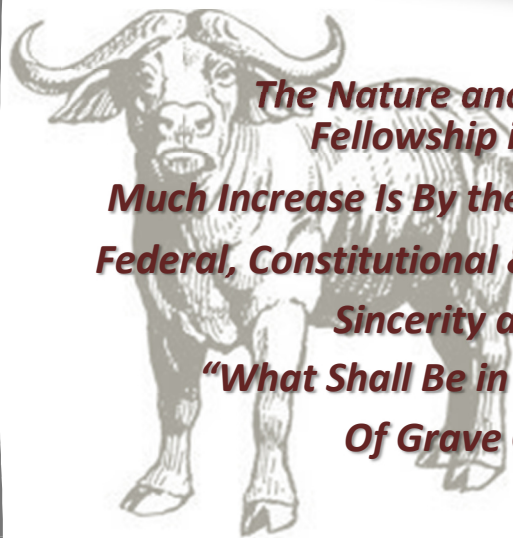
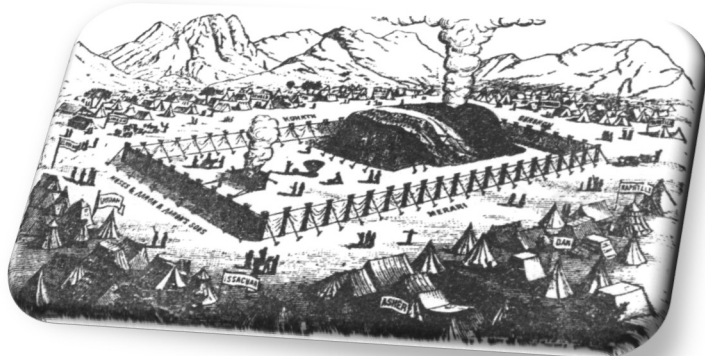


THE SANCTUARY-KEEPER

*A Magazine for the Exposition and Defense
of The Holy Scriptures*



**The Nature and Conditions of
Fellowship in the Truth**

**Much Increase Is By the Strength of the Ox
Federal, Constitutional & Legal Relationship
Sincerity and Truth
"What Shall Be in the Latter Days"
Of Grave Concern**

The Sanctuary-Keeper is published on a quarterly basis. The doctrinal position of this magazine is founded exclusively on the principles of Bible Truth as outlined and defined in *The Christadelphian Unamended Statement of Faith*

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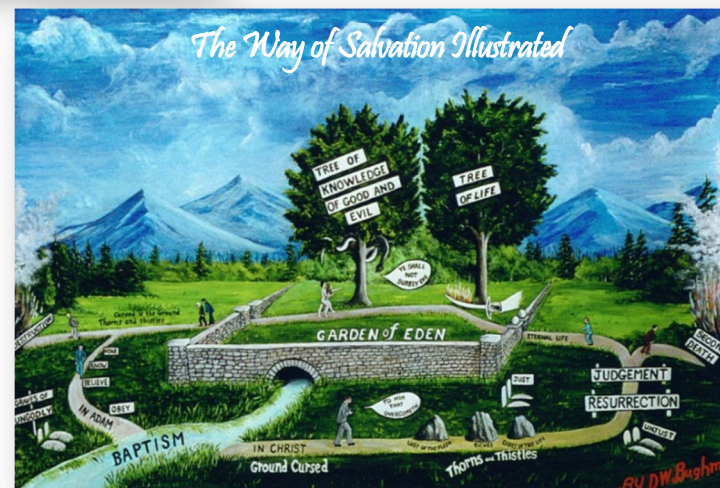
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THE SANCTUARY – KEEPER

*A Magazine for the Exposition and Defense of
The Holy Scriptures*

*“Ye shall keep the charge of the sanctuary, and the charge of the altar”
Num. 18:5*

*“Ye are....an holy priesthood to offer up spiritual sacrifices.”
I Peter 2:5*

“Thou hast kept My Word and hast not denied My Name”- Rev. 3:8

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NUMBER 3

THE NATURE AND CONDITIONS of FELLOWSHIP IN THE TRUTH

THE Truth is professedly and confessedly a “narrow” thing. Jesus declares this in saying – “*Straight is the gate and narrow is the way that leadeth unto life.*” This “Way” he afterwards speaks of as the “Truth,” saying - “Ye shall know *the Truth*, and *the Truth* shall make you free”. “Every one that is of *the Truth* heareth my voice.”

The narrowness of the Truth is one of the obstacles to its general adoption. People do not like to be fettered either in doctrine or practice. It is also one of the causes of the active tendency to corruption which has manifested itself among those embracing the Truth from the very day it was apostolically established at Jerusalem. It is inconvenient to be under restrictions in our dealings with fellow men, in the Truth or out of it. If it were a question of choice, we should all prefer absolute freedom. But no one recognizing Christ as the supreme Teacher can think of freedom in this matter. If we make freedom our rule we can only have the freedom of those who set Christ aside altogether, saying in the words of the wicked— “*Our tongues are our own: who is Lord over us?*” None who truly knows Christ would desire this freedom. All who

sincerely accept Christ will recognize his law as paramount, however irksomely it may work in some of its present relations.

It is one of the narrowness's of the Truth that it demands of those who receive it that they “contend earnestly for it”, even if an angel from heaven oppose or corrupt it (Jude 3; Gal. 1:8-9); and that they maintain it intact and unsullied among themselves as the basis and association among those who profess it – refusing to walk with a brother who either disobeys its precepts— (2 Thess. 3:14; Rom. 16:17), or refuses consent to its teachings in vital matters (2nd John 10-11; (1st Tim. 6:3-5). *This policy is so contrary to natural friendliness that it is easy to drift away from it, and to invent theories that will relieve us from its unpleasant obligations.*

The controversy on inspiration has forced the reconsideration of this question upon us. We say *re*-consideration, for it was considered and debated in the beginnings of things connected with the Truth in this generation, and satisfactorily disposed of for a time. The principle cause of our trouble in the present situation has been the divergence of view that has prevailed at the bottom on this fundamental question. Many who have allowed the entirely inspired character of the Scriptures have not been able to see the necessity of insisting upon that truth in our basis of fellowship. They have been inclined to leave it as an “open question.” This is the result of a dim or faulty perception of the apostolic doctrine of fellowship (a common-sense doctrine) which requires agreement on fundamentals as the first condition of walking together, or co-operating, associating or fellowshiping together in the prosecution of the objects of the Truth. As a brother writing on this question says:

“There is prevalent at the present time a lamentable looseness in regard to what must constitute the basis of fellowship. It arises partly from ignorance, and partly from over-anxiety to increase numbers and keep together divergent elements. This must inevitably result in serious trouble or general declension”...“The Truth's interest is at stake, and no doubt much depends upon our action, as to whether it is yet to be maintained in its purity and simplicity, or lapse into Laodiceanism. The crisis is, doubtless, the most acute that has taken place since it was brought to light in these latter days. It has been brewing for past years. You were reluctant to believe it, and labored to stave it off. “A too long course of loose discipline and slackness in dealing with wrong principles in doctrine and practice has, no doubt, intensified the evil and made it all the more bitter and grievous and hard to bear. “I am persuaded that good will result in the case of those many or few who will outlive the storm by keeping a firm grasp of the anchor of the soul, by coming out of this ocean of suffering as gold tried in the fire.”

With a view to the thorough ventilation and effectual exhibition of the scriptural principles of fellowship, we append a double series of propositions in which there is some attempt to formulate them in their bearing upon the question which has been troubling the ecclesias.

The First Series

I. “Fellowship with the Father and with His Son Jesus Christ” consists in walking in the Light, as God is in the Light.

II. “Fellowship with one another” depends entirely upon our conformity to this first and necessary principle of all fellowship, which John so emphatically lays down in 1 John 1:6-7.

III. “Light” is a figure of speech—a metaphor for Divine wisdom, true knowledge, and accurate understanding.

IV. God is the Fountain-head of these incomparable powers. Hence “God is Light, and in Him is no darkness at all.”

V. His Light is manifested to us in three ways: first, in Christ; second, in the Scriptures; and third, in His saints.

VI. *In Christ:* — “*I am come a Light into the world, that whosoever believeth on me should not abide in darkness.*”

In the Scriptures: — “*Thy Word is a lamp unto my feet and a Light unto my path.*” (Psa. 119:105).

In His Saints: — “*For ye were sometimes in darkness, but now are ye Light in the Lord: walk as Children of Light.*” (Eph. 5:8).

VII. These points being hereby established, they constitute a chain connecting God and man, not one link of which can be removed, or in any respect impaired, without endangering the whole sequence, and breaking the harmony of the Divine relations to us individually. Take away Christ, and you destroy all possibility of fellowship with God. Tamper with that Bible which He approved, and you equally render Divine recognition of you hopeless, while you remove the only means in visible existence among men which is able to build you up and give you an inheritance among them who are sanctified. You destroy the foundation of the righteous, and dissolve in so doing the Household of Christ.

VIII. “Walking in the Light,” therefore, means “*Believing ALL things that are written in the Law and in the Prophets*”, as Paul affirms he did (Acts 24:14), as well as the subsequent writings in the New Testament; exercising “*hope toward God*” as embodied in “*Christ our hope*”, and “*Following righteousness, faith, love, peace with those that call on the Lord out of a pure heart*” (2 Tim. 2:22).

IX. Without the patient and faithful observance of these things, fellowship with the Father and with His Son Jesus Christ is impossible, and in consequence fellowship one with another is likewise impracticable.

Again

Is it not a commandment of God that we should receive His Word - His Oracles, the Scriptures – as supreme? Does not Christ enforce it in his “*Search*

the Scriptures” (John 5:39) and elsewhere? Does not Paul teach it in many ways, in regard to both Old and New Testaments?

Admitting this unavoidable conclusion, and reading it in the light which 1 John 2:3, etc., throws upon the conditions of true fellowship – “*And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*” “*He that saith he abideth in him ought himself also so to walk, even as he walked.*” Must we not exact Christ’s estimate of the Old Testament, and Paul’s of both the Old Testament and his own writings, as a necessary condition to be recognized in our “*fellowship one with another*”, if we wish to secure the end for which we are working, namely, “*fellowship with the Father, and with His Son Jesus Christ*”?

The Second Series

1. In the accomplishment of its mission among men, the Truth acts by separation and association.
 - a. It separates men from the world: “Come ye out from among them, and be ye separate”
 - b. It associates those so separated: “Ye are all one...forsake not the assembling of yourselves together.”

It produces these results by the creation of scripturally derived *ideas* in the minds of those operated upon. By these ideas they are dominated and controlled. They become mentally “new creatures,” and manifest the change in their altered relations to men and things around them.

2. But the association of those separated by the Truth is governed by *conditions* that sometimes interrupt that association. Hence, “Have no company,” “Withdraw,” “Turn away” are apostolic commands concerning some who have been actually separated by the Truth.
3. The conditions of association relate to two departments of our standing in Christ, which may be expressed as *conviction* and *character*. Unity of conviction and mutuality of conformity to a certain standard of action, are the two conditions out of which association and fellowship grow, and by rupture of which, it is necessarily interfered with.
4. This rupture may be only partial in either department, and yet be sufficient to cause suspension of association in fellowship. Apostolic examples:
 - a. Refusal to recognize that Christ had come in the flesh was made a reason for not receiving men who believed in God and the Kingdom and a number of other elements of truth.

