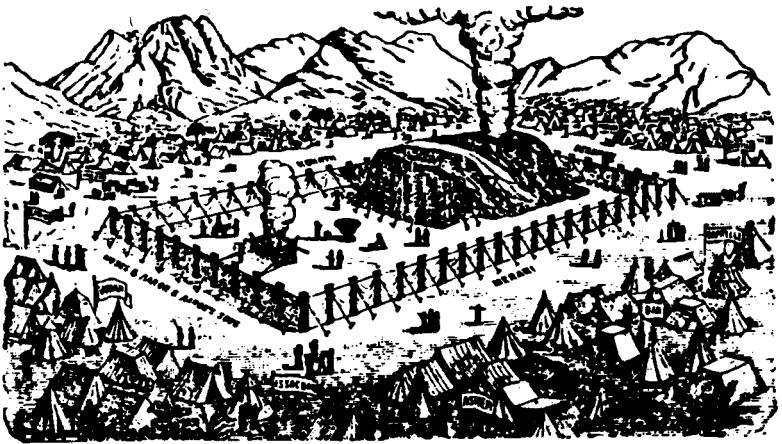


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1991

April

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Registration Policy Initiated for the Arkansas Bible School

To help alleviate the uncertainties of planning for meals, classes and accommodations, the Arkansas Bible School has adopted a policy of registration for the 1991 school of June 15-22, Lord willing. Registration is requested even of those who have their own housing. Registrants under the age of 18 must have an adult in attendance who will assume responsibility for them.

Scheduled class leaders are:

Adult—Brethren Joe Walton, Jim Horton and Dale Lee.

16 & up—Brethren D. Dice, D. King and T/B/A.

Tuition is nominal (\$75 for 18 & up, or \$175 for each family), and includes meals and dormitory accommodations. There is also a campground with water and electricity available (a/c hookup extra). Registrants are requested to contact Bro. Richard Pursell before May 12th at:

P. O. Box 504
Heber Springs, AR 72543
(501) 362-7641

Edenic Disobedience—The command given to Adam was of the simplest kind; it did not involve his doing anything; it simply imposed a restriction. But this single interdict, in the face of temptation, he was unable to keep. He did not pluck the forbidden fruit; this was the act of his wife, who, after eating herself, “gave also unto her husband with her; and he did eat” (Gen. 3:6). Apparently no sophistical reasoning was used to persuade him; and he needed none; he partook of that which was offered him, knowing what he was doing. “Adam was not beguiled, but the woman being beguiled hath fallen into transgression” (I Tim. 2:14).

When Adam disobeyed, all his descendants were in his loins, and therefore in a certain sense they “all have sinned” (Rom. 5:12); they sinned in him, even as “Levi paid tithes in Abraham” (Heb. 7:9). In submitting to be blessed by Melchizedec, Abraham voluntarily acknowledged his inferiority; for “the less is blessed of the better” (vs. 7). But the Levitical priesthood, not being alive, was unable to exhibit any such acknowledgment; nevertheless their inferiority was as real as if they had actually joined Abraham in the payment of tithes. In like manner the descendants of Adam are accounted as having “sinned” in him. They do not possess moral guilt, as he did; for some have “not sinned after the similitude of Adam’s transgression” (Rom. 5:14); nevertheless the result is the same. He *became* a sinner, whereas they are “*made* sinners” (Rom. 5:19) without any exercise of will on their part. That is to say, God, by accounting them to be in Adam when he sinned, and by defining their evil desire to be “sin,” has constituted them “sinners;” the object being that none might be delivered from the consequences of sin without the exercise of Divine mercy.

—The Blood of the Covenant, Section 4, pp. 3-4

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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Book Review—Lift Up Your Heads

THIS 24-page booklet written by George Booker and put out by the Williamsburg Foundation (dated October, 1990) is purportedly to interest the unbeliever in the second coming of Christ and the establishment of the Israelitish kingdom. It deals with prophecies, many of which we feel the author has misinterpreted, that even the most seasoned prophetic students cannot agree upon. The overriding assumption of the booklet is that there is foretold in Scripture an Arab invasion of Israel in which the Arabs will be victorious until Christ (whose return is an answer to the urgent prayers of natural Israel) enters the picture to champion Israel's cause.

The booklet contains ten chapters. Very little space is given to Christ in association with the saints; it speaks only of Christ individually. While not going into much detail, there is a strong overtone of futurism. The 1260 days, 42 months and the time, times and a half are given literal values of 3½ years, and are future to our day. Never is the continuous historical interpretation of the Apocalypse mentioned. The major weakness in the booklet is a lack of understanding of the Apocalypse. Most of the references, and there are many, are to the Old Testament prophets. In missing the historical interpretation of the Apocalypse, there is a notable exclusion of the prominent role that the harlot system of Babylon is to play at the coming of Christ. It seems that the author feels that literal Babylon in Iraq has more to do with the end time than the apostate system of spiritual Babylon.

In a brief review we are not able to refute all the assumptions taken in this radical departure from traditional prophetic views. Not that traditional views have to be right all the time. But we must ask, How have they in general supported believers in their faith through the last 140 years? This "new" inter-

pretation gives great emphasis to the Arabs and minimum emphasis to the Apocalypse, particularly the historical development of apostate Babylon and her ultimate overthrow by Christ and the saints—to our thinking a far greater *denouement* than anything to do with the Arabs. The overriding theme of the Apocalypse, yea, even the whole Bible, is the victory of the ecclesia over the church.

In chapter 3, “The Final Arab-Israeli War,” seven Biblical proofs are submitted to show that there will (not *may*) be a final Arab-Israeli war resulting in “a devastating defeat for Israel,” and such a defeat will be “the last defeat for Israel *before* the return of Christ.” The Bible, he states, answers these assumptions “in the affirmative.” He says that “there are numerous prophecies that speak of an Arab-Israeli conflict in the last days,” and “Each pictures an Arab attack upon Israel” (pg. 8). We agree that there is Biblical evidence of a conflict, but in checking out the references given, we can find nothing that specifies an Arab attack upon Israel. It may well be the other way around; that Israel attacks the Arabs, and that the Israelis, not the Arabs, are victorious, and that without the intervention of Christ.

He disputes the association of Joel 3 and Zechariah 14 with Ezekiel 38-39. He calls this a “misconception.” With this we do not agree. Both the Joel 3 and Zechariah 14 prophecies coincide with the Gogian invasion *before* Christ comes, and have reference to “the day of the Lord” in which Christ and the saints overthrow Gogue in establishing the Kingdom. Gogue attacks Israel, not the multitudinous Christ. In typical generalization he cites the seven passages (Psalm 83, Ezekiel 35,36, Joel 3, Obadiah, Zechariah 14, Zephaniah 2,3, and Amos 1,2) to prove an “Arab invasion and annexation of Israel, including especially the ancient high places.” Psalm 83 specifies Arab purpose and threat, not invasion. Ezekiel 35 speaks of cutting off (the Arabs, Mt. Seir, not Israel) with no mention of invasion. Joel 3 is not addressed to Arabs, nor is Zechariah 14. The author’s premise is forced, not factual. Joel 3 and Zephaniah 3 speak of nations or heathen, not Arabs. Ezekiel 35:4, addressed to Mt. Seir, says, “I will lay thy cities waste, and thou shalt be desolate,” the very opposite of what he gives as proof that the Arabs will invade and defeat Israel. In an invasion of Israel, the cities of Israel would be the cities to be laid waste.

On page 11 it is stated, “Each of these seven passages predicts a manifestation of *Divine* glory to defeat Israel’s conquerors.” His whole premise is that the Arabs are the conquerors when the Bible says that it is the northern invader of Ezekiel 38-39 and Daniel 11. Further unproven hypothesis: “Notice that this defeat of Israel by Moslem/Arab nations is *plainly* marked out (in five of the seven selected passages) as *the very last defeat of Israel* before an extraordinary fulfillment of Israel’s Hope.” In the proofs given he errs in not seeing that all have reference to the Gogian invader and not the Arabs.

