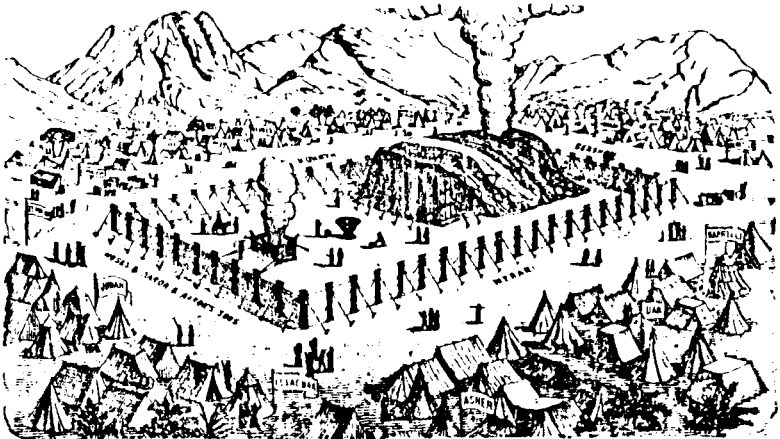


THE
SANCTUARY-KEEPER

A MAGAZINE
FOR THE EXPOSITION AND DEFENSE
OF THE HOLY SCRIPTURES



A.D. 1986

May

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“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 of the resurrection;” the rejected, by virtue of the sentence pronounced upon them by Christ, saying, “Depart from me, ye cursed, into the *aionian* fire, prepared for the Devil and his Angels,” forthwith enter upon their journey to the place of exile or torment; or, in the words of Jesus, “they go away into *aionian* punishment;” while the righteous, by their being quickened, enter into *aionian* life.

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

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

JOHN THOMAS, *Herald of the Kingdom*, 1858

The Sanctuary-Keeper

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

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

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

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The Sons of Zadok

When the Kingdom of God is established in the Abrahamic land grant, the political and ecclesiastical foes having been vanquished by the Multitudinous Christ, there will be certain organized areas and certain organized people administering the functions of the age. The land to be inherited by Abraham's seed is that seen by Abraham when he looked "northward, and southward, and eastward, and westward" from his position at Bethel. Some expositors have felt that the land extends from the Euphrates River in the north to the southern tip of the Sinaitic peninsula in the south. One study shows a north-south distance of approximately 650 miles which may be divided into thirteen equal portions of about 50 miles each. This allows for twelve sections, one each to be ruled over by one of the twelve apostles, and a thirteenth section known as the Holy Oblation which will be the regal and sacerdotal headquarters of the new age. The measurements are given in Ezekiel as reeds or rods, each reed being "six cubits long by the cubit and an hand breadth." A cubit was the distance from a man's elbow to the tip of his middle finger, so it is easy to see where some cubits would be longer than others, depending upon the size of the man. An hand breadth is generally four inches, being the width of the hand. The Companion Bible Appendix says a cubit varied from 21 to 25 inches, and this agrees with other commentaries. As to the north-south distance of the land, one commentator noted that the mile may have been a Roman mile which is less than an English mile. The Companion Bible Appendix observes that a Biblical mile is 1,616 yards as opposed to the 1,732 yards of the English mile.

The Holy Oblation is described as 25,000 reeds square (Ezek. 45:1-7) which may be converted to 50, 56 or 60 miles square, depending upon the length of a reed. We favor the 12.5 foot reed as given in F. Bilton's *Apocalypse and Gospels*, which converts to a \pm 60-mile square Holy Oblation. This specially favored territory is divided into three parts: (1) the holy portion of the Sons of Zadok which includes the mile-square sanctuary on its southern border, (2) the portion of the Levites, and (3) the possession of the city referred to as Yahweh Shammah (Ezek. 48:35, *margin*). The measurements of these three sections are 25,000 reeds east to west. North to south measurements are 10,000 reeds each for the portion dedicated to the Sons of Zadok and the portion of the Levites, and 5,000 reeds for the section dedicated to the possession of the city.

The mortal priests of the age are referred to as Levites and their ministry is limited. The immortal priests are referred to as the Sons of Zadok. Reference to Ezekiel 48:11-12 will reinforce this position: "It [the sanctuary in the midst of the Holy Oblation] shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites." The Sons of Zadok minister in the Holy Place or Sanctuary in the center or circular part of the temple from which the Levites and all other mortal subjects are excluded. "The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary" (Ezek. 45:4). People of the covenant, those who have entered the Abrahamian covenant, and are striving for the Kingdom are in reality striving for the position of a king-priest in the age to come, or to be one of the Sons of Zadok. The name Zadok means "righteous" and is therefore appropriate for those who are selected for the high honour of ministering in the future sanctuary (*obel*).

While admitting that saints are priests after the order of Melchizedek, their priesthood derives from their affiliation with Christ who has singularly qualified as the successor to Melchizedek as Psalm 110 testifies. The name Melchizedek means "my king is righteous," and the relationship between "zedek" and "Zadok" becomes readily apparent. Implied is the selection by Deity of righteous ones to serve for the age. We can say that to be an individual son of Zadok is to be a priest after the order of Melchizedek when the priestly system is restored in the millennial age. The Levites, like their natural brothers are assigned portions in the land in the thirteen cantons described in Ezekiel. We should not make the mistake of identifying the Levites as the sons of Zadok of Ezekiel's prophecy. The mention of the expression, "the priests the Levites, the sons of Zadok," in Ezekiel 44:15 seems to refer to the identity of the original mortal sons of Zadok in Solomonic times who established their record of being faithful as Levites, which

they were naturally.

There has been dispute about the reference to the Sons of Zadok "taking wives that are not widows" (Ezek. 44:22), since they are immortal and "there is neither marriage nor giving in marriage" (Luke 20:36) in the immortal state. Brother F. Bilton makes this observation about this: "A careful consideration of this chapter 44 from verse 10 onwards will show it applies solely to the 'Levites' and the parenthetical verses 15-16 (pointing out that the Sons of Zadok did not go astray) should not be taken as the subject matter of the rest of the chapter (vv. 17-31) which continues with the ministrations of the Levites." I have marked parentheses at the beginning of verse 15 and at the end of verse 16 in my Bible to help set this apart from the subject matter of the chapter which deals with the mortal Levites.

The man Zadok was high priest under Solomon, having succeeded Abiathar upon his association with the revolt of Adonijah who usurped the king's office in the final days of David. There is ample suggestion in the type of David as the warrior aspect of Christ when he returns and in Solomon as the millennial ruler of peace, so likewise there is suggestion that the priest of Solomon, Zadok, prefigures the priests of the future era of peace when the glory of the Lord will be manifested.

JAMES STANTON

Inherited Alienation (2)

Pursuing our study of this subject we ask our brethren, who so vigorously oppose us, if Jesus observed Israel's day of atonement? Only in the affirmative can the answer be returned. Then we inquire, Why should he, seeing he had no personal sins for which to atone? The Scripture says, "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Beyond a doubt Jesus observed the national day of atonement. In what way would a sacrifice be necessary for him, who committed no sin? What reason would exist for the Sinless One to afflict his soul, in view of the statement that it was "to make an atonement for the children of Israel for all their sins once a year"? Those who believe that sinners are baptized for something else besides personal sins find no difficulty in returning an answer. By a reference to the Scriptures we observe that the ceremonies of that most solemn day were commenced by *burnt offering*.