- b. Idleness was declared a ground of disfellowship where men had otherwise submitted to the commandments of Christ (2 Thess. 3).
5. That the first condition of association is the belief of the Truth, apart from the perception and reception of which, there is no basis of fellowship.
6. That the Truth forming this basis is made up of a number of items or elements that are each essential to its integrity as a whole.
7. That it is a matter of duty to require the recognition of these at the hands of those claiming association with us in the Truth.
8. That we are not at liberty to receive any one who denies or refuses to believe any of them, because the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the Truth are so mutually related that the displacement of one undermines the foundation of the whole.
9. A man himself believing the Truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes, by this willingness, an offender against the law of Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he hold the Truth himself, such a man is responsible for the error of those he would admit, and therefore becomes the channel of a similar responsibility to those who may endorse him in fellowship—“He that biddeth him God speed is partaker of his evil deeds.”
10. That it is the duty of the friends of the Truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it, or those who would receive those so denying.
11. Paul commands withdrawal from “any man” who “obeys not his word...delivered by epistle.” He commands the brethren to hold fast the traditions taught by him “whether by word or epistle.”
12. Paul teaches by epistle that all Scripture is given by inspiration of God.
13. We are bound to hold fast by this, and refuse association with any man refusing submission to this apostolic tradition.
14. The doctrine of partial inspiration is a nullification of this apostolic tradition; and a doctrine, consequently, from the holders of which we are bound apostolically to withdraw.
15. That the highest sanction of reason supports this apostolic obligation, since logically, the doctrine of partial inspiration, when worked out, deprives us of confidence in the only access we have to the Divine mind in our age.

Robert Roberts, *The Christadelphian*, September 1885, pp. 385-389

Editorial Comment on the preceding article:

The issue of the day which prompted this fundamental overview of fellowship principles was that of the *Partial Inspiration of the Scriptures* controversy – an error soundly opposed in both *The Christadelphian* and *The Christadelphian Advocate* in the 1880's. But as the principles of any scriptural doctrine never become outdated, how do we apply the principles laid out in the previous article to the doctrinal errors and practices that threaten the very existence of the Household in these last days?

Years of neglecting the vital principle of fellowship, once rigorously maintained by earlier generations, has left the Household seriously hobbled. A zeal and understood necessity for sound doctrine is lost in the general apathy, worldly distraction and social obsessions of our Laodicean epoch – so also is an understanding and application of “fellowship” or *commonality* as it relates to the bonds of the Truth in Christ. It is the doctrine of fellowship that enables us to understand the nature and basis of our relationship with God and His Son and to come together as a natural outcome of shared understanding, and to effectively promulgate as well as preserve the Truth and therefore the Body of Believers as a whole from anyone and anything that would do it harm. Without an understanding as to the sanctified and holy nature of Fellowship we are sitting ducks – allowing injury to be done to the manifestation of God's Truth and as a result, ourselves. The Doctrine of Fellowship, in application, is a vital defensive mechanism that we are to utilize (in regard to action) to not only preserve purity and peace, but to also help those to repent of error (either in belief or practice) by a suspension of fellowship in the hope that they might comprehend the serious nature of their offense and return to a sound mind.

And as the previous article bears out, the enforcement of fellowship not only extends to those in error **but also to those who enable the errorists by continued tolerance and acceptance**. As was the sin of the Israelites, “*they strengthen also the hands of evildoers, that none doth return from his wickedness*” (Jer. 23:14). There has always been error to contend with in the Household, but as spiritual discernment (i.e. *scripturally principled common sense*) fades - more and more we see social/family ties trump doctrinal accuracy and purity. Though some may not personally accept the errors of our time in regard to doctrine, they are unwilling to make the unpleasant choices that involve identification and decisive action against those who are in error – empowering the errorists with continued influence and disregard for the need of repentance. It is this class that puts the Truth in a compromised situation – allowing for a *muddying of the waters* in regard to the practice of pure doctrine and true fellowship within the Household. The justifications may range from a point of view that “*dealing with the error only gives it more attention*” to “*it's not that big of a deal*”. Therefore the errorists are allowed to prosper with a sense of justification; those “*riding the fence*” can maintain their desired social connections and avoid the tough decisions, while claiming that they remain on the side of the Truth; and those who discern the danger and take the necessary steps to “*contend for the faith*”, and perceive no right or privilege to compromise - such are put in a fiercely criticized and

agonizing position in how to navigate the fellowship “muddiness” that is created by the inaction of others. Ecclesias have been divided while others have been severely strained. Some Bible Schools that have stood as valiant institutions for the Truth (wonderful and refreshing points of contact for our inter-ecclesial association with one another and temporary light stands in their own right) now convey an uncertain message by the questionable teachers they choose and/or for their permissive positions on fellowship on certain issues.

This problem has been especially exemplified in the recent controversies surrounding the fundamental doctrines of *Eternal Life*, timing and application of the *Kingdom of God*, and *Faith and Works*, etc. has made a tragic mess out of once vibrant portions of the Unamended community. These fundamental errors should have been dealt with decisively and with unified voice across the Unamended spectrum some six years ago when they first were promoted – but they were not. It didn’t go away on its own and now we see division, confusion and mistrust reign where just a few years ago there was unqualified unity. These matters are fundamental and directly impact fellowship, whether it be in regard to those who promote these errors or those who bid the errorists “God-speed”.

Also, though the NASU was rejected by many Unamended ecclesias, the cry for “unity” at the expense of sound doctrine carried forward. Now we have the *Unity Agreement 08* group, who has chosen to ignore sound reasoning for rejection of unification (from both the Amended and Unamended sides) under the basis of the NASU. More conservative BASF groups have taken a fellowship stand against this ecumenical movement. In contrast with this, there are those on the Unamended side who are essentially begging the *UA08* groups not to break fellowship with us (see “Editorial Flyleaf”). Where are the Unamended ecclesias on this? Should we keep the fellowship door open to those who promote doctrinal and fellowship confusion by participation in or tolerance of the *UA08*? **No, we should not.**

In regard to fellowship, many serious decisions face us in these last days. What affects one ecclesia affects us all. Compromise in one portion of our community, if not countered, compromises the entire body. Fraternal Gatherings and Bible Schools amplify fellowship difficulties when larger numbers from various ecclesial situations gather together in the spirit of assumed “fellowship” or commonality. Some may argue that these larger gatherings provide for special allowances or compromises – but there is nothing Scriptural to support such a claim. All these gatherings are a larger collection of the Christ Body, an aggregate of the Christ Ecclesia. All we have to go by in regard to our associations with one another (whether the few or the many) is based upon the principles of fellowship as they are laid out for us in the Divine Record. We carry a serious responsibility for where we choose to go and fellowship, understanding this to be an open declaration of our commonality with those we meet with. May ecclesias and larger gatherings alike be very clear in both **statement** and **consistent enforcement** as to where they stand in relation to the Truth and fellowship.

Though prophesied by Christ as signaling the nearness of his return (Luke 18:8), the tragedy of the apostatizing and fracturing of the latter day revival of the Apostolic Faith is indeed heartbreaking to witness – But we must remain steadfast. – S.K.

MUCH INCREASE IS BY THE STRENGTH *of* THE OX

WITHIN this article in this quarter’s edition of the SK, we would like to review the Scriptural teachings of one of the primary animals that was used within the Mosaic sacrificial system. This animal was one of the most valuable animals that the Israelites could own. This animal is the Ox. The Hebrew word for ox is “shore” and is the Strong’s number H7794. This word is also translated as “bullock, bull, cow, and oxen”.



The title of our remarks comes from Proverbs 14:4 – which reads “*Where no oxen are, the crib (manger) is clean; but much increase is by the strength of the ox.*” I think this verse probably provides the primary spiritual lesson that we can obtain from a study of this beast. In Psalms 144:14, the sweet Psalmist of Israel asks that their oxen may be strong to labor, so that there would be no complaining in the streets. These two verses speak of the strength of this animal that is needed so that the farmers would be blessed with an abundance of fruit in the harvest time. These two verses speak of the strength that the followers of Christ and Yahweh need to develop in order to be a faithful servant of our Master as we strive to bear much fruit in our service.

As we think about this animal and its usages during the Biblical era, we should learn to think about the specific qualities of this animal. It was a strong animal that was used to draw wagons (Numbers 7:3), to carry burdens (1st Chronicles 12:40), and for plowing (1 Kings 19:19) and preparing the land so that the harvest would be more fruitful. It was also used for sacrifices (Exodus 20:24). Since this animal met the requirements of a clean beast of the earth (Leviticus 11:3), it was used for daily food (1st Kings 19:21) for the Israelite. The firstborn would be dedicated to Yahweh (Exodus 34:19). The young calf was considered a delicacy that would be offered to the important guests that were entertained at the Israeli home (Genesis 18:7).

There were specific laws under the Mosaic system that pertained specifically to this animal. The ox could not be used on the Sabbath (Exodus 23:12 and Deuteronomy 5:14). It was not to be yoked with an ass in the same plow (Deuteronomy 22:10). It was not to be muzzled when treading out the corn (Deuteronomy 25:4). If stolen and kept alive, it should be restored double (Exodus 22:4). If stolen and then killed or sold, it was to be restored at a rate of 5 times its value (Exodus 22:1).

Due to the service that this animal provided to its owner, it was considered very valuable and Israelites that were blessed with a large herd was considered very wealthy. Genesis 13:2 reads – *“Abram was very rich in cattle, in silver, and in gold”*. Because of the value of this important animal, the Scriptures teach us that the owner would provide great care and attention to the welfare of their herds and would appoint herdsmen over them. Proverbs 27:23 reads – *“Be thou diligent to know the state of thy flocks, and look well to thy herds”*.

With this general summary and vision of the Scriptural picture of the ox, let us now take a more thorough review of some of the specific lessons that we can learn about this animal.

The first thing that we would like to review is the reason of the divine inclusion of this animal with the clean beasts of the earth. In Leviticus 11:1-3 and Deuteronomy 14:4-6, we read that the ox was specifically included in the beasts of the earth that the Israelites were allowed to eat. The specific requirements for a beast to be included in this category are found in Leviticus 11:3 and Deuteronomy 14:6. Notice that these verses teach us that there are three requirements to designate an animal as clean:

- 1) they must have a parted hoof
- 2) they must be cloven footed (cleaveth the cleft into two claws)
- 3) they must chew the cud

Each of these three characteristics presents specific lessons to the children of Israel and to the servants of Yahweh throughout the ages. The Scriptures teach that clean and unclean animals were categorized as such even in the days of Noah. It is the opinion of this writer that the characteristics of Noah's clean animals were probably the same as those of the Mosaic dispensation. As one studies these clean beasts, we should see the spiritual significance in each one of these characteristics. The cloven feet with parted hoofs represent the surety of one's walk and the ability to travel over rugged terrain that one may face caused by the lusts of the flesh, the lusts of the eye and the pride of life and the alluring temptations of the world. The cud chewed over and over represents the need to constantly ruminate and meditate on and bring to remembrance over and over the spiritual food provided by Yahweh. This would allow us to gain the greatest spiritual nourishment from the Word of God. Leviticus 20:24-26 – *“But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine”*.

We are taught in this passage that in order to be holy in the eyes of Yahweh, the children of Israel were to put a difference between the clean and unclean beasts. If we consider this from a spiritual aspect, the spiritual children of Yahweh are to remain separate from those that do not reflect the spiritual characteristics of these clean beasts.

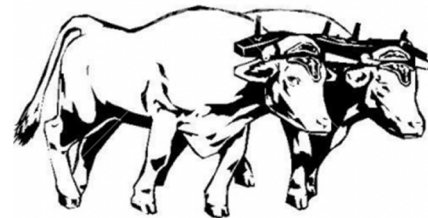
If we apply these characteristics of these clean animals to ourselves, we may be reminded of the following verses. Ephesians 4:17 – *“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind”*. Here we learn the lesson that those who are Christ's do not walk after the manner of the Gentiles who do not know God. The Gentiles are here used as the antitype of the unclean beasts of the Mosaic system. Proverbs 3:21-23 states – *“My son, let not them depart from thine eyes: keep sound wisdom and discretion: So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble”*. For specific lessons on chewing the cud, we ask the reader to turn to Psalms 1:2 and I Timothy 4:15.

The Yoke

The next lesson that we would like to consider is the yoking of the oxen. The word yoke is used over 50 times in God's word and presents a vision of service to the owner of the animal. A yoke is a wooden beam which is used between a pair of oxen to allow them to pull a load (oxen almost always work in pairs).