On page 12 in treating Daniel 2 and Nebuchadnezzar’s Image, he says that after the four great empires, “there would be a fifth power, corresponding to the feet and toes (10 of them!) of the image.” We believe that if you will look carefully at Daniel 2:41 you will see that there is no fifth world power, but that

the feet and toes represent an extension of the 4th empire. The author needs this fifth power to graduate from politico-ecclesiastical Christianity to Moslem toes. We ask, are the Arabs “mixed” with Rome, as the toes are said to be mixed with iron and clay? His thesis is that the Hebrew word *arab* is translated “mixed” in this place and thus refers to Arabs. There are other mixes than Arabs, and the Hebrew word *arab* is used in four different contexts in Scripture. He opines that the stone cut out without hands (Dan. 2:34) strikes the Arab toes, “crushing them in pieces and becoming itself a great mountain (the Kingdom of God) to fill the whole earth.” Bible students would do well to refer to the extraordinary exposition of these matters in *Elpis Israel, The Exposition of Daniel, and Eureka*.

Further erroneous presentations are given in chapter 4, “The Babylonian Connection.” After relating Saddam Hussein to a figurative “reincarnation” of Nebuchadnezzar to set up “an enormous Arab confederacy led against their [Israel’s] country by the latter-day successor of Babylon and Assyria,” he shows his perception of the Apocalypse to be different (to say the least) from the mainstream. Page 14: “There is a fascinating confirmation of this suggestion that the modern-day ‘Babylon’ will be the great enemy of Israel in the last days, and it is found in the greatest Book of Bible prophecy. Whatever else Revelation might mean (and there are various possibilities, and quite probably more than one fulfillment), it is surely noteworthy—in light of all the foregoing—that the last book of the Bible pictures . . .” and he lists seven conclusions, all of which are major distortions which show his futurist leanings.

He mentions figs dropping from a fig tree (Rev. 6:13) as suggestive of “Israel falling to her [Arab] enemies,” whereas this has reference to the Sixth Seal period in the late 4th century when Paganism was about to be overthrown by Christianity; it has nothing to do with Israel and the latter days. He associates the great army of locusts (Rev. 9:1-11) with his imagined latter-day invasion of Israel by the Arabs, whereas in the Apocalypse this speaks of the Fifth Trumpet period, 632 A.D. to 932 A.D. and is now history.

He equates the Euphrates River (Rev. 9:12-21) prophetically with modern-day Iraq, whereas it refers to the Fifth Trumpet period already past. Through his cloudy crystal ball he sees Jerusalem being trodden down by its enemies for 3½ literal years (Rev. 11:1-19). This is his interpretation of either the 42 months of verse 2, or the 1260 days of verse 3 (ended in 1790 A.D.), or the 3½ days of verse 9 (1685 A.D.-1790 A.D.), and he links it with Zechariah 14 which is the future Gogian. The great earthquake (Rev. 11:13) which fell on the Roman Empire he links with Zechariah 14, as any good futurist would do.

Next he says the Beast (Rev. 13:18) is a literal man, whereas the Bible says the Beast had “the number of a man,” six hundred three score and six. He assesses the great judgments that are poured out upon the river Euphrates (Rev. 16:12) after which Babylon falls (vv. 17-21) to be literal Babylon, whereas this has reference to the Ottoman Empire (1820 A.D. -1917 A.D.) and spiritual Babylon’s fall is yet to come. It is difficult to grasp his comments on the victory of Jerusalem in the last few chapters of Revelation “over her vicious enemy Babylon.” It appears that he thinks of these as literal locations, whereas Jerusalem

represents the redeemed body of saints and Babylon the false church.

On page 15 he says Christ's "return to the earth will not happen *until* the Jews turn to the God of their fathers in faith and prayer." I cannot give any credence to this unsound philosophy in light of Zechariah's prophecy (ch. 12:7-14) that "The Lord also shall save the tents of Judah first . . . and they shall look upon me whom they have pierced, and they shall mourn for him . . ." This change of heart is after Christ comes, not before. The date of Christ's coming has been set (Acts 17:31). We cannot rush it or delay it by our conduct or prayers, nor can Israel who has no mediator to intercede for them, they not being in covenant relationship. References given to support the thesis of Jewish prayer effecting the return of Christ are out of context.

An "Elijah" is to appear in Israel to convert them. He "need not be the original Elijah in person, risen from the dead . . . some other as yet-unknown preacher and teacher will arise in Israel to fill this role" (p 18). "The time of Jacob's trouble" in the end-times will continue for a period of 1260 literal days, or 3½ years." Supporting Scriptures given are Daniel 12:7; Revelation 11:1-3; 12:6,14; 13:5, none of which reference literal time. They are all on the principle of a day for a year and are related to the past, not the future.

An incredible statement is made that the star seen by the wise men at Jesus' birth was not a literal star, but perhaps Cherubic glory, therefore the sign of the son of man in heaven (pp. 18-19) "will be Jesus himself coming in the visible Glory of God, and seen in the sky by all the world as he comes to his inheritance." This sort of does away with "the thief in the night" concept. The author also states that the "rapture" (I Thess. 4:17) will be saints "literally caught away in clouds, into the literal air, to meet the Lord who has come to Jerusalem" (p. 21). To give the author the benefit of doubt, he may mean transportation to Jerusalem by supernatural means.

It is only logical that if the concept of the booklet is Arab oriented, and it is, then the Gogue and Magog prophecy will be distorted. The dwelling safely of Ezekiel 38:8 is effected by the presence of Christ's rulership; the Kingdom "will have already begun" when Ezekiel's confederacy moves down upon the mountains of Israel. "Thy 'invasion' evidently meets with no success whatsoever," he says. Here is what my Bible says: "Thou shalt ascend and come like a storm to cover the land" (Ezek. 38:9). "He shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps" (Dan. 11:40-43). Somehow this doesn't give the picture of "no success whatsoever."

There are ten summary points of sequential events in the last days, three of which (#7,8,10) are acceptable or semi-acceptable. We will list the other seven for the readers' appraisal. We hope that we are not being unfair in not listing the

Scripture references. Omission is for sake of space. (1) A final Arab-Israeli war, resulting in a devastating defeat for Israel. (2) Israel's defeat will bring about *national repentance*, a necessary prelude to the return of Christ. This is perhaps accomplished by the preaching of Elijah (or an Elijah-like prophet and teacher). This will cover about 3½ years.

(3) In response to Israel's repentance and prayers, Christ descends from heaven to the mount of Olives next to Jerusalem. (4) The dead are raised and—along with the living—are called away to judgment, again at Jerusalem. The accepted are given immortality at Jerusalem. The rejected are punished with absolute destruction. (5) The oppressed Jews in and around Jerusalem are delivered by the "King of Glory." (6) The Jews who have been carried away by their Arab overlords into captivity are delivered through a "second exodus." (9) The Gog-Magog invasion of Ezekiel 38 and 39 will take place *after* Christ's enthronement in Jerusalem. This will result in the final defeat of all God's remaining enemies.

This reviewer's opinion of the booklet "Lift Up Your Heads" is that it is not worth the paper it is printed on. On a scale of one to ten, I would give it a minus 2. With the valuable exposition of *Eureka* at our disposal, why come out with a waste like this? Who needs it? The unlearned and those having itching ears? This booklet promotes futurist notions, it misses many interpretations such as judgment being at Jerusalem instead of Sinai, of Christ descending to the mount of Olives instead of arriving there after defeating the northern invader at Bozrah and Jerusalem, of having the Kingdom established before the Gogian invasion, and several others. If the booklet had more pages we conclude that it would have many more distortions.

EDITOR

Sallie Virginia Malone

Born August 8, 1896—Died March 14, 1991

THE GREAT enemy of mankind, death, which passed upon Adam and all his posterity has claimed our sister in Christ who has so many friends in the brotherhood. Virgie Malone passed into the sleep of death after suffering a decline in health for the last year. She entered the hospital this month and lasted about a week. She was 94 years old.

We first knew Virgie in our young years, and were able to appreciate her kindness and knowledge as we grew

older. She and my mother were close friends and kept up a regular correspondence for years. My mother, born August 23, 1898, was two years junior to Virgie. Virgie and her close friend from Norfolk, Mildred Murphy, went to the Arkansas Bible School regularly, probably dating back to the late 1920s, and usually stayed at our home for a few days before and after the school.