We have already seen the significance of burnt offering. It was for "sin of natural state," as Brother Roberts has expressed it, or "inherited sin," as

others have expressed it, caused by Adam's transgression. Christ was in this "sin of natural state" or "inherited sin" state and therefore a mortal man, a "death-doomed son of Adam." This being so, we readily perceive that Jesus would be no merely nominal participant in the "affliction" which the law enjoined. Far from it; the Scripture represents Jesus as offering "up prayers and supplications with strong crying and tears unto Him who was able to save him from death—the death which he inherited—and was heard in that he feared." So that, by the blood of the everlasting covenant he was brought again from the dead (Heb. 13:20). Therefore we affirm that the very fact that Jesus, the One utterly devoid of personal sin, observed the national day of atonement, bears upon its face ample evidence that among the various sacrifices offered upon that day there must have been at least one sacrifice "supplied and required" for that "sin of natural state" which he shared in common with his brethren. The Passover sacrifices also commenced with burnt offerings (Numb. 28:19), and we might add, all the "solemn feasts" of Divine appointment. Sacrifice for "sin of natural state" or "inherited sin" we believe to be taught in many types in the law of Moses.

In Leviticus 16:16, Moses was commanded to make an atonement for the tabernacle of the congregation. This we understand to be the first holy wherein the priests daily ministered. Christ was "our forerunner," therefore he was the first to enter the antitypical "holy state;" after him, all who have been baptized into him. An "atonement" was required to be made for the typical holy, for two reasons. The first reason is because of the "*uncleanness of the children of Israel*;" the other, "because of their transgressions in all their sins." Applied to the Great Antitype, we ask, Will anyone deny that he was one of the children of Israel? If one of the children of Israel, then unclean; and if unclean, then requiring purification by the blood of the one great offering. We have seen that there was a yearly calling to remembrance of inherited uncleanness in Jesus "afflicting his soul" on the national day of atonement; we now see that an offering for *uncleanness* was required before Jesus would enter the antitypical holy. Jesus ceremonially shared in the offering that *was to be accomplished* when he was baptized of John in Jordan. In his symbolic death, burial, and resurrection he manifested his faith in what would be accomplished for himself through his own offering, and by that act was again ceremonially cleansed and justified from inherited sin and uncleanness, or "sin of natural state," and then entered into the antitypical holy and commenced its duties. Those who are baptized into Christ not only have this "uncleanness" as the "death-doomed children of Adam," they also have "their transgressions in all their sins." When they are baptized into Christ an "atonement" or "covering" is provided for both; they are then constituents of the holy, being priests unto God. In what other way can this phase of the type as the "atonement for the holy" be expounded?

It is beyond the design of this article to allude to even a small minority of the types. Indeed, no necessity exists for it, inasmuch as the whole subject

has been admirably expounded by Brother Roberts in his latest standard work, *The Law of Moses*. The object of this article, written in the spirit inculcated in II Timothy 2:25, is rather to draw attention to what has been long since taught in our authoritative literature, in the hope that our brethren may be assisted to recover from the error which they have so zealously espoused. In order to facilitate the attainment of our object we respectfully invite our dissenting brethren to give us, through the medium of either of their magazines, an exhaustive exposition of some of the chapters in Leviticus, such as the eighth, ninth and sixteenth. We consider these chapters most extremely interesting and instructive, abounding in phases of profound truths typically revealed. These chapters are part of the Scriptures that are profitable for doctrine. What is the doctrine they contain? An exposition of these chapters by those who believe that baptism is for the forgiveness of personal sins only, is a duty they owe to those whom they have excommunicated.

In Hebrews 9, Paul says that "Moses . . . took the blood of calves and of goats . . . and sprinkled both the book, and all the people . . . Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood." In view of this most unmistakable teaching of Paul, our brethren must acknowledge that under the law sacrifices were for something else besides personal sins. Sacrifices for personal sins figure largely in the "Patterns of the Heavens," but it is an inexpugnable fact that sacrifices for other things figure largely also. Seeing that this fact cannot be denied, we ask, What is the doctrine taught? What is the correspondence in the antitype? We respectfully desire our brethren who limit baptism to forgiveness of personal sins only, to expound for us the antitypical significance of this fact. We believe Christ is the great antitype—Christ personal and Christ mystical or multitudinous. In the language of Brother Roberts, "Christ is the antitypical Aaron, the antitypical altar, the antitypical mercy seat, the antitypical everything. The types all converge upon and have their substance in Christ. There must therefore be a sense in which Christ was purged by the antitypical blood of his own sacrifice. Christ *must* have been the subject of a *personal cleansing* in the process by which he opened up the way of sanctification for his people. If the typical holy things contracted defilement from connection with a sinful congregation, were not the antitypical (Christ) holy things in a similar state through derivation on his mother's side from a sinful race? If not, how came they to need purging with his own better sacrifice? Great difficulty is experienced by various classes of thinkers in receiving this view; needlessly so, it should seem. There is first the express declaration that the matter stands so: "It was therefore necessary that the patterns of things in the heavens should be purified with these [Mosaic sacrifices]; but the *heavenly things themselves with better sacrifices* than these" (Heb. 9:23). It was "of necessity that this man have somewhat also to offer" (8:3). "By reason hereof he ought, as for the people, so also for himself, to offer for sins" (5:3). "By his own blood he entered in once into the

holy place, having obtained eternal redemption.” (*for us*, is an addition inconsistent with the middle voice of the verb employed, which imports a thing done by one to one’s own self.) There was next the necessity that it should be so. The word “necessity,” it will be perceived, occurs frequently in the course of Paul’s argument. The necessity arises from the position in which men stood as regards the law of sin and death, and *the position in which the Lord stood as their redeemer from that position*. The position of men was that they were under condemnation to die because of sin, and that not their own sin, but ancestral sin at the beginning. The forgiveness of personal offenses is the prominent feature in the apostolic proclamation, because personal offenses are the greater barrier. Nevertheless, men are mortal because of sin, quite independently of their own transgressions. Their redemption from this position is a work of mercy and forgiveness.” “We see him (Christ) *down in the evil* which he was sent to cure; not outside of it, not untouched by it, but in it to put it away. The statement that he did these things for us has blinded many to the fact that he did them ‘for himself’ first—without which he could not have done them for us.”

The foregoing extracts are from chapter 18 of *The Law of Moses*. We wish we had room for the whole chapter. We most earnestly recommend every brother and sister to procure a copy of *The Law of Moses* and read it carefully. They will be greatly benefited and enabled to decide intelligently on the question now before the household. It will be observed that Brother Roberts teaches there are two features in the apostolic proclamation and two barriers to salvation. One comes from our own sins, the other comes from “ancestral sins.” Then redemption from this latter position, he expressly says on page 158, is a work of “*mercy and forgiveness*.” Will our brethren who have cast us from their fellowship read *The Law of Moses* and then decide whether Brother Roberts taught that baptism was for personal sins only? On page 167 Brother Roberts says: “Under apostolic guidance, we see Christ both in the bullock, in the furniture, in the veil, in the high priest, and, in brief, in all these *Mosaic* ‘patterns,’ which he says were ‘a shadow of things to come’ (Heb. 8:5; 9:23; 10:1; 3:5). All were both *atoning and atoned for* (Lev. 16:33). There is no counterpart to this if Christ is kept out of his own sacrifice, as some thoughts would do. He cannot be kept out if place is given to all the testimony—an express part of which is, that as the sum total of the things signified by these patterns, he was ‘purified with’ a better sacrifice than bulls and goats, viz., his own sacrifice (Heb. 9:23,12). If he was ‘purified’ there was something to be purified from. What was it? Look at his hereditary death taint as the son of Adam, through whom death entered the world by sin, and there is no difficulty.”