In Leviticus 26:13, Yahweh presents a picture of the Israelites being under bondage to Egypt during the time that they dwelt in that land. In Deuteronomy 28:48, Yahweh prophesies that at an appointed time in the future of the Israelites of that day, that they would come under the iron yoke of the bondage of a future master, even the nation of Rome. In 1st Kings 12, we read of the decision that Rehoboam had to make as to whether he would make the yoke of service less grievous to the children of Israel than what they experienced under Solomon. In 1st Timothy 6:1, we read *“Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed”*. Throughout the Word of

God we learn that the yoke is an instrument that represents service to someone. As we visualize a team of oxen that are yoked together, pulling a plow or wagon, we start to understand the spiritual import of a correct yoking. The yoke would help the oxen pull the load together and to go in the one direction dictated by



the herdsman. Let us read Matthew 11: 28-30 – *“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto*

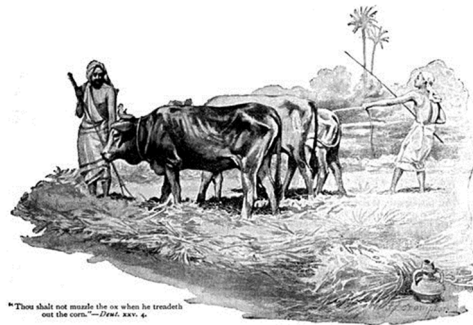
your souls. For my yoke is easy, and my burden is light". Here is the true wisdom of being yoked to another. When we take on the name of Christ, we make a commitment to follow the example of our Master in love, dedication, strength, mercy, goodness and faithfulness to our owner and to also bear each other's burdens. Galatians 6:2 – "*Bear ye one another's burdens, and so fulfill the law of Christ*".

We must walk in the same direction and down the same path. We cannot stray from the goal that Yahweh has in mind for his creation. If we do stray and wander from the desired goal, we are not bearing the yoke of Christ. Most of the time, the ox was yoked with another ox. This teaches us that we cannot bear the yoke of Christ alone. We must depend on Christ and His Father for the strength that we need to continue to move forward toward the common goal. We must be like minded with one another and more important, we must be like minded with Christ and God. We cannot forsake the assembly of ourselves together. In II Corinthians 6:14, we are taught that we cannot be yoked with unbelievers. We must be yoked with Christ. Under the law, this principle was also taught in Deuteronomy 22:10. This passage reads "*Thou shalt not plow with an ox and an ass together.*" The ox represents the servants of God, the nation of Israel and the ass representing the peoples of the Canaanites in the land promised to the children of Israel. They were not to marry or give in marriage or have anything to do with these Gentile nations who did not fear the God of Israel. They were to be separate at all times in order to remain holy. This was theirs and is our responsibility also.

Muzzle Not

Another interesting lesson to be learned under the Law is given to us in Deuteronomy 25:4, where we are told that "*the ox should not be muzzled when he treadeth out the corn or the grain*". According to the book entitled *Manners & Custom of the Holy Land* by Fred Wight, the author suggests that there were at least two methods of threshing the grain in the Old Testament times in which

the ox was used. One method that was used was to attach two wooden planks that were joined together and had sharp stones or pieces of metal attached to the boards. These boards were pulled over the grain laid on the threshing floor by an ox. This author also suggests that another method used in OT times was to just drive the ox over the grain and the grain was threshed by the



*Thou shalt not muzzle the ox when he treadeth out the corn.—Deut. xxv. 4.

hoofs of the oxen. This may have been the most common way to thresh the grain as one of the Hebrew words for thresh is "*doosh*" which actually means

"to trample down" or "to tread under foot". Regardless of the method that was actually used, the ox was not to be muzzled during the threshing process as that would prevent the animal from partaking of the fruits of his labor.

This particular lesson has import to all believers as Paul quotes this verse in 1st Corinthians 9:9 and I Timothy 5:18. In the Corinthians passage, Paul equates this requirement under the Law to that of our hope. In the Timothy passage, the apostle is using this lesson in the context of providing honor to the elders of the Body. I think in both passages, we learn that we are to support those who have labored in the vineyard and individual believers are also encouraged to partake of the benefits of the Truth both in this life and in the world to come.

The Molten Sea

Another interesting subject regarding the use of oxen can be found in 1st Kings 7:23-26. Here we read of an article of furniture in Solomon's Temple. This was the brazen laver that was placed on top of the figurines of 12 oxen. The laver was used for the cleansing of the priests, the brass represents sin, and the water represents the cleansing agent. The number 12 represents government perfection and the 12 tribes of Israel. The ox, as has already been discussed, represents the servant of Yahweh.



To see the significance of this article in the Temple, I will quote from an article on Solomon's Temple from the Issue #2, 2009 Truth Gleaner. "*The molten sea was the place where the hands and feet of the priest were washed, signifying the works in the walk of the priests that were to be washed with water, water denoting the Word of God. This was to be done before the priest could approach the brazen altar. The molten sea stood upon twelve oxen, twelve once again referring to Israel as the basis of the One Faith. It was specifically representative of Israel, and the oxen referred to service. They were divided into four sections, which was also significant because four is the number of God manifestation. In these oxen, we have a representation of the true servants of Yahweh, Spiritual Israel. Before we can offer acceptable worship, we must be cleansed by and educated in the Spirit Word. John 15:3 informs us, "Now ye are clean through the word which I have spoken unto you."*" End Quote.

The Cherubim

In regard to the spiritual usage of the ox, we would also like to consider the usage of the ox in the Cherubim. We ask the reader to turn and read Ezekiel 1:4-11. The prophet teaches us that the ox face was one of the four faces of the Cherubim. Most Christadelphian expositors relate the four faces to the four

standards of the tribes of Israel while they were in the wilderness. Most expositors also relate these four faces to the four gospel records of our Saviour – Matthew, Mark, Luke and John. Both of these suggestions appear to be correct, therefore, let us look at the significance of the ox in regard to these matters. Each of these four living creatures depicted in the Cherubim had one head and four faces. The one head represents the unity that we are to have with Christ, our head, and with others of like precious faith. As the four faces of the cherubim are attached to the one head, we should remember the words of Paul in Philippians 2:5-11, where we are told to let the mind of Christ be in us. We should be motivated by the example of Christ so that we can serve him as the ox would serve his master.

The four faces represent the true Israel of God as we find in these passages in the Apocalypse - Revelation 4:6-7 and Revelation 5:8-10. The individual faces of the Cherubim are always on the same side of each of the four living figures. We are told that the face of the ox was on the left side of each of the four living creatures that are mentioned by the prophet Ezekiel. Ezekiel states that this vision was moving toward him from the north. Therefore, the ox, being on the left side of the one head, would be on the west side of the head. If we turn to Numbers 2:18, we find that the tribes of Ephraim, Manasseh and Benjamin were on the west side of the encampment, with the tribe of Ephraim as the standard bearer. Hence, the identification of the ox face with the tribe of Ephraim. The word Ephraim means fruitful or double fruit. I think this is appropriate when we remember that it is through the strength of the oxen that would help the owner gather much fruit. The scriptures also link Ephraim with the ox in Deuteronomy 33:17 and Jeremiah 31:18.

Each of the four faces of the lion, ox, man, and eagle represent the life of our Master as recorded in the four gospels. He is the Lion in Matthew, for Matthew dwells on His Royal Majesty; he is the Ox in Mark, for Mark reveals Him as a servant devoted to the needs of the people; He is the Man in Luke, as Luke traces his genealogy back to Adam, thus showing that Christ was the Son of Man and Luke wrote for the Gentiles, and He is the Eagle in John, who reveals Him as the Word made flesh and teaches that Christ was the Son of God. This lesson teaches us that Christ has the right to rule as King, because he learned to serve, and though He came in sin's flesh as all other men, He overcame and triumphed through the Spirit. This is what all believers must also do. If we desire to rule and reign with Christ in the Kingdom, we must learn to serve, like the ox, and overcome the works of the flesh through the power and strength that we obtain through the Spirit Word.

Aleph

There is one more lesson that we wish to review regarding the ox. In the Hebrew alphabet, each letter is represented by a number and by a letter. The first letter, Aleph, in the Hebrew alphabet is represented by the number one and also by the picture of an ox-head. The plural form of this word is "alephim",

which is translated as oxen in Isaiah 30:24 and in Psalms 8:7. What is the lesson of the ox that we learn from the Hebrew alphabet? As the ox head is the first object seen by the observer as he looks toward a field that is being plowed, the Aleph is the first letter seen which leads the way for the remaining of the Hebrew alphabet.

The word *aleph* is derived from a root word "alaph" which signifies "to associate with", or "to learn", or "cause to teach". Here we may see the idea of the yoke that we discussed earlier. The yoke signifies service and association towards a common goal. The herdsman would have to teach the oxen the way to travel. The number one signifies the unity that one achieves by being yoked to Christ. This letter is an appropriate symbol for the first begotten of the dead, the beginning of the spiritual creation of Yahweh. In Colossians 2:18, we read that Christ is the head of the body, the ecclesia, just as this letter and its symbolism is the head of the alphabet.



Summary

Hopefully, our review of the ox has encouraged all to continue to seek out scriptural lessons regarding this strong, beautiful animal that Yahweh's inspired scribes have left on record for us. In summary, we would like to review some specific passages that edify and encourage us to become the type of servant that Yahweh expects.

John 12:26 - *If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.*

Colossians 3:22-24 - *Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

Matthew 20:27-28 - *And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

2nd Timothy 2:24-25 - *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

Matthew 25:21 - *His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

This last reading in my opinion is the ultimate lesson of the Ox. In order to rule and reign, we must serve faithfully and be strong in the Truth and strong

for the Truth, allowing ourselves to be yoked with Christ, going in the same direction as Christ, walking the same path as Christ. We must not pull against the yoke of Christ. We must always strive to help others that we are yoked together to pull and travel in the same direction. We must not shy away from the work that is required from our Master. When we visualize the Ox, let us remember these words of Paul in 1st Corinthians 15:58 – “*Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*” Let us also remember the words of the Wise Man – “*Much increase is by the strength of the ox*”.

B. Henderson



FEDERAL, CONSTITUTIONAL & LEGAL RELATIONSHIP

Fundamental Considerations

In the July 1900 Christadelphian Magazine, the following quote appeared, written by the Editor, C. C. Walker:

"Out of Adam" is not a Scriptural phrase; though "in Adam" is. And the Scriptural phrase "in Adam" is used in I Corinthians 15:22 to cover those "that are Christ's at his coming." Christ himself in the days of his flesh, being the Son of Adam, was "in Adam," and, of course, as much so after baptism as before.

It is inadvisable, therefore, to speak of passing "out of Adam" into Christ. The fact is that we are still painfully "in Adam" after being baptized into Christ. One might as well talk about passing out of human nature, out of flesh and blood into Christ, as to talk of passing "out of Adam."

This is indeed what is really involved in the phrase; but the time of that happy transition is the resurrection and not baptism. We are well aware that the phrase has been used in times past without obscuring the truth. That there is a change of federal relationship in baptism is a glorious truth; and the phrase "out of Adam" has been used to express this change of relationship by baptism into Christ.

But it is nonetheless objectionable, and when, as in current controversy, it is used to create artificial and unscriptural distinctions, it is time to discard it and hold to the "form of sound words" which the Scriptures exhibit.

"In Adam" is a great circle embracing all mankind. "In Christ" is a small circle inscribed in the greater. (End quote)

This statement demonstrates a very shallow understanding of the Scriptures, and perhaps even willful ignorance of the subject of the atonement. With a confused mind such as this editing the Christadelphian Magazine, it is no surprise that the Clean Flesh heresy ran so rampant throughout the Central Christadelphian body under C. C. Walker's watch. While doing lip service to the theory of a baptismal change in federal relationship, he denies the principle in fact by rejecting the language descriptive of this change. He admits the phrase has been fitly used in past times, but takes exception to it depending upon whose lips speak it.