Virgie was baptized when she was 17. I researched the old *Advocates* from 1911 through 1924, but did not find

any record of her baptism. So the Truth was her life for about 77 years. I did find that her next oldest sister, Wilmuth Munn, was baptized in June, 1914, so it is likely that Virgie was baptized in 1913 or early 1914. Her active mind and amazing recollection of events and people relating to the Truth was very clear all her years.

Virgie had a balance problem that prohibited her walking without assistance. It is my impression that she had multiple sclerosis. She went to work for Wurtendyke Manufacturing Co., a paper company, when she was 16 and the affliction was serious enough at age 26 to force her to the life of a semi-invalid. She used to send us a little metal calendar from this company and updated the pages each year with little paper inserts.

Virgie was the oldest of eight daughters in the Malone family. One died at nine months, and five of them accepted the Truth. Now there are three still living. Like Virgie, anyone who was around her mother loved and respected her as a model daughter of Sarah. I never heard a word of criticism about either of them. I have visited in their old home, now replaced with a Safeway Store and parking lot at what used to be 2918 Jefferson Davis Highway. No zip codes in those days. She has lived at 1530 Yeardeley Drive in Richmond for the past 25 or 30 years with her nephew, Jimmy Johnson, who has helped her in many ways. He, too, is confined to his wheelchair with a crippling disease, but drives his car and manages despite the circumstances. Jimmy's mother, Marion, died when she was 42. I considered it a pleasure to help Virgie walk, and I know many others did, too.

Here are the Malone sisters, but I am not sure they are listed in the order of birth:

Virgie
Wilmuth Munn
Esther Morrisette
Nan Boykin

Margaret Faison
Marion Johnson

Dorothy McCabe, the youngest, now 74.

Esther, Margaret and Dorothy are the remaining sisters.

Virgie's father, J. D. Malone (Irish, I assume), was known as "Uncle Jimmy." He gardened extensively, as I expect one would to help feed such a large family, and was recognized in the newspapers for growing the largest melon, squash and vegetables from time to time. He never accepted the Truth.

Virgie's mother, Sister Annie Malone, was Italian, and I am told her maiden name was Peter Ann Solo. I never knew of a female to be named Peter. She was a dear person, a grandmotherly type if ever there was one. She must have done her duty in seeing that her children were brought up in the nurture and admonition of the Lord.

The Malones attended the South Richmond meeting for years which met at Toney's Hall. When the lease expired, the meeting decided to merge with the other meetings in Richmond, some going to the Chapel meeting and some going to the Hall meeting. Virgie went to the Chapel meeting. She has been unable to attend meeting for ten or so years. The ecclesial news of the South Richmond meeting was a regular item in *The Advocate* for years.

Virgie kept up correspondence with many Christadelphians. In her later years she resorted to the telephone, and then many of her correspondents preceded her in death. I can visualize her handwriting as well as her squeaky voice even now. I doubt if any person was as knowledgeable of the goings-on in the body. As I look back, most of our conversations were on people, dates, history, etc., but her knowledge of the doctrines of the Truth was not lacking in any respect. She knew the complete history of the Responsibility Question and other issues that had been problems in the body. She had an

extensive library which she valued and used. She also taught Bible classes on mature subjects.

When the Williamsburg Conference started up in the early 1970s, Virgie called me and asked that I go as a lookout to see what was going on. She did not trust the movement, and as far as I am concerned, she was proven right. I did not accede to her request.

I can say that Virgie helped me in a special way. I do not recall when, but in my early 20s I had become aware of THE SANCTUARY-KEEPER volumes edited by J. J. Andrew. I did not have any idea at the time how valuable they were. It was my impression that there were only about eight or ten copies extant in this country. I must have expressed a general interest, maybe to increase my library, without any special emphasis on the volumes as such.

Virgie got in touch with Brother John W. Lea and had his volumes sent to me. I still have them in their original form, and they enabled me to clearly see what the Responsibility Division was all about. Brother Richard Pursell was a visitor in our home in the 1970s and wanted to take these volumes and have them reprinted. I was cool to the idea, as I probably didn't want to part with my volumes which would be split and ruined by the printer. Brother Pursell knew the good that these volumes could do, and he later obtained an original copy from Brother James Goehring and had them reprinted in eight separate booklets, beginning in February, 1980. I consider the work done by Brother Pursell in reprinting these volumes as the outstanding contribution to the Truth's interests in my lifetime.

Virgie was instrumental in having some of the articles from THE SANCTUARY-KEEPER printed in *The Christadelphian Advocate* during Brother Lawrence Dodl's editorship 1946-1979. Sad to say, the name of J. J. Andrew has become anathema to the editors of *The Christadelphian Advocate*, who do not

share the esteem of him as did Brother Thomas Williams, the first editor.

Virgie was the treasurer of *The Advocate* from 1946 until she physically couldn't handle the duties. I think this was in the late 1960s. Brother Howard Love succeeded to this work and has been a dutiful workman ever since. With the renewals often came notes of encouragement which were printed in *The Advocate*. And it gave opportunity for Virgie to correspond with many of the subscribers.

Brother Charles Munn, Jr., one of Virgie's nephews, spoke at the funeral services. For ten minutes he spoke on some of the personal aspects of her life, without, as he said, an attempt to eulogize. He mentioned her comparability to faithful women of the Bible, Lydia, Phoebe, Rahab, Ruth. He mentioned the work she had done for *The Advocate*. He cited Jimmy Johnson for being a faithful attendant. He spoke of the contribution she made to Dr. Charles Lippy's book, "The Christadelphians in North America," which book was dedicated to her. And he recalled her work in the Truth in which she humbly endeavored to abide by the Master's precepts.

Then he spent about twenty minutes treating of the Scriptures which she loved and which were the basis of her hope. I liked the way he stated that she acquired the title to resurrection at her baptism. That is fundamental, and something we cannot compromise.

The organist at the funeral home played the Austrian national anthem, our hymn #143, "Zion's king shall reign victorious," followed by hymn #243, "Most glorious things are spoken," and another hymn whose tune I recognized, but whose title escapes me. The thoughts generated by the words of these hymns would be totally unknown to the alien friends attending, but brought tears of gratitude to my eyes.

The concluding hymn played was #180:

Life is the time to serve the Lord,
To do his will, to learn his word;
In death there is no power to know,
Far less in wisdom's way to go.

This was my grandfather's favorite hymn. He died in 1932 in the One Hope.

I never was one to use the term, "Her sleep will be short." There is no measurement of time in the grave. The resurrection is an instant after death,

even though we who survive may live on for many years. Time in the death state means no more to Adam, Noah, David or Daniel than it does to one entering the grave today. It is true as Job saw it, "There the wicked cease from troubling; there the weary be at rest" (Job 3:17). And Virgie, a friend of so many of the One Faith, is now at rest from her labors.

—J. S. S.

Why Israel Remains Cautious

SO FAR, one of the gulf war's surprises is that Israel is helping to defeat Saddam Hussein without firing a shot. In fact, the Iraqi leader's campaign to split the Arab coalition aligned against him is being frustrated precisely because Israel has not retaliated for Iraq's Scud missile attacks, most of them in civilian areas. And it is not American pressure that has stayed Israel's hand; Israel has held itself back.

Prime Minister Yitzhak Shamir and his senior aides have steered a cautious course throughout the crisis—never even bringing a retaliation plan to the cabinet for a vote. Housing Minister Ariel Sharon, the architect of the Israeli invasion of Lebanon in 1982 and an advocate of a military response now, has been outmaneuvered.

Israel has several reasons for restraint:

■ **Cautious prime minister.** The 75-year-old Shamir has made the big decisions by himself with advice from his defense minister and protege, Moshe Arens, and, to a lesser degree, Foreign Minister David Levy. A former Mossad agent, Shamir is cool under pressure, and his sense of sure-footedness, combined with Israeli anger at Palestinians for supporting Saddam Hussein, has meant a new surge in the premier's domestic popularity, which his Likud

party hopes to translate into electoral gains.

■ **Public opinion.** Despite Hussein's terror attacks on Israeli cities, the Israeli public has backed the no-retaliation policy by 70 percent and more.