Do our brethren accept or reject the above teaching from Brother Roberts? If they accept it, why should they oppose us in teaching that in the sense in which Christ offered for himself, he offered for us? We have the same “hereditary death taint,” the same “sin of natural state,” the same “uncleaness” under the same “condemnation;” and if *these* are included in the reasons

why he offered for himself, then they must be included in the reasons why he offered for us. We are *reckoned* as dying with Christ, we ceremonially share in what he accomplished for *himself* and *also have our sins forgiven us*.

On page 141 Brother Roberts says that there was an “alienated state established at the beginning” and a “perfectly reconciled state that will be reached at the end.” This is what we teach and believe. Every member of our race is born into this “alienated state established at the beginning,” and must be “reconciled” from it as well as have his personal sins forgiven (Christ excluded) before “he can reach the *perfectly reconciled* state at the end;” the entire work, in its dual aspect, being a work of “mercy and forgiveness” on the part of the Deity.

We have shown that Dr. Thomas taught inherited uncleanness, that Christ shared this uncleanness. By reference to *Eureka*, Volume 2, p.234, where Dr. Thomas is expounding the “altar,” we read: “The Flesh made by the Spirit out of Mary’s substance, and rightly claimed therefore in Psalm 16:8 and Acts 2:31 as his flesh, is the Spirit’s anointed altar, *cleansed by the blood of that flesh* when poured out unto death on the tree.” From this testimony we see that although the Spirit claimed the flesh as His own, yet as it was flesh defiled by the presence of sin inherited, He would not accept of it *as the altar* until cleansed by the blood of purification. Dr. Thomas and Brother Roberts unite in teaching that Christ was purified or cleansed from inherited uncleanness by his own sacrificial blood. Will our brethren deny this? We feel sure they will not. Will anyone say we have garbled their writings, to appear to make them teach what they really do not teach? We hope not. Nothing could be farther from our desire or intention than to wrest the teaching of anyone to support what we believe to be true. With much that has been said on the “fallacy of quotations” we fully agree, and yet we must quote from the Bible and standard works in order to prove our agreement therewith. We have quoted fairly from the writings of Dr. Thomas and Brother Roberts to show that Christ required to offer for himself and also to show *why* he so required to offer. We claim to have fairly proven that it was for something inherited from Adam. We submit as a self-evident proposition that all who admit that Christ offered for himself because of uncleanness derived, through his mother, from sinful ancestors cannot with candor and intelligence, deny that he offered for us for the same reason. It therefore follows as an irrefutable Scriptural conclusion that we morally and *ceremonially participate in this cleansing sacrifice at baptism*.

We all admit that “character” is what God desires. A character perfected under trial is so precious in His sight that He has promised to invest it with immortality. This character is evolved in an unclean body, a death-doomed body, a body in this condition because of “ancestral sin.” The body therefore must be changed, or the character developed must perish. When the body is changed it is made a “partaker of the divine nature,” it is then in its

highest sense the "habitation of the Deity," and Solomon's question "Will God indeed dwell on the earth?" will be answered. The "temple of the Deity" will be seen upon the earth when he dwells in that vast multitude of the redeemed whose bodies have been transformed by His eternal power to consubstantiality with His own holy spirit nature. Thus we see that the "body" made in the image of the Elohim, awaits a glorious destiny. This being so, it would seem reasonable, apart from Scripture entirely, to conclude that the body would be the subject of a ceremonial cleansing and purification at baptism. Has the Deity a habitation now upon the earth? We know that he dwelt in the temple Solomon built. That temple He forsook; that temple He caused to be destroyed. Before He dwelt in the temple He dwelt in the tabernacle Moses reared in the wilderness. On both of these occasions, before taking up His representative abode, sacrifices were offered to God. In the case of the tabernacle, it is expressly stated that there was "atonement for the holy sanctuary, and for the tabernacle of the congregation." In the case of the temple before "the glory of the Lord filled the house of the Lord" it is written that Solomon "and all the congregation of Israel that were assembled unto Him were with him before the ark sacrificing sheep and oxen that could not be told nor numbered for multitude." We thus see from these two types that the Deity required the shedding of blood to cleanse or purify His dwelling place upon the earth.

The question now before us in the application of the type is: Has God now a dwelling place upon the earth? If so, where is it? If He has such a dwelling place upon the earth, would it not be in harmony with the foregoing types? Would it not be in harmony with an enlightened conception of the superlative holiness of the Deity? Would it not be in harmony with the New Testament teaching to conclude that His dwelling place would be purified with the "better sacrifice"? In I Corinthians 3:16-17 it is written, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." In the sixth chapter, Paul is still more explicit, and his meaning placed beyond all doubt. Paul says, "What? know ye not that your *body* is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Our "bodies are the members of Christ" and the "temple of the Deity." The Scripture teaches that God has bought our bodies and dwells in them. We have seen that these bodies are constituted unclean by being born of defiled ancestors. We have seen that these bodies will ultimately be changed to Holy Spirit nature, when they will be "clean" in the most exalted sense of the word. What lies between these two extremes? We repeat that there is a provisional purification, etc., and ceremonial or symbolic justification from inherited uncleanness and all that "uncleanness" involves, such as alienation, condemnation, etc., as well as from the "uncleanness" of personal iniquity.

Personal iniquity causes a defiled conscience, and may also cause a visibly defiled body. We readily grant that where the apostle speaks of such he refers to acquired defilement. But this defiled condition of body—very frequently quite invisible to the natural eye—is the subject of sanctification.

Such is Paul's teaching in I Corinthians 6; he says, "But ye are washed, but ye are sanctified, but ye are justified." This refers to the body, as the context clearly shows. The "body" is washed, and as a result it is sanctified and justified from its defiled condition, acquired by the wicked works enumerated in verses 9 and 10. *No physical change takes place.* To the natural eye the body is precisely the same as before "washing." The inherited "uncleanness" of our bodies is quite invisible to the natural eye; acquired "uncleanness" may often be also. The Scriptures teach that both are visible to God. We, no doubt, all admit that men are "cleansed" from the latter at baptism, without any physical change in the body itself. Paul expressly says they are washed, sanctified, and justified. Thus we have Scriptural evidence to prove that our bodies are "cleansed" from acquired uncleanness at baptism without any physical change occurring. If the same ceremony does not "cleanse" them from inherited uncleanness then the body is still "unclean" and as such could not be "holy" to the Lord, nor could it be His temple.

The Scriptures teach us that Christ is the chief corner stone in this temple. As Christ is our "forerunner," if we are constituents of the Divine Temple now, so likewise was Christ its chief corner stone in the days of his flesh—as well as now. The Father dwelt in him then, as it is written, "God was in Christ reconciling the world unto himself." We have seen that the Christ character was evolved in an "unclean" body. We ask, Was this "unclean" body ceremonially purified or cleansed before the Father Spirit took up His abode therein? We respectfully ask our dissenting brethren to tell us if the writings of Moses and the prophets and the Psalms shed any light upon this question. If you believe they do, expound for us the Scriptures that teach it. If you believe they do not, then expound for us those Scriptures which tell that the blood of the sacrifices was applied to the inanimate things which, under the law, were consecrated to the Divine service.

