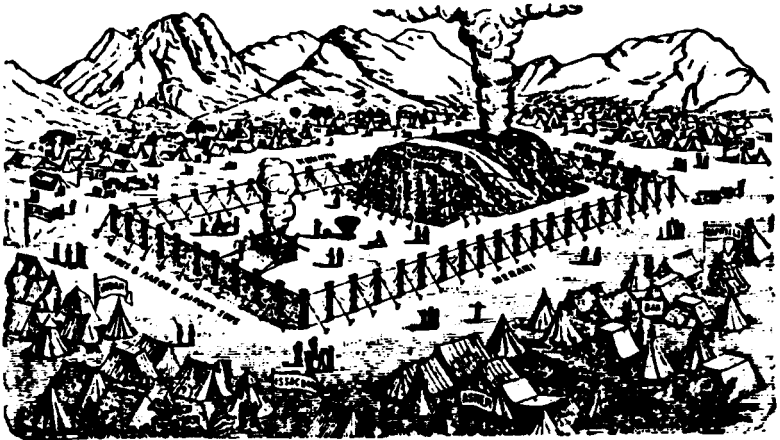


THE  
SANCTUARY-KEEPER

A MAGAZINE  
FOR THE EXPOSITION AND DEFENSE  
OF THE HOLY SCRIPTURES



A.D. 1991

July

A.M. 5994

- |   |     |
|---|-----|
| <input type="checkbox"/> The Legal Aspects of Salvation.....      | 241 |
| <input type="checkbox"/> Middle East Notebook .....               | 244 |
| <input type="checkbox"/> Fellowship in the Breaking of Bread..... | 247 |
| <input type="checkbox"/> Did God Curse Jesus?.....                | 252 |
| <input type="checkbox"/> Baptism, What Accomplished? .....        | 255 |
| <input type="checkbox"/> Things Hard to be Understood.....        | 257 |
| <input type="checkbox"/> The Gathering into Armageddon—III .....  | 259 |
| <input type="checkbox"/> Signs of the Times .....                 | 261 |
| <input type="checkbox"/> Swing Low, Sweet Chariot.....            | 264 |

THE SANCTUARY-KEEPER is published monthly for \$8.00 per year (\$12.00 Canada and overseas, in U.S. funds) by Christadelphian Publications, 2725 Kenmore Road, Richmond, Virginia, U.S.A., 23225. **POSTMASTER:** Send address changes to Christadelphian Publications, 2725 Kenmore Road, Richmond, Virginia 23225. Subscriptions, correspondence and material submitted for publication should be sent to the editor and publisher, James S. Stanton, 2725 Kenmore Road, Richmond, Virginia 23225.

---

**Edenic Judgment**— This process commenced with the questions quoted in the last section. The answers of Adam led to the woman being questioned. Then followed sentence on the deceiver, the deceived, and the enticed, in the order in which they had acted. The serpent was doomed to eat dust and go on its belly; the woman to bring forth children in greater number and with increased sorrow; and the man to obtain food out of cursed ground by the sweat of his face until he returned to the dust (Gen. 3:14-19). A return to the dust was not a part of Adam's lot prior to his disobeying the Edenic law.

A change must, therefore, have taken place in his physical constitution as the result of this decree; "Corruption is in the world through lust" (II Pet. 1:4). How the change was effected is not revealed, neither is it necessary. But it is all important to recognize that there was such a change, and that the posterity of Adam has inherited his nature after that change was effected. Just as Adam's descendants were in his loins when he partook of the tree, so were they in his loins when he was judged and condemned. Then it was that "many were made sinners by one man's disobedience," and "judgment came upon all men to condemnation" (Rom. 5:18-19).

The descendants of Adam were condemned to death before they were born. But the sentence of condemnation does not specify the mode of death; it admits of death by physical decay or death by violence. Men have returned to the dust in both ways. Millions have died prematurely by accident, war, convulsions of nature, and other Divine judgments. Some have thus suffered for their own sins; but others before they have lived long enough to commit sin, or without being related to a Divine moral law. The only explanation in the latter case is that they had been "made," or constituted "sinners." Owing to this fact, all men are liable as soon as they are born to be cut off by death.

—The Blood of the Covenant, Section 6, page 5

**Notice**— Volume 14 will conclude next month, Lord willing. This will complete six years of publishing THE SANCTUARY-KEEPER. We hope that it has been profitable for readers. With the August and September numbers we will enclose renewal subscription forms which we hope each of you will complete and return. In addition to your subscription, we are especially interested in you subscribing for others, if you see fit to do so.

We thank those who have contributed to the publication, both financially and with articles. We are living in the last days of Gentiledom and need to do whatever we can to strengthen the things that remain, and hold forth the doctrines and exhortation of truth.

# 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).*

---

---

VOLUME 14

July, 1991

NUMBER 11

---

---

## The Legal Aspects of Salvation Indispensable Faith and Blood Shedding

**C**ONTINUING the thought that Divine *LAW* and Divine *WILL* need to be carefully and thoroughly understood, we conclude that they are inseparable. It was not God's will that man should sin in the beginning, but it was God's will that man should be a free moral agent and that the wages of sin should be death (Rom. 6:23). It was also God's will that once the human race had been defiled through sin, or transgression of Divine law, that access to His presence would be cut off, except on the basis of a perfect sacrifice. And it is the will of God that we should willingly respond to His gracious offer and be saved on the basis He has indisputedly stated and generously provided.

This provision is through the life of perfect obedience and willing sacrifice of his life's blood unto death of our Lord and Savior Jesus Christ. We are not referring to the Christ so misunderstood by Christendom, but the Christ of the Old and New Testaments of the Inspired Word. Even though we have been involved very extensively in legal reasonings in the presentation of this series (this is #11 and the final article), we can also arrive at a moral explanation as to why God required a perfect sacrifice.

If we will let the Scriptures guide us as to why God required such a sacrifice as that of our Lord Jesus Christ, we can arrive at a moral explanation which should satisfy every demand that the intelligence can make. There are several reasons as to why a perfect sacrifice was required, among them being that the flesh might be effectively repudiated, that sin might be conquered and condemned, that the righteousness, justice and holiness of God might be declared, and that sinful man should be humbled without any grounds whatsoever for boasting.

“For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith” (Rom. 3:23-27).

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3).

“And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;), And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:1-9).

God has made it very clear *that man cannot approach unto Him at all except with humble faith and on the basis of blood-shedding*. He made it very clear that when sins were put away (covered) by sacrifice, *they were forgiven on the basis of blood-shedding and faith*. Let us never forget that all things in God’s dealings with this world center around Christ. The reason that all things under the law were cleansed by the offering of blood was that all things in the age to come will be through the sacrifice of Christ.

As we have previously discussed, God forgives sins and offers salvation on the basis of the perfect sacrifice effected by Jesus Christ in his life and blood-shedding death. Whatever figurative or partly figurative language and terms the Bible may employ, this is the real meaning. Transgressions of Divine law can only be put away (covered) by the forgiveness and forbearance of Deity. Physical uncleanness of nature can only be put away by the authority and power of God. Accordingly, we find that the sacrifice of Christ is the divinely appointed basis in which God, in mercy and forbearance, offers forgiveness and redemption to sinners.

As we consider the sacrifice of Christ and the types and shadows of the law, let us always remember that Christ is the real substance and the types of the law are the shadow. The work of Christ was the central feature of the Divine purpose and all the shadows of the law had to conform to it. The apostle Paul, in writing to the Hebrews, beautifully takes us from the types forward to Christ, but he is very clear in showing that Christ is the substance.

While we may often observe that human laws have practical effects far removed from the intentions of the framers of such laws, this is never the case with the laws of God. As we have previously discussed, Divine law is simply an expression of Divine will, and the laws by which God regulates His dealings with men embody principles which are necessarily righteous. Seldom are they ascertained without investigation and reflection.