■ **Better relations.** Restraint now will give Israel a "place at the table" when the fighting ends, says a senior Israeli official. The Scud attacks, and Israel's refusal to retaliate for them, have improved Israel's image with the American public, the Congress and the Bush administration. In the first week of the crisis, President Bush phoned Shamir five times—more than the two had spoken in the last two years. Deputy Secretary of State Lawrence Eagleburger, dispatched to urge restraint, also held out the promise that the chilly relationship between Shamir and Bush could be "turned around."

■ **Self-interest.** Israeli officials do not want to jeopardize the ongoing destruction of the Iraqi war machine—Israel's most frightening enemy.

Top Israeli officials also realize that retaliation could transform the gulf war into an Arab-Israeli conflict. During one cabinet meeting, Levy pounded his fist on the table and told military advisers, "Only when you give me answers to A, B, C, D, then will I be

ready to act. I want to know how the Jordanians will react, how the Syrians will react, how the U.S. will respond and whether we can do this without them. Without these assurances, I cannot consent.”

Israel remains uncomfortable departing from its traditional policy of swift and effective retribution. Defense Minister Arens told Secretary of Defense Dick Cheney last week that Israel's decision to turn the other cheek is apt to change if Iraq launches a Scud with a chemical warhead or if a missile attack causes many fatalities. But in the meantime, Israel is sitting tight—and winning.

— *U.S. News & World Report*
February 25, 1991, p. 32

NOTE: As of this date, 2/22/91, this is the status quo. Senator Les Aspin (Wisconsin) chairman of one of the defense committees in Congress, estimated on 2/21/91 that Iraq was 90% defeated and that the peace conditions specified in the Moscow-Baghdad meeting yesterday should take this into consideration. There have been 33 Scud missiles fired at Israel, relatively few in the last two weeks. Before this goes to press for April we will likely see more significant developments involving Israel.

The Legal Aspects of Salvation Limitations and Conditions

GOD'S KINDNESS is full and bountiful and unconstrained. But in the matter of allowing created beings to participate in His open friendship and Divine nature, there are limitations and conditions associated with such a relationship as we have been discussing. And these limitations and conditions are of so exacting a character that one act of insubordination on the part of Adam brought an abrupt end to that very good state of relations in the Garden. The work of restoration and redemption is being worked out on the basis of this principle being vindicated.

The apostle Paul has told us that there must be no boasting. This is really a very reasonable requirement. Boasting is considered to be in very poor taste even between men who are equal. If it be characterized as such between men, how must it be viewed by God, who is the fountain of all being? God will be the Head and Supreme Being. He certainly occupies this supreme position and it is very reasonable that He expects fallen man to reverentially acknowledge and recognize this fact. Can we imagine a king or any human in a position of authority who would be willing to work where his authority was challenged or his dignity insulted?

If this is a working principle among mortal men, surely it must be so with God who is the Author of our life and the strength and support and wisdom of all creation. Yet it is a principle that man in his foolish pride tends to ignore. It is a principle that God asserts by first of all bringing all men under condemnation.

Unless there is forgiveness there can be no salvation. Forgiveness is favor or grace, and God requires the honor of faith toward Him as a condition of the favor. Where is boasting then, Pauls asks. It is excluded. By what law? Of works? Nay, but by the law of faith.

This is a principle that is perfectly reasonable and exquisitely beautiful. It secures and promotes the highest state of happiness of which man is able to enjoy. This very desirable state of affairs is brought about by the combination of man bowing before God in grateful and reverential submission which gives our Heavenly Father a measure of pleasure and satisfaction due to the obedience of a few of His created beings.

Earlier we quoted from the apostle Paul regarding the necessity of faith to secure favor from God. Paul also tells us that a man is justified by faith without the deeds of the law. However, we are told that the law of Moses was a shadow of good things to come. We also know that Christ came to fulfill the law and the prophets, and he said that till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. We know that the law was designed to teach certain lessons, but let us never attribute to it a power which it did not and was never intended to possess.

The law of Moses was a purely a temporary institution destined to pass away when its purpose should be accomplished in silencing man and developing and declaring God's righteousness in Christ. However, let us realize that there are spiritual lessons to be learned from little things in the law of Moses where they would not be discerned apart from apostolic interpretation. We will spend a few minutes discussing some of these things and hopefully derive some spiritual benefit from the recognition of these lessons expounded by the apostolic writers.

One of the injunctions of the law was: "Thou shalt not muzzle the ox that treadeth out the corn." We know that oxen were used to tread out the corn and that they were very prone to partake of the fruit of their labor which was very accessible right under their feet. So-called thrifty men would put a muzzle on their oxen to prevent this loss. We know that Solomon said that a righteous man considereth his beast, and we might think that this provision of the law illustrated this sentiment. However, from the apostle Paul's remarks in I Corinthians 9 we can conclude that while it embraces this sentiment, it also goes beyond it. Paul was answering those who challenged his title to certain privileges.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

“If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me” (I Cor. 9:7-15).

In this account Paul disclaims any application of this principle in his own case in verse 15. Nevertheless, the situation remains for the encouragement of all who set their hand to the work of God, that the very law contains promise for them, in giving expression to the truth otherwise stated by Paul: “For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister” (Heb. 6:10). Also, “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (II Cor. 9:8). Let us realize that all the treading oxen will have their mouthfuls. If this is true now, how much more in the day of recompense when “every man shall receive his own reward, according to his own labor” (I Cor. 3:8).

Another requirement of the law was: “Thou shalt not plow with an ox and an ass together.” These animals were obviously of different sizes and movements. Their being joined together would create an unequal yoking causing great discomfort to both and effectively interfering in the efficient work of both. On the surface of things this provision of the law might seem to be just an expression of common sense in the working of animals together in agricultural pursuits. But we can logically conclude that there was more to this arrangement than this by considering Paul’s command to the Corinthians: “Be ye not unequally yoked together with unbelievers.”

Even though Paul made no quote from the law in confirmation of this principle, are we not justified in discerning God’s disapproval of all associations between men of such differences among those who fear God and those who fear Him not? In Amos 3:3 the question is asked, “Can two walk together except they be agreed?” A man of the world and a man of God cannot work in common in matters of principle and aims of life, without either the man of the world giving in to the man of God, which is not very probable; or the man of God becoming corrupted by the man of the world, which is more likely.

The friends of God are “not of the world.” They are commanded to “come out from among them and be separate.” We realize there are certain situations where all are tied together in a common interest, such as passengers on the same plane, or residents of the same city or town. Saints must live with, and in many endeavors cooperate, with sinners so long as God tolerates the sinners; but regarding the real issues and friendships of life, it is safe and indeed, in the case of true saints, an inviolable rule, to refuse putting the neck in the same yoke with those who are unbelieving or unloving or disobedient towards God.

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The David and Jonathan Friendship

---Part 3 of 3---

ELIAB, David's eldest brother, must have had second thoughts when he witnessed the slaying of Goliath. He had demeaned David and accused him of being proud and having a naughty heart; of recklessly neglecting the sheep he should have been tending; of coming down out of curiosity to see the battle with the Philistines. He would be unaware of the God of Israel working through David to accomplish His purpose. Perhaps Eliab saw this afterwards, and was strengthened in his faith, as well it must have been for the Israelites who faced imminent defeat at the hands of Goliath and the Philistines. We do not know for sure; but it must have been evident to some that God works in the affairs of His people.

Jonathan Initiates a Friendship

We have already considered the kind of man Jonathan was, the experience he had due to his confidence in the God of Israel and the capability that resided with him as a result of this confidence in God. We will now be able to get a glimpse of his understanding by considering I Samuel 18:1-4: "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

This portion of Scripture brings to mind the transfer of power from Elijah to Elisha where we read that Elisha "took up also the mantle of Elijah" and left the scene of Elijah's ascension with a double portion of the Spirit which Elijah had. Jonathan, in an understanding and statesman-like manner, responded to David with an intense love rather than envy at the possibility of David's ascending the throne of Israel. In other words he regarded him as really he should have rather than fear such a petty thing as the amount of popularity he might gain among men in this life. Jonathan responded like one would expect one of the sons of God to respond. Perhaps he felt a sense of relief for both himself and all Israel from David's victory, and he was probably aware of the similarity of his own confidence in God and that expressed by David before going against Goliath. Jonathan appears to have remained steadfast in a godly state of mind and disposition towards David.