There is no Scripture which verbally reads that men are baptized for "inherited sin" or "inherited uncleanness." But there is much Scripture that we cannot understand if that teaching is denied. Paul in Hebrews 10:22 teaches that our hearts are "sprinkled from an evil conscience, and our bodies washed with pure water." "Washing" is for the purpose of making clean. The natural eye discerns neither the "uncleanness" nor the "cleanness." The "body" appears the same. To God it is otherwise. Before baptism it was unclean and he would not dwell in it. Now it is reckoned as "clean" through obedience to His Word, and has become His temple. It thenceforth becomes a duty "to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Saints in Christ Jesus are also exhorted to “cleanse ourselves from all filthiness of the flesh and spirit,” which indicates that our flesh being reckoned “clean” at baptism from *all* uncleanness, our duty is to preserve it in that state of purity in which it is constituted by our symbolic death and burial to all that we had inherited or acquired, and our resurrection as constituents of a “new creation.” If this be not so, and the bodies of believers are not ceremonially washed, sanctified, justified and made holy for a habitation of the Deity, then we respectfully ask our dissenting brethren to expound to us the meaning of the types of the atonement of the “tabernacle of the congregation” and of the “holy” and the dedication of the temple *as the habitation of the Deity*, and also to expound to us upon what principle, consonant with the absolute holiness of the Deity, He can dwell in bodies unclean because derived from sinful ancestors.

We feel that we cannot conclude this very brief presentation without beseeching our dissenting brethren to reconsider their position. The facts or doctrine herein set forth are not “new.” Previous to our baptism, now nearly a quarter of a century ago, we believed in “inherited alienation” and its removal at baptism as firmly and intelligently as we do today, and not until quite recently were we aware that a cardinal doctrine of the “household of faith” was that the “redemptive work of Christ had nothing whatever to do with Adam’s sin,” and that “baptism was for the forgiveness of personal sins only.” We understand that the apostasy teaches that men’s souls are sent to a burning hell for Adam’s sin, or because of their descent from Adam, and that Christ died, not for himself in any sense, but to save souls from this hell. We understand the truth to be that mankind are condemned to death for Adam’s sin, or perhaps better expressed in these criticising times, because their nature is derived from Adam, and that the sacrifice of Christ was preeminently to deliver himself and his brethren from that condition inherited from Adam. While believing this we never made light of “personal sins.” How could we when Paul, in Romans 5:20, teaches that the “offence” which brought death was aggravated as it were, by the abounding offences made manifest by the law? These required that “grace did *much more* abound.” This is what we understand Brother Roberts to mean when he teaches that the forgiveness of personal offenses is the *prominent* feature in the apostolic proclamation, because personal offenses are the greater barrier. They constitute the greater barrier on the principle that if one sin committed by one man in the beginning separated that man and all his posterity from God, how much greater must the separation be between God and men who individually commit multitudes of sins. If our brethren agree with Brother Roberts, then we respectfully request them to tell us what is the *obscure* or *less* prominent feature in the apostolic proclamation. Some of the brethren opposed to us are known to us personally, and we esteem them very highly indeed, believing them to be honorable, conscientious, God-fearing men, assincerely desirous of being in harmony with truth as we are; with them we have taken sweet counsel in days gone by. Those not known to us we have heard very highly spoken of, and we

readily assert that they are actuated by the highest of all motives; viz., that they believe they are doing God service with a pure conscience.

Believing these things, we appeal to you one and all to take an impartial, comprehensive consideration of all the testimonies bearing on iniquity, uncleanness, sacrifice, atonement and reconciliation in type and applied antitype. Do this and we feel assured that you will perceive that baptism for personal sins only is not all that is included in "Christ as the sin-covering name."

JAMES LAIRD

This article, the first part of which appeared in last month's issue, was first published as a supplement to THE CHRISTADELPHIAN ADVOCATE in 1901. It was subsequently reprinted in the January, 1954 issue of THE ADVOCATE.

More on Resurrection

After reading your article "The Resurrection Process" in the February issue, I submit the following in the form of a question. I do not disagree with anything set forth therein and admit that this process is the safest approach to an explanation of the resurrection. But for many years I have held the opinion that resurrection in the ultimate sense meant a standing (erect-legally) in the sight of God—that is to say, to stand justified before him as was Adam before transgression and that [standing] by, through and in the multitudinous body of the One Man Jesus Christ.

"Wherefore, as by one man [Adam] sin entered into the world, and death by sin, and so death passed upon all men, for that *all have sinned*" (Rom. 5:12). We all have sinned in the same sense that Levi paid tithes to Melchizedek. "For he [Levi] was yet in the loins of his father [Abraham], when Melchizedek met him" (Heb. 7:10). Of course those of us old enough to sin also have personal sins on our records.

If we consider Genesis 2:17, "For in the day that thou eatest thereof, thou shalt surely die," we know that the Creator must have had something in mind other than a physical return to the dust, for He does not fail in His purpose. If we translate the passage as "dying thou shalt die," we still come to the same conclusion because coats of skins were made to cover or hide their sin. We know that a physical change was effected immediately, but it has been my opinion and I believe it is in harmony with all the Scriptures that the death sentence effected *on the day of eating* was a legal death. I use this for lack of a better word, but the example is still found in the courts of the land today.

When the death sentence is passed upon a man, he, for all practical purposes, ceases to exist even though he is still physically alive. This legal death prevails unless intercession is made by a representative of the courts and a stay of execution is obtained. He is legally dead until the sentence is reversed or annulled. In our case that happens when the law of sin and death is repealed at baptism and we are born new creatures in Christ Jesus.

We are all therefore legally pronounced dead by Adam's transgression, being in his loins at the time of transgression, but intercession has been made by one of the court of God, even His own Son, who, having been touched with the feeling of our infirmities, can plead on our behalf. A stay of execution has been made to save us, not from going down to the grave, but from eternal death with no hope. Eternal death is our greatest enemy (not the return to dust, distasteful as it may be) and thus the term "sleep" is applied to those whose threatened execution has been stayed.

"And you hath he quickened [made alive in a legal sense], who were dead in trespasses and sins" (Eph. 2:1). These Ephesian believers were all certainly physically alive before the quickening process of which Paul speaks, but were not alive in the sense that they had any access to the court of God. This legally dead condition necessitated the coming of One having the same sinful nature as did Adam *after* the transgression, but who completely overcame sin and thus lifted the legal death sentence for all who would avail themselves of the release that his sacrificial death provided. He is thus styled by Paul as the *second* Adam. "And so it is written, the first Adam was made a living soul; the last Adam was made a quickening [or, life-giving] spirit" (I Cor. 15:45). When were we quickened or made alive? If a believer cannot answer this, he probably has not been quickened. According to Ephesians 2:1 it is when we put on the name of Christ at baptism. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7-8). Those who have put on the name have in the process made themselves *accountable* (Matt. 12:36), and thus are assured of being raised from the dust to give account of themselves. "For we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

So we have two individuals, the one who by his sin brought [potential] *eternal death* upon himself and all his posterity, and the other who by his obedience unto death brought a *resurrection* for those who do not remain under this sentence of death. In the former we are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). In the latter we are made "nigh by the blood of Christ" (vs. 13). The former will eventually be erased from the earth (I Cor. 15:25-26). The latter will be manifest as a "multitude which no man can number" (Rev. 7:9). Christ is the head of this multitudinous

unity and we “members in particular” (I Cor. 12:12-27).