We, however, do not care who enunciates a principle, so long as it is Scripturally sound. Is the change of federal relationship at baptism a “*glorious truth*” as admitted by C. C. Walker? If so, are the terms “*In Christ*” and “*Out of Adam*” correctly appropriated to describe this truth?

Defining the “Federal” Principle

Let us first consider the definition of the term “Federal”. Webster defines it as, “*Pertaining to a league or contract; derived from an agreement or covenant between parties, particularly between nations; Constituted by a compact between parties*”. “*Specifically, composed of states or districts which retain only a subordinate and limited sovereignty*”.

For an example of the principle defined above we could look to Civil War era America. There were two distinct bodies, the United States (Federals) and the Confederate States (Confederates). For these two distinct federal bodies there were two distinct federal heads, one in Washington, DC, the other in Montgomery, AL, which was subsequently moved to Richmond, VA. The Confederate States enjoyed none of the benefits of being subject to Washington, DC and the President dwelling there, nor did the United States enjoy any of the benefits of being subject to Richmond, VA and the President dwelling there.

Are there two distinct groups of people on earth in relation to Yahweh? This question is clearly answered in Eph. 2:11-22. Paul clearly delineates between the “*far off*” and the “*nigh*”; the “*stranger*” and “*foreigner*” is contrasted with the “*saints*” and “*household*”. To prevent repetition supplemental verses will be provided further on in the article.

Do these two distinct groups identified by Paul have two distinct federal heads, or is one head inside another, as was confusedly described by C. C. Walker? Consider the following passages in their entirety. Due to space constraints we can only highlight the primary points intended.

- **Rom. 3:19-24** - Two distinct groups, the unjustified sinners and the “justified” subjects of the “redemption” and “righteousness of God”.

These benefits are only obtained “IN Christ”, who is the Federal head of this group.

- **Rom. 12:5** - The Federal principle in scriptural terms: “Many” constituted “one body” in a federal head which is “Christ”.

Federal Head - Christ

Notice in the following passages the groups of people, the benefits they enjoy, and the federal head of the group in which these benefits are enjoyed.

- **Rom. 4:22-5:2** - “Righteousness” “imputed” to those who believe in Christ; “justification” and “peace with God” obtained “in Christ”
- **1 Cor. 1:2, 27-31** - “Righteousness”, “Sanctification”, “Redemption”; all “in Christ”.
- **2 Cor. 5:17-21** - “New creature” “reconciled” to Yahweh “in Christ”
- **Gal. 3:27-29** - Many are “all one” and “heirs” “in Christ”
- **Eph. 1:3-12** - Subjects of “adoption”, “redemption”, “forgiveness”; “made a heritage” and elevated to “heavenly” position “in Christ”
- **Eph. 2:4-10** - Formerly “dead”, now “quickened” and “raised” to “heavenly” position “in Christ”
- **1 Thess. 4:14-16** - Those who “sleep” in death will “rise” if “in Christ” at his return

It should be quite clear from these numerous passages that there is a distinct federal head over the group that enjoys the many privileges mentioned in the preceding passages. This group enjoys an elevated position before Yahweh as a result of their federal relationship to Christ. According to these passages, the benefits of introduction into Christ include “*redemption*”, “*forgiveness of sins*”, “*justification*”, “*reconciliation*”, “*citizenship*”, “*sanctification*”, *heirship*, and *resurrection*. These are all benefits of entering into covenant relationship with Yahweh through Christ. It is necessary, therefore, to be in this covenant relationship, under the federal headship of Christ, to enjoy any of these benefits. Once this fact is recognized, it becomes as illogical to speak of Gentiles enjoying the privilege of resurrection as it would be to speak of them as “*justified*”, “*reconciled*”, “*forgiven*”, “*heirs*”, etc.

What about the other group? What of the unjustified sinners; those “*far off*” “*aliens*”; the “*strangers*” and “*foreigners*”? Do they have a federal head distinct from the group “*in Christ*”? If so, who is this federal head? These questions can be easily answered by considering just how they came to be in this undesirable position.

Federal Head - Adam

In Genesis 3 starting with verse 6 we have recorded the transgression and subsequent sentencing of Adam and Eve. Seeing all mankind was in the loins

of Adam when he sinned, all were subject to the results of that transgression, namely, condemnation, estrangement, and sinful flesh, all of which when left un-remedied end in a perishing death. This is plainly evident from Rom. 5:12-19. Being defiled by sin, it became impossible for Adam and Eve to produce any children not subject to the condition they brought upon themselves, for “*Who can bring a clean thing out of an unclean? Not one.*” (Job 14:4) So the Psalmist declares that the constitutionally wicked, or sinful, “*are estranged from the womb*”. (Ps. 58:3) On account of these facts it was declared prophetically of Christ, “*behold, I was shapen in iniquity; and in sin did my mother conceive me*”. (Ps. 51:5) This statement was true due to him being physically derived from Mary, though morally he “*did no sin, neither was guile found in his mouth*”. (1 Pet. 2:22) This unfortunate condition is not the fault of those who have descended from Adam. But, the subjection of all mankind to these conditions is attributable to “one man”, as Paul says. That man is Adam, and he is therefore rightly designated as the federal head of all mankind from birth.

Changing Federal Relationships

The question then remains: When does this federal relationship change from Adam to Christ? The positions enjoyed in each of these relations are mutually exclusive. One cannot be condemned and justified at the same time; nor can they be constitutionally a sinner while constitutionally righteous. These contrary positions result from our federal relationship, so it becomes necessary that we come out of Adam, federally speaking (and that is the only way the term has ever been employed), and come into Christ. How is it that we enter into Christ? Eph. 3:6 tells us “*by the gospel*”, or obedience to it, which is BAPTISM. See also Acts 8:12, 19:5, Rom. 6:3, Gal. 3:27.

When we enter Christ by baptism we of necessity come out of Adam. It is true, as some point out, that the phrase “out of Adam” is not found in Scripture, but consider the following passages: Eph. 4:22-24, Col. 3:9-10, Rom. 6:6. Is it not reasonable to insert “Adam” in the place of “*old man*” just as we do when we read “*one man*” in Rom. 5:12-19? In what sense do we “*put off*” Adam? In the same sense that we “*put on*” Christ – federally, constitutionally, or legally. It is Adam and all that is related to him subsequent to transgression from which we require deliverance.

Bro. Robert Roberts wrote concerning this subject in *Christendom Astray* on Pg. 409:

“There are other similar references to baptism throughout the epistles; but these are sufficient to shew that whatever may be the difficulty of modern professing Christians in discovering any significance or efficacy in the ordinance of baptism, the apostles saw much of both. They recognised in it **a constitutional transition from one relationship to another,--a representative putting off of the old man, or Adam nature, and a putting on of the new man, or Christ, who is the ONE COVERING**

NAME, in which, when the naked son of Adam is invested, he stands clothed before [Yahweh], and is approved in His sight.”

Coming out of Adam is accompanied by the removal of the legal condemnation inherited from him; the passing from under the constitution of Sin to the constitution of Righteousness; the entering into the legal operation of “the Law of the Spirit of life”—which is where?—“IN CHRIST”, and consequential passing from under the legal operation of the “Law of Sin and Death”; the passing from the sentence of death to the sentence of life. See Rom. 5:16-19; 6:17-18, 20, 22; 8:1-2; Jn. 5:24.

The two laws, the Law of Sin and Death and the Law of the Spirit of Life, are mutually exclusive. They cannot be in operation in the same sense at the same time on the same individual. This can be seen when considering the physical results of these laws. If one sows “to the Spirit” after coming under the legal operation of the “Law of the Spirit”, he shall “of the Spirit reap life everlasting”. When he comes under the operation of the physical effects of the “Law of the Spirit of life” (life everlasting/immortality), it is impossible for him to remain under the operation of the physical effects of the “Law of Sin and Death” (mortality). (Gal. 6:8, Rom. 8:4, 6, 13) In like manner, when one comes under the legal operation of the “Law of the Spirit of life in Christ Jesus”, he passes out from under the legal operation of the “Law of Sin and Death”, though he still suffers from the physical effects of this law, called “the law of sin which is in [his] members”. For this reason Paul states in Rom. 8:2 that the one law (Spirit of Life) had made him free from the other (Sin and Death).

The phrase “in Adam” is only found in 1 Cor. 15:22, so we must turn there to prove our principle true or false. “For as in Adam all die, even so in Christ shall all be made alive.” Many incorrectly interpret this passage to say “all who die are in Adam”. Many others interpret the phrase “made alive” to mean “given immortality”. Neither of these constructions convey the intent of the apostle’s words. Whatever the term “die” means in this place, it happens to ALL “in Adam”, and whatever “made alive” means, it happens to ALL “in Christ”. It is true that all who attain to immortality will have previously been “in Christ”, or in covenant relationship, but not all placed in that position will be given immortality. To affirm such is “once saved, always saved” theology. All “in Adam” who die return to the dust under the legal condemnation to a perishing death. Having not availed themselves of the benefits of the sacrifice of Christ during their life, it is as if that sacrifice never took place (in relation to them). They are as those who are “asleep in Christ” would be “if Christ be not raised” – PERISHED. (See 1 Cor. 15:16-18) Seeing those “in Adam” had no faith in it in the first place, the death and resurrection of Christ have no bearing on them whatsoever. They enjoy none of the benefits of the sacrifice of Christ.

If we hold the misunderstanding elaborated by C. C. Walker, i.e., that all remain “in Adam” until immortalized, we make Paul contradict himself. He

says in 1 Cor. 15:51 “We”—in Christ/in covenant—“shall not all sleep”, or die as the term is figuratively used in vs. 18. If Paul be correct, then not all in Christ will die. If C. C. Walker is correct, we must all die for “in Adam ALL die”. “Let God be true, but every man a liar.”

What then is the true teaching of the passage? As noted before, whatever the term “made alive” means, “ALL” “in Christ” will experience it. What, then, with regard to life can all “in Christ” be assured of experiencing? Resurrection. This is why the statement of vs. 22 immediately follows that of vs. 21, as if to clarify what Paul meant. By Adam came the perishing death mentioned in vs. 18. ALL “in Adam” (those who have him as their federal head) “die”, and they do so under this sentence to a perishing death, or Adamic condemnation. By Christ came resurrection, he being the “firstfruits” of this. ALL “in Christ” (those who have him as their federal head) who “sleep” will be “made alive” (resurrected) “at his coming”, because they “are Christ’s.” Not all “in Christ” “shall sleep”, therefore they are not “in Adam”. (1 Cor. 15:51)

The unfortunate fact is that those who do not believe they pass out of Adam (put off the old man) at baptism are probably correct. They do not pass out of Adam; nor do they pass into Christ; nor do they obtain the remission of personal sins which is often proclaimed over them as the “only” sins remitted; nor are they joined to the covenants of promise; nor do they become heirs to eternal life. Theirs is no baptism at all, for they did not have faith in the efficacy of the “one” true baptism of the scriptures.

Those who go on to deny the fact that their federal head was changed from Adam to Christ after it has been accomplished for them do themselves no favor. This amounts to a denial of “the Lord that bought them”. To do so is to “count the blood of the covenant, wherewith [you were] sanctified, an unholy thing” and do “despite unto the spirit of grace.” (2 Pet. 2:1, Heb. 10:29)

There is no baptism for the remission of personal sins only. There is only the baptism which legally unites one with Christ; legally severs one’s relationship with Adam; legally frees one from the sentence to a perishing death, known as Adamic condemnation; legally frees one from the Law of Sin and Death; legally brings one under the operation of the Law of the Spirit of Life in Christ; constitutes one an heir to the covenants of promise; provides a covering for Sin’s flesh; and remits all past personal transgressions.

Are the principles we have heretofore elaborated artificial distinctions fabricated during the “Resurrectional Responsibility” debate toward the end of the 19th century? We do not believe so. We believe these are scriptural first principles that have been enunciated and believed by true Christadelphians from their inception. As proof of this we offer, in conclusion, the following explicit expression of the principle from 1868. The following is extracted from a sample baptismal examination authored by Bro. Robert Roberts. It was written as a series of questions with the answers desired from a baptismal candidate.

“Then you do not suppose you have any connection with Christ at present? No; I consider *I am in Adam* in my present position, and therefore under condemnation to return to the dust forever.”

“The importance of such a matter [baptism] you would consider to arise from the fact of God's requiring it, and not on account of any inherent quality? Precisely so. Whatever God might appoint I should consider necessary. I believe, as Paul says, he appoints foolish things in the working out of His purposes toward men. *Baptism I believe to be the way He has appointed for those who believe to pass out of Adam into Christ; and it is for that reason I desire to be baptized.*” – *The Good Confession*, Robert Roberts, The Christadelphian Vol. 5, pg. 163, 1868

Adam Kuipers

Excerpts from Bro. Thomas Williams

“That Adam broke the law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken – a sentence carried into execution by the implementation of a physical law of decay which works dissolution and death.” (SOF, Article III). **The first thing for us to consider here is the discrimination between the “sentence” and the “execution” of the sentence.** Why is it important to distinguish between the sentence and its execution? Because we claim that the sentence is the “condemnation,” known as “Adamic condemnation;” and the execution is the physical effect of the sentence. Here is our first issue, and it is an important one in its bearing upon the doctrine of baptism; **for if the “sentence” or “condemnation,” is not distinguished from the physical effects, the design of baptism to remove the sentence, yet leaving us to wait for the “redemption of the body,” cannot be understood.** ... It was therefore naturally in accordance with the ordinary evolution of thought, that the writer of Article III wrote first of Adam being “sentenced,” and afterward of “a sentence carried into execution;” and right here is the place for me to say that, since the coming sentence preceded that of the execution, or the result, the removal of the sentence, will at baptism, precede the removal of the physical effect, or the result. ... When we are citizens of the Adamic order of things, we are aliens from the new order; and it is to our racial descent from Adam this alienation is due, just as it is to the racial descent of the Englishman that his alienation from the States is due. The point to be kept clear is, that since naturalization changes the “relation” of the Englishman and does not change his “nature”; **so the passing out of Adam into Christ changes our relationship, but does not change our nature.** Therefore, since the design of baptism is for this purpose, its root is to be found in the Adamic sentence of death and burial; and its effect is the removal of this **so that the “sentence” may be deprived of its power to hold us in death and dust, and thereby the resurrection became the means of final “physical” escape from the results of Adam’s sin.**

“Adamic Condemnation”, pp. 2, 12 (emphasis added)

SINCERITY AND TRUTH

WE are instructed, as students of God’s word, that the Bible is Deity speaking to man, and with all the authority of the everlasting ages, says to search it.

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” (Deut. 29:29).

With that in mind, we would like to spend some time reviewing a specific word that is often overlooked within Scriptures and within our daily lives. The word that we have chosen is not something that is frequently referenced throughout the Scriptures but the impact and significance of this single word is very profound. According to Strong’s Concordance there are twelve different references to this word, in one form or another, found within the Scriptures. This word is used most notably to describe the Word of God, how we should serve God, and how we should love our Lord Jesus Christ.

In Paul’s letters to the Corinthians, we see the faith of the Apostle demonstrated and also the wonderful sincerity he showed in his words and deeds. The English word **“sincerity”** occurs four times in these letters and on three occasions we see that it is translated with the same Greek noun. Let’s take a few minutes and review the following passages referred to in the letters to the Corinthians.

“Christ our Passover is sacrificed on behalf of us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1st Cor. 5:7-8)

The council of Paul is that the old leaven of hatred and wickedness, of evil-thinking and evil doing, has to be removed and the unleavened things of sincerity and truth are to be put in its place so that the memorial feast may be kept worthily.

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you-ward.” (2 Cor. 1:12)

Paul was constantly mindful to live his life in a simple manner and with godly sincerity. Meaning, his conduct was always genuine and sincere.

“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.” (2 Cor. 2:17)

Here we find Paul referencing the Judaizers at Corinth who were corrupting the word of God by teaching false doctrine. Paul, however, was aware of his accountability to God and conscious that he was an apostle of Christ and spoke in his name. Therefore, in striking contrast with the Judaizers, Paul demonstrated sincerity.

Without Wax

An interesting connection is found in the English words “**sincerity**” and “**sincere**”, as they are believed to have their root in two Latin words meaning “without wax” (though there is some active debate regarding this.) This is said to be a result from the application of the Roman potters of filling in with wax the blemishes and imperfections in their workmanship. There were many fine pottery makers in the Roman world and it turned out to be a lucrative business. The pottery would be formed then placed into an oven to cure. The well-respected potter would inspect his pottery after it was heated, and if any cracks were found, the vessel would be discarded and the process would start all over. Naturally, this would increase the overall price and value of fine pottery.

Given the same situation, other less dependable potters would take the blemished vessel and rub wax into the crevices, perhaps melting it somewhat, then paint over the imperfection and sell it as if it were faultless. These individuals could sell their pottery for cheaper prices thus undercutting the sincere pottery maker. This prompted the honorable pottery maker to hang a sign over the entrance to their shops that read: “**Sine Cerus**” (*sincerus*) ... meaning – *this store has pottery without wax*. Therefore, a vessel “without wax” was one which had no flaws or blemishes disguised.

The expression was also used in relation to honey. Honey without wax was clear or transparent. It was customary to assess the purity of honey by holding it up to the light to see whether there was wax in it. Also, the consistency of cloth material was judged in the same manner by holding it up to the sun so that any defects in the threads would be instantly noticeable.

Therefore, the Greek word in its meaning implies a fundamental testing by light and the freedom from the existence of corruption. Open to the light, judged of in the sunlight, and so found to be genuine, pure, and harmonious throughout. Consequently, those who do not turn their eyes towards the light of the Scriptures, fall into error and into frequent faults.

“That you may approve things that are excellent; that ye may be sincere and without offense till the day of Christ.” (Philippians 1:10)

The Truth should be held in the highest regard and we should not be willing to conceal it in a worldly disguise, **for that is insincerity**. Let first principles be settled with great care, then held most firmly, as we must be willing to defend the Truth at all costs. For Paul says to “*prove all things; hold fast that which is good.*” Moreover, “*let every thought and imagination be brought into captivity to Christ and call Him only Master.*” In a righteous study of the Bible there must be spiritual mindedness. In truth, “*The carnal mind is enmity against God.*”

An important point that we must not forget is that the different books that make up the bible must be made to harmonize. They all must stand or fall together. If one is **not** true, neither is another.

“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous.” (Josh 1:8)

A method often taught to us as children when learning memory verses or specific Biblical accounts; is that in order to gain a sure and steadfast knowledge, a good rule is: “A little at a time and often repeated.” We know that in farming, a rotation of the crops is encouraged and said to be a wise plan. In physical labor, to change from one task to another is to rest. And, in mental exercise, to keep out of a routine and freely exercise the brain is to enlarge and strengthen the capacity of the mind.

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking. As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” (1st Pet. 2:1-2)

The Bible standard is milk for babes and meat for strong men, and with the Holy Spirit (manifest through the Scriptures) as our teacher, minds of limited capability may be strengthened and enlarged in capacity.

“The entrance of thy words giveth light. It giveth understanding to the simple.” (Psa. 119:130)

We walk by faith. The truly enlightened mind will believe on evidence, just as the same mind, will refuse to believe (without Bible testimony) a vital question. There are those who doubt the word of God because of what **men** say and do, forgetful of the fact that Deity cannot lie and that the word that He hath spoken must (and will) be fulfilled. To have unfaltering faith one must have a simple, sincere, and honest-hearted love of God’s Word in order to sacrifice and protect the Truth at all cost.

Brother John Thomas exhorted “*Not to compromise the scriptures so that it speaks what we want it to speak but give it its own proper application according to the scope of the discourse.*” The way to do this is to “*receive the engrafted word with meekness.*” Moreover, it requires a sincere reflection.

The Psalmist says: *“I will meditate in thy precepts.” “O how I love thy law! It is my meditation all the day.” “Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed.”*

In the book of Matthew we are told, ***“Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones and of all uncleanness.” “Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”*** (Matt. 23:27-28)

From Matthew 23, we learn that the Pharisees were not sincere individuals and therefore were labeled hypocrites. It was the absence of harmony between their innermost thoughts and their outward lives which moved Jesus to condemn them with so much anger. As Jesus condemned the Pharisees, Paul had noticed a lack of sincerity amongst the Cretans.

“They profess that they know God; but in works they deny him, being abominable and disobedient and unto every good work reprobate” (Titus 1:16)

The word “reprobate” in verse 16 has many meanings. *Void of judgment, counterfeit, sham*, something that will *not stand probate or proving* – therefore, **not** genuine and **not** sincere. There was disharmony between the Cretans profession of love for God with how they actually lived their lives. Meaning, they had one foot in the truth while keeping one foot in the world. Is this something that we are guilty of as well?

We are all familiar with insincerity in our contact with the world. Insincerity of speech happens every day and along with this, something said to us in conversation may be superficially cordial but is often in actuality a meaningless procedure or exaggeration. Therefore, it is important that we remain on guard against the possibility of insincerity infecting us. To the Philippians Paul says:

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.” (Philippians 1:9-11)

Concluding Thoughts

It is only appropriate that we routinely ask ourselves the question of whether we can stand the test of sunlight. Is there anything in us which would make us wish to avoid such a test? Do we need something to conceal our inconsistencies and our defects like those of the insincere pottery maker? We must remember that we have been called into a marvelous light and that we are children of light.

“But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (1st John 1:7)

With all of the fleshly items that today’s society offers us that are insincere; with all of the popular traditions and persuasions that cultivate the promotion of insincerity; and with all of the worldly influences and attacks that the truth has and will continue to encounter; the question must be asked – Do we stand out as clear, simple, honest, direct, sincere, and willing to protect the truth at all cost?

Christ is our perfect example of sincerity and truth. Our minds must gain nourishment from him by a continuous consideration of what He is and what He has done for us. It is when our hearts and minds turn to him that we obtain all the nourishment that we require. Consequently, as we imitate him and feed on him; our sincerity will be manifest and we shall be able to endure the final test.

“Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

It was David, who after proclaiming the omnipresence and omniscience of God, concluded with a solemn prayer that he should be searched and purged of all insincerity of thought or deed. And, we cannot more appropriately conclude our comments than by referencing David’s prayer for sincerity:

“Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.” (Psalms 139: 23-24)

Joel Thomas

The Insincerity of the Israelites toward the Word of God

“Thou son of man, the children of thy People still are talking against (marg. “about”) thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, ‘Come, I pray you, and hear what is the word that cometh forth from the LORD.’ And they come unto thee as the People cometh, and they sit before thee as My People, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.” Ezek. 33:30-32

“WHAT SHALL BE IN THE LATTER DAYS” THE FUNDAMENTALS of PROPHECY

An overview of the Image of Nebuchadnezzar's Dream

AS we continue with the *Fundamentals of Prophecy* series it is impossible for us to avoid the very pillar of prophetic understanding and interpretation – that being the great image of Nebuchadnezzar's dream as found in Daniel chapter 2. Up until the last couple of decades there was general and clear agreement in regard to this prophecy. As one Christadelphian writer had noted, “*it has probably been the best defined, most straightforward and most readily understood of any of the time-period prophecies.*” (Bro. Ted Evans, July, 1994 *Christadelphian Advocate*.) Unfortunately, the subject attracted a great level of debate and resulting confusion within the Unamended community in the 1990's; and ever since has been a subject that has received minimal attention. If we comprehend the fundamental nature of this prophecy and its integral relationship to subsequent prophecies, it must be understood that great damage is done to our overall prophetic understanding when confusion or virtual silence reigns over this prophetic cornerstone.

Context and Overview

To briefly review the matter, we are told that in the second year of his reign, King Nebuchadnezzar had a dream in which he could not remember when he awoke. But, the troubled sense that it left with him motivated him to seek someone that could not only reveal to him the nature of the dream, but to also provide an interpretation of its meaning on penalty of death to all the “wise men of Babylon” if an answer was not provided. He called upon the *magicians* (Heb. *chartummim* – those who repelled supposed demons and evil spirits), the *astrologers* (Heb. *ashshaphim* – those who used the signs in the heavens to announce the will of their gods and predict future events), sorcerers (Heb. *kashaph*



– those involved with incantations and spells) and the *Chaldeans* (the educated or learned class, philosophers). As such practices are false and evil inventions of men based upon apostate imaginations as to the workings of Yahweh's creation, they were of no use in satisfying the king's desire – as such men themselves understood (vs. 10). (The modern ministers of spiritual Babylon are equally ignorant in the things of God.) It fell upon the young Israelite, Daniel, to whom God revealed the dream and its meaning. As Daniel glorified God in prayer – “*Blessed be the name of God for ever and ever: for wisdom and might are His: And he changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.*”

What did the King see? According to Daniel's revelation, he saw a man-like image whose appearance was “terrible” and of amazing brightness or countenance. As many of us have been taught since the earliest of ages – it had a *head made of gold*, the *chest and arms made of silver*, *stomach and thighs of brass*, the *legs of iron*, and *feet and toes made of a mixture of both iron and clay*. But, in all its terrible glory the image is not allowed to continue. Daniel informs the King of a stone “*cut out without hands*” that struck the feet of the image. Please carefully note the following revelation regarding this act, and something that we will reference later on in the article – that all of the elements of the image would be “**BROKEN TO PIECES TOGETHER**” (vs. 35), and as so thoroughly destroyed that they are compared to the chaff that is blown away by the wind. The destroying stone itself becomes as a great mountain that fills the whole earth.

The Interpretation

Before Daniel even began to describe the imagery of the dream, he makes a very critical remark regarding the timing of what Nebuchadnezzar saw – “*there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar WHAT SHALL BE IN THE LATTER DAYS.*” **So it must be understood that the totality of the dream represents something to take place in the last days** – it is in fact a latter day prophecy. Please keep this in mind as we consider the historical applications of this vision.

The different metals are shown to represent (at least in initial application) four primary empires – and as history has clearly born out, such were empires that ruled over the land of Israel. There is also a decline in the value of the metals as we progress downward from the head – which represents the decline of the glory and political power wielded by its authorities. To briefly consider the historical application of the metals:

- ✓ **Head of Gold** – Nebuchadnezzar was clearly told that he was “that head of gold”, (i.e. from the reign of Nebuchadnezzar to the death of Belshazzar). The power and strength of the Babylonian king was

absolute. Apart from its value and beauty and its connection to wealth and prestige as it related to the Babylonian Kingdom, Babylon was characterized by a profusion of gold.

- ✓ **Breast and Arms of Silver** - The Medo-Persian empire is the next to follow. It was “inferior”, not according to size but as to the power yielded by its leaders. Its kings were bound by the rule of law, and were not free to operate outside established laws and decrees. (Note Ahasuerus’ inability to overturn his own decree to destroy the Jews, which had been prompted by Haman – Esther 8:8). Silver is inferior in value to gold, but silver was also the currency standard of the empire.
- ✓ **Belly and Thighs of Brass** - This is in reference to the Grecian Empire built by Alexander “The Great”. The Greeks were known for their brass armor.

There has been some confusion in regard to the proper translation of “thighs” as alternative interpretations of the Image have built theories upon the transition between the Brass and Iron empires based upon the anatomy involved. The two “thighs” has caused some to be sidetracked from a correct understanding by trying to figure out which two divisions of the fourfold split of the Grecian Empire should be applied to the two thighs, and then trying to apply the same geographic directions to the two legs. They attempt to falsely apply the north/south aspects of the Grecian Empire (which were the prominent directions dealt with in Dan. 11) also to the two Roman legs – which should in fact not be considered as north and south but east and west.

The word “thigh” is from the Aramaic word *yarkaw*, which is only found once in the Scriptures. Its Hebrew equivalent - *yaraykaw* – is used some 28 times, and 21 of those instances it is translated as “sides”. We do not want to make too much out of this issue*, but we quote from the same expositor previously referenced as to what we believe is a logical conclusion regarding the matter: “*This being the case, the Grecian Empire is represented by the “belly and sides of brass,” while the “thighs” would be incorporated with the legs, which is anatomically more logical. This explanation removes the dilemma of attempting to explain the “thighs” as a significant part of the Grecian Empire.*” (July, 1994 Advocate).

- ✓ **Legs of Iron** – This is Rome, which eventually was characterized by a division of East and West or two legs – with the east characterized by Grecian influence and the west as Latin – but with both

characteristically Roman. Its influence did not end with the decline of the western and eastern portions of the empire.

Before moving on, it needs to be noted that further detail is provided regarding these four metals in Daniel 7 & 8 with special emphasis on the fourth or Roman influence and its religious and political/military aspects that will continue on to oppose Christ at his Return. What Deity offers us in Daniel 2 is a Gentile perspective or general overview of the development of the Kingdom of Men as an eventual latter day power that will find destruction by the miraculous and Divine Stone Power.

We do not perceive that the Image in its various metals and correlating body parts is to be viewed as specifically defined periods of time – as if acting like a detailed and successive timeline. As one expositor has stated, “*Any attempt to make a diagram of the image in proportion to the duration of each era would turn the image into a grotesque monster.*” They initially indicate eras in history that provide a **general and fundamental** picture of the great Crisis of the latter days of an evil and Confederated Power that will occupy the area defined by historical precedence (i.e., area occupied by the *gold, silver, brass and iron powers* of old). This is the glorious and dramatic consumption of the **Kingdom of Men** by the Kingdom that the “God of heaven” shall establish.

Feet and Toes – Part Iron and Part Potter’s Clay

The iron/clay aspect is history still in the making. This reveals to us an aggregate of strength and weakness that will exist and will be the initial focus of the Stone collision. And though there is an attempt to bind these together, the two elements cannot permanently cleave to one another. There will be of necessity a strong and dominant power needed to hold these nations together in confederated form. It is this writer’s belief that such a power will be Russian – as we will elaborate further on in this article.

The Roman Iron directs us towards the former territories of both the east and western portions of the Roman Empire – primarily Europe. Here we find both weak and strong nations attempting to bind together – **though the full manifestation of this still awaits fulfillment**. We also find the progeny of Roman religious heritage in the Catholicism of the West and the Orthodoxy of the East. The Roman Iron shows a manifestation of some strength by the kings (or nations) that manifest its influence, but others will be as the clay which is further interpreted as indicating “the seed of men”.

“Men” is from the Chaldean “*enash*”, and is derived from a meaning of “mortal” or “common men”. Our minds are drawn to the Humanistic and liberal democratic influences that dominate Europe and have weakened many of its countries. While other countries either have retained or are currently recovering some sense of political/military/economic strength and have either fiercely retained their Catholic/Orthodoxy roots or are gravitating in that direction – grasping for a sense of heritage and guidance; others flounder in the

* Even if “thighs” is a proper translation, the view that the north and south divisions of the divided Grecian Empire might be applied would merely point out a prominent characteristic of Greece itself. This north/south application does not and cannot be transferred to describe the Roman legs as well.

paralyzing clay of liberalism and humanism – threatening the stability and very existence of the current phase and geo-political makeup of the “European Union” experiment.

Regarding the toes, historically speaking “10” has been referenced as being the number of nations that are represented here. Bro. Thomas, in *Elpis Israel* stated, “*All that is necessary is, that there should be ten kingdoms at the time the image is smitten by the stone.*” (p. 336, Logos Edition). There have been plausible statements made in recent times to the effect that 10 literal kingdoms do not have to exist or that any reference to 10 might be symbolic in nature. Much reassessment has been a result of the ever growing number of the European Union that has far exceeded the number 10. But, as the European scene (both east and west) continues to be an evolving and devolving situation, and as certain countries such as Germany and France become more assertive as economic and political forces – while other countries are on the verge of collapse; we are not prepared to totally dismiss bro. Thomas’ view that the toes will in fact represent 10 nations or kingdoms at the time of the end.

The Stone Power

That the stone is representative of Christ there can be no doubt. The stone is made without hands, and therefore of supernatural origin. Referring to Psalm 118:22, Christ in Luke 20:17, 18 states – “*What is this then that is written, ‘The stone which the builders rejected, the same is become the head of the corner’? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*”

David prophetically speaks of the destruction of the “enemy” – “*Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.*” (2nd Sam. 22:43, also refer to Psalm 18:42).

This Stone, and the Kingdom it represents is to become as a “*great mountain*” filling “*the whole earth.*” The Kingdom of God will fill the entire earth, wiping away all remnants of Gentile authority, oppression and vanity. As Daniel 7:27 further elaborates – “*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the People of the saints of the MOST HIGH, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.*”

Before moving on we ask the question: *Does a European application of the placement of the feet indicate a belief that Christ will return to the earth in the locality of Europe*, as has been suggested to make this traditional interpretation look ridiculous? NO! The Image (including the feet and toes) represents those who will have belligerently involved themselves with Israel’s affairs and will personally or representatively come against Israel as a “*cloud to cover the land*” (Ezek. 38:9; Joel 3:2; Zech 14:2; Rev. 16:15,16) – the “apple” of God’s eye. And it will be there, in the region of Eretz Israel that the Image of

Nebuchadnezzar’s dream will be initially struck by the Stone, setting in motion a continued series of events to accomplish the eventual overthrow of all elements of the Image and beyond.

The Standing of the Image

We refer the reader back to vs. 35 of this 2nd chapter where we are told, “*Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces TOGETHER...*” How can it be that the different elements of the Image are spoken of as being destroyed “**TOGETHER**”? We have seen the gold phase flourish and then pass from existence in a single night at the hands of the Persians; the silver phase was utterly demolished from existence as a result of the vengeful might of Alexander and the Greeks; the brass to the rise of Roman supremacy; and so too did the Roman Empire itself disintegrate into various parts.

Some have thought that the influences, starting with the Babylonian, have been amalgamated into the dominions that followed the other, and therefore have yet to be completely destroyed as regard to influence or characteristics that were adapted by each of the following powers. There is a degree of truth to such a thought, but is not the intent of the passage. We must remember that the prophecy is to tell “*what shall be in the latter days.*” We must also consider that the word “*together*”, according to Strong’s, means “*one*”... “*single*” ... “*at once*”. Bullinger’s marginal note adds, “*as united at the time of the end*”.

It must be understood that the Image itself has never existed as a whole.

It has existed in various parts that have come and gone – but in this vision of latter day circumstances, Nebuchadnezzar saw a complete image of various elements standing upon its feet. Bro. John Thomas made an important point on this matter in which we wish to quote the following excerpts:

“It was ONE IMAGE constructed of several *integral* parts – parts necessary to the Image and without which it did not exist. If Nebuchadnezzar had seen only the golden head, or the iron legs and feet only, he would not have seen a statue, but merely a *fractional* part of one. Let this then be well remembered, for it is a point essential to a right interpretation of the matters.”

“As it was one *entire image* it represented one *entire dominion*; and as it was composed of *five* different substances, a dominion was thereby symbolized as being constituted as of many different political elements.”

And further on, “If the Image represent one dominion at what time does it exist? In reply, we remark that it does not exist now; nor has it at any time hitherto existed as a whole” ... “The grand object, then, of the revelation was to make known ‘what should be in the Latter Days’ – what should come to pass then; and only incidentally to inform the king of the divinely purposed existence of certain dominions intermediate between his and that to be established by God in the latter days.”

In giving answers to questions and objections, in the same article bro. Thomas explains:

“Why need Nebuchadnezzar’s image be reconstructed? That it may exist in the Latter Days. It has never existed since the king saw it in his dream. Parts have appeared and disappeared; but the Feet never, and without these it cannot stand, nor be smitten.”

“Does not the Image represent a succession of empires? The metals in their order do, but not the Image. There are not four images, but four metals in one image. Therefore one image of divers metals, one dominion of divers constitutions.”

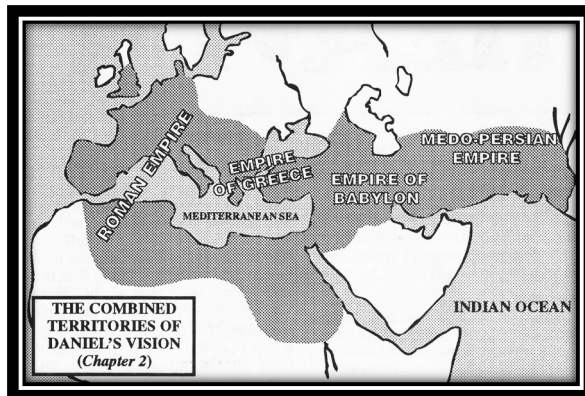
“Unique Interpretation of Nebuchadnezzar’s Dream”, John Thomas, Herald of the Kingdom and Age to Come, January, 1852

So we remark here that the previous existence of the metals as individual powers helps us to understand the nature and geographic dominion of the united makeup or federation that will come against Israel, and therefore oppose the God of Heaven *“in the latter days”*. Each metal power controlled the civilized world in their time and involved themselves with the affairs of Israel – so too will this great and terrible federation meddle with a restored, confident and vibrant Israel (Ezek. 38:11, 12), precipitating the vengeance of Yahweh through the Stone projectile.

Then Who Does This Terrible Image Represent?

The feet, as we have considered, point to a predominantly European (both East and West) influence. But as we consider the geographic extent of the combined territories, we see that which covers much of Europe (we would exclude Great Britain due to other scriptural evidence, not to be dealt with here), parts of North Africa, parts of Asia, as well as portions of the Middle East.

Speaking of a force that is to meet the extensively spoken of vengeance and wrath of Yahweh in the day of God’s open magnification in the eyes of the nations, Ezekiel 38 gives a listing of the leading participants who come against Israel under the leadership of one specific force – Gog, who is identified with Rosh, Meshech and Tubal. In other words, what we understand as Russia. This leading nation is what we perceive as being able to hold together the iron and



clay elements of the Image (either by force or by common interest), as well as confederating other nations beyond the European scene. Magog (Germanic), Persia (Iran and possibly portions of Iraq), Ethiopia, Lybia, Gomer (France), and Togarmah (Turkey) find specific mention in Ezekiel 38.

In considering not only the geographic extent, but also the characteristics of the various metal dominions, we must remember that the Image has a head of gold. This can have reference to military might as well as spiritual influence. Though the first Babylon is long gone, her spiritual influence is alive and well in what we now understand as *“Mystic Babylon”*, *“Mystery Babylon”* – in other words Catholicism in all her inherited spiritual babel and Nimrodian apostasy and rebellion, as well as political influence to deceive the nations. We are given more detail of this vile and destroying influence as it relates to Nebuchadnezzar’s Image in the connecting prophecy of Daniel 7 as the *“little horn”* that comes out of the 4th (Roman) beast. It is the Papacy, also labeled the *“false prophet”* in Rev. 16, that we are explicitly informed as being partly responsible for influencing the nations towards the cataclysmic event of Armageddon; along with the *“Beast”* (Europe); and the *“Dragon”* (Russia).

The Grecian influence on the Roman Power as it developed out of the east, and its latter day manifestation as it stands against and is destroyed by the *“Prince of Princes”*/Christ (Dan. 8:25) is detailed in Daniel 8 and further in Daniel 11. Developments in the eastern or Greek influenced leg of the Roman Empire point us towards the development of the Russian power in regard to military might as well as spiritual characteristics in relation to the eastern Orthodox Religion, with shared roots with the papacy that also go back to the Babylonian religion. When Constantinople (Byzantium) fell in 1453 (known as the *“2nd Rome”*), this eastern remnant or leg of the Empire, which was heavily dominated by Grecian Orthodox beliefs and culture, did not dissolve but transferred its religious influence to Moscow, which because known, and is currently known as the *“3rd Rome”*. The Russians understood themselves as a continuation of the eastern portion of the Roman Empire and preservers of the *“The Faith”*. The Russian emperors adopted the title *“Czar”* (first by Ivan The Great, 1462-1505) – which was a form of the ancient title of *Caesar* and which had been the title of the emperors in Byzantium (Constantinople). The Czar was viewed as *“God’s Vice-regent on Earth.”* Though there is now no official czar – with the fall of communism and the Soviet Union, the role of religion in Russia has risen with a fervent passion. With this we have seen serious efforts in joint cooperation and unity between the Catholic and Orthodox churches. We also have witnessed the rise of a virtual dictator or autocrat in Russia; and though not currently carrying the title of *“czar”* (though he has been labeled such in the media), he has exerted an emperor like authority that embraces and promotes the cause of *“The Church”*. It is our expectation that Russia will come to control Constantinople (Istanbul) in the events leading up to the great latter day crisis mentioned here in Daniel 2 and throughout the prophets.

So the Babylonian Apostasy/Paganism continues on to this day, as further demonstrated by the Babylonian stump that was banded with both brass (Grecian) and iron (Roman) elements - Dan. 4:15. Both the Roman (Catholic) and Constantinopolitan (Orthodox) divisions have adopted and fiercely protect the theology inherited from the Babylonian head of gold.

We therefore see a vast confederacy represented by the Dream Image that will cover the past territories of the Babylonian, Medo-Persian, Grecian and Roman dominions. It will stand under the controlling military might, brutality and political cunning of Moscow in cooperation with the religious blasphemy and covetousness of Rome. It should be noted that the 4th or Roman Beast of Daniel 7 “*stamps the residue*” with its “*brazen nails*” (claws or hoofs) (vs. 7, 19). Brass represents the power of Greece, which we have shown passed into the eastern characteristics of the Roman Empire and have modern or latter day application to the Russian power.

Even as we write this article, we see a growing cooperation between Rome and Moscow on both a religious level as well as a political level. Both are after power and influence, and as political and religious interests meld into one – both east and west have a vested interest in cooperating with one another to achieve their goals. Israel, more specifically Jerusalem, lies in the cross hairs of their interest or rather “evil thought” (Ezek. 38:10).

Destruction of the Image

Though the Christ-Stone strikes the Image upon the mountains of Israel, the various elements of this grand confederacy are broken to pieces and apart from each other but not yet completely destroyed or ground to powder. Even with the destruction of the Russian (Goliath like) champion by the true son of David, the fragments of the Iron Kingdom as well as the golden apostate element will have yet to find complete destruction. Rev. 17:12-14 informs us of attempted reorganization and resistance that will take place by the Beast (or Catholic Europe) nations against the established Davidic power of Christ and the Saints out of Jerusalem; and a redeemed, restored and more powerful than ever Israelite nation. Babylon the Great, the arch enemy of the Apocalypse’s theme, must also find her complete destruction (Rev. 18:2). The post-adventual war will therefore “grind to powder” all remaining elements of the once “bright” and “terrible” Image.

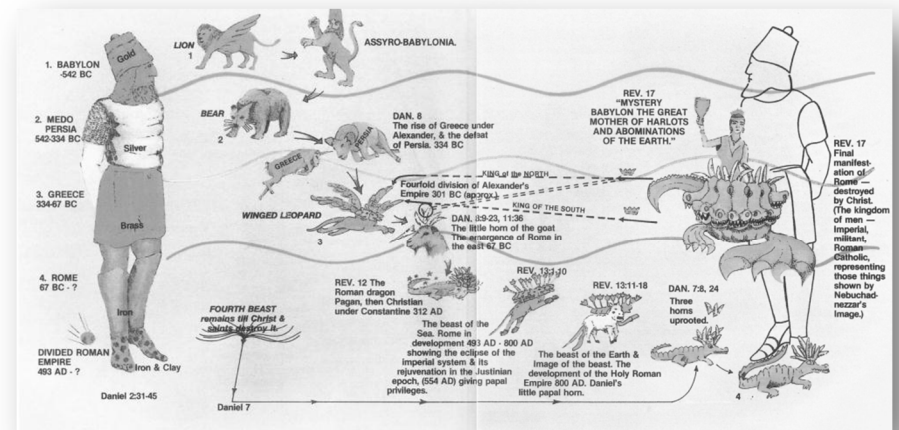
What about an Arab application of the Feet and Toes?

We cannot leave this subject without briefly addressing the counter view to what we have expressed in this article. It would be remiss of us to ignore the fact that a certain portion of brethren within the Unamended community hold to the view that the feet and toes of the Image should be applied to the Arab nations “round about” Israel. In addition to the information that we have provided in this article we respectfully ask the reader to consider the following.

For a moment, this writer would like to take on the hypotheses that the Arab application to the feet and toes is in fact true, and the primarily European application that we have presented in the preceding pages is false. If such is the case, it must be remembered that Daniel 2 and Daniel 7 are inseparable prophecies, with Daniel 7 going into even further detail to explain what Nebuchadnezzar saw. Whereas Daniel 2 deals with four primary metals, Daniel 7 deals with 4 beasts – all applicable to the same four powers with the 4th metal and 4th beast representing Rome. But instead of description being given to feet and toes in regard to the division and continued influence of Roman power, we are given the symbols of 10 horns and of a “little horn” coming out of those horns.

Christadelphian expositors have always understood that this “little horn” of Daniel 7 represented the rise of Papal power and its eventual destruction by Christ and the saints. But that was also based upon a European application of the continued iron elements passing into the feet of Nebuchadnezzar’s Image. If the application is in fact “Arab”, then we also are forced to re-identify the 10 horns and the “little horn” of Daniel 7 – eliminating any identification of the rise of the Papal Apostasy and instead applying some kind of Arab identification in its place. But we can’t stop there, since the symbols used in Daniel 7 also carry forward to Revelation 13 and Revelation 17, which have been traditionally understood to represent more information regarding the various stages of Papal Power and its symbiotic relationship with political power. Therefore, portions of the Apocalypse must be re-interpreted to fit an Arab application. Unfortunately, this has already been done by the Preterist and Futurist efforts of H.A. Whittaker and A.D. Norris.

As we heard one brother recently state in a series of expositions – “*Ideas have Consequences*”. The intertwined relationship between the prophecies found in Daniel cannot be separated one from another, nor can they be separated from the themes and prophecies found in Revelation. Like any



hypothesis, if the Arab application is accurate, we must carry it to its logical conclusion, and it must be supported by the symbols provided and their historical fulfillment found along the way of the prophetic thread. But, the symbols and historical fulfillments of the connected prophecies (subjects for future installments – Yahweh willing) do not support an Arab application. Therefore, though finding a degree of plausibility the hypothesis of an Arab application to the feet/toes of the Image does not work. **Please note that we are in no way accusing those brethren who may accept, or are sympathetic to, an Arab application as accepting alternate views of the Apocalypse.** All that we ask is that those who may take such a view might consider the fundamental nature of Nebuchadnezzar's Image to an understanding of the prophetic picture and take into account the negative consequences that a misapplication of the subject has on the entire matter – from Daniel to Revelation.

Dear Brethren, may we all be blessed to be united with Christ as to be a part of that Stone Power that will strike and utterly destroy the vile and prideful Man-Kingdom image of Nebuchadnezzar's dream – for truly *"this honor have all His saints."* (Psalms 149:9).

A. Thomas

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The future movements of Russia are notable signs of the times, because they are predicted in the Scriptures of truth. The Russian Autocracy, in its plenitude, and on the verge of its dissolution, is the Image of Nebuchadnezzar standing upon the Mountains of Israel, ready to be smitten by the Stone. When Russia makes its grand move for the building-up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy advent of the King of Israel, will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in "fruits meet for repentance" (Jas. 2:22; Heb. 9:28).

Elpis Israel, Preface pp. xiv, xv

OF GRAVE CONCERN

THERE have been some developments going on in the Christadelphian Body that should be of grave concern to each of us. Recently there have been quite a number of e-mails being sent around the Body, mostly by individual brothers and sisters, which should not be circulated among us. These e-mails have been mostly critical of President Obama and other government officials. Also they have been very critical of the activities of the government in various things, principally of their dealings with Israel and with the Muslims of various nationalities; in the fumbling way that the oil leak in the Gulf of Mexico has been handled, in the way the matter of illegal aliens from Mexico is being handled, and other such things.

It is true that these things are being used as political "footballs" but that is not our concern in any way and we should be very careful over the way we make comments about them among ourselves and especially among worldly friends and acquaintances. The authorities have the capabilities to get into our computers and even our cell phones to see what we are saying and they are looking for anything that even seems to be of subversive nature.

Our concern should be to avoid anything that can be construed as political or critical of our authorities. The Christadelphians have always maintained that we take no part in politics, do not serve on juries, do not participate in the warfare of man, etc. Anything that seems to negate these claims can make it difficult to get excused from jury duty or obtain a conscientious objector classification in case of another military draft and we should be very careful to avoid that at any cost.

Remember what we are told in Dan. 4:17, *"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."*

God is constantly arranging the events of the world, both in what we call "nature" and in the politics and affairs of man, arranging everything to bring about the conditions necessary for the fulfillment of His plan. We do not always see the necessity of why things are happening as they are but we must trust in God to take care of matters as He sees fit. Look through history at the rulers and leaders of men. Notice that most of them were evil, murdering men, purely selfish and brutal in every way. The common thing among them was that each of them had a job to do in God's plan and as believers we should not be critical of them in any way. We may find them totally reprehensible in every way but we must recognize that they were God's instruments to do His work.

We do not agree with the Muslims in any way but they are unknowingly doing what God wants them to do. They are persecuting Israel, bringing the U.S. to its knees, bringing havoc wherever they go, but they are still doing the work God intends for them to do. Israel must be standing alone with no one able to help them when Christ returns to rescue them. They have to be humbled to the point of desperation, ready for their Messiah with no one else to turn to but God. Our hearts go out to them but we cannot be critical of the events that will happen to bring this state of desperation about for it is God's will. Although they have been brought back to the Land they are not humble before God but proud in their own accomplishments; not seeing His hand in arranging things for them. We must be patient and wait for God to do it His way and He is the only one who knows how He wants it and we just have to trust He will arrange it.

I hope these few thoughts may make us step back and not be guilty of complaining of God's ways in bringing about His plan as that is what all these things going on in the world are doing. Our duty is to watch and try to be ready when our time comes to get involved and that will only be when our King sets up his throne on Earth.

Charles T. Kelley

EDITORIAL FLYLEAF

UNITY AGREEMENT 08

Since our last quarter S.K. there have been additional ecclesias join the UA08 effort (as many of our readers are probably already aware). Huntsville, ON has joined along with five groups in Illinois – Bloomington, Champaign County, Chicago, Marion and Rockford. The addition of these Illinois groups is of no surprise and further reveals the **extremely** liberal characteristics of this effort, as those of the upper Great Lakes have been open to the Amended and the CGAF for years. The addition of Huntsville now leaves only two Unamended ecclesias in Ontario – Woodstock and Mt. Grove – that have not joined what amounts to a 3rd fellowship. But, there has been a petition effort instigated by a brother in Woodstock to plead with the UA08 groups not to break off fellowship with Unamended ecclesias who have not signed on to the UA08. This of course would involve the acceptance of BASF leaning doctrines by Unamended ecclesias who wish to fellowship under the good graces of the UA08 fellowship. We haven't the space to deal with it in this S.K. – but you can read the petition, which we fully reject, at: www.ipetitions.com/petition/ua08interpretaton/

There was a picnic held in the Toronto area on Saturday, Sept. 11th that involved those ecclesias that had signed on to the UA08 effort. According to their website (<http://ontariopicnic.com/>) there were some 20 ecclesias being represented with over 200 in attendance for social intermingling and short addresses from various speakers. There are various interviews posted from some of the UA08 committee members as well as others in attendance on the website. These interviews are very revealing

regarding the mindset of those involved with the effort, though there is nothing new regarding the ecumenical, lowering of doctrinal standards approach that has characterized this movement.

One of the committee members states that fears towards unity are “*fears based on myths and wrong information*” which is “*easily resolved*” when people “*sit with open Bibles in closed rooms*”. We can be certain that opposition towards so called “unity” whether it be the NASU or UA08 is far from being based in myths and wrong information and shows the continued tactics of the “unity” movement over the years to flatly dismiss the facts and move forward anyway. The comment regarding “closed rooms” is easy to see through; as open efforts have continually failed the “closed room” allows the “unity” sales people to close the deal without the distraction of conservative opposition. Other interviews reference how those of “*different points of view*” can come together, and the enjoyment of “*feeling that lovely feeling of inclusion*”, the “*comfort feeling of home*” and “*it's all about inclusion*.” What we have here is unity based upon the shared illusion of what feels good, not The Truth.

WCF's POSITION ON UNITY & MONEY

In the Summer 2010 WCF newsletter they make this statement – “*WCF recognizes the headship of the Lord Jesus Christ and supports the unity of the body. In keeping with this principle, the WCF directors, though drawn from ecclesias denoted as Amended and Unamended, strive to practice unity fully among the Lord's body of disciples. The Foundation's decisions and resources do not favor one part of the body to the detriment of the other. The directors, as individuals, may participate in the unity process, but the unity effort is not part of the Foundation's mandate.*” ... “*All board members, past and present, recognize the harm that factional behavior can inflict on the body. In its funding decisions, WCF will take into consideration the activity of any organization or group that practices or promotes schismatic behavior.*”

WCF is now making threats of withholding funding to those who it views as promoting “*schismatic behavior*”. Basically, if you don't go along with or if you stand in the way of UA08 you can forget receiving any kind of financial help from WCF. We suppose that WCF can provide money to whomever they want, but why do we have such a hierarchical organization in Christadelphia in the first place that can yield that kind of financial power or threat? This is the very slide back to the churches, if not back to the Vatican itself that was addressed in the previous quarter S.K. and warned of many years ago.

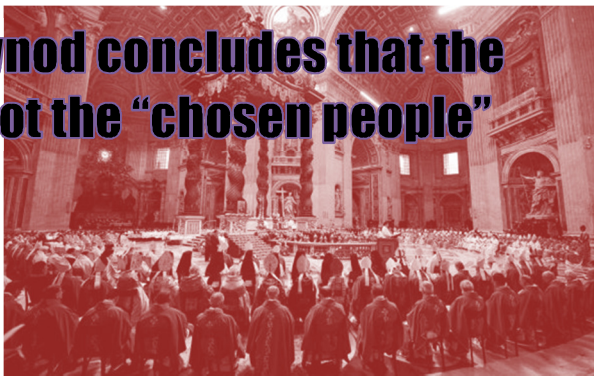
PRAYING TO JESUS?

We **reluctantly** make mention of this next item. As the *Thought for The Week* notes and attached comments blog on the WCF continues the slide into absolute apostasy, it comes to our attention that now it has been put forward by its author Kyle Tucker (at the prompting of a suggestion from one of his readers) that “*there is ample Biblical evidence for praying to Jesus.*” (TFTW blog, September 30). (emphasis added)

This blasphemous conclusion results from previous assertions that Christ is not a “*prayer-passer*” and that it is not necessary to offer up prayers “*in Christ's name*”, as well as other erroneous and confusing views regarding the mediatorship of Christ. (So how do we now decide who to pray to?) The barrage of profound error is constant from the TFTW author, and is only getting worse.

Catholic Synod concludes that the Jews are not the “chosen people”

Under the chairmanship of Pope Benedict, 180 members of the clergy from the Middle East (as pictured) called upon the U.N. to take action in order



to put an end to Israeli “occupation” of Arab lands to pave the way towards a Palestinian State. They demand that Israel withdraw to the pre-1967 borders, which includes ceding East Jerusalem, the Gaza Strip and the West Bank.

As part of their conclusions, and to counter any Biblical connection as a matter of promise that the Jews may claim to the Land – the bishops stated that, *“For Christians, one can no longer talk of the land promised to the Jewish people... There is no longer a favored people, a chosen people; all men and women of every country have become the chosen people.”* They assert that the promise to the Jewish people was, *“abolished by the presence of Christ.”*

Their comments also included: *“The Palestinian people will thus have an independent and sovereign homeland where they can live with dignity and security. The State of Israel will be able to enjoy peace and security within their **internationally recognized borders**.”* And, *“The Holy City of Jerusalem will be able to acquire its proper status, which respects its particular character, its holiness and the religious patrimony of the three religions: Jewish, Christian and Muslim. We hope that the two-State-solution might become a reality and not a dream only.”* (emphasis added)

It should be recognized by the Bible student that this comes from no real love of the Palestinian cause by the Catholic Church, but a deep rooted enmity towards the Jewish cause and the Vatican’s long standing desire to control Jerusalem and the Holy sites. The Catholic Church opposed the giving of Palestine to the Jews as indicated in a letter sent to President Roosevelt in June of 1943, claiming that such a move would mark *“a severe blow to the religious attachment of Catholics to this land.”*

As one author has stated, *“the Vatican could not and would not tolerate the establishment of an Israel which claimed messianic privileges, or rather, messianic uniqueness and which, therefore, would compete with the Roman Catholic Church as the centre of a future spiritual kingdom”*... *“In Vatican eyes, therefore, the millenarian yearning for a global Hebrew theocracy represents a deadly threat to the eschatological teachings of the Catholic Church”* (Avro Manhattan, *The Vatican Moscow Washington Alliance*, 1982).

Much more could be stated here – but please mark the significance of such a bold and arrogant move by the Harlot System to try to influence the world in regard to the geo-political future of Israel. This “False Prophet” has once again made its true colours known under the subtle and seductive banner of “peace” and human rights as it moves the nations against Israel with its “frog like spirits” of influence towards the *“battle of that great day of God Almighty”* (Rev. 16:13-16).



Perfection

(Part 1)

PERFECT LOVE

This is defined in Matt. 5:44-47, and consists in the impartial bestowal of good, as exemplified by our heavenly Father, who maketh His sun to shine on the evil and on the good, and sendeth His rain on the just and on the unjust. The children of God imitate this principle when they love their enemies, bless them that curse them, do good to those who hate them, and pray for them who despitefully use them. Perfect love is love without fear (1 John 4:12,18). As opportunity serves it doeth good unto all men, but especially to the household of faith. – (Gal. 6:10) Perfect love is long suffering, and destitute of envy, pride, covetousness, and evil thoughts, and pre-eminently devoid of iniquity. Perfect love is faithful, patient, hopeful, enduring, and rejoices exclusively with the truth. – (1 Cor. 13)

PERFECT FAITH

Perfect faith is faith which works by love as defined in Gal. 5:6, and James 2:22. It is the belief of the gospel wrought out into obedience or conviction in living, harmonious and consistent manifestation; comprehending fidelity to God, and good-doing to men. In perfect faith the heart, soul, mind and strength has a vigorous grasp of God and a true and a disinterested love of man. Perfect faith is characterized moreover by implicit trust, courageous confidence, and unfretting resignation to the Divine will, including also an unceasing and thankful recognition of the Divine hand working in us to will and to do of his good pleasure.

PERFECT PATIENCE

(Jas. 1:4) Perfect patience is long patience as illustrated by the husbandman in Jas. v. 7. It describes hopeful and unabating endurance under trial, of which Job and the prophets are happy examples. (Jas. v. 10,11) Perfect patience reaches unto the coming of the Lord; it can only be properly affirmed of such as continue in well-doing, and are not moved away from the hope of the gospel but hold fast the beginning of their confidence firm to the end. To say “my Lord delayeth his coming,” is to make shipwreck of perfect patience.