"And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth" (I Sam. 23:17). Jonathan thought he would be next unto David, but this was not to be. Perhaps he was not aware of Samuel's words to Saul: "And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for

now would the Lord have established thy kingdom upon Israel for ever' (I Sam. 13:13). Also, "And Samuel said unto him, the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou" (I Sam. 15:28).

These verses seem to indicate that the throne of Israel would be taken away not only from Saul, but his posterity also, which would of course include Jonathan. We have already seen how Jonathan felt about David. There are not very many men in as high a position as was Jonathan, and fewer still would be the number of men in that position who would willingly turn that position over to another whom they felt may be more qualified to hold it.

David's Reciprocation of Feelings

Perhaps the best verses to refer to in order to see David's feelings toward Jonathan are those following the death of Jonathan: "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished" (II Sam. 1:25-27). Since we know that God had used Israel against the Philistines we might rephrase verse 27 slightly as follows: "How are the mighty fallen, and the weapons of righteous warfare perished!"

A Restatement

Brothers and sisters, to restate briefly, we have considered how Jonathan's experience, understanding, confidence in the God of Abraham, high position and willingness to relinquish that position to David thereby enabled him to initiate one of the greatest friendships we know of. We have seen David's feelings as a result of Jonathan's dealings with him.

A Result

This great friendship came about by the means we read of in I Samuel 18:1: "Jonathan loved him as his own soul." This loving one as our own soul is not new to the circumstance we read of here, but we see it in Leviticus 19:18: "Thou shalt love thy neighbour as thyself." It is the second greatest commandment our Saviour states in Matthew 22:38-39. The setting and circumstances which brought this friendship about helped bring it about in such a way that there was no doubt between Jonathan and David about the feelings and actions they manifested towards each other.

It seems that we are deprived of such circumstances as these and it is doubtful that such a friendship as this exists between any of Christ's followers in our day. Certainly we should be going about trying to make for better relationships among us, but perhaps we are unable to figure out how to go about it, ignorant as to what to do, say or perform. Maybe we are all too skeptical about the motives of one another when an effort is made to try to better our relationships. Are we reading too much between the lines of what someone says and not taking what is said at face value? Do we have a tendency to exaggerate too much

and not portray an accurate picture both in what we say and/or hear?

Surely we hope for approval at our Saviour's judgment seat and upon such an approval we can expect to see these men, David and Jonathan, in the restored Kingdom of Israel. It does not appear that we have any positive way of proving ourselves to each other as circumstances allowed David and Jonathan to do, but in the restored Kingdom of Israel, we, if we are among those blessed with citizenship in that Kingdom, will have no reason for doubt of one another, and under the circumstances then prevailing upon the earth, all of Christ's brethren will be able to relate to each other with the same confidence and affection as that which has already existed between David and Jonathan.

In short, it may be reasonable to say that a David and Jonathan friendship will exist not only between David and Jonathan themselves, but between each and every one of the approved with all of the others! This, dear brothers and sisters, is a portion of the end result of our salvation. The things which God is working through Christ among his lovers are simply awe inspiring, reverence inspiring, magnificent, delightful, fear inspiring and, by no means last or least, affection inspiring! Sweet is our Father which is in heaven. Let us labor in gaining that knowledge which will endear Him unto us. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).

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The Gathering into Armageddon—I

This begins a five-part series of the above subject taken verbatim from *Eureka*, volume III-B, pages 197-207, in which Dr. Thomas discusses his views on this important section of the sixth vial, namely verse 16 of Revelation 16. The preceding verses describe (1) the drying up of the Euphratean power, (2) the preparation of the way of the kings from a sun's rising, (3) three unclean spirits like frogs emanating from the mouth of the dragon, the beast and the false prophet, and (4) the announcement, "Behold, I come as a thief."

Dr. Thomas wrote this work in 1868, as we know from page 185. "Such is the manifestation of the third phase of the Frog-Sign as far as it has been displayed to this Feb., 1868." He believed that the thief-like advent would be in 1868, and among other things, that the frog-like spirits were at an approximate maturity then, that the drying up of the Euphratean (Ottoman) power was about complete, and that the millenium would commence in 1908.

We are not presenting this analysis to emphasize his miscalculations, but rather to show how amazingly accurate and perceptive he was, given the time in history he lived and the absence of any others who perceived the total picture of the Apocalypse. No other expositors saw the combination of man's mortality,

the nature and sacrificial work of Jesus Christ, the Abrahamic promises, the Davidic covenant, the development and prominence of the Roman Apostasy, and the Israelitish ascendancy, all of which are interwoven in the Apocalypse. Do not take this for granted; it establishes the exposition.

(Verse 16) "*And he gathered them together into the place called Hebraistically, ARMAGEDDON.*"

Let it be noted by the reader, that a gathering of the Powers is the subject of the prophecy in the 14th and 15th verses. In the former, the daemon froglike spirits are represented as the agencies so operating upon the kings of the earth and of the whole habitable, as to cause a gathering of them for the war of that great day of the almighty Deity: but, from the 16th verse it would appear, that the daemon spirits did not of themselves alone consummate the gathering; for it is here written "He gathered them."

The case then appears to be this, that the Froglike Spirits begin a work in 1848, which they carry on for twenty or more years, during which, by their policy, they bring the powers of the world into such a situation regarding "the Dragon," or Eastern Question, and "the Beast and False Prophet," or Roman Question, as to prepare them for a general move against any power, come from whence it may, that may intervene in the settlement of those questions contrary to their interests, and such a distribution and balance of power as they may approve.

Every one may see that this is the present situation of affairs. The Powers are all "armed to the teeth," with their hands upon their swords, and in a highly irritable or inflammable frame of mind, upon the Roman and Eastern Questions, and ready to do battle against any who might venture athwart the path of their policy or ambition. They are conscripting the cultivators of the soil to a vast extent, and preparing them for war; as though war, and not agriculture, were the normal condition of mankind. Thus they are beating their ploughshares into swords, and their scythes into spears; and the weak say they are strong; as an indispensable preliminary to the great conflict which is to follow (Joel 3:10).

But, the unclean daemon-spirits like Frogs having prepared the situation, and the great river Euphrates being sufficiently dried up, who is He that gathers them into Armageddon? The apocalyptic answer is, the "One angel standing in the Sun" (ch. 19:17) the One Angel-Body, invested with omnipotence and glory; the Perfect Man, constituted of "the kings of a Sun's risings," to prepare whose way "the water," or power, of the great Ottoman river has been dried up.

This "One Angel," *bens angelon*, whose "countenance is as the sun shining in his strength" (ch. 1:16; 10:1), has then command of the situation. He cries with a loud voice, "a voice as the sound of many waters;" or, "as when a lion roareth," making proclamation, and saying to all the fowls flying in midheaven, to whom judgment is given, "Come and gather yourselves together unto the supper of the great Deity."

The gathering of the birds of prey which lodge in the branches of the kingdom (Luke 13:19) implies the previous gathering of the hosts to be devoured;

and also the presence of a power potent enough to give their carcasses to the birds. This is the power that "comes as a thief;" which having clothed himself with a cloud of brethren, next proceeds to gather by the policy he develops, the armies of the Beast and kings of the earth for a conflict with the New Power of Teman (ch. 19:19).

Such is the apocalyptic answer to the question, who is He that gathers them? And the testimony of the prophets is in harmony with it. In Isaiah 66:18, the Spirit saith, "It shall come that I will gather all nations and tongues; and they shall come and see my glory;" and in Micah 4:12, "Yahweh shall gather many nations as the sheaves into the floor" for threshing; "therefore wait ye upon me, saith Yahweh, until the day that I RISE UP *to the prey*; for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).

The Spirit of Christ also informs us of the place to which he will gather them. In Zechariah 14:2, he says, "I will gather all nations against Jerusalem to battle; and the city shall be taken;" and in Joel 3:2, 14, "I will gather all nations, and will bring them down into the Valley of Jehoshaphat—the Valley of Threshing." These are sufficient to show that it is the Spirit in apocalyptic manifestation who is the gatherer.

