righteousness might be fulfilled. And what might that be? John recognized that Jesus did not need forgiveness for personal sin—he said, "I have need to be baptized of thee, and comest thou to me?" Since Jesus never sinned, there had to be some other factor, and one related to the problem of sin, yet apart from actual transgression. When we understand the fall of man and the condemnation which came thereby, we see that there must be a change of citizenship, a change from being "sons of Adam" to being "sons of God."

Under the Patriarchal dispensation this was done through animal sacrifice (Gen. 3:21; 15:8-12,17; 22:13-18; Exod. 12:3-13). In the Mosaic dispensation there is some disagreement whether salvation was through animal sacrifice or circumcision [circumcision *NEVER* brought a person into the everlasting covenant, as there was an absence of faith—ED.]. Whichever was the case, the ceremony pointed forward to the sacrifice of Christ. When Jesus was baptized, he showed by example the way of salvation during the Christian dispensation.

But baptism is only valid after a person understands the first principles, which includes the recognition that baptism is a symbol of Christ's sacrifice and, therefore, the water is *IMPUTED* to contain his blood. That is the way the shedding of blood is imputed, or accounted, to us. Matthew 28:19 and Mark 16:15-16 show that Jesus himself appointed baptism. Mark 16:16 and I Peter 3:21 show that Jesus and Peter both taught that baptism saves. In Galatians 3:27,29, Paul says baptism makes us Christ's, and therefore heirs. If Paul was wrong, then we cannot trust any of the inspired Scriptures. Romans 6:3—

“baptized into his death.” Romans 5:10—“reconciled by his death.”

A brief recap in outline form:

1. Condemnation—Sons of Adam have no more a portion *FOR EVER* in *ANY THING* under the sun.
2. There is *NO REMISSION* without the shedding of blood.
3. By the deeds of the law (animal sacrifices) shall no man be justified.
4. He has consecrated a *NEW AND LIVING WAY*.
5. It is through *BAPTISM* that we are connected with his death, burial and resurrection.
6. Testimony by Jesus, Peter and Paul that baptism is necessary.



Berean Seventh Day Baptist Church

SOMEONE sent me two bulletins from the Berean Seventh Day Baptist Church of Hendersonville, North Carolina, one dated May, 1989 and the other dated December, 1989. They were not as social and churchy as most church bulletins.

The theme of one was “The Abrahamic Covenant” and the other was “The Seed of Abraham,” so my interest was piqued by a Baptist church promoting these subjects.

So I called the pastor, a Mr. John Thompson, who told me he was 76 years old. I told him that I had read his papers, and that I was interested in knowing just what he believed about the Abrahamic covenant. Was it a promise yet to be fulfilled? He didn’t seem too dogmatic about it, so I asked him whether he thought Christ was coming back to earth and set up a kingdom in the land promised to Abraham. He said that he did, and that he was aware that people who held such a belief were, to use his own words, “as scarce as hen’s teeth.”

I never identified myself as a member of any group; I only expressed some of my views when asked. I was not particularly interested in telling him what I believed, unless I was convinced that we had some common

ground.

I asked him his views on resurrection as related to association with the Abrahamic covenant. He did not seem to understand the relationship. I then asked him if he believed in a limited resurrection as opposed to a universal resurrection, and he appeared to favor the universal, although again he was not dogmatic.

When I asked him if he believed Christ was coming back and set up a literal kingdom in the land promised to Abraham, I wanted to verify if he had any immortal soul concepts. He did not seem to, but he told me that the reason he joined with the Seventh Day Baptists was the “freedom” they allowed in belief. He went on to say that some of their members believed in the immortal soul concept along with heaven-going or hell-going, but he did not. When he said this, I knew that I was wasting my time and his. Reminds me of the Unitarians and some Congregationalists I have talked to—believe what you want to.

And don’t be fooled by the apparent attitude of “It doesn’t matter what one believes.” Christadelphia is not altogether free from this error. This is particularly true of the ones who promote a false concept of “love,” thinking that

indulgence in matters of doctrine is to be preferred over insistence that we believe and teach certain things with vigor and yes, dogmatism.

I asked this pastor what his group taught about baptism, whether this act placed a person in line to share in the promises made to Abraham. He said baptism was one of their sticky points, and I did not press him further.

I asked him whether they met on Saturday as the Sabbath, and he said that they did, that they could not find any substantiation that Sunday was the day to hold their meetings. I said that I felt that any day was acceptable as long as we kept the memorial of our Savior's redemptive work weekly.

He said they were not particularly allied to the mainline Baptist groups and they were probably looked on as renegades. He said there were about 5,000 Seventh Day Baptists in the U.S. and about 30,000 in India. His bulletins were characterized by ample Scriptural reference, another factor which prompted me to call; they seem to be a studious group.

Herewith are some extracts from the bulletins: "Some people believe that one of the main thrusts for Paul's epistles is to get us away from Israel and the earthly kingdom expectation. Others say that it's only his prison epistles that gives us the expectation of having our inheritance in heaven instead of on the earth with Israel. If either position is true, the Abrahamic Covenant could be of no vital importance for us."

And again, "Israel is central in the Bible. If my count is correct, based on Strong's Concordance, the following names connected with God's chosen people are found: Israel 2,574 times; David 1,135; Moses 819; Jerusalem 811; Jacob 371; Abraham 308; Jew 275; Zion 152, just to mention a few names — countries near Israel named often."

He recognized the seed of Abraham to be Christ, using Galatians 3:16 in

support. I mentioned to him that the last three verses of Galatians 3 will help clear up the "sticky point" on baptism, inasmuch as baptism constitutes one an heir to the promises made to Abraham.

Also, "The seed of Abraham, as we showed in the last Berean, was our Lord, Jesus Christ. Galatians 3 & 4 especially show this. The genealogy of Jesus in Matthew 1:1 and in Luke 3:34 show him as the 'son of Abraham.' Gal 3:8 says, 'The scripture, foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.' The foundation for the Kingdom of God was laid right back in the book of Genesis when God promised Abraham that 'in thy seed shall all the nations of the earth be blessed' (Gen. 22:18)."

Not many churches or individuals know anything about the Abrahamic promises, much less believe them. In this small group, as I believe I have found, some do and some don't. There cannot be any real affirmation of faith when this feature is omitted or reduced to being optional. But along with the Abrahamic Covenant we are led to a correct understanding of the reestablishment of Israel's kingdom, the true nature and office of Jesus Christ, the purpose of baptism, the association of resurrection with the Covenant, the condemnation resting upon men from birth, and practically all our vital beliefs as brethren of Christ.

Our conversation would have lasted longer if I had seen some accord with the pastor. He was anxious to put me on his mailing list, but I told him that I didn't want to cause him unnecessary exoense if I didn't have any interest.

In conclusion, one can have the key to Bible truth, but not know how to use it to unlock the door of "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. 1:26).

Gregorian Calendar Data

The last thing Virginians needed in 1752, amid rumors of French and Indian raids along the Ohio River frontier, was a new calendar system that included a new New Year's Day. Still, that's what they got from the British Parliament.

Great Britain that year adopted the Gregorian calendar, eliminating 11 days and switching New Year's Day from March to January.

Until the 16th century, months and years were measured by the Julian calendar, which was remarkably accurate with its 365-day year. Still, the Julian calendar ran a few minutes long each year—and over time the minutes added up to days.

In 1582, Pope Gregory VIII offered a better way to chart time. His new Gregorian calendar slashed 10 days out of that year to correct the old Julian calendar's accumulated error of extra days.

The Pope also added an extra day every fourth year—the beginning of “leap year.” And he picked Jan. 1 to replace March 25 as the first day of the year.

Even with Pope Gregory's leap year, the calendar still was slightly out of sync, requiring another adjustment. In addition to regular leap years, one of each four centennial years also became a leap year. So 1600 was a leap year; 1700, 1800 and 1900 were not. The year 2000 will be.

Even after other regions of Europe converted to the Gregorian calendar, Great Britain successfully resisted the change for 170 years. Then, in 1752, the British Parliament adopted the new Gregorian calendar for all of its possessions, including the American colonies. The change was unpopular from the beginning.

Philip Dormer Stanhope, the fourth Earl of Chesterfield, was instrumental in the English movement to adopt the

new calendar. The Earl, for whom Virginia's Chesterfield County is named, argued religious tolerance, and he bore the brunt of resentment for the change.

By 1752, Britain's old calendar was running 11 days behind the Gregorian calendar. That was resolved: The new calendar had Sept. 14 follow Sept. 2.

Protestant theologians and merchants particularly resented changes in church observances and confusion in business transactions. Because of anti-Catholic sentiment, the 11-day cut became known as the “popish theft” and the calendar dubbed “Reformed”—rather than “Gregorian.”

With the New Year's Day shift to January, the dates Jan. 1 through March 24 never existed in 1751 in England and the colonies. The 11-day calendar change required the addition of 11 days to birth dates between 1700 and 1751. Old dates were designated Old Style (O.S.); after that, dates were noted New Style (N.S.).

Thomas Jefferson was born on April 2, 1743 O.S. But the 11-day shift moved his birthday to April 13, 1743 N.S. George Washington was born February 11 O.S.—or February 22 N.S.

And because Washington's birthday was between Jan. 1 and March 24, his birth *year* changed from 1731 O.S. to 1732 N.S. His birthday is written Feb. 11/22, 1731/32.

Like most, Washington was partial to his old birthday and slow to make a change. The first public celebration of Washington's birth date, in 1782, four months after the American victory at Yorktown, was in Richmond—still on Feb. 11.

Ironically, the Richmond party was the last time the public celebrated Washington's old birth date. In 1783, his new birth date was celebrated in New York City—on Feb. 22.

—*Richmond Times Dispatch*
January 6, 1991

“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

Edenic Law—The word “day,” it has been suggested, is not confined to twenty-four hours, but represents a long and indefinite period. This cannot be considered wholly satisfactory; for the “day” mentioned in the command must have represented a period of time of which Adam had knowledge or experience. Adam and Eve were both created on the sixth day (Gen. 1:27,31), and the command given to Adam preceded the creation of Eve (Gen. 2:15-18,21-22). Therefore, Adam’s experience of time was less than twenty-four hours. On the seventh day God rested (Gen. 2:2), and only one day is subsequently mentioned in connection with the history of Eden. After transgressing, Adam and his wife “heard the voice of the Lord God walking in the garden in the cool of the day” (Gen. 3:8). What day was this? It may have been the eighth day. Probably it was; for the incidents recorded in Gen. 3 do not require a longer period than one day; and there is no evidence that the abode in Eden extended beyond the eighth day. If this view be in accordance with facts, it is very suggestive in explaining the introduction of the “eighth day” into certain commands of the Mosaic law.

—The Blood of the Covenant, Section 2, page 3

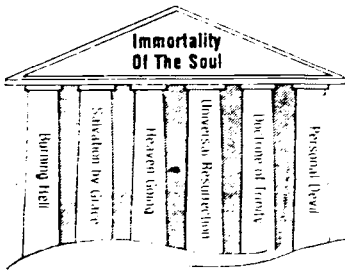
That at the appearing of Christ prior to the establishment of the Kingdom, the responsible [HIS SERVANTS, 1877 edition], faithful and unfaithful, dead and living of both [not three] classes, will be summoned before his judgment seat "to be judged according to their works"; "and receive in body according 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

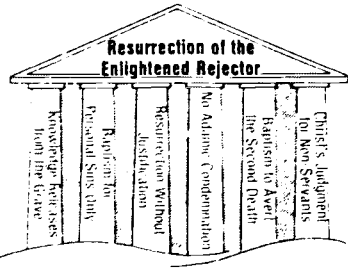


Federal Relationship
 Unamended Teaching
 EITHER in Adam OR in Christ

Federal Relationship
 Amended Teaching
 In Adam WHILE in Christ



Orthodox Christendom
 With Supporting Theories



Teaching of the Amended
 With Supporting Theories