What can we say but that we have a process (being raised from the dust) within a process (being given immortality). “By the mouth of two or three witnesses every word shall be established” (II Cor. 13:1). We may also add the figurative quickening or making alive at baptism. Three major steps in the process, all inter-related and dependent upon the others. The only dispensable step in the process is having to be raised from the dust, “For we may not all sleep.” We have figuratively or legally taken care of that step at baptism, bringing home the fact that Christ indeed died (physically) for us so that the grave holds no power over us. I think we must consider this when limiting the resurrection or raising to a coming out of the ground.

Christ himself was the first witness or example of the resurrection process, “being the first fruits of them that slept” (I Cor. 15:20). He first had to erase the death sentence placed upon him by Adam which he did at baptism and at which time he was figuratively quickened or made alive (legally). By submitting to being baptized into his own death, he “fulfilled all righteousness” (what is right or good in God’s sight), and he erased the sentence placed upon him by Adam’s transgression and thus gained public recognition of the Father: “This is my beloved Son in whom I am well pleased.” So long as he lived without sin he was *figuratively* entitled to speak with God, which thing we can also do through Christ.

The *next step* was to die the physical death on the cross because he could not live forever in the present bodily condition and because it (salvation from this body of death) is to him who “endures to the end, the same shall be saved” (Mark 13:13). This he did and thus eliminated that step for those that are his. “We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (I Cor. 15:51-52). Does Paul speak here only of those who have returned to dust or of *all* that are Christ’s including those who still dwell in this *body of death*? I think the latter and that he is speaking in the positive sense assuming that all with whom he is speaking will receive the gift of immortality. Does Paul mean that those asleep in the dust will be raised from that condition in an immortal or incorruptible state? Certainly not, because Christ spoke of the resurrection on this wise, “Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the *resurrection of life*; and they that have done evil, unto the *resurrection of damnation*” (John 5:28-29). The foregoing pertains to those who have returned to dust, but the more important legal death sentence which rests upon all uncovenanted persons was covered in verse 25, “Verily, verily, I say unto you, the hour is coming and *now is*, when *the dead* shall hear the voice of the Son of God; and they that hear shall live.”

The *next step* was to be raised from the physically dead condition, a step

which we may or may not have to undergo as aforementioned. Christ was not raised from that condition immortal even though it was assured. He first had to “ascend to the Father” (John 20:17), which was the *final step* in the process for him. There was no one on earth capable of bestowing immortality on him, but this will not be the case with us since he will be the *righteous judge* at that time.

So my synopsis of the resurrection (a standing or raising up) is this:

1. It is first and foremost a raising or standing from the legally dead condition that Adam placed himself and all his posterity in by transgression.
2. It is indeed a process or step by step procedure that will culminate at the end of this dispensation which will have lasted approximately 6,000 years. Those dying in the millennial reign of Christ and his brethren will die of their own personal transgressions [see editor’s comment in Editorial Flyleaf], a new order or dispensation having been established (Zech. 14:16-21; Isa. 65:20-25).
3. Physical death and return to the dust from whence we were taken may or may not be a part of the process.
4. A return to the dust and the dying nature we inherit was a very necessary element of the curse so that sin or sinners would eventually be erased from the earth. This was the purpose of creation in the beginning—to reflect the glory of the Creator.
5. The sole purpose of this order of things from Adam to Christ’s return and perhaps even after is for the “taking out a people for his name,” who, like their Master, have been “made perfect through suffering.”
6. Once this assembly or “multitude which no man can number” is made up, they will stand before God representative of one man Christ Jesus rejoicing in that they have in reality been “washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of God” (I Cor. 6:11).
7. This process will not end until the end of the reign of Christ and his brethren at which time all inhabitants of the earth will be in the class mentioned above. There will then be no need for rulership, for “God will be all and in all,” and the resurrection process will have been completed.

I would like to emphasize again that I do not write these lines in protest of your article or in the sense of a rebuttal, because I agree with it. But I think there is a much higher and deeper meaning to the word that reflects the beauty and wisdom that only God can devise.

I have read *Anastasis* many years ago, but have not had the privilege of reading *From Eden to Eden*. Therefore my thinking on this subject can possibly stand further enlightenment. If so, I humbly ask for correction, for we are in the days when “the vision shall speak” (Hab. 2:3), and “He that is unjust, let

him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. Behold I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:11-12).

WAYNE DARTLON
Woodward, Oklahoma

God's Covenant and Jealousy

I have just read your article on "Focus on Unity" in *THE SANCTUARY-KEEPER* (March, 1985). In regard to your agreement with the suggestion of a concordance study of the subjects of baptism and resurrection, I agree, but I would like to suggest that each person also take time to make a concordance study of the word "covenant."

Such a study will show the word "covenant" appears over 250 times in God's inspired Word. The careful observer will count more than fifty verses where God has used the phrase "my covenant." Writers in the Scriptures have used the phrase "his covenant" twenty-one times and "covenant of Yahweh" or "covenant of God" or "God's covenant" thirty-three times, and "everlasting covenant" fourteen times. The use of the phrase "new covenant" occurs three times, or nine times if all references to the "new testament" were translated consistently with those other three. When God is this possessive in His use of a word or phrase, does it not behoove us to grant it similar respect?

In Exodus 34:14-15 we are told God is jealous. He is jealous of His name and of His relation with His people. Note the phrase, "Lest thou make a covenant with the inhabitants

of the land, and go a whoring after their gods." He expands on His jealousy in Deuteronomy 6:14-15, "Ye shall not go after other gods, of the gods of the people which are round about you; (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth." He further records for our admonition and learning, "Therefore thus saith the Lord God; now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name" (Ezek. 39:25).

The first reference to a covenant in the Bible is in Genesis 6:18 where God said to Noah, "But with thee will I establish my covenant." He expands on this covenant involving the setting of the rainbow in the heavens in Genesis 9:11-17. Besides this, if we look at Genesis 2 and 3, we find all the elements of a covenant present: historical prelude—preamble—conditions—blessings and curses—sacrifice (since animal deaths were necessary to provide coats of skins)—and tokens of the covenant (the coats of skins themselves). Since this appears to me to be the origin of the covenant concept, I believe this goes a long way in explaining why the He-

brew word for covenant, *berith*, demands a formal, specific form of an agreement, while the Greek word translated covenant (and also testament), *diatheke*, in the New Testament has far wider applications of meaning.

We must be especially careful when we speak or write on the Scriptures, as shown in Jeremiah 23:30-32, where God proclaims Himself against those who steal His words, who "use their tongues and say, He saith," and who prophesy false dreams. In Ephesians 4:28 we are exhorted, "Let him that stole steal no more," which may or

may not have application to theft from God—I let each person decide for himself on this.

We do not know precisely where the present situations developing within the Household will lead. However, if faithful men will continue to speak and print the truth in its purity, there will continue to be a few who will "Prove all things; hold fast to that which is good." May the Master find some active in such works when he returns.

DAN STEVENS
Midland, Texas

Focus on Unity Predictable Disaster

Literature has been circulated by the "Focus on Unity" people to sell their program to the Unamended and Amended fellowships. The plan calls for repeated distribution of literature to implement the effort.

One primary characteristic of all their circulatory offerings is "No doctrine." Read through everything that has been put out; see if you can find any affirmation of a position. It is packed with generalizations: "The goal of the New Initiative [their latest appellation] is the same as that of past reunion efforts: to reunite the Amended and Unamended fellowships on a sound Scriptural basis." What is this "sound Scriptural basis"? Let me tell you what it is. It is to minimize, downplay, disregard and relegate to insignificance all the areas of disagreement between the two fellowships. It is to gloss over the very

obvious differences in the respective Statements of Faith, and to make them appear as congruous. They are not congruous, and only a refusal to examine the issues can make them appear so. So it will be up to those concerned with the possible deterioration of the truth believed among us to refuse to have anything to do with such a weakly founded basis of reunion. You are being told to accept either/both Statements of Faith and you will have achieved unity. I say that you will have achieved compromise of principle, confusion and disaster.

We ask again of our readers to turn to the back inside cover of this magazine and study the implications of the Amended Statement on resurrection and judgment. It expressly incorporates into its articles of saving faith that not only resurrection, but the

judgment seat of Christ applies to “those who know the revealed will of God and have been called upon to submit to it.” Now can we accept this as an article of saving faith? This misstatement strikes at the very roots of our belief in the Saviour and his redemptive work. Can we ignore it to accommodate greater numbers and phantom-unity? Those whose understanding is well-grounded in the one faith know that much more is at risk, for it is a principle that one error requires other errors to prop it up.

What are the people of “Focus on Unity” going to do with the basic doctrine of inherited sin? Again, look at the graphic on the inside back cover, and see what errors are required to prop up the fallacious speculation the pusillanimous and contumacious supporters of such doctrine hold. Implicit in the belief that light brings resurrectional responsibility are the following errors: (1) that knowledge in and of itself (without baptism) releases from the grave; (2) that baptism is for personal sins only, and does not apply to inherited sin; (3) that there is resurrection without justification from the death sentence inherited from Adam; (4) that there is no such thing as Adamic condemnation, or if so, that it means mortality or has no power to hold in the grave; (5) that men are baptized to avert the second death since they are resurrectionally responsible before baptism; (6) that Christ’s judgment applies to those who are not servants under his specified law or covenant; and (7) that believers are still “in Adam” after they are baptized and they do not get out of being “in Adam” until they are immortalized.

If this is not enough to alarm the brotherhood, then they must not care what they believe. Why is it that we do not unite with the churches of the

apostasy? Is it agreeable with us if they believe in the immortal soul, in the Trinity, in the personal devil, a burning hell, a skyanian abode for the righteous, universal resurrection, or even a little bit of one of them? Then why can some forfeit their fidelity to truth by allowing that non-covenanted people will rise from the dead and be judged by Christ? Think about it. Then think again about it. The time is now for holding fast to the conviction of our faith, or do we have that conviction—the conviction of things hoped for, the evidence of things not seen?

“Focus on Unity” says that “our long division has resulted in pockets of entrenched thinking.” We may interpret this as being obstinate, or on a more positive level we may consider that we really do have a belief, that it means something to honor the Deity and His Word by steadfastly holding to it while others are being carried about with every wind of doctrine. Tell us your doctrines and positions, “Focus on Unity,” and we will readily determine if there is any unity. We have held fast to the basis of beliefs outlined in the Unamended Statement of Faith for over one hundred years. We see nothing wrong with what it says—it does not need alterations and modernizing. Our forebears and pioneer brethren based their hope of salvation on an unswerving faith in the principles so stated. The Amended Statement departed from the original foundation in an effort to support uncovenanted resurrection and its associated theories that relegate the work of Christ to unscriptural efficacy. So there is only one solution and that is to discard or reject the Amended Statement.

One of the brothers on the “Focus on Unity” committee has stated that reunion is an accomplished thing,

and that all they are doing is “putting on the window-dressing.” Of course in his case, this is true. There has never been anything of importance in doctrinal differences between the two groups that caused him any concern. One of the things difficult to perceive is why pseudo-Unamended people, quite often defectors whose affections are still with the Amended, insist on causing trouble within the Unamended group. Why don’t they go back to the Amended where their heart is? If my heart was with the doctrines of the Amended, I would go over to their meeting without causing a lot of dissension in the group I left. When I asked one of the WCF and “Focus on Unity” supporters why one particular unrest-causer of this sort didn’t go over to the Amended since he was always pushing reunion, the answer was, “They won’t have him.” What a disaster!

“Focus on Unity” has a plan to promote inter-ecclesial visiting and fellowship among the two groups. This is nothing new, as Operation Onesimus, the Williamsburg Conference, and the Williamsburg Foundation have practiced this for years. Some Unamended ecclesias have, too, promoting disunity as they did.

So “Focus on Unity” recommends that dialogue be initiated between the two groups. To those who do so, we recommend the following questions be posed to the Amended:

(1) Do you insist on retention of the uncovenanted resurrectional responsibility clause in the Statement of Faith?

(2) Do you believe that Christ was under condemnation as a result of his descent from Adam and had to offer for himself as well as others?

(3) Do you believe that you were (are) resurrectionally responsible before baptism?

(4) Do you believe that love is the giving of priority to the Word of God as opposed to human emotion?

(5) Do you believe that it makes a difference in what we believe about the nature of man, his federal relationship, his estrangement from God at birth, and his invitation to a reconciliation?

(6) Do you believe that we are improperly judging when we seek to establish and maintain standards of belief?

(7) Do you believe that it is acceptable to fellowship those who believe in immortal emergence?

(8) Do you object when others fellowship those who believe in immortal emergence?

(9) Do you believe that one is still “in Adam” after being baptized?

(10) Do you believe that enlightenment or knowledge is THE basis for resurrectional responsibility, or does the blood of Christ have something to do with it?

(11) Do you think it proper to sow seeds of discord among a group of believers who historically have not agreed with you on major doctrines?

(12) What is more important, to pray for unity among the brotherhood, or to pray that each of us may hold the principles of truth in highest esteem that we offend not the Deity who has offered us salvation?

(13) If a person is baptized with the conviction that he is already responsible to the judgment seat of Christ, should he be rebaptized?

(14) Do you think the perpetrators of “Focus on Unity” are sincere in saying in their April, 1986 bulletin that “No one wants to see more fragmentation,” when it is obvious that more fragmentation is being generated?

(15) Do you believe that a union without unity is worse than folly?

(16) Do you truly believe that the issues of division have been explored and examined thoroughly by "Focus on Unity" and that a basis of common belief exists?

(17) Do you believe that the two Continental Reunion Committees that struggled with the issues over the past several years acted in good faith?

(18) Do you believe that the two Continental Reunion Committees are spiritually qualified to determine whether or not practical unity exists?

(19) Do you agree with the promotional comment in the "Focus on Unity" bulletin of April, 1986, that we should "make sure that both Statements of Faith are included in any proposal document"?

(20) Do you think that both fellowships are in dire need of regular and concentrated Bible reading and in need of knowledge and understanding of foundational doctrines upon which faith and conduct are based?

(21) Do you think that there are many "lambs" in both groups who will follow any pseudo-shepherds

who appear among the flock?

(22) Does it really make a difference what we believe, or did God put together 66 books in the Bible as a literary effort?

Brethren, we don't need this new initiative; what we need is a reaffirmation of the old initiative wherein we believed that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [in whom] all have sinned," (Rom. 5:12), and "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:12-13). We need to supplant apathy and ecumenism with a vital and intelligent belief of the things that have been revealed for our admonition and learning—a belief which gladdened the hearts of brethren gone before us and which must sustain us in these last days.

JAMES STANTON

Editorial Flyleaf

We appreciate the article sent in by Bro. Wayne Dartlon which we will call a sequel to a previous article on the process of resurrection. The earlier article (February, 1986) approached the subject in a more limited sense which dealt with the coming forth from the death state without getting into the very necessary fringe areas of baptism and immortalization, the one preceding resurrection and the other consequent upon resurrection. Our contributor has gone into

this very nicely and, we know that readers will enjoy the thoughts presented. After all, resurrection would be useless if there was no indication of immortality or a rising to a higher or glorified nature.

Some comments need to be made to clarify. One, the use of the term, eternal death, when referring to the sentence of death under which we are all born, is bothersome to some. To those who want to argue about semantics, there is room for argu-

ment. To those who understand how the term is used, it is quite appropriate and understandable. If a person is under a sentence to eternal death, and manages to escape, certainly the death is not eternal. On the other hand, if a person is born under a sentence of eternal death and does nothing to alter the circumstances, the result, when the sentence is carried into effect, is eternal death—it is permanent and unalterable. In a technical sense it is provisionally eternal. To remain in the congregation of the dead is to reap the effects of the sentence under which all men are born, and that death is eternal; “They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish” (Isa. 26:14).

My preference is to avoid the use of the wording “eternal death,” if I feel it may be confusing. To those who understand the basic truths of the nature of man and the sacrifice of Christ, (and sorrowfully there are not as many of these around as there should be), the term will present no difficulty.

Bro. Dartlon makes a statement in his presentation that Christ erased the death sentence placed upon him by Adam by his baptism. This needs to be commented upon. We all recognize that at our baptism we do erase, to use his term, the sentence of death resting upon us as descendants of Adam. But we are able to do this ONLY because a sacrifice has been made which makes it possible for us to obtain release from that sentence. In the case of Christ, no sacrifice had yet been made when he was baptized, and so the baptism, like knowledgeable sacrifices under the law of Moses, had to be prospective and contingent upon a future validation. At the spe-

cific point of baptism, it could not be said of Jesus that he was guaranteed a resurrection. Resurrection was a reality only after a perfect blood sacrifice had been made. If Jesus had failed to fulfill the task of complete obedience which included the blood sacrifice, his baptism would not have sufficed to cancel or erase his sentence of death. We must look at Jesus as unique. No other person occupied his role in human history. He had to save himself as well as others, so his salvation was theoretically in the balance until the final act of obedience which was the giving of his life as a sacrifice for the redemption of himself and all others who by faith and specific identification with his sacrifice “seek first the Kingdom of God and His righteousness.”

Putting this another way, we cannot properly enter the covenant until the covenant is established. The sacrifice of Christ ratified and brought into effect the everlasting or Abrahamic covenant which promised eternal inheritance of the land of Canaan, resurrection being inferred, required and vitally necessary to such inheritance and possession. Again, the covenant was prospective in the instance of Christ’s baptism, all things hinging upon the validation or bringing into force of that everlasting covenant.

The final comment is upon the synopsis point #2 in which it is said that those dying in the millenium “will die of their own personal transgressions.” Adamic condemnation which afflicts all men is not eliminated or changed when Christ establishes the Kingdom. In this present dispensation men do not have to commit sin to assure their dying or their permanent death. Adam has taken care of this for us federally. The same will be true in the millenium. Men will be born into a state of alienation requir-

ing some act of reconciliation on their part to atone for the estrangement and to come nigh to God. Animal sacrifice will be restored in the Kingdom age, and we know what the slaying of animals teaches. The law of Moses taught that "without shedding of blood there is no remission" (Heb. 9:22), and that the animal sacrifices foreshadowed the validating sacrifice of Christ which did provide remission. In the Kingdom age, the offeror of the sacrifice will look back instead of forward to perceive the one great offering for sin that made possible the salvation of mankind.

The measurements of the future altar are given in Ezekiel 40:47 as "an hundred cubits long, and an hundred cubits broad, foursquare." This is a "frying pan" of about the size of two football fields laid side by side; the immensity of it strongly suggests its place of importance in the affairs of the age. It is prophesied, "David shall never want [for] a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually" (Jer. 33:17-18).

In considering the administration of the millennial *olabm*, sin and death will occur for the same reason they have occurred in the previous six millennia—because "by one man sin entered into the world, and death by

sin, and so death passed upon all men" (Rom. 5:12). At the conclusion of the millenium, the resurrection of the saints of that age will take place, and the Yahweh name will be added to and completed. To suggest that saints will be immortalized daily during the millenium is not founded upon any solid basis.

The prophecy, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20), suggests to us at least two things: longevity and death. To take the verse literally the child and the sinner are on the same footing. It is our feeling that the child refers to a child of God, a believer, a saint, who in this instance dies after a full probation with the expectation of resurrection at the appointed time, 7000 A.M. The sinner, having been given ample opportunity to sense and appreciate the glories of the age, will be terminated in death if he fails to relate himself to the life-giving name. That some people will not regard the law of the age is shown in the refusal by some to worship the king, the Lord of hosts and to keep the feast of tabernacles (Zech. 14:17-18). There is only one reason for this—the presence of self-serving flesh in the constituents of the age.

The Way We Once Were

Keep Still! Keep Still!

In the late controversy some have been telling us to keep still, keep still. Don't say anything about these

questions and they will die out. This would be all very well if all would keep still; but when danger threatens

and is very busy trying to carry its points, it is not the time for the defensive to keep still.

Sometimes—and we have found it so in this case—some who cry keep still are the busy ones in their way, trying by tongue and pen to proselyte. If our friends think we say more than is necessary, or allow echoes of the battle to sound longer than necessary, we kindly ask them to allow us to view the field as we see it.

Every enemy, in whatever form of attacking the truth or the welfare of the body, must either be disarmed or defeated—at least every effort must be put forth to that end. If it fail, duty will have done its part and our Great Captain will see to the ultimate outcome.

THOMAS WILLIAMS
The Christadelphian Advocate
January, 1897

Two Classes

Dear Brother Williams,

I received December number of your paper and was much pleased to see how well you defend the truth in your correspondence with Brother Roberts. The truth is on your side.

To me it appears that there are not such candidates in existence as talked so much about as rejectors. Knowledge of the truth must be mixed with love, hope, and a desire to inherit those glorious things of the gospel.

If this love and a desire to obtain the precious promises is not in the would-be candidate, then he is not fit and has not yet reached the mark to become related to Christ; for only Christ's sheep will hear the voice at the sound of the last trumpet; for surely, if a mortal understands and is able to love the truth, he will be baptized.

With honest lovers of the truth

there should be but two classes, namely, those in Christ, and those still in Adam. Your answers fully express my view.

Hoping that *The Advocate* will be rewarded for the effort to hold up the truth, unity and love amongst the brethren, I am, yours in hope of eternal life,

R. BRODE
San Francisco
Dec. 14, 1896

Nothing New Under The Sun

... The lectures were all given in the Town Hall, Niagara Falls South, and the meeting on Sunday morning was held at Brother Cole's house, where we had the pleasure of meeting a number of brothers and sisters from Buffalo, N.Y., who came up on the electric cars, a distance of about 20 miles.

... At the hall the attendance consisted largely of those known as "The Church of God folks," most of whom crossed the river from Niagara Falls, U.S. Many of these people believe as we do in nearly all the first principles; but as a body, speaking of them as we have found them all over the continent, they are a sad mixture of believers in immortal emergence, "fair chance," personal devil, the pre-existence of Christ, Josephites, Universalists, etc. We can only hope that there may be a few who may come out from the Babylon in which they are, and that they will stand forth for the truth in its purity.

THOMAS WILLIAMS
The Christadelphian Advocate
July, 1898

Retraction From What?

Dear Brother Williams,

Retraction is in order. How can I regard a brother that has deliberately published what is false concerning me? Many that do or do not know me will conclude after reading your October editorial that I have tried to make the Doctor contradict himself, which is untrue.

From what you write you appear to believe that Judas was born again, or a baptized believer in Christ. But the Doctor never said so. Just how you get that idea is a mystery, except, perhaps you are driven to it to establish your theory that only baptized believers will be raised to judgment. There is no scriptural proof for it.

If Judas was never "in Christ," your basis is lost because with his class of outsiders he will be raised to judgment. Judas was dead before Christian baptism began, unless, like Jesus, believers could be baptized into his death before it became a fact. There is no direct proof that Judas was ever baptized by John; we have to guess so. John's baptism was not Christian baptism, but preparatory.

Some of John's disciples had to be re-baptized because they were not baptized into the name of the Lord Jesus. See Acts 10:37-38; 18:25-26; 19:3-5. Waiting for a better understanding, I remain,

Yours truly,
J. T. BROWNING

Answer

We have not "*deliberately published what is false concerning*" what you said, brother Browning, nor of what effect the publication of your letter would have had in the way of making Dr. Thomas contradict himself. Your intention may not have been so and we do not think you intended to place

the Doctor in a contradictory position, but the fact that your letter would have done so remains all the same.

Here is one thing you say which speaks for itself: "We find that *Anastasis* was written after Volume II of *Eureka* had been published and criticized sharply by the Doctor's opponents. Of course this takes time. *Anastasis* is an answer to the opponents of Volume II. It was written in 1866, or at least published then; so that *Eureka* must have been written earlier. It (*Anastasis*) being the subject of resurrection, it contains the Doctor's ripest views on judgment."

This surely was to show that the latest and "ripest" must be taken in preference to the "earlier" and that not so ripe, and therefore the one would be set against the other; and this is what we called a contradiction that we did not wish to allow brother Browning to publish in *The Advocate*—especially after it had gone around in manuscript form.

In a large part of that letter and a small part of this last, brother Browning poses as a defender of Dr. Thomas, and treats us as if we were the one he is defending him from. This kind of misrepresentation we cannot allow place for a moment; for let brother Browning and everybody else well understand that we stand aside for no man as a true friend of Dr. Thomas.

We have met Dr. Thomas personally, followed him from place to place to drink in the beautiful words of truth his masterly lectures presented, read his works for thirty years and been heartily thankful for the great work he did in digging the Truth out of the rubbish of the apostasy; and because there are a few things we cannot agree with him on we do not

propose to be made to appear as an enemy by any man. Any special pleading in such a direction in articles sent to *The Advocate* will either find the waste basket or receive a refutation couched in language that some may think quite strong.

Brother Browning misinterprets what the Doctor says in Volume II, p. 671 of *Eureka*. He is not writing there of Gentiles, but, as will be seen from the last line of the page, those "not having kept their garments, who walk naked in shame." Did our brother overlook the previous page which shows that those judged have their names enrolled in the books, and the 2nd paragraph begins with the words, "These diverse results of *the judgment of the divine household* according to the deeds of *its members*, in the light of the things written is thus stated apocalyptically. 'In a great house,' says Paul, 'there are not only vessels of gold and silver, but also of wood and earth; some to honor and some to dishonor' (II Tim. 2:20). So it is *with the great house of Deity*."

On the page referred to by brother Browning, after quoting, "the words that I have spoken the same shall judge you at the last day," etc., the Doctor says, "These sayings of Christ and Paul expound the apocalyptic ideas of 'the dead' being 'judged out of those things' WRITTEN IN THE BOOKS, according to their deeds." Read the page carefully and you will find no Gentiles of the "outer court" there. Brother Browning possibly thought Gentiles who never believed were meant because of the sentence, "They do not believe on him who receive not his words;" but as well might he conclude that Paul was writing to Gentiles of without in Galatia because he said, "O foolish Galatians, who hath bewitched you *that ye should not obey the truth*" (Gal. 3:1).

Turn back to page 669, where the Doctor is illustrating the difference between resurrection to life and resurrection to condemnation, and he adds, "The one resurrection consists of all the just who have emerged from the graves; the other resurrection of all the unjust that hath come. The just and unjust are all mixed up together in their coming forth; hence the necessity whereby the *two* classes may be respectively separated the one from the other. This is provided for in the institution of the judgment seat of Christ in Teman."

Who will be there? "Before this, patriarchs, prophets, apostles and *saints*, whether good or bad, great or small, are all to be gathered for manifestation." The most superficial can easily see the drift of the Doctor's mind in this. The third volume of *Eureka* was published in 1869 (see preface in *The Ambassador*, No. 55). This is the very latest. Now ask the Doctor here who will appear at the judgment seat at Teman. Answer—"Patriarchs, prophets, apostles, and saints, whether good or bad." If the Doctor were alive today and were to reiterate this in answer to some clamorous for division, he would be withdrawn from. Stop and think. Retrace your steps.

THOMAS WILLIAMS
The Christadelphian Advocate
November, 1898

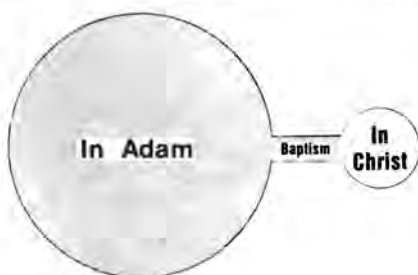
Brother Williams continued this rejoinder under the heading "Was Judas a Baptized Believer?" This section is omitted for reasons of space, but his answer was in the affirmative. We can see that Brother Williams felt it necessary to use the magazine to refute error within the brotherhood and to clarify the truths promulgated by Dr. Thomas.

That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (faithful and unfaithful), dead and living of both classes, will be summoned before this 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."

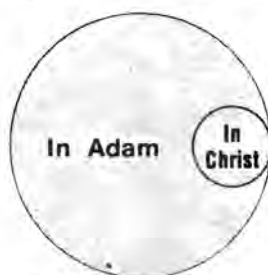
—UNAMENDED STATEMENT OF FAITH

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



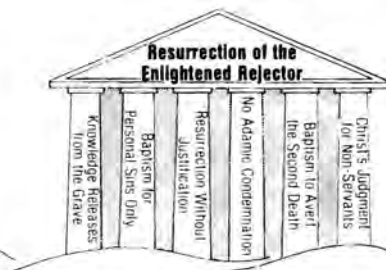
Federal Relationship
Unamended Teaching
EITHER in Adam OR in Christ



Federal Relationship
Amended Teaching
In Adam WHILE in Christ



Orthodox Christendom
With Supporting Theories



Teaching of the Amended
With Supporting Theories

Important Bible Teaching

- And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins [skin], and clothed them (Gen. 3:20-21).
- Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous (Psa. 1:5).
- Gather my saints together unto me; those that have made a covenant with me by sacrifice (Psa. 50:5).
- Marvel not at this: for the hour is coming, in the which all that are in the [marked or memorial] graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28-29).
- The priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead (Acts 4:1-2).
- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [in whom] all have sinned (Rom. 5:12).
- For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom. 6:5).
- There is therefore now no condemnation to them which are in Christ Jesus . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:1-2).
- And if Christ be not raised, your faith is vain; ye are yet in your sins . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (1 Cor. 15:17,20-22).
- For you hath he quickened, who were dead in trespasses and sins . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world . . . Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Eph. 2:1,12,19).
- And almost all things are by the law purged with blood; and without shedding of blood is no remission (Heb. 9:22).
- Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant (Heb. 13:20).
- The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein: for the time is at hand (Rev. 1:1-3).

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