But these passages in context also show that the Spirit in Son of Man, or One Angel, apocalypse, will not be in Jerusalem during the siege and capture of the city: for when it is in the hands of the enemy, he then "*goes forth* and fights against the assembled nations, as when he fought in the day of battle"—he *goes forth* from Teman, and having been victorious at Bozrah, "he stands upon the Mount of Olives, which is before Jerusalem on the east," and also before and above the Valley of Jehoshaphat.

Here then is a manifest interval of time and space; of space, between Teman and the Mount of Olives; and of time, between the completion of the development of the One Yahweh-Elohim Angel-Man ready for action and his arrival at the Mount of Olives. How does he occupy his time in this interval; and what means does he employ to cause "the kings of the earth and of the whole habitable" to "come out as a whirlwind to scatter him" (Hab. 3:14)? In other words, how doth he put hooks into Gog's jaws, by which he brings him forth, and all his army, horses, and horsemen, against the mountains of Israel (Ezek. 38:4,8)?

It may be remarked here that there will have been a considerable gathering of Israelites upon the mountains of Israel before the invasion of the country by Gog, and his capture of Jerusalem. This appears from the Spirit's address to Gog in the eighth verse of this chapter. In this place he says, "In the latter years thou shalt come into *the land brought back from the sword, and gathered out of many people*, against the mountains of Israel, which have been continually waste; but *it is brought forth out of the nations*, and they shall dwell safely all of them."

Gog also is represented in the 11th verse as admitting that it is a land of

unwalled villages, whose inhabitants are at rest and in safety; for an evil thought comes into his mind, and he says, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell confidently, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places now inhabited, and upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

—*Eureka*, vol. II-B, pp. 197-199

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

Operation Onesimus

STATUS Report, Fall 1990 of Operation Onesimus has come to our attention. The organization calls itself a Christadelphian Service Program, which, I suppose, it has every right to do. It states in this Status Report that "the focus of Operation Onesimus has always been preaching."

Question #1—It is reasonable to ask, as many opponents of the movement have inquired in the past twenty years, What special preaching qualifications do these young people have that they should be sent out to preach? What do they preach? Is this a job for rank amateurs, or do you send seasoned ambassadors with experience in the gospel? It is logical to suggest that these babes in Christ ought to be the *PREACHEES* rather than the preachers. Is there an attempt being made to imitate the Mormons or other religious groups and try to impress any hearers with youthful energy and exuberance in place of the thorough fundamentals of the Kingdom of God and the Name of Jesus Christ?

Question #2—What are the tangible results of Operation Onesimus? It is simple to claim that "the summer of work in the service of the Lord was one of the most significant life experiences in memory." Has this self-styled "service program" produced mature people who have subsequently made con-

tributions to the Unamended doctrinal standards which have been maintained for over 100 years? Have they added to the quality standard of local ecclesias? Have they provided the real spiritual leadership in the Unamended community for which they are now being cited, or have they been contributory to deemphasizing fellowship standards and sponsoring ecumenism?

In assessing the value, or lack thereof, of this program, let us point out that we do not hold the participants in the program guilty. For the same reason they are unqualified to preach, they are also not qualified to understand what they are getting into, or if the motives of the organizers and perpetrators are above suspicion.

I discussed my general objections to O-O with one of their promoters or supervisors in the summer of 1989. I asked him why they did not send their tutelages to a sound Bible School (as opposed to a liberal one) so that they could receive the presentations of mature, experienced brothers. He reacted as if that had never been considered, but thought it a good idea. The O-O founders would never agree to this as they would lose control of expansionist goals or the opportunity to brainwash their unwitting victims.

Question #3—What are the effects in the Unamended community? We

must recognize that O-O is not genuinely Unamended. They have not, do not, and will not identify themselves as such. At best we describe them as pseudo-Unamended, not from their doctrinal affirmations, but from their reticence to identify themselves as either Amended or Unamended. To counteract the O-O program, the Amended organized their own group which they called "The Truth Corps." This depleted some of the applicants which O-O originally drew from the ranks of the Amended.

To answer Question #3 as to the effects the O-O program has had on the Unamended community, we see more divisiveness as a primary effect. One can readily predict which ecclesias will sponsor the group. The above referenced report gave Lancaster, Toronto and Bloomington as host ecclesias in 1990. The training instructors were Doug Davis (Scarborough, Ontario Ecclesia), Norm Fadelle (Palatine, Illinois Ecclesia), John Warner (Belmont, California Ecclesia) and Paul Zilmer (Bloomington, Illinois Ecclesia). I wonder if a Statement of Faith is ever mentioned, much less advocated.

From the report I gather that the work of those trained when they were sent out to the three ecclesias (one was a camp, not an ecclesia) was: "They taught a vacation Bible School to several interested young Bible students . . . canvassing the local area . . . contact with young children" in Lancaster. In Toronto, "leafletting and canvassing for an outreach [there's that church word again] effort . . . discussion meetings with the local young peoples' groups . . . The enthusiasm is most certainly contagious."

"The last stop for the team was at the newly established Camp Hebron near Bloomington. The team was responsible for counseling and teaching about 30 children for the week." For some years the O-O team of "trained counselors" had taught at Camp Sha-

lom in Canada. Wise heads in Canada came to the conclusion that these "teachers" were not what they wanted for their young people, and I commend them for this. So they opted for experienced brethren as teachers. The O-O people, sensing that their control was lost, instead of cooperating and continuing in the work of Camp Shalom, withdrew and formed their own camp where they could exercise control of what was being taught and promote their novices.

The annual budget of O-O is about \$10,000. Contributions from ecclesias and individuals support this program. From the report, "Those generous contributions have helped to build a constructive program that has had a positive spiritual influence on literally hundreds of people." If we had a voice in any ecclesial contribution, we would vote no. We do not see the program as "constructive," and we fail to see any "positive spiritual influence." Ecclesial funds can be spent more productively in other ventures. Ecclesias need to work locally. They do not need any national organization to run their affairs.

In one ecclesia that has sponsored O-O in the past, one of their members suggested that the ecclesia send no funds to O-O, and let any individual member send funds if he wanted to support the effort, but he was quickly voted down.

I am not going to review the makeup of the O-O Operating Committee, but suffice it to say that there is no exclusive Unamended directorship on the board of management.

In conclusion, we have a continuing Operation Onesimus which will not support or stress mainline Unamended doctrines or practices. So not a great deal has changed in the twenty years that O-O has been afflicting damage to the community. If ecumenism or liberalism is what one wants, I know of a good place to get it.

EDITOR

Seminar vs. Bible Study

TWICE yearly, the Memorial Day weekend and the Labor Day weekend, and as the Lord wills, the ecclesia of which we are a member conducts Bible studies at the Virginia Youth Camp in southern Virginia. The weekend gatherings have no special title although they usually have a theme, but are merely referred to as "The Bible Study Weekend" or "The Study Weekend," etc. Plain and simple. There are no "qualified teachers" or "experts," only Bible students and brethren who hopefully are sincere in their desire for instruction in the Word of the El of Israel.

We are grateful that the organization behind such efforts is minimal. Enough to suffice. We are also grateful that the teachers are varied from year to year, just as they are at most Bible Schools, thus creating a balance where teachers of lesser years in the Truth may gain experience, and where those of greater experience are prevented from becoming "The Teaching Elite," or, as the apostle Paul puts it, "Lords over the flock." This, we believe, is in keeping with Scriptural principles designed to keep a check on fleshly pride which, admittedly or not, is in the heart of every man on this planet.

It would seem, however, that the simplicity of such procedures is not good enough for most, if not all who are "aliens from the Commonwealth of Israel," and, unfortunately, even some who claim to be "heirs." Enter the word *Seminar*. This term has increasingly been borrowed from the organizations of the world and applied to some Christadelphian gatherings harboring many various, if not suspect teachings. Nevertheless, we wholly object to our use of this term regardless of what subject matter is being taught under its signature.

Even as the term "church" is an unfortunate translation, signifying "Lords of property" as opposed to *ecclesia*—"an assembly of called out ones," so likewise the term *Seminar* is unscriptural, as opposed to *Bible Study* (II Tim. 2:15; Acts 17:11; John 5:39). In short, *Seminar* is a professional term used by professional organizations. The *ecclesia* is not a professional organization with paid clergy and staff members such as are the many "isms" around us, which, unwittingly, train up their "ministers" in the mysteries of Babylonian superstition. Rather, the *ecclesia* is an assembly which is invited or called out from such nonsense.