It is essential that we firmly realize that God does indeed regulate His dealings with men through Divine law based upon godly principles which are not capable of being fully comprehended by those of a fleshly mind and disposition. Such a person who would not recognize and acknowledge that a natural condition that men find themselves in is the result of transgression of Divine law by our first parents would obviously have difficulty in understanding that certain godly principles interact to provide a way of redemption which is also based upon Divine law.

Through Christ's loving obedience to his Father's will, he offered the perfect sacrifice in which all ritual sacrifice is both completed and accomplished. When Christ was raised from the dead, he passed beyond law into that Divine nature where law is transcended in perfect union with Deity. Christ is no longer "under law" because he is no longer "in the flesh." For Christ those Mosaic heavens which had arched over him, and that Adamic earth of which he was a part, have passed away.

So, too, for those who are "in Christ" the Mosaic order has come to an end, and they are called to "stand fast in the freedom wherewith Christ has made them free." Yet they are still in the flesh, and encouraged to "mortify their members which are upon earth." They cannot, therefore, be "without law to God," but must be "under law to Christ." The believers will only pass beyond law when their mortality is swallowed up of life, and they are incorporated into the new millennial heavens as "kings and priests." There will be no more need then for regulation from outside themselves to be applied for the betterment and control of their own nature.

So long, however, as Adamic nature remains on this earth, law in some form must remain to control it. In every age the political "heavens and earth" have been the setting for human nature. In the Mosaic age they were divinely designed and given to bring human nature under control to God. And that will be even more so in the age to come. But only when the last enemy is destroyed with the elimination of sin and the abolition of death does the race pass into the "new heaven and earth" in which God can tabernacle with men with all barriers between mortality and immortality for ever removed.

Salvation is the ultimate aim of Divine law, and when the last of the human race has been brought through law into obedience to Deity, and thereby into union with Him, the law will have attained its goal and fulfillment and its objective will have been accomplished. As law, as a mode of control, it will vanish away with the constitution which belongs to an unredeemed world. For when law passes, the social cosmos of which it is a part passes, too. But as the principle of love it will shine for ever in the perfect harmony between those who

are made "equal to the angels," and God who makes them the vehicles of His manifestation.

In conclusion, let us remember earlier comments concerning the principle that no flesh should glory in the sight of God. Let us be very grateful that we have been privileged to participate in God's plan of salvation, and in so doing, to have recognized certain legal principles which have their foundation in the Divine attributes of Deity. Let us permit the Word to so mold us that there is built into our lives those Divine characteristics that were revealed in the life of the Lord Jesus Christ, and we, too, will attain unto the fullness of the glory of Yahweh.

ROBERT A. MILLER

No. Little Rock, Ark.

---Concluded. Final article in a series of eleven---

---

## Middle East Notebook

**A**S WE READ our daily newspapers and other sources of news there is no lack of goings-on in the Middle East, and around the world, for that matter. We tend to discount the news about Afghanistan, China, India, Bangladesh, South Africa, Japan and countries geographically removed from the Middle East as not having anything to do with latter-day prophecy. But the world has become much smaller and what one nation does has an effect on other nations. After all, depending upon how literal we take Zechariah 14:2 to be—"I will gather *ALL* nations against Jerusalem to battle," we still keep an eye on the global pulse. In today's paper there was a note about a democratic shift (a new constitution) in (get this) Ouagadougou, Burkina Faso, a West African nation. I never heard of this nation.

**ALGIERS, Algeria (AP)** — Soldiers backed by Soviet-made tanks surrounded the presidential palace and major public buildings to enforce a state of emergency declared early yesterday [June 5] after an uprising by Muslim fundamentalists . . . Muslim fundamentalists of the Islamic Salvation Front, whose confrontation with authorities triggered the crisis, called more protest marches and rallies "if possible" . . . The Front made up mainly of Sunni Muslims seeking to remove [President] Chadli Bendjedid and establish an Islamic state, pledged to continue a 12-day old general strike . . . Its [the Front's] rise has caused concern in other North Africa nations trying to contain their own fundamentalist movements and in France, where millions of Algerians reside.

Probably the major news of the month is the evacuation of 15,000 Jews from Ethiopia. Integrating them into the Israeli community will not be easy, but Israel seems to be able to handle emergencies of this kind. The population of Israel is now given as 4.8 million. The revolution in Ethiopia involves the rejection of Communist rule and acceptance of democratic principles. With several countries dropping their Communist governments, it is interesting that

the influence of the French Revolution is becoming more prominent. Everybody wants a voice. This seems to fit the prophecy in Joel 3:9-10, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Much of the three chapters of Joel deals with "the day of the Lord" (not a 24-hour day) and the success of the Lord's chosen people. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. . . Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation" (Joel 3:16,19-20).

Don't take your eyes off Europe and the influence of the Catholic system there. This has been fundamental to Christadelphian thought for 140 years, and it is certainly coming to pass. It has long been my feeling that the ecclesiastical enemy or usurper of God's sovereignty (Rome, or spiritual Babylon) is more obnoxious to the Eternal First Cause than the political enemy (Russia, or the King of the North), and that their extermination will be more extensive. This is tantamount to saying that spiritual Israel, the covenant people or brethren of Christ, has precedence with Yahweh over natural Israel, although both fit nicely in His plan. Pope John Paul II is in Poland now, and more is reported of his political than his religious activities, although one is couched in the other.

PRZEMYSL, Poland (AP) — Pope John Paul II took his pilgrimage to within ten miles of the Soviet Union yesterday [June 2] and called for reconciliation between Poles and Ukrainians. An estimated 10,000 Ukrainian Catholic pilgrims were able to cross the border by bus, train and foot, a sign of the changes to have swept Eastern Europe. Soviet authorities had barred pilgrims from leaving the country during the pontiff's three previous visits to Poland and the pope was stopped from visiting his homeland's eastern region because of Moscow's sensitivities. . . Ukrainian Catholics are in the forefront of the nationalist movement in the Soviet Union, creating tension with the Russian Orthodox Church. . . Earlier, on the second day of the pope's nine-day, 12-city pilgrimage, he drew 400,000 to 500,000 worshipers to an open-air Mass in nearby Rzeszow, the largest crowd so far. The city is a Catholic stronghold built up by the church after much of the diocese was lost to postwar annexation by the Soviet Union.

WASHINGTON — Three months after the Persian Gulf War devastated Iraq's military and many of its civilian industries, the country remains seriously incapacitated, facing a potential health catastrophe this summer and many years of rebuilding its economy. A comprehensive assessment of the damage from the intense 43-day allied bombardment remains classified with the Bush administration. . . Iraq's power grid may have been damaged well beyond the intentions of allied war planners, who developed a secret weapon that dropped thousands of metallic filaments onto the electrical network at key points to create huge short circuits and blackouts on the night of Jan. 17, when the war

began . . . Even now, 80 percent of the nation's grid is out of service and electricity shortages are aggravating the crisis in health care . . . In addition, planes wrecked Iraq's civilian telecommunications system, described as a total loss by one estimate; and the bombing campaign seriously damaged the national network of roads and bridges, crippling commerce in a nation that straddles the Tigris and Euphrates river valleys . . . The critical sector of oil production, the dynamo that drives Iraq's economy, requires a major infusion of cash, about \$1.5 billion, to get its export pipelines going at prewar levels, and Iraq may not be able to maintain its gasoline production without Western technology, spare parts and expertise.

**SADDAM'S SECRET WAR** — A journey through Kurdistan is like a turning over a succession of stones in the rubble of Saddam Hussein's secret war against the Kurds. From 1988 to 1990, not satisfied with having defeated the Kurdish guerrillas, the Peshmerga, Saddam went on a mostly undocumented rampage to wipe Kurdish villages from the map. The Kurds have said he used chemical weapons on hundreds of villages, and systematically blew up and bulldozed thousands more. Then he rendered their fields unworkable with land mines and their orchards unproductive with chemical defoliants (*Newsweek*, June 10).

The position of Iraq in Bible prophecy is uncertain, at least to us. Their defeat by the allied forces diminishes their role and importance, when looked at from a human viewpoint. The geography of Iraq should not be overlooked, as this is where civilization started. Also, Nebuchadnezzar's empire, or the kingdom of men (not the plural, kingdoms of men), began here, to be followed by Medo-Persia, Greece and Rome. This kingdom is the same as that spoken of in Ezekiel 21:26-27, "Remove the diadem, and take off the crown [of the kingdom of Judah, 587 B.C.]: this shall not be the same: exalt him that is low [Gentile kingdoms begun by Babylon], and abase him that is high [Judah, under its last king, Zedekiah]. I will overturn, overturn, overturn, it: and it [Israel's kingdom] shall be no more, until he come [Jesus Christ] whose right it is; and I will give it him." Christ hasn't come yet, so the kingdom of men is still in its exalted state.

**JERUSALEM** — The government, responding to a proposal from King Hussein of Jordan for face-to-face contacts with Israeli leaders, yesterday invited him to meetings in Jerusalem. The Israelis said they also would agree to meet him in Amman. Foreign Minister David Levy said Israel was "ready to meet him at any time or place, with no delay. He is invited to come to Jerusalem and we will meet him with a red carpet and a band as well" . . . But the call for direct contact is unprecedented and perhaps even risky for the king, most of whose subjects are Palestinians who deny Israel a right to exist. Among nearly all citizens of the Hashemite kingdom, the country on the other side of the Jordan River is routinely referred to as Palestine, not Israel . . . Deputy Foreign Minister Benjamin Netanyahu made it clear that the king should not come to meetings with Israeli leaders if he expected territorial compromise to result. (*New York Times Service*)

## Fellowship in the Breaking of Bread

**W**HOM MAY we and whom may we not fellowship in the breaking of bread, in the memorial service of Christ? Is this a matter that is left to our own personal discretion, or are we definitely instructed in the Scriptures what we ought and what we ought not to do? If we are instructed as to our proper procedure, may we lightly disregard our instructions, and yet retain the favor of Him who has commanded us to keep His precepts diligently? (Psa. 119:4). God knows best what we ought to do, what is conducive to the prosperity of His precious truth, and contributive to His glory. He has arranged the terms and conditions of our service and salvation.

“We can do nothing against the truth.” If we are going to serve the Lord, let us not serve Him half-heartedly. If we do His will He is able to keep us and reward us, above what we may ask or think. But if we imagine ourselves to be at liberty to please ourselves and to act upon our own capricious judgment we shall only deceive ourselves and inherit the wind.

What is fellowship? It is companionship, comradeship, partnership. To have any degree of fellowship men must in some measure think the same thoughts and do the same things. It is not only in well-doing that men have fellowship; they may have fellowship equally in wrong-doing. They may have fellowship in right thinking or in false thinking. There is nothing good or evil, no vocation or occupation, no enterprise or activity, no desire or experience, either pleasurable or painful, but what men may have and do have fellowship in it. But the fellowship with which we are concerned at present is what Paul terms “the fellowship of the gospel” (Phil. 1:5).

The gospel is the truth (Gal. 2:5). “It is the power of God unto salvation to every one that believeth” (Rom. 1:16). It is only the members of the “household of faith,” “the family of God,” who have “fellowship in the gospel.” To become a member of the “family of God” one must receive “the spirit of adoption” (Rom. 8:15), be born again by the word of God, and washed with “the washing of regeneration” (I Pet. 1:23; Titus 3:5). Our baptism is a token or symbol of our unity with Christ by faith, a token of our participation in his baptism of suffering (Luke 12:50), which was the real baptism.

Our immersion is not a putting away of the filth of the flesh (I Pet. 3:21), but a token of our faith in him who put away sinful flesh by crucifixion. It is a symbol, a beautiful, wonderful symbol, yet only a symbol, though God has predicated our salvation upon its observance (Mark 16:16; Luke 7:30). Yet we would not immerse anyone who did not participate by faith in the baptism of Christ’s suffering as an offering for sin. One must believe the gospel before he is a fit subject for immersion, or can be truly baptized.

The immersion of a man who has not the “one faith” would be only an empty ceremony—nay, worse, it would be a sinful mockery! To make of an ordinance of such sacred significance an empty formality, [would be] a mere pretense! So with the breaking of bread in the memorial service. Partaking of

the memorials is only a token of our fellowship with the Father and with the Son (I John 1:3), and with the brethren of Christ. "For he that sanctifieth and they who are sanctified are all of One: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

But to continue to partake indefinitely of the memorial bread and wine with any who do not believe the gospel, or who do not conduct themselves "as becometh the gospel of Christ" (Phil. 1:27), is to pretend to betoken a fellowship which does not exist, and to reduce the memorial service to an absurdity. Open communion makes an utter stultification of the ordinance.

How then are we to proceed? Receive only those into memorial fellowship who have made a good confession of faith and who have been "baptized into Christ." Retain only those in fellowship who "continue in the faith," and "adorn the doctrine of God" by good works. Will not such a course of procedure result in the diminution of our numbers, make it necessary to give up our place of meeting for lack of funds, impair the subscription list to our periodicals? We give no place to such considerations at all. We leave them to a godless, covetous world. We are not a political organization, a commercial system, or a social fraternity, but "the pillar and ground of the truth."

We must hold the torch of truth aloft in a world of darkness. To practice open communion were to be overwhelmed of the surrounding darkness. "Evil communications corrupt good manners;" "a little leaven leaveneth the whole lump." If our course of action appears destructive our motives are not so. Our purpose is to hold, not to lose; to build, not to destroy; to maintain the church—called out ones—of the living God. Our motives are of never-failing love and kindness toward all that is worthy of our love.

And when we are dealing with a brother or sister who is sincerely in error, and when we consider how much false teaching and evil influence there is all round, everywhere, every day, detracting and drawing away from the one hope, we can well afford to deal gently, kindly and patiently. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20). Shall save a soul from death. "All that a man hath will he give for his life." When we remonstrate with the wayward in an effort to reform them, we are engaging in a work of incomparable kindness, and we let our benevolent intentions shine out in our attitude and demeanor. We are no man's enemy when we speak the truth, if we "speak the truth in love."

The New Testament is a unit in precept and example as to what our course of action is to be in the matter of fellowship:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). So much for the gospel-nullifying world.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11). So

much for the so-called immoral.

“Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned ; and avoid them”—(turn away from them)—(Rom. 16:17). So much for those who teach false doctrine in general.

“If there come any unto you, and bring not this doctrine, to wit, that Jesus Christ is come in the flesh, receive him not into your house, neither bid him God speed” (II John 10). So much for those who are in error regarding the nature of Christ, in particular.

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Matt. 18:15-17). So much for a personal or private offense.

“Holding faith, and a good conscience ; which some having put away concerning faith have made a shipwreck : Of whom is Hymenaeus and Alexander ; whom I have delivered unto Satan, that they may learn not to blaspheme” (I Tim. 1:19-20; cf. I Cor. 5:5,13). So much for the personal action of the apostle Paul against corrupters of the truth.

From these and many similar testimonies it would appear that our duty is so plain that “he that runneth may read.” But some have endeavored to obscure the unmistakable meaning of these passages by quoting from the parable of Jesus concerning the wheat and the tares. Let both the wheat and the tares grow together until the harvest, say they. It is well to understand the Scriptures before we undertake to quote them argumentatively, otherwise we shall only speak our own conceptions, which may be far from the truth.

### The Wheat and the Tares

Let us ask ourselves, Who are the wheat? and who are the tares? If the tares are those who openly teach false doctrine or conduct themselves immorally, then we simply have Christ against Paul and against John, and Christ against himself, and the Bible a contradictory book! If anyone places such an interpretation on the parable of the wheat and tares, and is content with such a solution, he is to be pitied indeed. Who are the wheat and who are the tares? It is to be observed that the wheat are sown by the Lord. “He that soweth the good seed is the Son of Man.” And the tares are sown by an enemy. “The enemy that sowed them is the devil” (*diabolos*).

No man would deliberately sow tares among his wheat. The wheat would flourish better without the tares. And after the tares have sprung up among the wheat, it is only the impossibility of eliminating the tares without injury to the wheat that prevents an effort at their eradication. But who are the wheat, and who are the tares? The Emphatic Diaglott has the following footnote appended

to this parable :

“Darnel—a plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett will fully illustrate this : ‘In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed and have found, on showing them to friends, that they have mistaken them quite invariably for some species of grain such as wheat or barley.’”

From this it is apparent that the difficulty in weeding out the darnel arose from the extreme care which must be exercised to distinguish it from wheat. In rooting up the darnel with any facility, a considerable amount of wheat would also be uprooted through mistaken identification. There are and always have been and will continue to be until the coming of Christ two classes among those who are professedly the servants of the Deity. The just and the unjust, the faithful and unfaithful, the sheep and the goats, the wheat and the tares. It would be impossible at the present time for us to accurately and infallibly distinguish between the two classes, and separate them one from the other, the just from the unjust, the sheep from the goats, the wheat from the tares.

Some men’s sins are open beforehand, going before to judgment ; and some men they follow after (I Tim. 5:24). If any man’s sins are open or manifest beforehand, whether sins of faith or sins of works, it is our duty to rebuke them. “Them that sin rebuke before all, that others also may fear” (I Tim. 5:20). “Rebuke them sharply, that they may be sound in the faith.” “A man that is an heretic after the first and second admonition reject” (Titus 1:13; 3:10). If we have been quickened, if we are alive, if we are sensitive and responsive to the revealed will of God, we will be able to understand and will not think it impossible to comply with the course of action which God has enjoined upon us.

And it is assuredly no part of our duty to supinely allow the introduction and promulgation of doctrines subversive of the truth. We will be judged by our very attitude toward false doctrine. “For there must be also heresies among you, that they which are approved may be made manifest among you” (I Cor. 11:19). “There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (II Pet. 2:1). “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: *whose mouths must be stopped*, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Titus 1:9-11).

There are those among us who are not of us, "false brethren brought in," "certain men crept in unawares," wolves in wool among the fold. Would a faithful shepherd allow wolves to enter the fold unopposed, or having entered, would he allow them to remain and prey on the flock unmolested? No faithful shepherd will do so, but will be on the alert for every indication of danger, from whatever quarter it may approach.

The conditions of salvation have not altered. It is just as necessary to believe the truth to be saved as it ever was. There are just as many, both as to number and variety, who oppose the truth as there ever were—vastly more as to number. The same measures are necessary to be taken to preserve and defend the truth as were necessary in the times of the apostles. "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13; cf. Eph. 6:10,18).

### **Peace Coupled with Unity**

Men talk of peace and unity. There can be no peace where there is not essential unity. Where there is unity there will be peace. To bring about unity is therefore to bring about peace. The peace of an ecclesia is promoted by the excision of those disturbers who introduce false teaching. This is one purpose served by their expulsion (Rom. 14:1; Gal. 5:12). If we cannot have a large number in unity and peace, we may at least have peace among those, the few, who are in unity, by a separation from those with whom they are not in unity and with whom they are not at peace. "How shall two walk together except they be agreed?" "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

We strive for peace and unity by all lawful means within our power. But these are conditions too idealistic to be permanently maintained in this discordant world. We have not yet entered into our rest. It is a time of war, and not of peace. We are soldiers of the cross, and must fight the good fight of faith until the Captain of our salvation shall come and give us everlasting victory. There is no assurance of perfect or permanent peace in this militant order of things except the peace and patience which come by faith. "Thou wilt keep him in perfect peace whose mind is stayed on thee." It is true that the popular churches sometimes appear to maintain an enviable degree of peace, but there is peace, also, in a graveyard, yes, and unity, too.

Our vision would be much clarified, and our course of procedure rendered more evident, we believe, by attaching as much importance to matters of divine quality as to our personal interests. If a man persisted in calling us a liar, we would be likely to exercise some reserve in our dealings with him. The apostle John says, "He that believeth not God hath made him a liar" (I John 5:10). "Let God be true, but every man a liar."

If a man disobeys the laws of men he is shunned. If he becomes a confirmed criminal he is ostracised. Yet with the world it is a light thing to disobey the laws of God. But with us it must not be so. If we would keep a man-made law blamelessly, how much more carefully and diligently should we keep the laws of Him who is "higher than the highest," and in whose hand our breath is, and

whose are all our ways, from whom cometh "every good and perfect gift." Our hearts are set upon the service of the truth, and the God whose eyes are upon the truth (Jer. 5:3), and we cannot countenance any modification of what He has enjoined upon us.

It is far from my purpose to deal, or to cause another to deal, harshly or unkindly with any. There are mitigating circumstances in the case of almost every offender. Let us deal humbly, kindly, justly, sincerely, patiently, with an eye single to the glory of God. But let us not forget that we are not a law unto ourselves, but are "under law to Christ," and if we love him we must keep his commandments.

BERTON LITTLE

*The Christadelphian Advocate*

January, 1917, pp. 11-17

---

## Did God Curse Jesus?

**W**HAT DID the apostle Paul mean when he wrote to the Galatians, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree"?

He was quoting from Deuteronomy 21:22-23, "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."

The *Tidings* magazine, an Amended publication out of Detroit, and edited by Don Styles, has addressed this question in an article in their May, 1991 issue. It is the fifth article in a series entitled "The Law of the Lord." Its author goes under the pseudonym of "Silvanus."

The substance of their article is that God did *NOT* curse Jesus since "many Scriptures assure us that God's blessing will rest upon the faithful and that *divine* curses are reserved for the wick-

ed." It may be difficult to prove conclusively that the Amended believe in Jesus having "clean flesh." They deny it in their publications, but when they analyze it, such as has been done in this article, it raises serious questions. The Berean Christadelphians, though using the same Statement of Faith as the Amended (Central) (BASF), generally feel that they (the Amended) have "clean flesh" leanings.

Let us look at the Statement of Faith language to see if the *Tidings* article is consistent with it. Propositions 8, 9, 10 and 12 deal with the nature of Christ, and both Amended and Unamended claim to abide by these definitions of the nature of Christ. We quote in part from these propositions.

8.— . . . Jesus Christ, who was to be raised up of the condemned race of Adam . . . who though wearing the condemned nature, was to obtain a title to resurrection by perfect obedience, and by dying, abrogate the law of condemnation for himself and all who should believe and obey him.

9.— . . . enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, there-

fore, one who could rise after suffering the death required by the righteousness of God . . .

10.— . . . yet was, during his natural life, of like nature with mortal man, being made of a woman . . . and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.

12.— That for delivering this message, he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done, viz., the condemnation of sin in the flesh . . . as a propitiation to declare the righteousness of God . . .

The *Tidings* article harps on disobedience being the cause of God's cursing. Since Jesus did not disobey, they reason that God did not curse him. On the contrary, they reason that blessing is the result of trusting in the Lord, so Jesus could receive only blessing and not cursing.

An excerpt from their article: "It is inconceivable that God's curse could ever rest upon His obedient son, for 'those cursed by him shall be cut off'" (Psa. 37:22).

They propose that any curse directed to Jesus was "from the foul lips of wicked men who derided, mocked and reviled Jesus." When we recognize that God is in total control of all things both good and evil, it is only logical and reasonable to conclude that He provided the men and the occasion for wicked men to revile Jesus. It was God's will that Jesus be made a curse by hanging on a tree. In this way he came under the curse of the Mosaic law without personally committing a transgression of that law.

The article goes on to state, "Thus when Paul describes Jesus as 'having become a curse for us' (RSV), he is surely using a figure of speech. To 'be-

come a curse' is a metaphor for becoming subject to a curse or the object of cursing." It is evident that the author is trying to establish the non-Adamic condemnation of Jesus. They bristle when it is suggested that Jesus was estranged from the Father by his birth in the line of Adam.

And later in the article, "Truly Jesus was cursed while he was hanging on the tree, from the mouths of his persecutors, not from the law of God."

Brother Dick Pursell, who called our attention to the article, says, "I am not surprised at this. If it be taught that Jesus was not cursed with 'sin' from Adam, it follows that he likewise would not have been cursed Mosaicly. This is another way of excluding Christ from the benefits of his own sacrifice. A logical extension of the old 'clean flesh' concepts of E. Turney and A. D. Strickler." We agree with his conclusions.

In *The Blood of the Covenant*, section 17, page 19, J. J. Andrew writes as follows:

"To free Jews from 'the curse of the law' it was necessary for Christ to be 'made a curse' (Gal. 3:13). How was this effected? By his being nailed to the cross; 'for it is written, cursed is every one that hangeth on a tree' (Gal. 3:13). He could not 'destroy him that had the power of death, that is the devil,' or sin (Heb. 2:14), unless made of 'the same flesh and blood' as his brethren, which is 'sinful flesh' (Rom. 8:3); and in like manner he could not remove 'the curse of the law' without himself coming under that curse.

"How could this be effected without moral guilt? By the mode of his death being constituted the basis for Mosaic 'condemnation.' He was 'made a curse' by God's providential arrangement, as he had previously been 'made sin' (II Cor. 5:21) by being 'made of a woman' (Gal. 4:4). On the false charge of 'blasphemy' Jesus Christ was condemned to a violent 'death' (Matt. 26:65-66), as prescribed in the law (Lev.

24:16).

"The Jewish manner of inflicting it was stoning; but before Christ's first appearance the Jews had been deprived of the power of inflicting death without the sanction of the Romans (John 18:31); and as the Roman method of putting criminals to death was by crucifixion, Christ, when condemned, was hung upon a tree.

"This brought him under the curse of the law; and he could only be freed therefrom by his own shed blood. He shed his blood, redeemed himself from the Mosaic 'curse,' and thereby laid the foundation for the same 'curse' being taken from such Jews, whether dead or living, as have complied with God's sin-cleansing requirements."

In *The World's Redemption*, chapter 22, "Salvation Exemplified in Christ," pages 469-70, we note the following:

"Then after three and a half years, the end of his probationary life had come, and although he had fulfilled the law that far, the law seized him in its condemnation and made him a 'curse' by finding him hung upon a tree—'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree' (Gal. 3:13).

"Here was a clause in the law that cursed every one that should hang on a tree; but here was also a victim who had done nothing amiss. What must be done? Repeal the law? No. The law is always righteous that will condemn and curse sinful flesh; because sinful flesh is the result of sin, and it is unfit for God's eternal purpose and cannot inherit the kingdom of God."

"It would never have been possible for any law to find any one hung on a tree had it not been for that sin which made flesh sinful. Therefore it is lawful that the law shall curse anything that was the product and result of sin; and that is what flesh is now in its sinful state.

"But is it not a calamity for the law to so seize upon one who in character

is righteous? It would be so if no provision was made to finally recognize that character. In the hands of men, with God shut out from view, it would be a most heart-rending tragedy; but here, as always, we can trust Him for His grace, behind a frowning Providence He hides a smiling face."

"So He lets the law take its course, in imposing its curse upon the flesh of sin. It is only for a moment. All is safe in His hands. Wait just a moment, and the law will have finished the work of manifesting its condemnation of sinful flesh. God's justice and His abhorrence of anything that is a product of sin, are testified to before the gaze of the world. The sad part of the work of redemption, made sad by sin, is done.

"Echoing from the cross of Calvary and reverberating throughout the wide world we hear the words, *IT IS FINISHED!* A few fleeting moments fly away, and the love of a loving Father presents to a fallen race the Redeemer, redeemed from the curse of Eden's law of sin and death, and snatched as a brand plucked from the burning of that law which had been faithfully fulfilled and made honorable; and God is again shown to be just and the justifier of all who come unto Him through Jesus Christ our Lord.

"Thus Jesus was by Divine interposition produced under the law of sin and death of Eden, which condemned to death sinful flesh; and under the law of Moses, which reflected the same divine condemnation of sinful flesh, in order that, by a perfectly righteous character and a perfect obedience to the Mosaic law, he might be 'the way' of redemption practically carried out; and thereby he became the means and the only means of salvation to men.

"As in their loss and fall they are identified with Adam the first, so in their gain and rise to eternal redemption they must depend upon identification with Adam the second."

—EDITOR

# Baptism, What Accomplished?

## ---Part 2 of 3---

**C**ONCERNING these verses we have just considered (Matt. 20:22-23; Mark 10:38-39) we might add we figuratively or spiritually participate in Christ's sacrifice by our baptism. Jesus was trying to impress upon his apostles that baptism was important as far as entering the race for eternal life, but that it also meant a commitment, a denial of the flesh and a willingness to suffer if necessary in order to enter the kingdom.

"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50). Here we see that Jesus had a baptism to be baptized with and yet he had already been baptized in water with John's baptism. What, therefore, did he mean? Clearly it is his death, burial and resurrection, or sacrifice of which his baptism in water was a figure. Those baptized into Christ are not required to suffer a violent death as did Christ in order to participate in his baptism. We need the figurative baptism of immersion into water only whereby we have imputed to us the benefits of his death.

We might add, however, that though believers today suffer little persecution, many believers in the past had to suffer severe persecution on account of their profession of faith to Christ into whom they were baptized. Our own suffering is a part of the trial or testing the Heavenly Father may put upon us, but our own suffering is not acceptable to God to effect our salvation. For this we are completely dependent on that suffering which Christ underwent. Luke 12:50 seems more clearly understandable from the Diaglott which reads, "But I have an immersion to undergo; and how am I pressed, till it may be consummated."

It appears from this verse that Jesus knew what manner of sacrifice was in store for him. What an awful anticipation he must have had. But after it was consummated, what a relief to have finished the work the Father gave him to do. And we think going to the dentist is bad! It is! But not nearly so bad as the *ORDEAL* of sacrifice that Christ went through. We might add that Jesus' suffering was a sacrifice acceptable to God to atone for not only our sin-nature and committed sins, but his own sin-nature which he had, though he himself never committed any sin.

If we say Christ had no sin-nature for which to atone, are we not forgetting that "through death he might destroy him that had the power of death" (Heb. 2:14)? Is not this a part of the victory he achieved through his sacrifice? Do we not benefit from his sacrifice by our baptism into his name in all of these things? Do we not owe our very lives to him? Paul tells us, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

We might say that through partaking of Christ's sacrifice in our baptism we become a living sacrifice. How? By continuing to practice conformity with the will of God and growing in the knowledge of the Scriptures through reading and studying and the practicing of the things which the Scriptures admonish us

to do. Jesus said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). And what has he commanded us? "For whosoever shall do the will of my Father which is in heaven, the same is—[what?]- my brother, and sister, and mother." We know that we are told throughout the Scriptures what the will of the Father is for us to do, but let us quote one of our familiar memory verses, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Next let us consider Romans 6:3-14, noting especially verses 3 and 4 : (3) Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? (4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection :

(6) Knowing this, that our old man is crucified with him [crucified with whom?—*HIM*. And who is him? Christ, whose perfect obedience and sacrificial death we become identified with in baptism] that the body of sin might be destroyed, that henceforth we should not serve sin. (7) For he that is dead is freed from sin. (8) Now if we be dead with Christ, we believe that we shall also live with him : (9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. (10) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

(11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (12) Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (13) Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (14) For sin shall not have dominion over you : for ye are not under the law, but under grace.

Verses 3 and 4 speak of our baptism as being baptized into his death. The same thought is produced in the mind by Colossians 2:12—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

We liken being immersed as dying, the short time under the water as being in the death state, and the rising up out of the water as raising up or resurrection from the dead. As has before been done, let us note that our own death does no more than terminate our probation. Without getting into further discussion on the subject, let it also be stated that should we be alive when our Saviour returns, it is not necessary for us to die for any reason. We have already died figuratively in our baptism into Christ.

We might also note here as has been done before, that so far as our own mental capacities for reckoning time is concerned, our probation is really short, since in our death state, our minds cannot reckon elapsing time. The next waking moment when those who were baptized into Christ and have died, are

raised from the dead for judgment, in all likelihood these will have no awareness of the passing of time should they have died several millenia ago, that all those thousands of years have elapsed. "The living know that they shall die, but the dead know not anything."

For this cause, brethren, it seems fair to say that Christ's coming for us has always been near; for all practical purposes it is as close as the end of our lives. We know, of course, that it would not have been prudent for believers to have known how long they would sleep in the grave. We know from Daniel that when he was told that the prophetic vision which he was shown to be for many days, he became sick certain days (Dan. 8:27); in all probability because of the long time for the consummation or finishing of the prophecy.

Let us look at Galatians 3:26-29:—(26) For ye are all the children of God by faith in Christ Jesus. (27) For as many of you as have been baptized into Christ have put on Christ. (28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

As well as the figure of putting Christ on as a garment, we have the link of this act with sonship, as John Thomas said in his writings something similar to "it is an inestimable honor to be a son of God."

AARON B. SCHOFIELD  
Springfield, Vermont

--To be concluded, Lord willing--

## Things Hard to be Understood

### 4.—THE PHYSICAL SIN OF CHRIST

*How do you account for the entire absence of any mention being made in the Scriptures of truth respecting Christ's physical sin? As I understand the Truth, it emphasizes the fact that he had no sin. If "the things of his name" were important to be understood, surely we should have some testimony.*

This question is based upon an assumption. If there were the "entire absence" referred to, it would be because Christ did not possess physical "sin," and in that case it would be wrong to teach it. But, instead of being absent, it is present. Christ was made of "the same" "flesh and blood" as his

brethren (Heb. 2:14). That flesh contains "no good thing" (Rom. 7:18).

It must therefore be evil, and Christ as a partaker of it must have had an evil nature. By being "made of a woman" (Gal. 4:4) he was "made sin" (II Cor. 5:21), or "in the likeness of sinful flesh" (Rom. 8:3). All Adam's descendants are made of "sinful flesh," and as Christ inherited that flesh, his "likeness" was not a different kind of flesh, but "the same."

In him, when on the cross, God "condemned sin in the flesh" (Rom. 8:3). If there had been nothing in his flesh called "sin," it could not have been "condemned." The sin which the Scriptures emphasize as being ab-

sent from Christ was *sin in its moral aspect, viz., an act of disobedience*. If sin in its physical aspect had been absent also, he would not have required purification by sacrifice; but the Scriptures say that he did: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. 9:23).

The "patterns" embrace the most holy place (Lev. 16:16), the tabernacle (Lev. 16:33), the altar of sacrifice (Ex. 29:36), the altar of incense (Exod. 30:10), &c., for all of which sacrifice was required. "The heavenly things"—that is, "things" which are heaven-like—are the antitypes of "the patterns," and consist of Christ and his brethren. These require to be "purified" with "better sacrifices" than those used for "the patterns"; and the only "better sacrifice" is that of Christ.

There is no sacrifice needed unless there be sin. Christ did not possess sin in its moral aspect; therefore he must have possessed it in some other aspect. The latter was "sinful flesh," or "sin in the flesh," which—for want, perhaps, of a better term—we call physical sin. This truth is the kernel of "the things concerning the name of Jesus Christ," and without it there is no meaning in the statements about his having "somewhat also to offer" as a "high priest" (Heb. 8:3) "for his own sins" as well as "for the people's" (Heb. 7:27).

#### 5.—CHRIST AS A LAMB WITHOUT BLEMISH

*The sacrifices of the Levitical priesthood were to be without blemish, yet they were not able to heal the breach which Adam had caused through disobedience. The apostle Peter says of Christ that he was without spot or blemish, which statement I believe, or the way to eternal life could never have been opened. If he had sin, either physical or otherwise, how could he have been a*

*perfect Lamb?*

It is here assumed that the spotlessness of the Lamb must be physical in the antitype as well as in the type. This is contrary to the principle exhibited in the other types. Thus, the candlestick represents the Church of Christ (Rev. 1:20); the oil, the Spirit or truth in that Church; and the light of the oil, the enlightening power of the truth. Three literal things foreshadow three figurative ones.

To say that because literal oil was burned in the candlestick literal oil must be burned in the Church would be considered unreasonable. And yet this is practically the same as to say that the spotlessness of the figurative lamb must be physical. The types were intended to represent to the eye of sight that which is visible only to the eye of faith; men, animals, and inanimate objects foreshadow things of higher moment. A blemish represents disobedience, and therefore its absence illustrates obedience. In this respect the figurative Lamb was perfect, and thus was able to heal the breach caused by Adam's disobedience.

#### 6.—CHRIST AS THE MANIFESTATION OF SIN

*If, as I have heard brethren say, Christ could have failed through having sin in the flesh, where was the God-manifestation? For the prophet Isaiah says that God was the Redeemer. By this I understand that God provided Christ for the purpose of bringing salvation, as predicted by the Spirit in David (Psa. 16:10-11).*

Certainly God was the Redeemer (Isa. 44:6,24), and Christ was "the arm of the Lord" (Isa. 53:1) stretched forth for the salvation of men. There is nothing in this sublime truth to militate against Christ having "sin in the flesh." Quite the reverse.

It adds to the glory of the Father that He developed in "sinful flesh"

one who in all things was perfectly obedient. "What the law could not do, in that it was weak through the flesh, God did, in the person of His own Son," whom He made "in the likeness of sinful flesh" (Rom. 8:3).

God did not provide one who was free from temptation, but one who was "in all points tempted like as we are" (Heb. 4:15). We are tempted from within and from without; therefore Christ was. This could not have been unless he had had within him "lust" or evil desire, which is the Scriptural definition of "sin in the flesh."

"Every man is tempted when he is drawn away of his own lust" (Jas. 1:14). The temptations of Christ were as real as those of his brethren, as shown by the fact that in his mental conflict in Gethsemane "his sweat was as it were great drops of blood" (Luke 22:44). To say that he could have failed

is liable to convey a wrong impression. He could in one sense, but he could not in another.

If that which he styles "my will" (Luke 22:42) had gained the ascendancy, his "lust" would have "brought forth sin" (Jas. 1:16), as it does in the case of everyone else. But he subordinated the will of the flesh to the will of his Father. This result was inevitable in view of the fact that "God was in Christ reconciling the world unto himself" (II Cor. 5:19).

From this point of view, therefore, failure was impossible. It may be difficult to understand how his temptations could be real and yet victory a certainty; this is not required of us; but a recognition of these facts is indispensable.

J. J. ANDREW  
THE SANCTURAY-KEEPER  
October, 1894

## The Gathering into Armageddon—III

**"THE WILDERNESS** and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon (the cedar) shall be given unto it, the excellency of Carmel and Sharon, they shall be the glory of YAHWEH, and the excellency of our Elohim" (Isa. 35:1-2).

And again in chapter 41:18-20, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree, I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it." And, "Let the wilderness and the cities thereof exult, the villages that Kedar doth inhabit; let the inhabitants of the rocky country (Arabia Petraea) sing, let them shout from the top of the mountains. Let them give glory unto Yahweh, and declare his praise in the habitable lands" (ch. 42:11).

Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs, can glorify Yahweh, and

rejoice with joy and singing, and become the intelligent, happy, and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power so recently developed in Teman; and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous, trees and shrubs!

And such is the testimony of the prophets. Isaiah, in speaking of the crisis of Messiah's accession to David's throne, declares it to be "a day of Midian." His words are "thou hast broken the yoke of his (the Assyrian's) burden, and the staff of his shoulder, the rod of the oppressor upon him, as a day of Midian: for every battle of the warrior is with confused noise, and garments rolled in blood: but she shall be for a burning fuel of fire"—the Bride shall be (ch. 9:4-5).

The original and appropriate district of the Midianites was on the east side of the Eliatic Bay of the Red Sea. They spread themselves northward along the desert east of Mount Seir, to the vicinity of the Moabites; and on the other side also, they covered a territory extending to the neighborhood of Mount Sinai. Midianites and Ishmaelites are different names for the same people. They are separated from "the tents of Cushan" by the northern extremity of the Arabian Desert.

Midian had a terrible day when, by a panic from Yahweh, they destroyed themselves in the presence of Gideon and his three hundred torch-bearing trumpeters. Another similar day is in reserve for Midian and Cushan, when "Eloahh shall come in from Teman, and the Holy One from Mount Paran." "From before him shall go the pestilence, and flaming fire shall go forth from his feet. He stood, and shall shake the earth: he beheld, and shall cause the nations to tremble; and the mountains of antiquity shall be dispersed; the ancient hills were humbled; the ways of Olahm are for him."

In consequence of this terrible manifestation of supernatural power, Habakkuk informs the reader, saying, "I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble." The lands of Cushan and Midian being within the limits of the land granted to Abraham are among the first to feel the sword of the King who begins his conquering career in Teman. Like his father David, he executes judgment upon the inhabitants of the South, before he obtains the sovereignty over the house of Judah in the midst of the land.

But it cannot be supposed that in our time of this, or the rising, generation, when that ubiquitous personage "our own correspondent" is peering and prying into all corners and byways of the inhabited earth, so extraordinary an Elohist Power can have been developed; rejected candidates for constituency therein, cast forth and driven away into exile with shame and contempt into the countries ruled by the Devil and his Angels, to be there tormented with the world, until they have paid justice all it may demand (Matt. 18:34-35; 22:13; 25:41,46; I Cor. 11:32); so wonderful a transformation of the wilderness and desert section of the land promised to Abraham into a well-watered umbrageous paradise, can have been created; and the hitherto untamed and ferocious tribes of Midian, Kedar, Cushan and the Rocky Arabia, have become its enlightened,

docile, and joyous, inhabitants; it cannot, I say, be supposed, that all this can have been developed in sight almost of that grand and important work, the Suez Canal, and not have become the great and absorbing theme of speculative wonder in all the newspapers and cabinets of the world.

Among the latter, the Anglo-Indian Lion of Tarshish, as lord paramount of Abyssinia, Nubia, Egypt, Cushistan, Sheba, Dedan, the Persian Gulf and the Red Sea, and protector of the Tenth in the midst of the land, must be the first of the great powers to be directly affected by the epiphany of the Davidian Power in Arabia. The presence of this power would be, if in hostile activity, a very disturbing element of the situation; and eminently destructive of British interests in India and the East.

It is impossible to speak with certainty of details not revealed. When we touch upon them, we speak only of what may probably be the course of things leading to a specified result. With this understanding, I may say, that the alternative before the British Government, consequent upon its maritime disasters visited upon it in the Red Sea (Psa. 48:7) will be that of peace, or war, with the New Arabian Power. If the British Sheba Cabinet have acquired accurate knowledge of its divine Elohist character, there is sufficient Millenarianism in high places to counsel and to cause it to seek as a suppliant the favour of the "greater than Solomon," so that, as protector of the Tenth in the midst of the land, including the ancient territory of Tyre, it might be accepted, after the examples of Hiram of Tyre and the Queen of Sheba, as the humble servant and ally of "the Great King."

This arrangement, of course only temporary, would fulfill Psalm 45:12, "the daughter of Tyre with an offering, even the rich of the people, shall entreat thy favour"—the offering, *minchah* (Isa. 66:20), being the tenth in the midst of the land (Isa. 6:13); as the earnest, or installment, of that greater ingathering after the Armageddon overthrow. And again, In Psalm 72:10, "the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts"—offer the countries over which they rule. "Yea, all kings shall bow down to him; all the nations shall serve him." Thus, "the merchandise of Tyre will be for them who dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23:18).

— *Eureka*, volume III-B, pp. 201-203

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

---

## Signs of the Times

We had a note in the May Editorial Flyleaf about the musical tastes of a disk jockey sister who goes under the pseudonym of "Rockin' Robin." The only point we wished to make was that

Christadelphians should think soberly and seriously about the types of work they get into. And yes, the implication was that this was not a suitable field of endeavor.

However, there has been a follow-up on our mentioning this, and we feel our readers might be interested in the comments of a brother who agreed in part and took issue with us in part. It is necessary to edit part of his letter so as not to unduly influence any on the background or activities of "Rockin' Robin."

16 May 1991

Dear Brother Jim,

Let's talk about "Rockin' Robin." ... I'm from the old school and not comfortable with this "feminist" stuff.

I wish to comment on your editorial on this. Yes, it would be a good thing if we devoted more time in our classes to employment and the Truth. There are many pitfalls out there, in fact there is, in my experience, no "clean" job. It's a question of choosing the best career we can that will provide a living and be reasonably compatible with our walk in Christ.

There are some jobs we ought not to be in and yet over the years I've known or heard of brethren in those jobs! I won't use space here but you know the problem as well as I do.

But back to "Rockin' Robin." Brother, your accusation needs to have better documentation. Your whole case was built on the word "Rockin' = rock and roll = vulgar, sinful, vain music and commentary. We hear of rap music; we know of Western and Country music, and I believe strongly they are evil and representative of the basest of our nature.

But the question is—*is* our sister participating in this? We won't know until we hear it. You have made a charge; now you need to prove it. You need to have tapes made of her broadcasting. We need to be sure of what you suggest that we not think evil of someone for whom Christ died.

And then you might talk to her as a father would to a daughter, being patient, kind, yet strong, for "open rebuke is better than secret love." But rebuke her (if your speculation is correct) to her face before using her as

done in your editorial.

Brother, I am 53 years old and in about 1952-54-56 I was a teenager when "rock 'n roll" came out on N.Y. radio. I was swept away with the rest of the kids. My father thought we were nuts. As I went into my 20s I grew out of it and became a jazz aficionado (was that an improvement?). Then the Truth came into my life and now for the most part when I do listen to music it's "Elevator Music." For me Rock 'n Roll is so juvenile. I am nonplussed at how adults can be captivated by such simplistic trash. *But they are!*

You must know this, brother—every adult under 50 has been conditioned by "Rock." It has been their earliest and prime experience. The things you and I may find so revolting are just common fare for them. As is drugs, women's lib, civil disobedience, sex without marriage, adultery, lying, etc. This is the environment these kids have grown up in.

I know a sister who worships your magazine, yet devours filthy soap operas. Now who's kidding who? The generic term "Rock" is not evil in their eyes because they have nothing to contrast it with. I am so thankful I can, but it creates an alienation between our young and myself. I've tried several times to have a meaningful discussion on this issue and it always fails. We're not on the same wave length.

Those not affected are under 40. That could mean being in the Truth for more than 20 years. They are our replacements by the natural law of attrition. They are the "valiant men." They will be speaking over your grave. And mine, too, if the Lord tarries.

I have no magic answer but to do the best we can and put the matter into the hands of the Father. Only the manifestation of His glory in His son will alter the course of "this world."

So, my brother, find out for sure what "Rockin Robin" does. Okay? Otherwise, half information is dangerous and could be libelous.

You have a good magazine; just re-

strain your natural impulses.

With much regard, your brother in Christ,

NAME WITHHELD

COMMENT—After receiving the letter, I did make an effort to find out what kind of music “Rockin Robin” offered to her listeners, but failed to get anything substantive. I could do a lot of tracing, but I am not going to. What good would it do? She is over 1,800 miles away and I have never met her. Would I have the same results that you have had with your soap opera addict?

Do you think she would receive any rebuke favorably, and could be convinced to change jobs? I don’t think I am naive when I say that a disk jockey plays the music the radio station dictates. She is not going to work some day and arbitrarily play Beethoven’s Fifth Symphony. And most radio stations know their audience’s tastes.

And the disk jockeys are the paid promoters of what is played. They are not allowed to say that a certain record “stunk;” and they are probably told to yell, “yeah, yeah, man,” after playing one of their hits. Let me tell you, they are not about to play Mozart or Bach.

To me, “rock ‘n roll” is bad and inadvisable. Let’s not even discuss the words and insinuations, many of which are not printable. Even though it contributes to early deafness, it must be good for your aerobics. I am not a proper critic, because I don’t know much about it, and I am not about to learn anything about it. My ears tell me something.

I am in sympathy with what Brother Bob Tucker said about rock ‘n roll: “It sounds like a head-on collision between a truck loaded with squealing hogs and a truck loaded with empty milk cans.”

Any obsession with music can be overdone. I don’t see the “evil” description you hang on “Country and Western,” although I never hear any of it. It seems to me there has been an evolution in the C&W music field to

incorporate quite a bit of the rock ‘n roll traits. More thump and never mind the melody. Today it’s body movement that sells it.

I have felt that if parents would insist from the very beginning (maybe age 2 or 3) that their children listen to classical music and classical music only, that their lives would be directed in a more productive way as regards the values of the Truth. When you attend a symphony’s performance, you don’t see people wiggling and contorting all over the place, but they genuinely enjoy what they hear.

The most rhapsodically entranced I ever became was at a performance of the Boston Pops when they played Handel’s “Largo.” With their massive orchestra, only three instruments were used in the rendition. First, the violinist, Alfred Krips, stood and soloed on his instrument, then the harpist did the same in the quiet of the huge auditorium, Symphony Hall, and finally on the giant organ that folded out of the wall the organist played it solo. The crowd responded with a standing ovation. I doubt if I will ever forget that musical treat.

But music and nature, beautiful and even spiritual as they may be, cannot bring the excitement to the soul as a reading of Hebrews 11, or Psalm 72, or Matthew 5. An acquaintance with the Word of God is a great help in eradicating a taste for poor music or any other questionable entertainment.

In today’s newspaper there is an interesting note on country music—“Country music singer Lorrie Morgan, explaining that she’s through with sad songs despite all the mournful ballads sent to her since the 1989 death of her husband, Keith Whitley, said, “I mean, it was all kinds of dying songs. I said, ‘I’m not going to do that. I’m not basing my career on a tragedy. I live the tragedy every day without it being in my music.’”

There is something positive to be said for the songs of Israel as contained in our hymn books. The music here is

not the primary thing—it is the words. So many of them are praiseworthy and full of hope that we would do ourselves

well to recite some of them daily.

“O give thanks to Him who made, morning light and evening shade.”

## Swing Low, Sweet Chariot

**N**O ONE knows exactly where they came from. Some rabbis claim they are the lost Biblical tribe of Dan. Others say they're descendants of King Solomon and the Queen of Sheba. Whatever their origins, they have lived in Ethiopia for 2,000 years, black like other Africans but persecuted for practicing Judaism that is found nowhere else. Now, after a daring Israeli rescue mission (Operation Solomon) as Addis Ababa was about to fall, most of Ethiopia's Jews are finally home in Zion.

Like their predecessors, who arrived in 1985 in the equally secretive Operation Moses, the latest emigres from Ethiopia find Israel to be a land of ambiguous promise. They speak no Hebrew, have no marketable skills. They're used to huts, not houses. They're not accustomed to modern plumbing—or to bathing unclothed. But whatever their social handicaps, they insist on being accepted as full-fledged Jews.

There are now more than 26,000 Ethiopian Jews scattered across Israel, and to the orthodox religious establishment their Judaism is far from kosher. Their deep faith is centered on the Torah alone. Isolated from mainstream Judaism, they had no access to the commentaries and customs developed by generations of Talmudic scholars.

Ethiopians have no rabbis but, like the ancient Israelites, they look to turbaned priests (called *kessim*) to lead them in prayers, to marry them and, on Passover, to sacrifice lambs to God.

They come from villages built near rivers so that the women can bathe ritually after menstruation in the muddy waters; therefore, they do not use mikvahs (ritual baths) for purification. But in many ways the Ethiopians are more observant than the Orthodox.

On Yom Kippur, for example, they pray for 25 hours straight—a practice that disturbs the sleep of their new Israeli neighbors. And during the hurried airlift from Ethiopia, some *kessim* considered staying behind rather than boarding an Israeli plane on Shabbat.

In Israel, the chief rabbi had insisted that Ethiopian males undergo a symbolic recircumcision. Today, both men and women must go through ritual immersion before marriage, which they consider an insult.

Like all Israeli brides, Ethiopian women must comply, but they complain that the ritual cleansing resembles Christian baptism. As a compromise, the chief rabbi has designated a single rabbi, David Chelouche, to perform marriages for Ethiopians without requiring them to go through the hated ritual.

Inevitably, Ethiopian Jews will have to jettison many of their ancient traditions. There is no room in rabbinic Judaism for priests. Recognizing this, Yosef Adana, the son of the chief of the *kessim*, became the first Ethiopian rabbi. Another victim of the Ethiopians' return is their prayer book, which is written in Geez, an ancient liturgical language which only the

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

"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. 56

"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

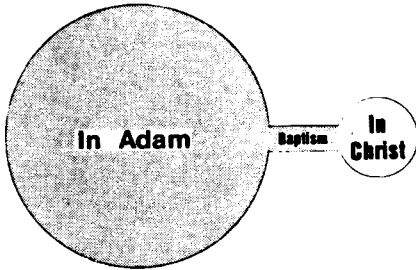
priests now understand.

At the only Ethiopian synagogue in Israel, in Beersheba, newly arrived immigrants gather to be led in their venerable prayers because they do not yet know how to pray in Hebrew. "The Ethiopian prayer in Geez will

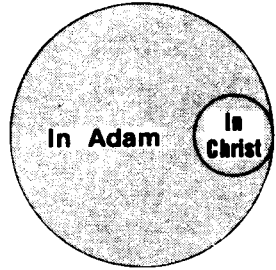
be forgotten," says Rabbi Adana. "It makes me very sad. Even if you don't understand, you feel different."

That's the price for coming home to Zion.

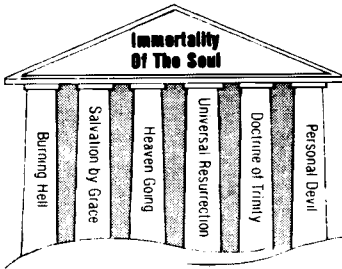
- *Newsweek*  
June 10, 1991



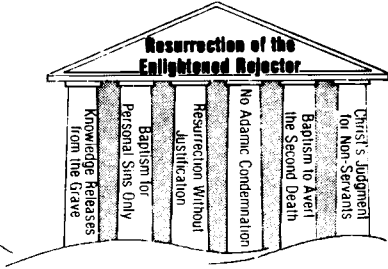
**Federal Relationship  
Unamended Teaching  
EITHER in Adam OR in Christ**



**Federal Relationship  
Amended Teaching  
in Adam WHILE in Christ**



**Orthodox Christendom  
With Supporting Theories**



**Teaching of the Amended  
With Supporting Theories**

"For a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for

there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. . . . I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man knoweth not his time.

- *Ecclesiastes 9:4-6; 10-12*