The members of the *ecclesia* are the prospective constituents of the Kingdom of God in its novitiate, as opposed to its ultimate theocratic manifestation. Not so, however, says the clergy who will never admit to being novices, for they are the pious professors of the very kingdom of the "Church" which now is, and are professional merchants in its employment. Such being the case, they are prone to using professional terminology and professional organization. Hence, churches are ever abundant in holding seminars, community gatherings of various kinds, and in short, embracing all that is in the world which is highly esteemed by men.

Now for proof of our position in identifying *Seminar* as being in rank with professionalism, we refer the reader to the following definitions of the term

from *Barnhart's Dictionary*, and the *Practical Standard Dictionary*, respectively.

SEMINAR, 1. Group of college or university students doing research under direction. 2. Course of study or work for such a group.

SEMINAR, 1. A group of students pursuing an advanced course of study in a college or with a special teacher. 2. The course of study so pursued. *seminarium*; see Seminary.

Note that the word *Seminar* is the root word for *Seminary* of which we now list the following definitions from the same dictionaries, respectively.

SEMINARY, 1. School, especially one beyond high school. 2. Academy or boarding school, especially for young women. 3. School or college for training students to be priests, ministers, etc. 4. Place for instruction, training, or development.

SEMINARY, 1. Seminal. 2. Pertaining to a seminary. 3. A special school, as of theology; also, a school of higher education. 4. Same as SEMINAR. 5. The place where anything is nurtured. 6. A seminary priest.

Brethren, are the above associations of the term *Seminar* with the abode of the dead not crystal clear? The ecclesia is not a seminary of students aspiring to be college professionals! Our Bible studies are not training sessions for "higher education," and our teachers should not be the self-appointed elite after the manner of the "trained instructors" of college theology! Therefore we earnestly hope that all those claiming to be the true brethren of Christ will refrain from such activity and terminology which is only fit for the world in darkness from which it came.

We cannot imagine any true brother or sister ever attending a "church," call itself "Christadelphian" or "Roman Catholic." Neither can we imagine the same concerning that which is termed a *Seminar*. For the mere usage of these terms, we believe, creates an atmosphere wherein the Truth cannot be taught, seeing that wherein unscriptural titles prevail, being contrary to the spirit of Truth, unscriptural and unsavoury teaching will very likely follow.

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God, Man and War

WHENEVER man is most ungod-like, he beseeches the Lord for a little divine affirmation. Shortly before Moses died, he told his Hebrew followers: "God will go with you to fight your enemy for you and give you the victory." Ever since, prophets and presidents have designated the Deity as their principal ally when sending soldiers off to maim and slay others. In the gulf war, the charge to the altar started within hours of the first bombing raid. As telecasts showed Saddam Hussein unctuously bowing

on a prayer mat, George Bush intently listened to the Rev. Billy Graham tell a prayer service at Fort Myer, Va.: "We must fight for peace." Soon, Bush set aside a national day of prayer and declared the American-led coalition was "overwhelmingly on the side of God." And now, even as Radio Baghdad airs peace proposals, Hussein and his advisers insist Iraq has "triumphed because it upheld the spiritual principles and values emanating from its true religion."

When politicians call the Lord as their witness, the first temptation is to scoff. What king, after all, ever vowed to consign men to their deaths for an ignoble cause? It's no coincidence that all sides in the gulf controversy, from Saudi King Fahd to antiwar protesters in the United States, share the conviction that God is their corner man. Inevitably, such sudden shows of zeal have the whiff of a foxhole conversion. Hussein, who gassed his own countrymen and pillaged a near-defenseless neighbor, is far from a model Muslim. And George Bush has scrupulously avoided parading his "born again" Episcopalianism—until now. When Chinese autocrats slaughtered the innocents of Tiananmen Square, Bush felt no divine obligation to stop them or even to rescind China's favored trade status.

Still, behind the recent religious salies lies a more genuine, if plaintive, spiritual stirring. Just like the prospect of a hanging, war—to paraphrase Samuel Johnson—concentrates a man's mind wonderfully. It transforms the world into a kind of madhouse where soldiers and civilians alike must rediscover the purpose of their lives. Surreal TV newscasts now amplify this madhouse effect, showing just about everything except battlefield carnage. Cormorants struggle to flap oil-tarred wings and bloodied civilians lie motionless on stretchers outside a Baghdad bunker—all amidst golden sunsets and palms that sweetly rustle. Yet no

one can be immune to the silent agitation that something humbling and horrible is transpiring.

In previous eras, that trepidation and attendant search for meaning were vented in daily church services. Now, when months and years seem clogged with the pursuit of condos, cars and college tuition, the presumption that life is a spiritual quest has faded. War, ironically, revived that ageless calling, sending near-record numbers of Americans to pray at synagogues and churches. Yet after the last mortar is fired, piety and compassion will likely play only bit parts in the New World Order. If truth is the first casualty of war, the last may be man's sputtering attempt to sanctify his world. □

— *U.S. News & World Report*
(By David Whitman)

February 25, 1991, pp. 10-11

OBSERVATION: Most of us have seen the yellow ribbons displayed by war-supporting Americans. They want the men and women in the Middle East to come home safely. This is fine and even admirable. But the author of this USN&WR article makes a keen observation that man usually calls on God at the wrong time. And how many men know God and that prayer to Him is only available through the mediatorship of Christ?

At a local grocery store I saw their huge yellow ribbon display with an announcement that the employees of that large grocery chain were praying for the safe return of those who had gone to Saudi Arabia. Was this a concocted public relations ploy, or were the employees really offering up individual prayers to the Almighty?

At our meeting a brother returned after absenting himself for about three years. Whether the Persian Gulf crisis caused this, I do not know. But if there be any who see the error of their past actions and are wise enough to try to adjust their lives in the right direction, there is no better time than now. And

those of us who are striving to keep our spiritual lamps trimmed should try to be alert to what is required of us, and so much the more as we see the day approaching.

How any enlightened believer can disregard the unrest in the Middle East as irrelevant and inconsequential is

beyond my understanding. There is only a very short time left before the Advent, and our prayers, unlike those of the leaders of the nations or the blind of orthodoxy, should ascend to the Almighty with sincerity and understanding that the Kingdom may soon come.

Middle East Notebook

OUR REPORT this month is not as exciting as last month's. Coalition forces mounted a ground attack upon Iraq February 25 that defeated her February 28. Many Iraqi tanks and soldiers were lost while allied losses were astoundingly minimal. The following article entitled "Would the Red Army be as Easy?" will describe what happened, but it addresses the real possibility of a Russian confrontation with the West. Prophecy students see more to this than they did in the Iraqi war. The article is by Patrick J. Buchanan, and follows:

SIX WEEKS OF air strikes, 100 hours of ground battle, and it is over: the most decisive military victory in the 20th century. The most powerful nation in the Arab world is in ruins, and the fourth largest army on Earth is routed, with 3,000 tanks lost.

American war dead number not in the thousands, as feared, but in the dozens. Miraculous. Stormin' Norman's desert army is coming home, and marching into history.

"How the Russians must be awed by the brilliance of American arms," is the TV talk-show line, "after all, it was not only Soviet weapons but Soviet tactics that were routed in Iraq and Kuwait."

Yet, the very day U.S. forces stormed into Kuwait, the *New York Times* carried a dispatch reading thus: "Military officials in Moscow . . . have made derisive comments about the Allied performance." The quote was picked up, and expanded upon, by writer Mark Helprin in an op-ed piece in *The Wall Street Journal*.

How, we ask incredulously, can these Bolshevik generals whose army was run out of Afghanistan by rural tribesmen firing Stinger missiles deride the awesome U.S. military performance in the Gulf?

Here's how.

First, Helprin notes, it took the United States a lie surely six months to ship to Saudi Arabia the kind of force we are supposed to be able to move to Europe in a few weeks. If the United States took the same half-year to arrive in a European war, our troops would land in France to find the battle for Germany was over.

And the U.S. Navy and Air Force, which lost neither ships or planes in the long haul to the Gulf, would not be crossing a placid Atlantic, but 3,000 miles of submarine-infested sea, patrolled by Backfire bombers armed with long-range anti-ship missiles. Many U.S. planes and ships would never arrive in Europe; when the rest did, they would find ports and air bases under attack.

Where the United States launched the war against Iraq at 2 a. m., hitting airfields, missile sites and command-and-control facilities, in any European war Moscow would likely have the element of surprise, and Allied air fields, missile sites and command centers would be the ones in smoking ruins in the first hours of war.

Not only is the Soviet Air Force more modern than Iraq's, it is 10 times as large. Where Iraq could not see our troops move, the Soviet Union has as many satellites as we, and the capacity to shoot ours down. Behind the Urals alone, Moscow has 10 times as many tanks, artillery pieces and armored vehicles as the Iraqis had when the war began. While her navy is no match for our own, it is larger than ours, and we would not sail away from a sea battle without losses.

The most intractable problem faced by U.S. fighter-bombers was locating and destroying mobile Scud missiles. Even as Iraq's army was being routed from Kuwait, pieces of a destroyed Scud hit a building in Dhahran, killing 28 Americans, largest Allied death toll of the war. The Soviets, however, have thousands of mobile missiles, all of them more destructive and accurate than Scuds. In the first days of war, these would rain down like hailstones on Allied troops.

"The one great lesson of the Gulf war," Helprin concludes, "is that the conventional defense of Europe is inadequate and that, therefore, the nuclear threshold is unacceptably low."

To stop a Red Army drive into Germany, the United States would have to resort, early on, to battlefield nuclear weapons, putting at risk—to the Soviet strategic arsenal of 10,000 warheads—the homeland of the United States.

But Mr. Helprin has raised a problem without a solution.

For the political reality is the United States is not going to rebuild its conventional forces in Europe; in-

deed, we are about to draw them down. Schwarzkopf's desert army is coming home, not going back to Germany to strengthen NATO command.

This raises again a critical issue our European Allies never seem to want to face: A slimmed-down U.S. Army in Bavaria would be little more than a blocking force, giving the NATO commander in Brussels time to decide when and whether to use atomic weapons. But, why should Americans, in 1991, put our cities at risk to defend a Western Europe, two of whose members have nuclear weapons of their own and all of whom, together, have as great an economic, technological and military potential as we do?

Why cannot Britain, France, Italy, Germany and their partners undertake their own defense against a Soviet Union whose GNP is probably not 25 percent of theirs, and which is being shorn of all its forward military bases in Central Europe?

True, deterrence has worked for four decades. But, what if deterrence fails? Are Americans still willing, in 1991, to put Boston at risk of nuclear attack to save East Berlin from being pulled back under Russian rule?

Perhaps all of this is yesterday's concern, and we are on our way to a democratic Soviet Union whose only ambition is to become a junior partner in the New World Order. But, from what is going on in Moscow today, it does not appear that way.

With Germany cutting its forces back to a piddling 370,000 men, with Britain drawing down its tiny army of the Rhine, with the Americans going home in glory and U.S. armed forces set to be cut to the lowest levels since 1940, a question: If some would-be Peter the Great hurls Gorbachev from power and sets out to rebuild Moscow's empire, who is going to stop him and how?

Editorial Flyleaf

Ecclesial Item—Beulah Ecclesia, Oak Grove, Louisiana. Greetings in the Master's name. It is with joy and thanksgiving that we announce the baptism of Diane Dartlon Maxwell on December 25, 1990. After a good confession of the faith with which she has been associated for 44 years, she was immersed by Brother Bob Hoglund.

Diane is the daughter of Brother A. C. and Sister Hazel Dartlon who were blessed to have all their children home for the occasion. Needless to say, the holiday was complete for us all.

Our prayers are that she, as well as all who have put on the saving name, might be able to stand and fight the good fight in these last days and that God's Kingdom may soon be a reality in the earth.

—Wayne Dartlon

Correction—In the March issue, page 154 we gave addresses for two organizations to contact for literature or information regarding conscientious objectors. These were National Interreligious Service Board for Conscientious Objectors (NISBCO) and CCCO in Philadelphia. Another agency is the National Service Board for Religious Objectors (NSBRO) whose address is 1601 Connecticut Avenue, N. W., Suite 750, Washington, D.C. 20009; telephone (020) 483-4510.

Uncertain Sounds—The opening article in this issue was a criticism of a booklet by George Booker which was published by the Williamsburg Foundation. George Booker's ecclesial affiliation is one of the two Amended ecclesias in Austin, Texas. He is a director of the WCF, who can at best be described as pseudo-Unamended, but more correctly, Open Door Christadelphians, as there are no definitive

fellowship standards. A sort of come one, come all group.

We are not the only objector to the outlandish views set forth in this booklet. *Logos* magazine, in its March issue presented their objections under an editorial, "The Resounding Voice of Prophecy," "an appeal to the brotherhood at a time of crisis."

Logos regularly has a two-page editorial, but in this case used six pages to call attention to this turn of events. We quote from page 163: "Despite the increasing evidence that the expositions of our pioneer brethren are becoming more clearly vindicated, it is both sad and tragic to hear discordant voices being raised within the brotherhood, casting doubts upon our familiar, long-accepted understanding of prophecy. In so doing, such brethren bring discouragement and confusion, sowing the seeds of doubt in the minds of their brethren as to whether the Lord's coming is really near at hand."

WCF rarely indulges in anything in print, so they may regret this venture. But birds of a feather flock together, so it is not surprising that irrational views are present with them.

MALONE

Miss Sallie Virginia Malone, age 94 of Richmond, died Thursday, March 14, 1991. She is survived by three sisters, Esther M. Morrisette, Margaret M. Faison and Dorothy M. McCabe; one niece, Patricia Faison Beaulieu; five nephews, Charles H. Munn Jr., Robert R. Morrisette, Allen G. McCabe, III, Peter W. McCabe and James Malone Johnson with whom she made her home. Miss Malone was a member of the Christadelphian Chapel Ecclesia. Remains rest at the Huguenot Chapel, Woody Funeral Home, 1020 Huguenot Rd., where family will receive friends 2:00-4:00 and 6:00-8:30 p.m. Friday and where services will be conducted 11:00 a.m. Saturday. Interment Maury. Memorial contributions may be made to Forest View Rescue Squad.

“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 III B, 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. III B, p. 256

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

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

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

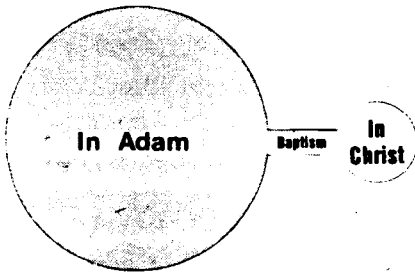
—J. J. ANDREW, *The Blood of the Covenant*, p. 42

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible [HIS SERVANTS, 1877 edition], faithful and unfaithful, dead and living of both classes, will be summoned before his judgment seat "to be judged according to their works"; "and receive in body according to what they have done, whether it be good or bad."

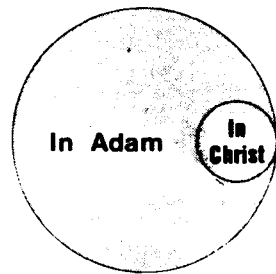
—UNAMENDED STATEMENT OF FAITH

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

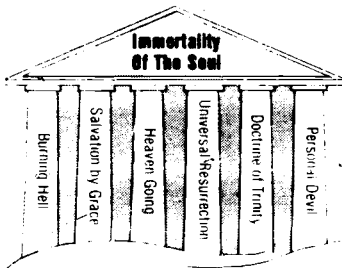
—AMENDED STATEMENT OF FAITH



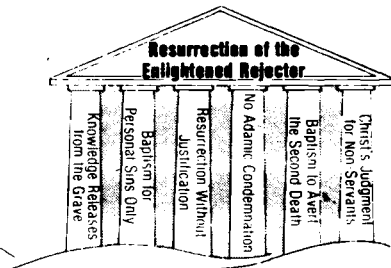
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
in Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories