

THE SANCTUARY-KEEPER



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



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“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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OUR WALK IN SERVICE TO YAHWEH

WE have sometimes heard it mentioned that walk is the most important aspect of our beliefs that should be studied and discussed. We have heard others say or imply that it is subjects such as atonement or prophecy that are the most important and that a good walk will naturally flow from a proper understanding of these subjects - “Conviction and Conduct”. What we need to understand is that ALL of it is important to acceptable service to God – Walk is no value to God or even recognized if it is not founded upon and continually accompanied by a correct understanding of His revealed Plan and Purpose. But our knowledge is of no value if not accompanied by the required application of such Truth. It is our works that will be the final assessment at the Judgment Seat, but such works are the fruit of the Truth correctly applied. And, though knowledge and understanding of God’s truth do directly facilitate our actions – **a righteous walk certainly does not naturally flow out of us, as a correct walk is so extremely opposed to the natural inclinations of our sin-flesh nature.** Even with all the wisdom that one could imagine being given to Solomon, he still failed miserably. And as Paul understood – **1Co 9:27** *“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”* It takes a great deal of

work, diligence, and humility in the realization of what we are by nature and the deceitful condition of our hearts. And above all of this – complete love and trust in God is required – **Mat 22:37** *“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”* *“Trust in the LORD with all thine heart, and lean not unto thine own understanding.” (Prov. 3:5).* But, these things can often be – *easy to say, hard to do.* As Christ warned us - *“strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”* (Matt. 7:14).

In **1 John 3:2** we read – *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”* In **Romans 12:1,2** we read, - *“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (logical) service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”*

Based upon the hope that we have, the hope that is given

to us – we, therefore, have the responsibility following the justification that we have been given, the imputation of Christ's righteousness upon us through his shed blood - with actual righteousness of a faithful walk. The word "*purifieth*" in our first reference means to *make clean*. We must reflect in our walk, in our service the grace that has been extended to us. As baptized believers, we are under the Constitution of Righteousness **and therefore must act like it**. After dealing with the legal aspects of justification from condemnation and the constitution of sin in **Romans 5**, the apostle Paul then follows in Romans 6 with the manner of life that should be practiced by those so justified. Vs. 11 – "*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments (tools) of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*" And vs. 18, "*Being made free from sin, ye become the servants of righteousness.*"

As we are to be "*instruments of righteousness*", we understand that we are to be tools in God's hand. The tool does not act on its own but does the will of the one who holds/controls that tool. Whose right is it to define the parameters and works of righteousness? **It is Yahweh's prerogative alone.** But every time we adapt worldly practices into our lifestyle, and then make the fatal mistake of creating justifications for it – we have put ourselves in the place of God and have therefore become the definers of what is according to righteousness and what is not. Some brethren misuse the principle of "liberty in Christ" as a license to exercise their own sense of free will and to participate in what earlier brethren scripturally understood as sinful or inappropriate. But the liberty we are given is from the dominion of the Sin Constitution and the shackles that personal sin creates for us. Such "liberty" has no reference whatsoever to living our lives with a relaxed approach to adapt certain degrees of worldliness into our lives – with a self-confident attitude that we can handle it. This is a form of humanistic thinking. The practice of a "*one foot in the world and one foot in the Truth*" lifestyle is more of the norm than the exception – because it makes living the Truth more palatable, giving allowance for what is pleasing to the flesh while clinging to a form of religion in the attempt to satisfy the conscience. Christ referred to this as the "broad way" that leads to destruction.

But by our baptism, we become servants to God and Christ. The apostle Paul, in the greetings of his various epistles, repeatedly stated that he was a "servant" of God and Christ.

The word is from the Greek *doulos*, which means **bond-servant** or **slave**. Paul understood that he was a slave to the will and direction of God and His Son, as we are to be. What is the duty of the slave? – To please His Master, and to be ready to carry out every command. His time and effort are not his own. From sunrise to sunset he is ready and willing to serve. But such slavery is not according to the oppressive and demeaning nature of the repression of men by other men. We have heard the call of Yahweh and His Truth and we have willingly submitted ourselves to a wonderfully merciful and eternally beneficial order. Our service is to one who loves and cares for us and asks nothing of us that is unreasonable or that will do harm to us in a spiritual sense. And if we truly love him who we serve, as Christ stated – "*if ye love me, **keep my commandments.***" What are the commandments of Christ? Fifty-three of them are listed, with scriptural reference, in the back of our Statement of Faith.

The responsibility of our service and submission is total! As we read in Romans 12, we are to be a "*living sacrifice*", which draws upon the lessons of the burnt sacrifice – that which was totally devoted and burnt up to God. It is the reasonable (or logical) expectation and outcome for God's servants – based upon the great mercy and glorious Hope that has been extended to us. In **Eccl. 12:13** we read, "*Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the **whole duty** of man.*" Christ was our utmost example of serving Yahweh in his complete submission to the Father's will, without sin, even unto death.

Do we understand what such service means as we live our lives in these very evil last days? One of the commands given to us is that we are to be "*strangers and pilgrims*", set apart from the general stream of humanity. But does being a stranger and pilgrim merely imply that we have and maintain different beliefs from the world, or is something much more commanded of us? Our servitude to righteousness doesn't merely imply abstaining from the worst evils that this world has to offer (adultery, fornication, murder, wrath, etc. – the works of the flesh as listed in **Galatians 5**), which we are in fact to abstain from. There is much in our daily experience that might not be of the worst evils but is still of the flesh. So much of what we may be attracted to may appear as harmless, and there may be no direct scriptural prohibition against it. In such cases the **incorrect** question to ask is "What is wrong with it?", and the correct question to ask is "What is right about it?"

The Pharisees themselves made a good show of not being like other sinners in their abstention from various evils and they gained great satisfaction from such a fact. But, the



Pharisees found loopholes to do as they wished, and they did not always practice what they preached. And though they made a show of righteousness, they did not do it to the glory of God but to the glorification of their selves. Though we hope to personally benefit from acceptable service to God, it should never be lost sight of that we must do glory to Yahweh's Name. Our righteousness must exceed that of the Pharisees in that it is to be total and truly sincere. As Christ warned in **Matt. 5:20**, *"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."* In another place Christ commands – (**Mat 5:48**), *"Be ye therefore perfect (complete), even as your Father which is in heaven is perfect."*

Unfortunately, we are all too aware that we do fail – daily. As we are bluntly reminded of by the Apostle John (1st John 1:10; 2:1) – *"If we say that we have no sin, we deceive ourselves, and the truth is not in us."* Because of this, it is imperative that we daily utilize the great blessing of having a Great High Priest in which to approach our Heavenly Father - (2:1), *"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."* As is demonstrated on bro. Bachman's chart – we have those vexing principles (illustrated here as stumbling blocks) of the *"lust of the flesh, lust of the eye, and the pride of life"* that continually hamper our walk and service to Yahweh on the path to Eden.

Our service cannot be polluted or hampered by the incompatible principles espoused and manifested by the world. And as Christ has commanded us to be a "light" to this dark world, we cannot be such if we allow the darkness of this world to dampen (even to the slightest degree) the obvious nature of such God-given illumination. Darkness and light, black and white can only combine to make shades of grey – and there is nothing grey about God's Truth. As the believers were bluntly warned by **James 4:4** – *"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."* No grey area in these words. It is impossible to serve Yahweh acceptably if he views us as adulterers and adulteresses. How comfortable are we, and how willing are we to risk our lives in blurring the lines between the world and ourselves (consider the blunt commands given us in Christ's sermon on the mount)? Comparing ourselves with the teaching and examples of scripture, or even charting the changes in attitudes and practice compared to 20, 50, or 100 years ago within the Household, if we are honest, will reveal a terrifying perspective as to how much more tolerant and reflecting we are of the world in all aspects.



Continuing, it is important for us in our service to Yahweh to always be cognizant of what is required of us. We have mentioned that we are to *"Love the Lord God with all of our heart, soul and mind."* Such is all-encompassing. Connected to this we are to *"seek first the Kingdom of God."* Such is to be our primary goal and the end objective in our service, crowding out time-consuming service in the pursuit of career success and personal pleasure and leisure. We do need to work for our daily bread, and we are not suggesting that there is no time for relaxation (for without it we would go mad). But where do our continual affections and purpose lie? This is a very difficult thing to contemplate as the modern world forces upon us (and we allow it) so many distractions and instantaneous gratifications. The world is falling apart, but yet we have no shortage of things to give us instant gratification. God did not design us to indulge in these

things and still be capable of serving him acceptably – it's that simple.

GOD'S REQUIREMENTS

So what does God require of His servants? Such is beautifully and simply stated in **Duet. 10:12,13** – *"And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all His ways, and to love Him, and to serve THE LORD thy God with ALL thy heart and with ALL thy soul; To keep the commandments of the LORD, and His statutes, which I command thee this day for thy good?"* **Micah 5:8** – *"He hath shewed thee, O man, what is good; and what doeth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"*

Added to complete love and devotion to Yahweh, we are also commanded to *love our neighbor as ourselves*. (Lev. 19:18; Matt. 22:39). Directly related to this is what we know as the "Golden Rule" – **Matt 7:12**, *"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."* We are allowed no retaliation for wrongs or abuses done against us. We are commanded by Christ to love our enemies - **Mat 5:44** *"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."* **Easy to say but hard to do.** In **Galatians 6:10** the scriptures command us to *"do good unto all men"*, but here the focus is made very clear - *"especially unto them who are of the household of faith."* In **1 Peter 1:22** we read, *"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned (without hypocrisy) love (philadelphia) of the brethren, see that ye love (agape) one another with a pure heart fervently."*

Such love **does not include** capitulation to, tolerance, or fellowship of error to avoid hurting anyone's feelings. As a matter of principle agape/love desires the utmost spiritual welfare and the eventual salvation of others apart from personal feelings. At the same time, it hates every false way, understanding that such leads to death and violates our first and foremost command to love God. It is a love that is not natural but grows out of a shared commonality or fellowship of **unified** acceptance of the principles of the Truth. We are not to love the world, and we are not to love that which is false – 1st Cor. 13:6, Love *“rejoiceth not in iniquity, but rejoiceth in the truth.”*

And such love is not to descend to a *respector of persons* status where the more natural, emotional level known as *phileo* drives who we think is and who is not worthy of our respect and affection. Unfortunately, as we stand here in 2024, this critical principle of love (or agape) towards our brethren has been turned upside down. Instead of the love of God and stringent adherence to His commands coming first, there is a widespread exaltation of the love of brethren (or the love of man) to come first. We often see the more *phileo* and social levels of affection take precedence – making allowances for what God does not allow so that friendships, family ties, and goodwill under the umbrella of fellowship might be preserved – regardless of the commands of God. Our love and fellowship are to be based, driven, and preserved upon a shared and unified understanding of God's doctrines (in belief and application). Philippians 2:2 – *“Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.”* (Also, Philippians 1:17; Rom. 15:5,6; 1st Cor. 1:10). We briefly need to state here that the subject of fellowship is a critical part of acceptable service to Yahweh and it defines what we believe and what we do, and what we should not have commonality with. It is not an elusive ideal as some contend, but a scriptural command. We cannot claim to hold to the Truth, to love God and love our brethren while we allow the free run of error. Though there has been a modern tendency to broaden the scope of fellowship and to lessen the responsibility we have in its enforcement – we cannot escape the scriptural commands given to us regarding its principles.

A CONCLUDING SYNOPSIS

The challenges to serving Yahweh are great, but this offers us no excuse to shirk the responsibilities that we have accepted through the Covenant with Him.

- **We are to “endure unto the end”** (Matt. 24:13)
- **“continue in the faith”** (Acts 14:22)
- **“contend (agonize) for the faith once delivered unto the saints”** (Jude 3)
- **“hold fast the traditions”** (2nd Thess. 2:15)
- **“hold fast that which is good”** (2nd Thess. 5:21)
- **Practice “pure religion” – “visit the fatherless and widows in their affliction, and to keep ... unspotted from the world.”** (James 1:27)

- **“have no fellowship with the unfruitful works of darkness”** (Eph. 5:11)
- **Walk according to the “old paths”** (Jer. 6:16)
- **“watch” for the Lord's return** (Matt. 24:42)
- **“watch” and defend the Household against falsehood** (Acts 30:31)
- **“speak and exhort, and rebuke”** Titus 2:13
- **“judge not” or do not presume to stand in the place of Christ to pass final condemnation on others. At the same time, we are to “judge righteous judgment” in the discernment of right and wrong and our relationship to it.** (Matt. 7:1; John 7:24)
- **“be ready always to give an answer”... “for the reason of the hope that is in you”** (1st Pet. 3:15)
- **“fear ye not the reproach of men, neither be ye afraid of their revilings”** (Is. 51:7), which comes the faithful service to Yahweh – whether it be the reproach of the world or the reproach we receive from those within the Household.

Regarding personal character we are to have:

- **A “bountiful eye”** (Prov. 22:9)
- **A “liberal soul”** (Prov. 11:25)
- **A “contrite heart”** (Psalm 51:17)
- **A “diligent hand”** (Prov. 10:4)
- **A “kindly affection”** (Rom. 12:10)
- **A “faithful spirit”** (Prov. 15:4)
- **A “wholesome tongue”** (Prov. 15:4)
- **“lips of knowledge”** (Prov. 25:12)
- **“bowels of mercies”** (Phill. 2:1)
- **A “conscience void of offense toward God and man”** (Acts 24:16).

We are to follow the example of Abraham (faith), Moses (meekness) David (complete trust), Jesus (the very manifestation of God's character in all aspects), and the apostle Paul (who was greatly humbled and offered up complete, tireless, and unvarnished devotion to the work of the Gospel through great personal sacrifice).

As we have already stated, the challenges of our time are overwhelming. But the time is short. We have been given a great and wonderful Hope (“The Hope”, “The Faith”) comprised of doctrines that cover every aspect of salvation from sin and death, hope for the future, discernment of events both past and future, and instruction in how we are to manifest the righteousness of God and serve Him. As is stated in Hebrews 2:1 – *“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip...How shall we escape, if we neglect so great salvation...”* And finally what we read in **1 Peter 1:13** *“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”*

A Thomas

THE PRINCIPLES OF DISCIPLESHIP: GOD MANIFESTATION

I would like to continue with the theme of discipleship, considering specifically how we as disciples must be manifesting God in our lives. We know that two of the primary doctrines in the Scriptures are the Atonement and God Manifestation. As a believer, we have received the benefit of the atoning work of our Lord Jesus Christ, as revealed in Rom. 5:10-11, where we read, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” We have been charged, as a result, with manifesting God in our lives. What is God Manifestation?

It is the display of the glory of God within His creation. The very purpose of Yahweh with His creation is noted several times in the similar words of Num. 14:20-24, “*And the LORD said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.*” God manifestation then is specifically a reflection of Yahweh’s character and attributes. After Adam’s transgression in Eden, he no longer displayed or demonstrated the image of the Deity as before, and thus became estranged from God. God’s ultimate intention is to manifest Himself in a multitude of Godly individuals.

Yahweh has revealed Himself in the angels, His ministering spirits. They came in the Name of the Lord. Note Gen. 16:13, “And she [Hagar] called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?” Let’s also look at Gen. 18:1, “And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day...” In verse 3 of chapter 18, Abraham refers to the angel as “My Lord”—the angel of



Yahweh proclaimed Yahweh’s Name and character to Moses in Ex. 34:6-7, “*And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.*”

Through the years, God has manifested Himself in the faithful. Establishing covenant relationship after embracing the Word of God marks one as a member of the Elohim, such as the Judges of Israel, the prophets, and the apostles.

God revealed Himself most specifically in His son, our Lord Jesus Christ, the Logos—the thought, mind, and purpose of God—the only begotten of the Father by the overshadowing power of the Holy Spirit (John 1:1, 14, 18; 2nd Sam. 7:14; Luke 1:35). Because of this, he was called Emmanuel, “God with Us” (Matt. 1:23; Isa. 7:14).

It is essential to recognize that Jesus Christ is come in the flesh, Adamic flesh (1st John 4:2-3; 2nd John 1:7). He is “*the image of the invisible God,*” “*the express image of His person*” (Phil. 2:6; Col. 1:15; Heb. 1:3). He “declared” the Father and magnified His Name (Jn. 1:18; 17:6,26). The Father was seen in him (Jn. 12:45).

He became the source of life for the race and was thusly “*the light of men*” (Jn. 1:4,9; 12:46; 2nd Cor. 4:4). The light of the Deity shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (2nd Cor. 4:6; Jn. 1:14-17).

Let's take a few minutes to look more deeply at God Manifestation and its foundation. Our Heavenly Father was originally known to His servants as Ail Shaddai, *"the Strength of the Mighty Ones"*. At the Exodus from Egypt, a new name for the Lord was shared with Moses by the Elohim—that of ehveh asher ehveh or "I will be who I will be." Moses was to make this Name known to the children of Israel. Note again the instruction of Ex. 3:14-15, *"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."*

Concerning this, let me share an excerpt from [Eureka](#), pg. 80 of Vol. 1, Red Edition, under the section entitled "Deity Manifested in Flesh". We read,

"In the name and memorial thus revealed at the bush, the Deity declared that he would be a person, or persons, not then manifested. He announced to Moses, that He was the Mighty Ones who had appeared as 'three men' to Abraham, and as 'a host' to Jacob: but that at a future period He would manifest himself in others, even in persons of the Adamic race. Hence, in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the name of Ehveh, 'I will be.'"

The term asher in the memorial Name is the pronoun "who"—interestingly, who is singular as well as plural, and it is both masculine and feminine. It can denote a number of individuals or one. The Deity commanded Moses to say to the nation of Israel in Ex. 6:7, *"I will take you to me for a people, and I will be to you for Elohim."* Ehveh is derived from the verb "hayah", which means to be or to become. The English rendering "I am" isn't correct but rather the Lord revealed His Name as "I will be".

Most language experts disregard *Jehovah* as a correct rendering, preferring Yahweh. Yahweh or Yah signifies *"He Who Will Be"* and is the memorial Name the Deity wants to be known by among His people. He wants His people to understand that He will be manifested in a multitude. This multitude is represented in Rev. 7, where they are referred to as a figurative 144k. Let's read Rev. 7:9-10, *"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."* Yahweh manifesting Himself in a countless multitude is a common theme of the Word. This certainly in no

way supports the concept of the Trinity but rather refutes it. Brother Thomas writes in *Eureka*, Vol. 1, Red Ed. p. 82,

"This multitudinous manifestation of the one Deity—one in many, and many in one, by his spirit—was proclaimed to the Hebrew nation in the formula of Deut. 6 : 4, "Hear, O Israel, YAHWEH our ELOHIM is the ONE YAHWEH;" that is, "He who shall be our Mighty Ones is the One who shall be." Certain Mighty Ones are promised to Israel—"pastors according to YAHWEH'S heart, who shall feed them with knowledge and understanding"—they will be spirit, because "that which is born of the spirit is spirit." He, the Spirit, the AIL, or Power of the universe, self-styled YAHWEH, is their Divine Father. His nature will be theirs; so that they will be consubstantial with Him, as all children are consubstantial with their parents. The Deity will then be manifested in the Sons of Deity; he in them, and they in him, by the one spirit. And this company of sons, led to glory by the captain of their salvation, is "the ONE who shall be," or "the ONE YAHWEH."

With this background on God Manifestation and specifically what it entails, let's consider our walk as well as our doctrinal understanding, clearly revealed in God's Word. What are we manifesting in Yahweh's service. First of all, our work—behavior and conduct—must be based upon Scriptural doctrines or teachings. These doctrines serve as the basis for what we should do or should not do as disciples, following Yahweh and Christ.

In our Wednesday Night Class in Orlando where we're studying Ephesians, we've often discussed the change from the old man to the new that we must make over time, discipleship being initiated at one's baptism today. We read in Eph. 4:17-24, *"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."* We note as well the instruction of the Apostle in Eph. 5: 1, *"Be ye therefore followers of God, as dear children..."* The Greek term for "followers" is *mimetes*, literally meaning a mimic or an imitator. To do this is to manifest our Heavenly Father in thought and deed. Let's consider a few passages from the Scriptures that reveal Yahweh's expectations for us if we're



striving to follow God's Word.

1st Pet. 1:10-12, “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into. “

- **1st Thess. 2:13**, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”
- **2nd Tim. 3:14-17**, “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”
- **Heb. 4:12**, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”

In the Word of God, we have the “power of God unto salvation” to those that believe. How do we respond to and to what extent do we follow the Living Word? Let us consider again Paul’s remarks to the Thessalonian brethren. 1st Thess. 2:13 again, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” The Word has the power to transform the lives of those who receive it. It isn’t passive but rather when it has been permitted to enter one’s heart and mind, it is active to dispel the works and thoughts of the flesh from within, so that Yahweh may be glorified. We must read the Word with faith as the true servants of the One God, manifesting the qualities and the thinking of Yahweh and Christ as revealed in the Word of Truth, letting it have its perfect work to influence for good to the saving of our souls. We must assimilate the principles and practices of the Word of God, which we stressed in our first

class, into our hearts and minds and behaviors, so that it will have a positive, spiritual effect upon us, preparing us for Christ's return, and what we pray will be an entrance into the Kingdom.

Consider the familiar words to Timothy in 1st Tim. 4:13, 16, “Till I come, give attendance to reading, to exhortation, to doctrine.” 16-“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” Note particularly the counsel to “give attendance to...doctrine.” Standing upon doctrine is getting to be more and more unpopular. Many don’t like to hear the doctrines; it’s thought to be too restrictive. This results in more and more non-doctrinal teaching and preaching, not unlike Christendom. “Faith cometh by hearing and hearing by the Word of God” (Rom. 10:17)., and if we remove the doctrines, the Word from the profession of our faith, we have nothing but an empty concept without substantiation. As we stressed earlier, in order to know what we should be manifesting as the Deity’s servants, the doctrines revealed in Yahweh’s Word must be our guide.



As followers of Christ and the Heavenly Father, we are children of light and enjoy fellowship with both the Father and the Son as well as one another. If we fail to reflect God and Christ in our lives, even forsaking or abandoning the light of Truth, we'll walk in darkness. In such a case, we do not have fellowship with Yahweh, and the shed blood of His Son will not cleanse us from sin. Note the instruction of Prov. 4:14-27 (READ).

In Matt. 7:13 we read, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat...” The Lord spoke here of the broad and narrow ways. The path of the wicked is a broad way and the masses of mankind blindly walk in darkness towards certain destruction. The path of the

righteous is indeed the narrow way, not designed to accommodate the unfaithful multitudes, but only the “few” who make the choice to follow, to walk with, and to manifest Yahweh and Christ in their lives.

Our faith must grow continually, confirmed by the many signs around us, that the return of our Lord is imminent. A growing faith is reinforced by the Providential Care that our Heavenly Father provides in our own lives as well as in that of other brothers and sisters. Let us exhort one another, and strive to prepare ourselves each day for our Lord’s return.

There has always been perfect agreement, complete harmony, between Christ and His Father. They were aligned with love, with one mind, demonstrating a oneness which we as believers should work diligently to develop and to readily manifest. Christ says in John 17:20-24, concerning this unity, “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before

the foundation of the world.”

The Word of God carefully delineates through the Spirit the many Godly qualities and characteristics that we as believers must be striving each day to assimilate and to openly manifest as best as we can. They are those very attributes demonstrated perfectly by our Lord Jesus—agape love (1st John 4 :17-21); separation from the flesh (2nd Cor. 6:14-18) i.e., spiritual holiness; mercy (Rom. 9:15-16); Divine wisdom (Prov. 3; Rom. 11:33); faithfulness (2nd Tim. 2:13; 1st Cor. 13:2); righteousness (Psa. 119:142; Prov. 21:21); and such like. I’d like to close with Rom. 8:12-23 (READ), which speaks of the results of the faithful manifesting God in their lives—that they may participate in the manifestation of the sons of God, being perfected in holiness.

“He (Christ) is the ‘head-stone of the corner’ in the new Creation. Yahweh’s Spirit of wisdom, and the word of His power, are revealed in fullness. Therefore, he is ordained to be the ruling orb of day in the new heavens: ‘The Sun of righteousness’ who ‘shall arise with healing in his beams’ (Mal. 4:2). He will be attended by the moon and those starry constellations that will be accounted worthy to shine in his firmament. Their power to shine will be derived from him. If they have reflected his wisdom and his word in this present life, they will receive power to reflect his glory in the future Age.”
Yahweh, pg. 51, Sister Lasius.

Sid Strickland

EIGHT OFFERINGS EATEN BY THE LEVITICAL PRIESTS

1. The flesh of the sin offering (Lev. 4:26; 6:26)
2. The flesh of the trespass offering (Lev. 7:6)
3. The peace offering of the congregation (Lev. 7:14,15)
4. The remainder of the ‘omer’ (Lev. 2:3-10)
5. The meal offering of the Israelites (Lev. 2: 3-10)
6. The two-loaves (Lev. 13:19,20; 23:20)
7. The shewbread (Lev. 23:9)
8. The leper’s log of oil (Lev. 14:10-13)

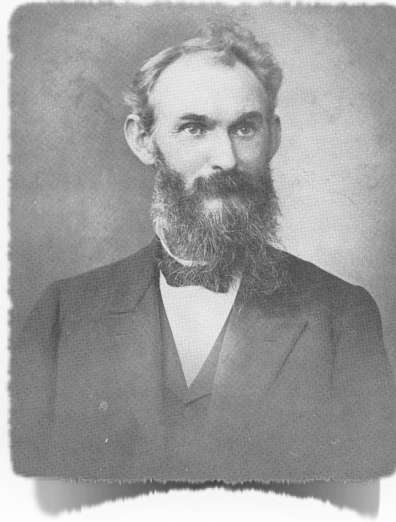


IN DEFENSE OF THE TRUTH

FROM the beginning of God's Creation, faithful brethren of all generations have encountered and battled the winds of false doctrine and have faithfully and successfully embraced the one and only Truth that Yahweh has revealed to His Creation. The commandment to contend earnestly for the Truth and to always be ready to give an answer for the hope that lieth within us resounds loudly and clearly throughout the generations. At times, it may have been difficult for faithful sons and daughters to understand the fine line between contending while not becoming contentious. Brothers and Sisters had to sometimes stand against their own families and their loved ones. Hebrews 11 speaks of many of these brethren who had to faithfully contend for the Truth while facing almost unsurmountable trials and difficulties. These faithful sons and daughters of Yahweh lived their lives in daily protest against doctrines that opposed the grand plan and purpose of Yahweh.

We know that there have been many faithful men and women in Biblical times who were not recognized in the pages of the Scriptures. We know that these men and women of faith are written in God's book of life and will be resurrected and granted immortality when Christ returns to establish His Kingdom on earth. From the time of the closing of God's revelation in 96 AD; we realize that there has always been a remnant who have had to contend against false doctrines.

Brother Thomas Williams was one of these faithful individuals who always stood up for the doctrines of truth. His life in the Truth was stressful as the Christadelphian body was going through many changes during the late 1800's and early 1900's. He was never ashamed of the Gospel of Christ and was always ready to help others understand the way to salvation. He was not inspired nor has any man been inspired since the days that the Word of God came to the apostle John on the isle of Patmos. However, the works of Brother Williams that have been preserved through the pages of the early Advocate magazines and all of the books and pamphlets that he authored have been a source of edification and strength to succeeding generations when we can take his works and compare them to the pages of Scripture. We also find his



works very strengthening when we read of the false doctrines that he had to continually contend against during his days of probation. Some of those false doctrines continue to cause a separation between Christadelphians to this very day.

A study of his works also provides us with the information that he was always ready to debate anyone, within or without the Body, who was putting forth doctrines that opposed the truthful teachings of God's word. His life was also filled by many travels to the various Ecclesias in America, Canada, and England where he was always asked to exhort at all of his stops during his travels.

In this article, we would like to present a list of doctrinal issues that began in the days of Brother Williams. The objective of this review is to help all of us to remain steadfast and be encouraged to maintain the faith once delivered to the saints knowing that there is nothing new under the sun. Before we start this review, we would like to present a brief biography of the life of Brother Williams. This information was obtained from the Christadelphian Advocate Committee book entitled Life and Works of Thomas Williams which was published in 1974.

- 1847 - Birth. Apprenticed in the field of carpentry. Home town – Mumbles, England
- 1864 - Came into the everlasting Covenant – 17 years old
- Date unknown - Married Elizabeth Clement and they had a total of eight children
- 1872 - Family moved from Mumbles to USA – settled in Iowa
- March, 1885 - Began publication of the Advocate magazine
- 1891 – Began publishing The Truth Gleaner Magazine
- 1892 – Family moved to Chicago
- 1893 – Prepared The Great Salvation booklet which was initially distributed during the 1893 World's Columbian Exposition held in Chicago.
- 1895 – Published the pamphlet – Regeneration - dealing with man's generation and changes effected by regeneration.

- 1895 – Published the book entitled “The Problems of Life, Here and Hereafter”
- 1896 – Discontinued the publication of The Truth Gleaner
- 1898 – Published The World’s Redemption book
- 1898 – Christadelphians worldwide split over the resurrectional responsibility question
- 1909 – Published in the pages of the Advocate magazine a series of articles under the title of “Rectification” to rectify certain errors that had risen in the household relating to the nature of man, sin in the flesh, the nature of Christ, baptism, etc. These articles were later published in pamphlet form.
- 1910 – Moved to Orlando, Florida
- December 8, 1913 – Died at the age of 66 while in England and buried in Mumbles

This information is not presented to bring glory to a man of like nature as all of us, but to provide an example to help us remember our great commitments to maintain the purity of the Truth while still bringing glory to our Heavenly Father and His only begotten Son. As we struggle with our responsibilities in the Truth during our days of probation, we can be strengthened by the examples of those who have come before us and knowing that God will not place more on us than we are able to bear and will give us strength, courage and wisdom to fight the good fight of faith.

In the historical account of the life of Brother Williams that we read about in the pages of The Advocate Magazine under his editorship, we can read about the various and many issues, false doctrines, divisions, separations, and ungodly behavior that were manifested by many brethren during the life of Thomas Williams.

The following list of these matters can be found in the pages of the early Advocate magazine and within the previously mentioned book, “The Life and Works of Thomas Williams”, which are supported by Brother William’s own words on the pages of the Advocate magazine. Many of these matters of contention are wrapped around the critical first principles of the Atonement process. It is important to understand why Brother Williams saw the necessity to contend against these false doctrines which should be an example to believers of succeeding generations.

COMPLAINTS ABOUT CONTROVERSY

Brother Williams had to constantly contend against false doctrines and divisions regarding these matters. He made these comments in the [April 1905 Advocate](#) in an article entitled Complaints About Controversary. -

*“We occasionally receive complaints because the ADVOCATE contains too much controversy, and the first thought evoked by reading these complaining letters is, “We will have no more controversy; the ADVOCATE shall be an inoffensive, mild, lovable paper of peace, and not war.” Then we proceed with our editorial work, and here are facts staring in our face; the Truth in some of its vital elements is assailed, not only by the common enemy without, but by brethren within the camp. **The “immortal emergence” doctrine is stealing its way back into our ranks, the theory of “free life”, no sin in the flesh, substitutionary sacrifice of Christ, the sacrifice of Christ and our baptism into him nothing to do with Adamic condemnation, baptism for removal of the penalty of the second death, enlightenment in the gospel imposes the penalty of the second death, baptism for the remission of personal sins only, and no removal of Adamic condemnation and alienation thereby, Jesus the son of Joseph, and Jesus being the son of God, born with two physical natures, human and divine, etc., etc.** Daily these errors are*

persistently knocking at the door, sometimes breaking it down, and sometimes throwing the house into confusion and causing dismay among its faithful occupants. ... we are convinced by scripture, by experience, and by stubborn facts which force themselves daily before us, that no paper can do its duty in these evil days without controversy, without constantly contending and endeavoring to put down error. ... “Let us have less controversy, and more building up among ourselves.” That sounds pleasingly as a suggestion—a proposition; but it will not work; it positively refuses to be reduced to practice. It is self-contradictory since there cannot be a “building up” without an “earnest contention for the faith once delivered to the saints,” and this “contention” is only another name for “controversy.” Were the saints built up in apostolic times? They were, and that, too, by fighting hard battles, by “contention,” by “controversy.” End Quote.



The controversy regarding the Enlightened Rejector theory led to separation in the days of Brother Williams. He also had to deal with the false idea that we have no right to dictate as to who should partake of the memorials as it was the Lord’s Table and not ours. He also had to deal with the Partial Inspiration heresy, which denied that the original Scriptures were entirely free of error. He also had to address a major controversy that originated outside of the Body which was the theory that the British were the lost 10 tribes of Israel.

THE DISCERNMENT OF ERROR AND ITS CONSEQUENCE

Brother Williams was never shy regarding his beliefs that the Truth had to be defended but done with the principle of restoring brethren from their erroneous doctrinal positions. This is still the privilege, the duty, and the responsibility of believers of all ages. As we mature in the Truth, we are better able to discern between good and evil. One of the hardest principles of defending any matter is the willingness to determine how the manifestation of one doctrine can impact other related doctrines. Another difficulty arises from the natural tendency of our fleshly nature to not desire a willingness to manifest an attitude of *"come and let us reason together"* regarding differences between brethren in the matters of different doctrinal beliefs or personal matters between two or more brethren. Our study of the history of the life of Brother Williams teaches us that he was always willing to sit down and discuss these matters in a frank, but Christ-like, manner. Let us always strive to do the same.

According to Brother Williams, during and after the controversy regarding the manifestation of the false Enlightened Rejector/Responsibility theory, brethren who supported the theory that the Enlightened Rejector would be raised to appear before Christ at the Judgment Seat had changed their understanding and profession of the first principle doctrines regarding Atonement, Adamic Condemnation, the nature of Christ and the nature of man. These changes are well documented in an article entitled *"The Conflict in England"* that appeared in the August 1894 Advocate. We do not have room to include the entirety of Brother Williams' article but here are a few quotes from this article by Brother Williams regarding these changes in the doctrinal beliefs of those individuals.

Page 326 - *"It is the fact that some of the foundation stones of the Truth have been damaged by the explosions attending the late discussion. It is evident that some repairs are necessary if the building is to be kept solid upon the foundation it has hitherto stood. The question involved is, What is baptism for?"*

That last question is the root of all problems involving Atonement. How does a scripturally approved baptism impact the relationship between an individual and Yahweh? All problems involving the Atonement process are created by an inaccurate understanding and beliefs regarding baptism and the changes in the relationship between God and an individual

THE DOCTRINE OF JUSTIFICATION AND REDEMPTION.

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Compare Rom. iv: 3 with Gen. xii: 4. Compare Joshua vi: 2-5 with Ileb. xi: 30. Compare Acts xxviii: 31; Rom. i: 16; Mark xvi: 16 with Acts ii: 41; viii: 12; xviii: 8.

11.—What is the process of justification and redemption? (a) Confession of the faith in baptism when sins are forgiven, and we symbolically rise to newness of life. The burial by baptism is therefore typical and antitypical (Rom. viii: 1-5). (b) After baptism an approved walk in which our faith is made perfect by works (Eph. iv: 13-16; James i: 2). (c) After acceptance by Christ at the Judgment seat, comes redemption from the body of this death (Luke xii: 8; I. Cor. xv: 51, 52).

From a pen circular by Bro. W. MILLS, BOSTON, ENGLAND.

THE CONFLICT IN ENGLAND.

Referring to our remarks in the *Advocate* for June, under the title, "What is the matter over there?" a worthy brother over there writes, "I regret you should have so misapprehended the situation here." Whatever the situation might have been, and whether we misapprehended it or not are questions outside of the things that called forth our remarks. We did not wish to meddle with the situation only so far as to do all we could to keep its troubles away from the brethren in this country. What called forth our remarks was the inexcusable methods adopted to crush a brother who had by all been known to be able, faithful and worthy. If it was believed that he was teaching heresy no fault could be found with an honest and truthful endeavor to crush out the heresy. We would never have complained about that, if it was the fact that disruption was being caused by imprudently forcing upon the brethren as a test of fellowship a theory that in itself was harmless, no one could justly have found

fault with an effort to deal with that evil and by fair means and honest measures crush it. With anything of this nature we did not find fault. What we did find fault with was the laborious efforts to make outside readers believe that the one being dealt with was a simpleton and a blasphemer, not from what had been said, but from what had been written. The book we had read. We knew what it *did* say, and when it was represented as teaching the foolish thing that literal contact with the blood of Christ was necessary to salvation, and that the blood of Christ operated mechanically in raising the dead we knew nothing of the kind was hinted at and that the writer had not suddenly become such a simpleton as to write any such nonsense. When he was charged with insulting God, assuming God's prerogative etc., and these foul blows were coming right and left from various quarters as against a blasphemer, we knew very well that no situation existed to justify such reckless violence. It was this that we dealt with, as a matter of duty on our part and with a view of justice, those concerned to halt long enough to consider what they were doing. We are pleased to see that it has stopped, whether as the result of our warning or not it does not matter, just so it is brought to an end. Now let it not be repeated, and all will be well again, at least so far as that cause of friction is concerned.

No far as the question of the resurrection responsibility of man out of Christ is concerned, we have for many years lived in peace, harmony and fellowship with brethren who differed on the subject, and we can continue to do so. All the good work that has been done since the revival of the Truth through the work of Dr. Thomas has been done with a difference of opinion on this question existing among us. The difference may continue to exist and still the work go on. Do not now,

seeking baptism. Brother Williams describes the purpose of baptism as he continues on the same page —

"Baptism is a symbolic death, burial and resurrection. If it had to do only with the forgiveness of personal sins why is such a form necessary? Those in Christ get forgiveness of personal sins without submitting to a ceremony representative of death, burial and resurrection. They confess and God forgives. Why is this symbolic death, burial and resurrection necessary for the forgiveness of personal sins when we enter probation and yet can be dispensed with after we have entered? Is it not because it relates to something beside and in addition to our personal sins—something to which its form is analogous? What is this? Does not baptism have its root in the sentence of death passed upon Adam which Paul says passed upon all men? That sentence was death and return to the dust; and on that account what

does man need? He needs resurrection—the very thing baptism symbolizes; and therefore, while by baptism we receive the efficacy of Christ's blood in the remission of personal sins, there is before this, above this, and under this the sin of the race, the death of the race and therefore the necessity of resurrection; and to deny that baptism stands related to this racial sin, death and burial and that it justifies from this racial sin is to remove one of the stones that the Truth's warfare and its general literature have in years past shown to be a deeply embedded foundation stone."

Brother Williams also makes these comments on page 327-328.

"It is also clearly laid down that the sentence of death thus having passed upon all is removed at baptism into Christ. Not that merely baptism into Christ in a secondary sense enables us to clear ourselves from the sentence by good works of our own subsequent to baptism; but that "the being begotten and born of the water by the word is the passing from the sentence of death to the sentence of life. As soon, therefore, as this "transition" takes place we are free from the sentence of condemnation under which we are born. The law of the spirit of life in Christ (not in Adam) hath made us free from the law (not its physical effects yet) of sin and death" and "there is therefore now no condemnation to them who are in Christ Jesus." If ever one who has thus passed from under the Adamic condemnation should be again a subject of condemnation it will be by his

own individual sin; and condemnation for this will not be passed upon him before he is judged. He will be free to repent and return until final judgment condemns him to the second death."

"The new theory that the recent discussion has brought out nullifies the meaning of baptism in relation to this important feature of the truth, and says that, "From the death that came by Adam we are being slowly delivered by a process that does not end till the change to the incorruptible. It begins when we hear the gospel, but it is not complete without a variety of other steps. It is not complete without the baptism that must follow the hearing. It makes a step forward with baptism and is not complete without that patient continuance in well-doing for which scope is afforded during the mortal life to follow."

"How different this is from the old position that "the being begotten and born of water by the word is the passing from the sentence of death" (the Adamic condemnation) "to the sentence of life," by which "transition" one is made a "sheep of the flock of the Great Shepherd." There has been a gliding into this position till now the condemnation inherited from Adam is ignored, and a passing out legally from under that condemnation by a symbolic death, burial and resurrection in baptism is denied. Before this discussion it used to be said that "Legally a man is freed from condemnation at the time he obeys the truth and receives the remission of sins; but actually its physical effects remain till the mortal (that is, this Adamic condemned nature) is swallowed up in the life that Christ will bestow upon His brethren at His coming."

"Here is a clear discrimination between the condemnation and the physical effects of the condemnation; and here is also a recognition of the well established truth that at baptism a man is made legally free from the Adamic condemnation and is therefore when thus becoming a child of God not a condemned child, the Truth having made him free and reconciled him to God with no racial or individual sin standing between him and God."

"It used to be further said that "Those whom Christ at that time (the judgment) does not approve are delivered up to death again because of their sins and not because of Adam." Here is a recognition of the truth that in baptism the Adamic condemnation is removed and as we by symbolic death, burial and resurrection pass out of Adam into Christ Adam's death, so far as the legal sentence is concerned, is satisfied because Christ's death, burial and resurrection met its demands. Thus becoming a "sheep of the flock of the Great Shepherd," and experiencing the "transition from the sentence of death to the sentence of life," "there is therefore now no condemnation to them who are in Christ Jesus: for the law of the spirit of life hath made me free from the law of sin and death: and this freedom in no way is lessened by the fact that the physical effects still

remain during the time we are "waiting for the redemption of the body."

"Now this "slow process" theory changes this grand truth, and makes salvation dependent upon a slow process of good works on our part instead of giving Christ the credit of making us clean and white and pure and fit for the kingdom of God when we emerge from the waters of baptism." **End quote.**

It is unfortunate that this theory of the "slow process" removal of Adamic condemnation is again being taught under the statement that Adamic condemnation is only provisionally waived at baptism and will not be completely waived until immortality has been bestowed. This "slow process" theory removes the complete efficacy of the shed blood of Christ and makes this complete reconciliation from the condemnation inherited from Adam dependent on the shed blood of Christ plus a faithful work after baptism. Again, we can see the impact on the requirements of the Atonement process, which Brother Williams never failed to contend against the false doctrines regarding Atonement during his generation.

In these comments, Brother Williams points out that the proponents of the false theory that brings the Enlightened Rejector to the Judgment seat of Christ had changed their beliefs from what they had once believed. His point is that those new theories when carried to their logical conclusion caused the erring brethren to change their beliefs regarding baptism and Atonement. The false theories, doctrines and conclusions originating back in the days of Brother Williams have continually been put forth in one way or another throughout all generations.

Misunderstandings of the process of atonement and the scriptural question of "What is baptism for?" have continually been the source of the majority of all departures from the one Gospel as taught by Christ and the Apostles.

We would like to close by the reading of Hebrews 11:32-40.

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens

and caves of the earth. And these all, having -obtained a good report through faith, received not the promise: 11:40 - God having provided some better thing for us, that they without us should not be made perfect”

The brethren of this generation, which is hopefully the last generation before the return of our Master, should not let the errors surrounding Atonement and Baptism drag us away from the one Truth regarding these salvation-impacting doctrines. Let us always be warriors and defenders in the Truth as Brother Thomas Williams was throughout his days of probation. Let us strive to continually manifest the faith of our elder brethren and let us remain steadfast, unmovable, contending earnestly for the faith once delivered to the saints, always being ready to give an answer for the hope that lieth within us and let us do so in sincerity and truth with meekness and humility. Let us always take advantage of every opportunity that Yahweh has given unto us to be able to sit down with our brethren and

examine all of the issues and differences that may have come between brethren. Personal differences between brethren may be able to be worked out if both sides are willing to address these matters in a Christ-like manner with humility, meekness, forgiveness, and the manifestation of true agape (self-sacrificing) love. Brethren who are contending for the truth should always be ready to *give an answer for the hope that lies within* us. If we are not willing to sit down and discuss personal or doctrinal differences, then we will never be compliant with this command to always AGAPE one another. The days are quickly flying, let us continue to grow in the ONE TRUTH and increase our faith and hope for a place in the coming Kingdom, and let us always be ready and willing to help others to also grow in the Truth.

B Henderson

POPULATION STATISTICS FROM THE WILDERNESS WANDERINGS

adapted from Bullinger's marginal notes



- In Numbers 2:32 it is recorded that the population of Israel (males who were 20 years old and upward) was 603,550 at the front end of the Wilderness Wanderings. As Israel prepared to enter the land of Promise almost 40 years later, according to Numbers 26:51 the population stood at 601,730. This is a **DECREASE** of 1,820.
- Seven tribes **INCREASED** in numbers - Judah, Issachar, Zebulun, Manasseh, Benjamin, Dan, Asher (increase of 59,200, beside the 1,000 Levites)
- Five tribes **DECREASED** in numbers - Reuben, Simeon, Gad, Ephraim, and Naphtali (decrease of 61,020)
- Broken down by birth mothers:
 - Leah: increase in Judah (1,900), Issachar (9,900), Zebulun (3,100), Levi (1,000); decrease in Reuben (-2,770), Simeon (-37,100). Total **DECREASE** of 23,970.
 - Rachel: increase in Manasseh (20,500), Benjamin (10,200); decrease in Ephraim (-8,000). Total **INCREASE** of 22,700.
 - Zilpah: increase in Asher (11,900); decrease in Gad (-5,150). Total **INCREASE** of 6,750.
 - Bilhah: increase in Dan (1,700); and decrease in Naphtali (-8,000). Total **DECREASE** of 6,300.
- So, in the four camps: East camp - all increased; South camp - all decreased; West camp - Benjamin and Manasseh increased while Ephraim decreased; North camp - Dan and Asher increased while Naphtali decreased.

“But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, ‘They shall surely die in the wilderness.’ And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.” Numbers 26:64.65

THE CHRISTADELPHIAN VIEWPOINT ON MILITARY SERVICE

Taken from the book - "Test Case for Canada - 3314545"; a historical testament on the experiences of bro. John Evans of Canada as a conscientious objector during the First World War.

CHRISTADELPHIANS may be described as biblical fundamentalists in the true sense of the meaning of the word "fundamental", but not in the present-day popular notion expressed by such derogatory terms as "bible thumper", "holy roller", "gospel haller", and the like, which tend to insinuate religious imbalance and gullibility. Nor may they be classified as originating from the American fundamentalist movement, which having formulated its five-tenet doctrinal platform, reached its zenith in 1920, but was greatly weakened by the outcome of the famous Scopes trial in 1925. The Christadelphian sect originated quite independently in about 1848 under the leadership of John Thomas, M.D., who expressed the fundamentals of his Bible understanding in the book "Elpis Israel" (The Hope of Israel).

Christadelphians look for the literal establishment of the Kingdom of God upon the earth. They believe that all of history is progressing toward and will culminate in the setting up of an everlasting kingdom of peace and righteousness upon the earth. They are among the very few who associate the regathering of the nation of Israel to the land of Palestine with the second coming of Christ and the establishment of the Kingdom of God upon the earth.

It is their belief that this kingdom will not be realized by the desire or efforts of the nations of this earth, but rather despite the combined forces of all nations, blindly intent upon preventing it.

They believe that many major events in world history and their effect upon the nation of Israel have been foretold in Bible prophecy, which has been recorded by divine inspiration for the guidance of the believer, to help him understand which era in the divine plan his generation is witnessing. Under these conditions, they feel it is both foolish, futile, and contrary to the divine will for them to attempt to play a part in the direction of political events upon any scale whatsoever, whether international, national, or within the communities where they dwell. Correspondingly, they refuse to engage in any form of violence deemed to force the trend of events in a

particular direction. Hence, when their native land goes to war, Christadelphians request exemption from military service.

From the standpoint of the individual, they have ample commands of Christ admonishing them to refrain from any harmful act against their neighbors, in the neighborhood of the world. The expression of these commands is too explicit that clergymen have traditionally been granted exemption. Christadelphians describe their position as being "strangers" and "pilgrims" in the earth, while they wait for the coming of their Lord and Savior Jesus Christ; who upon his return, will gather them unto him, along with the faithful resurrected dead and together they will subdue all national resistance and bring about worldwide reformation on both a natural and spiritual level under the kingship of Christ himself, enthroned at the city of Jerusalem.



BRITISH ANTI C.O. PROPOGANDA - W.W.I

Consistent, therefore, with their beliefs and in view of their stand on the question of military service, Christadelphians do not vote in political elections, nor do they run for office. The majority also seek exemption from serving on a jury.

They are, nevertheless, keen observers of the political scene - "watchmen", to use a Biblical term, for they realize that the record of the fulfillment of Bible prophecy is to be found in the daily newspaper.

A remarkable example of this "watching" process is contained in Figure 2, a letter written in May of 1917 by

Thomas A. Trussler, of Trout Creek, Ontario, and addressed to a Mr. Walter Hinton in Hamilton, Ontario (see following page). Mr. Trussler makes mention of three prophetic events having to do with "Russia", the "Euphrates Power" and a "little Jewish kingdom", respectively. With respect to Russia, Mr. Trussler was referring to the 38th chapter of Ezekiel's prophecy which depicts an invasion of the land of Israel by a confederation of nations understood to be under the direction of Russia. As of May 11, the date of the letter, Russia was in a state of revolution and was under a provisional government with republican leanings. Mr. Trussler felt that the prophecy pictured an autocratic type of leadership. By October, however, when the Bolsheviks took over, the dictatorial characteristic for which Mr. Trussler sought had occurred, and has not changed to this day. The impending confrontation between Russia and her allies and Israel is, in our generation, everyday news.

Mr. Trussler's reference to the "drying up of the Euphrates power" deals with the 16th chapter of Revelation and has to do with the dissolution of the Ottoman Turkish Empire which reached its completion on October 1, 1918, when General Edmund Allenby, Commander-in-Chief of the Egyptian Expeditionary Force captured Damascus, bringing about the surrender of the Turkish army.

The significance of the removal of Turkish influence in

Palestine had to do with the establishment of a new Jewish state in the original territory which it occupied in biblical times. One can imagine the pleasure and satisfaction of Mr. Trussler when it was announced by the Balfour Declaration in November 1917 that "*His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people.*" This event had been looked for by Christadelphians for about seventy years. Present-day "watchers" wait expectantly for this great prophetic Gogian (Russian) invasion which they believe will occur very near to the time of the second coming of Christ.

The Christadelphian endeavors to be a peaceful law-abiding citizen, an asset to his community. He refuses to become involved in acts of civil disobedience and deplores rioting and disorders and any action involving violence. Although he refuses to bear arms for the country in which he dwells, or for any other government, he would in no wise be a partaker in or be a party to any act calculated to endanger any country or community or government thereof.

Where the laws of the land, in his understanding, conflict with the laws of God, as in the case of The Military Service Act of 1917, he is obliged to obey God rather than man at any cost, be it life itself. This book considers just such a case and illustrates an example of commendable conduct under very severe circumstances.

Trout Creek May 11th 1917

Dear Bro Hinton:-

I am inclosing my card and also my son Charlie's. We have been a little careless about it, mostly I think because we do not think there is any danger of conscription and even if it comes to that ~~we~~ we would not be in any danger. But if it will be any help to other brethren we are willing to give them ~~the~~ benefit of our help.

The war has taken some strange turns, I confess I can't understand it. The condition of Russia is the greatest mystery of all. It seems to me, impossible that a republican Russia should fill her role in the latter days. About the only result, so far as we are specially interested in it, that I expect will be the complete drying up of the Euphrates power and the setting up of a little Jewish kingdom, and this seems to be hardly thought of yet.

Yours in "Hope"
Thos. A. Trussler

A. TRUSSLER LETTER

THE PROBLEM OF SIN & ITS DESTRUCTION

THE ORIGIN OF SIN

"The Scriptural Facts on Which The Atonement is Based"

1. That the human race is under condemnation of death on account of Adam's sin.
2. That sin has produced a breach between him and his Creator
3. That the means of healing the breach can be provided by God only.

J.J. Andrew, "Doctrine of the Atonement"

GENESIS 1:1 - "In the beginning God (the Elohim) created the heavens and earth." In Hebrews 11:6 we are reminded of the most basic of scriptural doctrines – "for he that cometh to God must believe that He is (or "that he exists"), and that He is a rewarder of them that diligently seek Him." It is this most basic of realities that is to be embraced, along with a fear of God – fully comprehending and surrendering to the absolute primacy, prerogative, and creative force of He who is the source of all things living and inanimate. The Father, El, El Shadai (the strength of the mighty ones) the infinite source of all universal energy and creative force – through the agency of his Mighty Ones – has created this earth and the universe which surrounds it. Some men might recognize the existence of God, but very few are willing to fully surrender their finite understanding in humble submission to know the only True God through acceptance of His revealed will (The Truth) and his true plan and purpose for this earth and mankind upon it.

In the creation of the earth and all of its living organisms, the Elohim fashioned a creature made in their likeness equipped with an intellect capable of obedience or disobedience, with a sense of moral responsibility and creative abilities, and the facility to store and apply knowledge. And, man was deemed "very good". We will consider the importance of the phrase "very good" in just a moment as it reveals a great deal to us regarding the nature of sin itself and what transpired after the fall of Adam and Eve.

In this new creation, man was placed in a specially created Garden, with two unique trees – *The Tree of Life and The Tree of the Knowledge of Good and Evil* (Gen 2:15-17). Man was charged with a specific command that he could eat of the fruit of all other trees, but he could not partake of the Tree of Knowledge of good and evil – with the specific penalty that "in



the day that thou eatest thereof thou shalt surely die." Herein lies Edenic Law - a specific command with a very clear penalty - DEATH. Clause #4 of the Christadelphian Unamended Statement of Faith states "that he (Adam) was placed under a law through which the continuance of life was contingent on obedience."

MOTH TEMUTH

We believe that the Authorized Version correctly translates the meaning of the penalty – "for in the day that thou eatest thereof thou shalt surely die", or in other words that the penalty had reference to a **sentence of execution or a cutting off that was to be carried out the day that the transgression was committed**, and not a process of mortality eventually leading to death. This is the clear and unambiguous meaning of the original Hebrew idiom that was used, which some margins read as "**dying thou shalt die**". In this phrase is a grammatical construction known as an Infinitive Absolute. But there are two kinds of Infinitive Absolutes – one expresses emphasis when it immediately precedes the finite verb and the other indicates a duration of time when it immediately follows it. In this instance, the Infinitive Absolute of "dying" precedes the finite verb in the original Hebrew indicating that this phrase represents emphasis and not a process of time or mortality eventually leading to a natural death. That is why the translators provide the phrase "THOU SHALT SURELY DIE". And there are numerous Scriptural passages that employ this same Hebrew idiom that demonstrate this fact of emphasis rather than duration. If "duration" was what the Hebrew was indicating it would read something like "Thou shalt die - dying."

As far as how long the word "day" meant, we have to keep the context in view and what Adam would have been

acquainted with for him to comprehend the commandment. We cannot accept that the intention of the use of the word "day" here would mean to Adam 930 years to when he actually would die of natural causes. The Creation had been formed in six literal days with a seventh day provided for rest. After the transgression, Adam and Eve *"heard the voice of the Lord God walking in the garden in the cool of the day."*

We do not want to make too much of this, but it is a matter of grammatical fact rather than interpretation and we believe a precise view of the phrase helps better support long-held Truths regarding the Atonement and connects directly to Christ's own sacrifice. We understand that many brethren (including bro. Thomas) viewed the penalty as a gradual process of decay or mortality leading to death. But apart from the grammatical structure, other passages use the very phrase *"thou shalt surely die"* which helps to emphasize that the phrase used in the Edenic Penalty indicates a deliberate act of cutting off and not a process of mortality and decay leading to death. We will briefly point out a couple of similar passages that use this phrase:

- 1st Kings 2:36-38 - Here we have the instance of Solomon's penalty upon Shimei who was confined to Jerusalem due to cursing his father David when he fled from Absalom. Shimei would understand that the terms of this law required his death the very day of the breach. After three years Shimei broke the commandment and the oath he had taken by retrieving runaway servants, and was slain by Benaiah upon his return to Jerusalem.
- Numbers 35 deals with the Cities of Refuge as well as the penalty of any individual guilty of murder. Please note the repeated use of "shall surely be put to death" (moth temoth) and that it indicates a deliberate act of cutting off.

We will make connecting points on this matter as we move forward in this consideration.

"VERY GOOD" vs. "SIN'S FLESH"

We have already made mention of the fact that Adam and Eve and the entirety of Creation was in a "very good" state. We understand this to mean that they were neither mortal nor immortal at this time, and will go no further than that in speculation regarding their nature. But, it must be understood that Sin in the Flesh/Sin's Flesh - that corrupt and unclean condition of the human physical nature that we now

experience, the physical condition of sin apart from personal transgression - was not in existence before "the Fall" of Adam and Eve. There are four points to consider here:

1. "Sin in the flesh" did not exist before Adam and Eve transgressed
2. It originated with the disobedience of Adam and Eve
3. After The Fall, it is the cause of actual acts of transgression or disobedience
4. That "sin in the flesh" has the power of death, or is the cause of death apart from actual transgression.

This "very good" condition could have had no reference to their character, as they had not yet developed a character. So what part of them does it refer? It had to have reference to their mental and physical condition. This is contrasted by the Apostle Paul who says of himself - and by extension all of the human race - in Romans 7:17,18 - *"Now then it is no more I that do it, but sin that dwelleth in me: for I know that in me (that is in my flesh) dwelleth no good thing."* He was speaking of his mental and physical constitution. But here in the beginning of God's creation, such is not the

Comparative passages to "thou shalt surely die" - indicating a cutting off and not a process of mortality leading to natural death:

Gen 20:7; Gen. 26:11; Ex. 19:12; Ex. 21:12; Ex. 21:15-17; Ex. 31:14,15; Lev. 20:2; Lev. 24:17; Lev. 27:29; Num. 15:35; Num. 26:65; **Num. 35:16,17,18, 21, 31**; Judges 13:22; Judges 21:5; 1 Samuel 14:39; 1 Samuel 14:44; 1 Sam. 22:16; 2 Sam. 12:14; **1st Kings 2:37**; 1 Kings 2:42; 2 Kings 1:4; 2 Kings 8:10; Jer. 26:8; Jer. 38:15; Ezekiel 3:18; Ezek. 18:13; Ezekiel 33:8; Ezekiel 33:14

case - they are deemed "very good". The physical sin condition had not yet been introduced into human nature. But, in a deliberate act, it is recorded to us that at the necessary prompting and lie of the serpent Eve and then Adam disobeyed the simple command given them and they partook of the fruit of the forbidden tree.

We wish to further emphasize the very critical difference between the condition of Adam and Eve before they sinned, as well as after and the condition of their descendants. As we just mentioned, **the event required temptation from without.** But, in the case of their descendants, temptation originates from within. Though we can also be prompted to sin by outside influences or triggers, the temptation is very natural to us from within the workings of our own mind.

- James 1:14 - *"Every man is tempted, when he is drawn away of his own lust, and enticed."*
- In **Mark 7:21-23** Jesus bluntly stated - *"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:"* and then to further emphasize the point - *"All these evil things come from within, and defile the man."*

There is the true identity of the devil or diabolos - it dwells

within our own nature, but at the time of the communication of Eve with the serpent, such was not the case. There was no inherent DESIRE to do evil in them apart from the deceptive and subtle suggestions of the serpent. Adam and Eve had no reason to doubt the command given them, and the fact that God placed a serpent in the Garden with the power of speech to tempt or test Eve shows the fact of their condition. When the serpent begins his deceptive dialogue to probe where Eve stands on the matter, she dutifully responds - *"But of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"* But, the serpent countered - *"Ye shall not surely die"....* a lie still believed by the masses of humanity today. Such is a lie that makes it impossible for them to understand The Truth and the means of salvation from its very foundations. Death (i.e. a condemnation to death or a cutting off by violent means) was the penalty to be incurred due to their disobedience.

We must interject the following clarification at this point. Though a change of their nature from "very good" to "sin's flesh" was an immediate consequence of their transgression, a legal condemnation to death was the declared and primary penalty declared by God. God would mercifully provide the means by which this legal condemnation to a cutting off (Adamic Condemnation) might be abrogated (canceled). But the physical consequences of a corrupted, unclean nature would still be in force. (More on that later.)

With the prompting of the serpent, Eve was exposed to three aspects of lust as outlined in the 1st Epistle of John that was not inherent in human nature before the transgression (From Genesis 3:6):

- *"saw that the tree was good for food"* - the lust of the flesh
- *"that it was pleasant to the eyes"* - the lust of the eyes
- *"a tree to be desired to make one wise"* - the pride of life

From this time forward the desire to do evil and its threefold characteristics became intertwined into the very DNA of human nature, what was now and would continue to be "sin in the flesh", the devil or diabolos.

EDENIC TRANSGRESSION

Though it is not mentioned in the Genesis account, it has been suggested that the events of the transgression transpired during the Eighth Day after the creation week. We believe this has merit and a matter we want to bring full circle in a later article (Lord Willing) as we reach the Apocalyptic 8th millennial day finish of sin's flesh.

Eve was the one deceived, as the apostle Paul confirms in I Timothy 2:14 - *"Adam was not deceived, but the woman being deceived was in the transgression."* Nevertheless, Eve *"gave unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked..."* The Edenic Law had been broken, but now what of the penalty - *"thou shalt surely die"*? Their eyes had been opened, and now they realized that they were naked. But they

were not simply without clothing. The "very good" mental and physical condition that they were created with had been tainted with sin. They were worthy of death and they understood this fact. First, they attempted to cover their nakedness by their own device with the fig leaf coverings (a man-made attempt at atonement). And then they hid themselves.

SACRIFICE PROVIDED

So if the Edenic Penalty was, in fact, a deliberate act of cutting off - death - why were Adam and Eve not slain at that time? Later in the Divine dialogue of the 3rd chapter of Genesis, they are told *"unto dust shalt thou return"*, which points to the eventuality of their literal death, which was 930 years later in the case of Adam. But this curse did not satisfy the Edenic penalty which required a cutting off on that day.

There was, in fact, a cutting off that very day as an animal was slain. Genesis 3:21 - *"And unto Adam and his wife did the LORD God make coats of skins, and clothed them."* Adam and Eve (**Gen. 3:21**) were given coats of skins to cover their exposed, unclean condition. Before their sin, they were deemed very good, but now their very existence was tainted with the uncleanness of sin and unacceptable before Yahweh (**Hab. 1:13** - *"Thou art of purer eyes than to behold evil, and canst not look on iniquity..."*). In providing skins an animal had to be slain and bloodshed in the process. The animal sacrifice in and of itself could not satisfy the Edenic Penalty as it had no moral, physical, or legal relationship to the Adamic transgression. Animal sacrifice from here and moving forward had no inherent efficacy or benefit - as we are told in **Hebrews 10:4** - *"For it is not possible that the blood of bulls and of goats should take away sin"* - whether it be this Edenic sacrifice or all other animal sacrifices that would follow.

This does not mean that the animal sacrifice had no value, otherwise, it would have been an exercise of sheer futility. The value of the Edenic sacrifice was absolutely dependent upon what it represented or typified. Its efficacy was, in fact, typical of the sacrifice that God would provide through the offering up of His only begotten Son. In Rev. 13:8 we read of Christ as - *"the Lamb slain from the foundation of the world."* **BUT** they did provide a provisional efficacy due to their symbolic connection to the ultimate sacrifice. Christ, who as a descendant and REPRESENTATIVE of the Adamic race, would himself die by a deliberate cutting off (or violent death) through the shedding of his blood. Such would fulfill the divine justice required by the Edenic Penalty while providing the means of escape from sin and death. Let's read the following passages:

- **Isaiah 53:8** - *"for he was cut off out of the land of the living"* ("cut off" from the Hebrew that indicates "to kill", "exterminate")
- **Daniel 9:26** - *"and after threescore and two weeks shall Messiah be cut off..."* ("cut off" - "to kill", "eliminate" but also to "cut a covenant".)

If the Edenic penalty represented a process of decay eventually leading to death, then why would this same process have not been sufficient for Christ if he had lived a life free from sin and died of natural causes? The fact of the matter is that shed blood was required by the Edenic Penalty - as representing the cutting off of life. In witnessing the animal sacrifice Adam and Eve would have understood that it should have been them. But they were being taught, along with the promise of The Seed of the Woman, of Divine Mercy. But at the same time, God would not set aside Divine Justice against sin. **An individual would be provided to satisfy the requirement of the penalty WHILE AT THE SAME TIME mercifully providing the means of redemption** in order to fulfill God's purpose to fill the earth with His glory. The immediate death of Adam and Eve would have not accomplished this. And the sin in the Garden did not hinder or derail God's plan and purpose in any way to people the earth with an obedient and immortal race. Turn to Isaiah 45:18 - *"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."*

God is the offended party, therefore it is His prerogative to supply the means by which reconciliation for the breach might be healed. A powerful show of Divine mercy had spared Adam and Eve. **Romans 6** - *"for the wages of sin is death"*. But this enactment of Divine Mercy is not without a demonstration of vital principals to our own relation to salvation:

- **First** of all Adam and Eve confessed their sin before God (this was not a passing of the buck as some might think). And despite this confession, there is nothing in this that made the mercy extended to them a matter of right. God owes nothing to man, and man is entitled to NOTHING before God. Man must keep this in the forefront of his mind when considering God's plan of redemption.
- **Second** - There was a declaration of faith as Adam perceived that their lives were going to be spared by calling the woman Eve - "life or lifespring" - and a recognition of the role of the seed of the woman as prophesied in Gen. 3:15 for the salvation of man over the Serpent or Sin Power introduced into human nature by their transgression.
- **Third** - There was a **sanctification**, an imputed righteousness that was not their own, provided them through the shedding of blood - a divinely appointed ceremony.
- **Fourth** - And, they were put in a probationary position (a second time) of having to prove themselves through actual/demonstrated righteousness.

THE ADAMIC CURSE

Though the condemnation of the Edenic Penalty had been removed for Adam and Eve (i.e. being freed from the Law of Sin and Death) this did not restore Adam and Eve to the original position they enjoyed before sin. Read Genesis 3:16 - *"Unto*

the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to (or "subject to") thy husband, and he shall rule over thee." And unto Adam He said, **"BECAUSE** *thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."*

The consequences of the sin, despite rescue from the condemnation of an immediate and perishing death, are seen in the **ADAMIC CURSE**. Please note that the Adamic Curse is not the same as the initial Edenic Penalty though both are directly related to one another. The curse was added to the Penalty as a result of transgressing against the Edenic Law. Why? *"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree."* *"Cursed is the ground for thy sake."* *"Dust thou art, and unto dust shalt thou return."* It was not necessary to provide this information before as it would have been non-essential information until Adam and Eve's confession was assessed and a mode of justification was then put in view.

Justification did not provide Adam and Eve with a full reprieve - there would still be dire consequences for their actions. Such consequences (in addition to the initial condemnation - Rom. 5:12) would be passed along to all of their descendants as well. We have another scriptural example where forgiveness was granted but not without negative consequences. in **2 Samuel 12**, Nathan confronts David for his adulterous sin and staging of Uriah's death. Under the Law of Moses they both should have died for adultery, but were spared. Vs. 13 - *"The LORD also hath put away thy sin; thou shalt not die."* But Nathan continued - *"Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die."* (It was also revealed to David that the sword would not depart from his house.) So, though forgiven of adultery and avoiding the penalty under the law, the consequences were not removed and David's house was placed under a curse. Please note that the child had done nothing, but still suffered the effects of David's sin. The child languished for seven days while David fasted, grieved and prayed for the life of the child, but to no avail. These seven days gave David time to meditate on the evil reasons for this tragedy, but after the death David arose, washed himself, and worshiped - presumably on the 8th day. (Do we here see a type here of the consequences of Adamic sin for 7,000 years, when sin's flesh is finally destroyed once and for all at the end of that time and at the dawn of the 8th millennium?)

Returning to Adam and Eve - What did their justification do

and not do for them?

- Through the shedding of blood, it provided justification from their offense (i.e. condemnation) as well as providing a legal covering for their sin-flesh nature.
- They escaped an immediate cutting off to perish eternally.
- They were given a second chance at probation that could still lead to eternal life. But such would be under far more difficult circumstances, and death would still be experienced.
- **Justification did not change their physically corrupted situation.**
- It did not restore them to their original position before God as “very good” creatures. They were now of the sin flesh nature and mentally aware of “good and evil.” Nor was their original position in relation to the Garden allowed to continue. They were driven from the Garden, away from physical access to the Tree of Life. **Gen. 3:24**

- *“So he drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned **every way** (complete defense from every conceivable direction and angle), to keep (or preserve) the way of the tree of life.*

Though justified, they were not allowed access to the eternal life that the Tree of Life offered. Why? Because though justified by law with imputed righteousness, they still were of the sin-flesh nature, and therefore unfit to partake of the Tree of Life. **God had deemed that salvation be dependent on not only a legal or ceremonial relationship to righteousness (which was to be accompanied by faith), but a probationary life lived worthy and in accordance with that righteousness - a development of a righteous character.** Paul states in **Titus 3:7** *“that being justified by His grace, we should be made heirs according to the hope of eternal life.”* Heirs, yes, but not possessors. Salvation is dependent on both constitutional righteousness, that is being related to a system of righteousness provided by God (by His grace) through blood sacrifice; which is to be continued by works of righteousness in moral application by the recipient. We read in Romans 2:5-7 - *“the day of wrath and revelation of the righteous judgment of*

God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” Not until the day of judgment, and if accounted worthy, will access to the Tree of Life be granted.

Please make special note of this, as our community has been divided (in part) by the tolerance of the belief that justification brings us into possession of eternal life in a “legal”, or spiritual sense. The events as they unfold here in the third chapter of Genesis teach us the exact opposite. The cherubim

and flaming sword (or destroying flame) was provided to keep or preserve the Way of the Tree of Life. A way that has been followed and defended by a remnant throughout the ages, but as of yet final access to eternal life itself is denied until probation gives way to exaltation and reward in the coming Kingdom. This whole 6,000-year period (and ultimately 7,000 years) is a journey for

man to come once again into Eden as we follow *The Way of the Tree of Life*. This final destination has not yet been achieved.

Our connection to Christ’s sacrifice reveals that life to us, opening up a probationary path back to what our first parents lost, but as of yet is not a possession in any sense – legal, spiritual, or physical until final Judgment is passed regarding our own moral standing before Christ.

In closing this portion of our consideration - *What is The Way of the Tree of Life?* It is this matter of Atonement - the healing of the breach created by the Adamic Transgression and a way provided to gain eventual access to the immortality symbolized by the Tree of Life. Here in the Edenic account, a pattern is firmly established both to the introduction of sin and death and the means of escape from it. Here, Adam comes to be a representative, a Federal Head of all his descendants under a Constitution of Sin that poses a position of condemnation and corruption to all of his descendants.

A Thomas

ADAM AND EVE BEFORE THE FALL	ADAM AND EVE AFTER THE FALL
<ul style="list-style-type: none"> • “Very good” • In fellowship with the Elohim • No cause to doubt or question God’s commandment • Required an outside tempter to prompt/“deceive” Eve 	<ul style="list-style-type: none"> • “Sin’s flesh” • Out of fellowship with the Elohim • No longer in need of an external tempter to sin. • Though receiving justification from the Edenic Penalty, still under the physical consequences of the Edenic Curse • Cast out of the Garden

“although condemnation is racial, justification is individual” - Blood of the Covenant, p. 8

THE CHERUBIM

KEEPERS OF THE WAY

Resources used in preparing these comments:

- The Holy Bible
- The Law of Moses - Robert Roberts
- The Cherubim-Divine Majesty in Motion - H.P. Mansfield, Various Authors
- Elpis Israel- John Thomas
- Phanerosis- John Thomas
- God Manifestation - A Pictorial Illustration and Brief Explanation--Dr. Thomas and Other Pioneers
- The Cherubim-Bible Truth and Prophecy--Jonathan Bowen
- The Cherubim of Glory--Morrie Stewart
- Cherubim Notes - Unknown Author

EVERY Bible student must have been exercised in mind or challenged, at some time, as to what the Cherubim are, and what it was that God wished His children to understand from His introduction of them into His divine revelation. A study of the Cherubim is a fascinating study. It is a study that spans from the Book of Genesis to the Book of Revelation. It is a study of the purpose of God. So, what are the Cherubim? The Cherubim, in short, is a pictorial illustration of God's manifestation in the flesh in a multitudinous manner.

First, let's discuss the Hebrew word *cherub*. Cherub is the conjunction of two Hebrew words. KE spelled K-E and Rab spelled R-A-B. The word KE in Hebrew means the likeness of, and the word Rab signifies greatness or a great number. Thus cherubim (the plural) signifies a great and mighty multitude, in whom God is manifested. This might refer to an angelic company or the company of the Redeemed. All of the places of worship have cherubim associated with them (Gen 3:24; Exo 25:13-22; 26:31,33; 1Ki 6:23-35) (the garden, the tabernacle in the wilderness, and the temple of Solomon) -- suggesting that the great cherubic multitude will be finally revealed through their true worship of the Almighty.

The cherubim were also in some instances associated with chariots (1 Ch 28:18) -- the ancient vehicles of war, suggesting that their manifestation will be accompanied by a great battle. (Dr. Thomas suggests the word cherub is related to the Hebrew word "rekab", or "chariot".) The Cherubim are vehicles of God's will. They are something He rides or inhabits, like a chariot. Therefore, the cherubim speak of the sureness of God's purpose, covenants, provisions, and His promise to fill the earth eventually with His glory, in the persons of many resurrected beings that may become Spirit-beings. This great



salvation is the hope of all creation, and the cherubim in Ezekiel 1 are pictured with four heads:

1. **The lion:** the head of all wild creatures;
2. **The ox:** the head of all tame creatures;
3. **The eagle:** the head of all birds; and,
4. **Man:** the supreme head of all God's creation (Gen 1:26,28), who has been promised dominion over the earth.

GOD'S PURPOSE

We will discuss these more in a later class today. As we begin our studies of the Cherubim, I believe it is necessary to review God's purpose. We are told the following in Isaiah 45:18. "*For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.*" Also let's take a look at Habakuk 2:14. Here, we are told the following, "*For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.*" From these two scriptures, we have the purpose of Yahweh revealed to us. His purpose is for the earth to be inhabited by people with the knowledge of the intimate experience of the character (or Glory) of God. We know that man fell away from God's favor through the sin of Adam and Eve in the Garden and all mankind inherited Adamic

Condemnation. The Scriptures were given so that men might receive information which they could not otherwise have obtained, showing how and upon what condition humanity could return to God's favor and so attain to the Divine nature. As Peter puts it: *"...According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."*

Imagery and symbols play an important part in the *"divers manners"* by which God has made known his wishes, and these images and symbols show what qualities manifested in mankind give Him pleasure. Knowing - as the Creator of man's reasoning faculties - that lessons and ideas conveyed to the human mind employing a picture make a much more lasting impression than a mere verbal statement, He gave visions and dreams to His messengers the prophets, and sometimes they had to enact or dramatize their prophecies: Ezekiel is an outstanding example of this. We therefore believe the true understanding of the Cherubim to be that they are a pictorial representation of the principles upon which God intends to redeem individuals from the human race and exalt them to spirit-nature. These, in multitudinous manifestation, will be the medium through which His *"glory will be revealed and all flesh that is worthy will be enlightened together"*.

The curious appearance of Cherubim throughout the Scriptures has held many Biblical expositors entranced. Yet the symbolism and work of the Cherubim cannot be explained, nor properly understood, without an appreciation of the Hope of both Natural and Spiritual Israel, and the fundamental principles of the Truth. The Cherub in the singular form and Cherubim in the plural form illustrate the divine manifestation of sacrifice, purpose, and ultimate glory, in activity. It teaches the importance of being diligent in the Master's service, of being properly directed in the activities of the Truth, and of being aware of the need to develop the divine likeness in the individual character.

The formation of the spiritual cherubim is nearly completed. Fashioned after the example of the perfect Cherub, the Lord Jesus Christ, each member of the multitudinous figure — from the days of Abel until the return of our Master — will complement the glory and dramatic activity of the Immortal Cherubim. Finally, the glory of Yahweh resident in the Cherubim will move from the way of the east (Rev. 16:12) into the Temple of the Millennium, there to be displayed to all the world as the example of faithful perseverance and spiritual direction, perfected in immortality. If we understand the divine purpose in flesh, we can set upon no better, more exciting, pathway than to discover the beauty and perfection of the figure of the Cherubim. It will take us from the days of Eden, where the important principles of sacrifice and offering were provided through means of the appointed Elohist cherubim;

through the channel of Tabernacle and Temple, in which the divine principles were enlarged in types and in furniture; and also into the revelations given through Daniel, Ezekiel, Isaiah, and John, when great visions and prophecies were received in times of exile and dispersion. Therefore, the teaching of God manifestation is taught from Genesis to Revelation in the understanding and purpose of the Cherubim.

SERPENT VS CHERUBIM



The serpent and the cherubim are both first introduced to us in Genesis Chapter 3. Let's read this passage for context.

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Here we have the introduction of the Serpent, (the first humanist who told the first lie and the first introduction to doubt, the first question that is asked in the Bible).

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not

eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

In this last verse, verse 24, the word “placed” is from the Hebrew word “shaken” and signifies “to dwell”. It is the derivative of Shekinah Glory which signifies the indwelling presence of Deity. Shaken signifies “to have habitation”, to “reside permanently”....it implies a dwelling place.

Also, here in verse 24 we are first introduced to Cherubim keeping the way to the tree of life and the access thereof because of Adam and Eve’s transgression. Adam and Eve were naked and they were provided a covering which were coats of skin. This taught the principle of sacrifice and the shedding of blood. It reveals that the way of life is through death. This points forward to our true covering in Jesus Christ. To walk with him is to be clothed. To walk without him is to be naked.

The serpent in the scriptures is the synonym for sin and everything that is opposed to Yahweh and therefore doomed

to ultimate complete destruction. On the other hand, The Cherubim stands for all that is acceptable and pleasing to Yahweh and all that is meant for eternal God manifestation on this planet. We possess a nature prone to sin and we are born under Adamic condemnation. Our natural tendencies are opposed to the Divine. At our best, we still fail, and sin daily, but God so loved the world, that he gave one who overcame the nature he possessed. Jesus was a man just as we are and he was tempted just as we are, but he was able to overcome and obey his Father’s will.

At the outset of God’s operation (that is in the Garden), we are introduced to two opposing forces—The Serpent, the embodiment of that which leads men away from God to corruption and utter destruction (We can call those who follow this way of life “naked”) and The Cherubim which are the embodiment of those things which direct the sinner back to Yahweh’s favor, forgiveness, and ultimate salvation. (We can call those who follow The way of life “Clothed”). And we know if they follow the Way of Life, (God’s Way), they will of course be baptized and they will fall under the Blood of the Covenant.



The Cherubim represent principles upon compliance and obedience whereby man may return to God; and later in God’s revelation through his prophets, they portray a multitudinous manifestation of the redeemed from among men, who have not conformed to this world, but have been transformed with the renewing of their mind. These redeemed have proved what is that good, and acceptable, and perfect will of God, by having “presented their bodies a living sacrifice...unto God”.

These cherubic principles have always dominated the lives of God’s people, and are the only principles upon which God will be approached. There are many examples of these people with the cherubic principles recorded in scripture. These people are keepers of **The way of God**. “Keepers of the way”, Remember that. Many of them are found in the faith chapter of Hebrews 11. Noah “walked with God”: he was termed “a just man”; God’s ways were more desirable to him than the ways of man, or those of sin. By faith and obedience, he was saved—and will be saved—from destruction.

Abraham believed God, and it was accounted to him for righteousness. Abraham was termed “The Friend of God”. Moses refused to be called the son of Pharaoh’s daughter, “choosing rather to suffer affliction, with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; he had respect unto the recompense of the reward. Hebrews 11:27 tells us, by faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. David was termed “a man after God’s own heart”. Daniel was

"a man greatly beloved". To all of these "the Way to the Tree of Life" was opened, and the conditions of attainment to it were a joy.

David says the following *"I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore"* (Ps. 16:8,9,11).

God has always had requirements from the beginning of creation. All through his dealings with the people of His choice, He was constantly reminding them of His requirements. We are told in Acts 14:17 that *"He left not himself without witness."* Yahweh was constantly testifying and pleading with mankind through his holy prophets "because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and they despised his words. They misused his prophets, until they invoked the wrath of the LORD against themselves, so much so until there was no remedy."

At the end of four thousand years of human history, God sent into the world a living manifestation of Himself - one who should be a living example of those principles set forth in the Cherubim. Christ came to show us an example of what the attributes and characteristics of the Deity were as practiced by one devoted to the doing of God's will, *"leaving us an example that we should follow his steps."*

The lessons taught by Christ's life and death were taught also by the cherubim, not so easily discernible perhaps, but there if sought for with a deep study of the scriptures. So when we consider the first mention of the Cherubim in Genesis 3:24, let us keep in mind that *"In the beginning was the word, and the word was with God, and the word was God...And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."*

CHERUBIM IN THE GARDEN

The Cherubim are first introduced to us in Genesis 3:24 after sin had been revealed, and death had been pronounced upon the Adamic race. They appear as shadowy, mysterious, figures. The CHERUBIM were placed at the east of the garden in Eden with a flaming sword which "turned every way to keep the way of the tree of life." Some suggest that this means that these guardians were designed to close off the path to the Tree of life so as to prevent a way back to God. But not so, Rather were they intended to demonstrate God's method of redemption, for the word *"keep"* also means *"to preserve, to maintain, to protect, or to guard"*. It's also tied to the idea of keeping Covenant. We are told in Genesis 17:9 the following, *"And God said unto Abraham, Thou shalt keep my covenant therefore thou and thy seed after thee in their generation."*

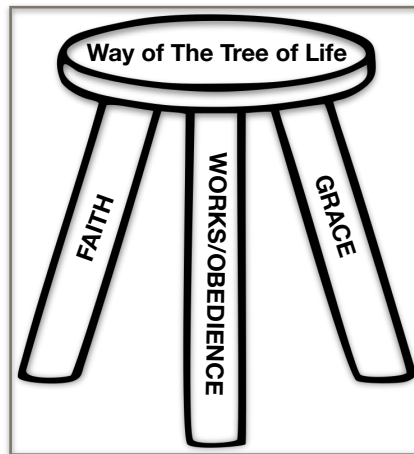
Also in Exodus 19:5, it says this: *"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the Earth is mine."* So the idea then of the Cherubim keeping this way is preserving something, holding on to something. And it is the covenants of their God.

TRIPOD

Those who are keepers of faith, knowledge, and truth and those who keep an obedient path daily are the ones who are keeping the way back to The Tree of Life. We know this path is a tripod, and it involves 3 things. Faith, Works or Obedience, and Grace. Tied to this idea of "Keeping", Let's read Proverbs 10:17. It says *"¹⁷ He is in the way of life that keepeth*

instruction: but he that refuseth reproof erreth." Speaking of Abraham, Genesis 18:19 tells us *"¹⁹ For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him."* And also Isaiah 26:2 tells us about "Keeping". It says this. *"² Open ye the gates, that the righteous nation which keepeth the truth may enter in."* So this is the concept of keeping the way of Yahweh. Keeping the way of Life. We have to become keepers of the way if we want to make it into the Kingdom. We have to become Cherubim that preserve the knowledge of the truth, the obedience of the Truth, the understanding

of the way to life, and that teach it to our children, to our families, to our ecclesias, and the ones around us. If we forget to be keepers of the way, and simply become keepers of tradition, and forget why the Cherubim were there, then we will not be entering through the gates of the future Kingdom to eat of the Tree of Life. We stick to and keep the old paths because we cannot improve on the way of God. We cannot alter it. All we can do is keep it. We are to preserve it. We cannot better it. We cannot adjust it. We cannot water it down. We cannot add to it and we cannot take away from it. What we must do is keep the way to the Tree of Life, and preserve it intact for our children. Not altering the things that have been delivered to the Saints, but keeping them. Those who think they can do things their own way, and do not prescribe to keeping the way of God can be said to go the way of Cain. We are told in Jude verse 11 *"Woe unto them! For they have gone in the way of Cain...If we do this, if we do not keep the way of Yahweh, but instead go in the way of Cain, we too will be cursed and marked for punishment just as Cain was. We will not be found in the Book of Life in the future kingdom but instead will be a fugitive and a vagabond in the earth, just as Cain was. We will not have an entrance into the Gate, and we will not be given access to the Tree of Life. Instead, we will experience weeping and gnashing of teeth as we are turned back into the world. The Lord Jesus Christ is the singular*



keeper of the way. The Cherubim are the multitudinous keepers of the way.

JESUS IS THE WAY

"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know THE WAY? Jesus saith unto him, I am THE WAY, the truth, and the life: no man cometh unto the Father, but by me" (John 14:5,7).

The Lord Jesus Christ is the ultimate picture of the Cherubim. So as we continue our consideration, we will look at the Cherubim in Genesis, in the Tabernacle, in the temple, and also through visions described in Isaiah, Ezekiel, and Revelation. As we follow it through we will see many of these same concepts, pointing forward to the Lord Jesus Christ. But, the Cherubim is a plural concept. It is not individual. So we have others who are keepers of the way, who follow the Lord Jesus Christ.

CHERUBIM IN THE GARDEN CONT...

Now, Back to the account in Genesis. Placed at the east in Eden the cherubim were doubtless a meeting place for Adam and his descendants. There they could present their offerings before Yahweh, and commune with Him regarding His purpose (Gen. 3:15). When the Lord God drove out the man from the Garden of Eden, He placed at the east of the garden cherubim and a flaming sword, which turned every way, to keep the way of the tree of life. Dr. Thomas suggests the interesting alternative of the word "even" in the place of the word "and" in this verse; If we make this substitution, the verse will read *"Even a flaming sword"* which identifies the Cherubim and the sword as one. Later, after God had separated the nation of Israel for Himself, He manifested His glory to the people at the door of the tabernacle, and accordingly, we presume that it was at the east of the Garden (Gen. 3:24) where Cain and Abel brought their offerings to the Lord.

Here was a manifestation of divine mercy and a declaration of God's purpose to redeem. The flaming sword represented the presence of the spirit of Yahweh. In Ephesians 6:17 and Hebrews 4:12 Paul likens the Word of God to a *"two edged sword,"* and in Psalm 104:4 the Psalmist declares that God *"maketh His angels spirits; His ministers a flaming fire."* These symbols are identified with the Lord Jesus in Revelation 1:16, and it is through him that the faithful can become constituents of the antitypical cherubim that will be formed of immortal saints on the day of glory. The faces of the cherubim at the east of the Garden reflected the glory of the Father, as ultimately will also the faces of the multitudinous Christ: *"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"* (2 Cor. 4:6). The cherubim in Eden, as God's Faces, thus speak of the divine presence in the

earth. As He later dwelt between the cherubim in the Tabernacle (Psa. 80:1), so He did in the cherubim in Eden.

The Cherubim were manifested after our first parents had sinned and forfeited their right to approach the Divine presence. God has encouraged an approach upon certain conditions. He said later through Ezekiel: *"I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die?"* God also spoke through Peter and said the following: *"The Lord is not willing that any should perish, but that all should come to repentance."*

The Scripture does not say that this manifestation was to "bar" the way to the tree of life, but to "keep" it. That suggests that admittance is possible. What is it that "keeps" the way to life eternal, bars it to the disobedient, and opens it to the obedient? Here is the answer. Turn with me to Revelations 22:14:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

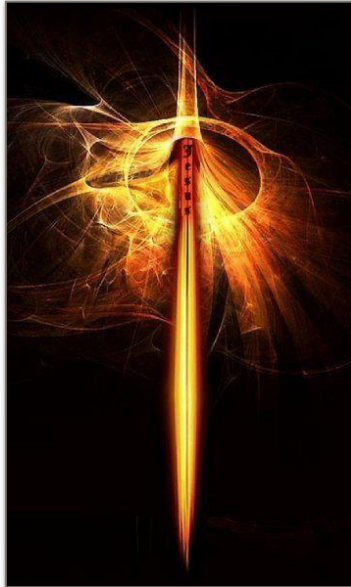
Again—who is it that alone possesses the authority to reject or admit to eternal bliss? It is the one in John 14:6 who alone could say *"I am the Way, the Truth, and the Life: no man cometh unto the Father but by me."* And so

speaking in parable he depicts the separation between the two classes; to the one—the *"In-as-much as ye have DONE"* class—Emphasis is placed on the word DONE here. He says *"Come ye blessed"* to this class of people. To the other class of people—the *"In-as-much as ye have NOT DONE."* The emphasis here is on the words NOT DONE—To this class he simply says *"Depart, ye cursed"*. And these shall go away into everlasting punishment; but the righteous into life eternal. So we can say here, that those that choose the law of sin and death and never believe and are never baptized choose the principles of the serpent or we could say that they choose the law of sin and death. But those that choose the cherubic principles, this class of people are those that believe and are baptized. They choose the law of the spirit of life in Christ Jesus. These

people will have a resurrection and a chance for eternal life and never-ending God manifestation if found worthy at the judgment seat of Christ.

THE FACES AND THE SWORD

Whenever we read of Cherubim in the Scriptures, it appears to be justifiable to imagine their form to be similar to that which Ezekiel saw by the river Chebar, or that which was erected upon the mercy seat in the holiest place in the Tabernacle, or those living beings which John saw in Patmos — human in bodily form, having wings, and having the face of a



man, a lion, an ox, and an eagle. In the tabernacle there were two Cherubim, possibly with two faces each (although they may have had four each), both pairs looking down upon the mercy seat. In Ezekiel there were four creatures with four faces each, and in Patmos, those John saw were four with only one face each; but the four faces were always those of the Man, Lion, Ox, and Eagle.

Why should not the Cherubim of Genesis 3:24 bear the same characteristics? This would be in harmony with the statement that *“they turned (or faced) every way.”* The association of a *“flashing sword”* with the appearance only emphasizes the aptness of the application we are endeavoring to make here. Those who have come within the scope of its slashing strokes know how cutting the Word of God can be either as given through holy men of God, or as embodied in the commands of Christ. *“For the word of God is quick (alive, alert) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”*

Only those who of their own free will submit to the correcting influence of the Sword of the Spirit can escape destruction by the One who wields it in final judgment: he who was *“clothed in a vesture dipped in blood, whose name is called the Word of God”*. We cannot consider the Cherubim of Genesis 3 without being compelled to think of Christ. It was because he passed the *“test”* so blamelessly and perfectly, that he has been exalted to the position of Judge of the qualifications of other aspirants to the *“Tree of Life”*.

THE DOOR

So now he is constituted *“The Way”* or *“The Door”*, the means of approach. That way of life would have been barred to all humanity but for Christ's faultless compliance with the Divine regulations. And so he says to his followers: *“Because I live, ye shall live also.”* Again, he says *“I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture.”* He says this as well *“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth.”*

So if we assume from what we have considered so far that the Cherubim stand for those of the human race in whom God can take pleasure, pre-eminent among whom is Jesus Christ as the head, and that it is in the production of such alone that He can be interested, we have taken a good

step towards understanding further scriptural references to the Cherubim which we hope to examine. Two passages of scripture come into mind in the above connection. The first one is Isaiah 66:1-2.

“Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

The next passage of scripture that comes to mind when thinking about the Cherubim standing for those of the human race in whom God can take pleasure; those who display the character of the Cherubim is Micah 6:6-8.

“Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

CHERUBIC PRINCIPLES

So to wrap up, those who display the principles and character of the Cherubim are the keepers of the way of Yahweh.

- They are those who are of a poor and contrite spirit.
- They tremble at His word.
- They believe His word.
- They fear the LORD.
- They are obedient.
- They are humble.
- They pray continuously, confessing their sins, and asking for forgiveness through Christ, their mediator and great high priest.
- They follow God's requirements starting with belief and baptism and then they continue in obedience the best they can patiently watching and waiting for their Master's return.

The way to the Tree of Life is the method by which Eternal life will be granted to these faithful keepers of the way.

Mankind, we know corrupted God's way on the earth, starting with Adam and Eve. God in his mercy barred man from living forever in a corrupt state thus preserving his purpose on the Earth. Keeping the way equates with preserving the



knowledge of the truth and being obedient to it. We must also share it with our children and our ecclesias and others to preserve it. The Lord Jesus Christ is the Singular Way by which we will be granted eternal life. The Cherubim are the plural keepers of the singular way. The Cherubim are vehicles of God's will. They are something he rides or inhabits, like a chariot. Their purpose is to keep The Way to The Tree of Life. They are symbols of Divine judgment. The saints fulfill a similar role in keeping the truth and preserving the way of salvation. The Cherubim and the sword were there to preserve the way to the Tree of Life. God wanted to fill the earth with those who manifested His character – not corrupt flesh. This is why human salvation is not the primary purpose of the Eternal

Spirit. If it was, He would not have barred man from the Garden of Eden in the beginning. He did not want man to continue in a corrupt, mortal, dying, sinful state eternally upon the earth and so He provided a way by which the end of the story could be completed. He provided a way according to his requirements to be kept that would bring about God manifestation. So we will close this first article by considering Revelation 2:7: *"He that hath an ear, let him hear what the Spirit saith unto the ecclesias; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."*

Sam Dew

ANOTHER GOSPEL

THE NEED FOR CONTENTION

CHRISTADELPHIANS are often criticized for being contentious about their religious beliefs and practices. Such criticism is not always something for which we need be ashamed. If we are contending for personal opinions or *"foolish questions, and genealogies, and contentions, and strivings about the law"* (Titus 3:9), then, yes, this is worthy of criticism and should be avoided at all costs. The same should be said for following or defending certain men, no matter how prominent they have been in the history of the Truth. Paul comments on this: *"For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"* (1 Cor. 3:4,5).

Our concern is to follow the Gospel only and to use the works of men who are in agreement with that Gospel so that we may better understand. We are not to use minor differences between two men's teachings as points of contention to cause trouble in the body.

There are three legitimate categories for contending in the body of Christ, and they are, (1) with our own inner selves, (2) with our families, friends, and others of the world who oppose the Truth, and (3) with those within the body of Christ who teach false doctrines in word or deed. The apostle Paul speaks of the first of these when he writes, *"For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members"* (Rom. 7:22-23).

The first category of contention is that which is most constant in us and should go on in each of us every day. This

battle between what we know is God's will and the desires of our natural bodies is one that will last as long as we live in mortality and are trying to live according to the will of God. This contention we have to expect and should not be discouraged by it.

The second category of contention is experienced by all who are in Christ, and it is between themselves and possibly family members, friends and others who are in the world. Christ himself speaks of this: *"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it"* (Matt. 10:34-39). He further says, *"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"* (John 15:19).

From this we can see that we should expect contention such as this to be our experience if we are trying to stand firm in our faith as we make our living in the world around us.

It is sad and hard to have to contend with those of our own families, our former friends and associates who do not believe as we do, but it is a necessity if we are to successfully run the race for eternal life. This is part of taking up our cross and following Christ.

The third category of contention is one that requires much vigilance on the part of all believers, for it often involves those

whom we trust and love as brothers and sisters in Christ. We are referring to those members who for one reason or another embrace and teach false doctrine or false ways of life. It is a sad but a necessary duty that we contend with such to preserve the Truth in its purity. Paul speaks of this as follows: *"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church [ecclesia] of God, which he hath purchased with his own blood. For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"* (Acts 20:28-30).

As precious as the Gospel is, there are always men willing to change it for selfish reasons of one kind or another, and this always results in the loss of some who will not contend enough against false doctrine. There is a reason in God's purpose for this to happen and that is to test and prove those who are truly His, but it in no way excuses either those who lead astray or those who follow them. *"For dissensions are necessary if only to show which of our members are sound"* (1 Cor. 11:19, NEB).

Although this trial is necessary, let us see what Jesus has to say about such as are guilty of leading others astray. *"And he said to his disciples, 'It is impossible for snares not to come; but woe to him through whom they come! It would be better for him, if an upper millstone were hanged about his neck, and he be thrown into the sea, than that he should ensnare one of these little ones'"* (Luke 17:1,2, Diaglott).

If our contentions fall into these three categories they are good and necessary. We have to constantly stand against our own lustful selves, against those who oppose us from outside the Household, even many times our own households in the flesh; and thirdly, we must contend with those of the household of Christ who would ensnare us with false doctrine. If our contentions are for lesser reasons, we need beware lest we be guilty of bringing in a snare or false doctrine ourselves.

In the Bible, there are certain Scriptures which teach doctrines concerning the Kingdom of God and the Name of Jesus Christ, and these Scriptures are spoken of as the Gospel. The word "gospel" means good news or glad tidings and is a very fitting word because the things taught to us by the Gospel are the things that we have to know to obtain salvation in God's Kingdom through Jesus Christ. These Gospel doctrines all fit perfectly together to paint a beautiful word-picture of God's plan for this earth and the people upon it. Any other doctrine distorts this word-picture and leaves a confusing view that misleads those who are trying to follow the Gospel. The Pharisees of Jesus' time had been teaching their own traditions instead of the true Word of God. This removed any chance for their followers to understand God's message and therefore they could not

gain salvation. Notice what Christ says of them, accusing them of, *"Making the word of God of none effect through your tradition, which ye have delivered, and many such things do ye"* (Mark 7:13). Those who teach false doctrines do this same thing, for they teach a thing that is untrue and cannot lead to life eternal.

Let us see how serious a thing the apostle Paul thought it to be: *"I marvel that ye are so soon removed from him that called you unto the grace of God, unto another gospel. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"* (Gal. 1:6-8). Any other gospel could not be a gospel as it was definitely not good news - it could not lead a person to life. To see just how serious this was let us look at the meaning of the word "accursed." It is translated from the Greek, *anathema*, which is the same word the Septuagint translations use in place of the Hebrew word, *cherem*. *Cherem* means something or someone devoted to or turned over to God for either sacrifice or complete destruction. Paul used this same word in stating, *"If any man love not the Lord Jesus, let him be anathema maranatha"* (1 Cor. 16:22). Used in connection with the word *maranatha*, *anathema* seems to convey the thought of such a person being turned over to the Lord for destruction upon his return. What is more fitting than that such persons be withdrawn from and leave them to be judged by Christ at his coming? This is a serious thing to contemplate, but not more so than the fate of those who have been led astray by false doctrine and who stand no chance of entering into life eternal because of the actions of the false teachers. This is in line with what Christ says that all such as will not be corrected should be looked upon as *"a heathen man and a publican"* (Matt. 18:17).

This is also in agreement with the writings of Paul: *"Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump"* (1 Cor. 5:6,7). Nothing can be more serious than "making God's Word of none effect" - of distorting it to the point it leads not to life, but to death. This is just what is being done with God's Word in the churches of false Christianity with their doctrines of the Trinity, immortal soulism, the personal immortal devil, etc. They have changed the Word of God into a lie which, if believed, can lead only to death. Anyone who teaches anything other than the true Gospel concerning the Kingdom of God and the Name of Jesus Christ is a thief and a liar. What is a thief? He is stealing another person's chance at life, his hope of salvation.

Charles Kelley, Sanctuary-Keeper, Sept, 1987

AN EXERCISE IN REASONING

T HE following comments were published in the *Sanctuary Keeper* in January 1986. The author of these comments was not identified.

1. As a person learns the Truth in gradual steps he increases in knowledge of the Scriptures.
2. Based on the theory that enlightenment brings resurrectional responsibility, then ALL potential believers are resurrectionally responsible BEFORE they come to the waters of baptism.
3. When a person voluntarily decides to accept the invitation to be baptized (although it is more of a threat than an invitation with this theory), he is therefore baptized to avert the penalty of the second death, since he is already assured of a resurrection.
4. You are puzzled by the verse in Romans 8:1, *"There is therefore now no condemnation to them which are in Christ Jesus."* You inquire about a person's Adamic condemnation, is it not canceled or atoned for at baptism? The answer, if given in the affirmative, would negate the theory of resurrection having already attached to this person, so the only answer remaining is "No, the relationship has not changed; one does not get out of Adam until he is immortalized."
5. Well, if baptism does not release one from Adamic condemnation, what does it do for you? With this theory, it remits only personal sins committed by the sinner, nothing else.
6. Then, with this theory, one is in Adam and in Christ at the same time? That's the way it comes out.
7. But what about infants who die before committing any sins, is there a law that holds them in the grave? Oh, sure, that is not Adamic condemnation, it is the law of mortality.
8. Well, if the law of mortality holds the infant in the grave, and the baptized person is forgiven his personal sins only, how is it that the baptized person is not also held by the grave? You will have to figure that out on your own.

End of extract from the January 1986 *Sanctuary Keeper*.

These comments were provided to teach the logical outcome of believing that baptism did not permanently cancel/abolish/waive Adamic Condemnation at the time of one's baptism. These comments appear to be a conversation



between two individuals who are discussing the impact of baptism on the inherited Adamic condemnation that we inherit from our forefather Adam. One individual in this discussion believes that Adamic condemnation is permanently waived at baptism and the other individual believes that it is not removed until the time of immortalization.

We should all understand that all ideas have consequences when taken to their logical outcome. This is why it is always critical to compare all doctrines that we are exposed to against the truth of God's revealed word, as the Bereans did. We are commanded to prove all things and hold fast that which is good – I Thessalonians 5:21. We are supposed to rightly divide the word of God – II Timothy 2:15. A historical study of the false doctrines that have been introduced into the Truth through all generations teaches us that the timing of the removal of the Adamic condemnation inherited from Adam has always been a crucial part of the differences within the Christadelphian Body.

Unfortunately, this same subject is still causing problems within the Unamended Christadelphian community. The current belief of a few individuals within the Unamended community that Adamic Condemnation is only provisionally waived at baptism falls under this historical error of the misunderstanding that Adamic condemnation is not waived at baptism. A belief in this false doctrine will logically produce an outcome that the redemptive shed blood of Christ is not efficacious to remove the legal condemnation to an eternal death that is inherited from Adam. This is a serious weakening of the redemptive work of Christ. This is why we should test all doctrines that we are exposed to before believing, endorsing, supporting, or tolerating each and every doctrine that we are exposed to from our brethren. Let us be aware Brethren that we do not let the truth be changed and that we always stand up for the purity of God's Truth.

S.K.



ISRAEL - A GLOBAL "PARIAH"?

ACCORDING to its definition, the word "pariah" means that which is an "outcast" or that which is "despised or rejected by society." As Israel continues to root out Hamas in Gaza, what little positive standing Israel had previously among the nations has taken a nose dive. Many countries around the world are referring to or treating Israel as a "pariah state". This phrase is even being used by those within Israel who oppose the Israeli actions in Gaza. Though Israel was the true victim due to the Hamas attack of October 7th and initially received a certain degree of sympathy from the world community, Believers understood that any support of Israel would be short-lived. How true this turned out to be.

The sympathy towards Israel due to the horrendous attacks of October 7th, 2023 would only apply as long as Israel refrained from defending itself. The double standard long applied to Israel and the Jewish people has once again been put on full display. Hamas and its "Palestinian" supporters have done what they have always done in manipulating the humanistic sympathies of the West. They were able to launch a barbaric attack on unsuspecting Israeli citizenry, trigger a relentless Israeli military response, and come out looking like the victims. Again, this was to be expected. But this could only be as successful for Hamas and the "Palestinians" based on the ignorance and pre-existing hatred towards the Jews that continues to fester throughout the world.

But according to God's Plan, all of this is as it should be. Israel is certainly not to gain sincere support and friendship this side of the Kingdom. The Abraham Accords that have gained momentum over the last few years have shown promise of economic cooperation between Israel and a few of its Arab neighbors who are tired of the Palestinian issue and the barrier it has had on Israel-Arab economic and military cooperation. And it should not be thought that all is lost on that front, though present circumstances have frozen any progress on the matter for the time being.

Nonetheless, the fire of hatred towards Israel and the Jews continues to grow at a rapid rate the world over. Any guilt or sympathies over the Holocaust, approaching almost 100 years in the past, have all but faded. We expect Israel to find a degree of victory and a certain feeling of regional security once the dust of the present crisis settles, answering to the "peace" or "confidence" described by Ezekiel 38 leading up to the Gogian invasion. But there is no turning back the spread of fundamental hatred towards the Jews. Their expected victory in the short term will only prove to add fuel to the fire of the frog-like spirits of humanistic antisemitism eventually to be



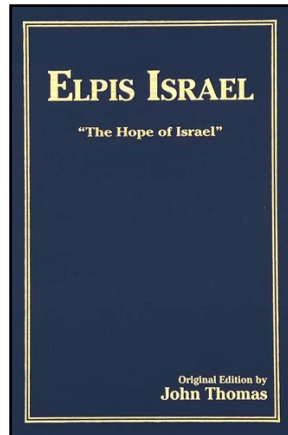
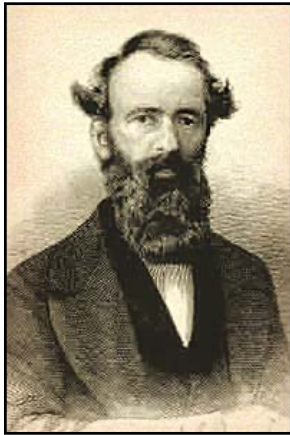
promoted by Russia (The Dragon), The Beast (Europe), and the Papacy (False Prophet) that lead the world towards the great battle of Armageddon (Rev. 16). The cries of "liberty, equality, and fraternity" have deemed Israel as an "oppressor" of such humanistic ideals by their treatment of Hamas and the "Palestinians." Now we see the accusations of "genocide" being directed towards Israel in their attempts to clear Hamas out of Gaza.

For the time being, the most striking examples of anti-Israel sentiment have been seen outside of the Middle East - among Western nations and their governments. Canada just recently chose to bar all sales of lethal weaponry to Israel. Britain and the U.S. continue to pressure Israel to cease any further military action in Gaza, just as Israel is about to defeat Hamas once and for all. We have seen both the U.S. President as well as the Majority Leader in the U.S. Senate (himself a Jew) take the unprecedented step of demanding the removal of the leader of an ally nation (Netanyahu) - because he opposes the formation of a "Palestinian State" and has been relentless in the destruction of Hamas. This disdain for Netanyahu himself actually goes back to his opposition to U.S. efforts to make a deal with Iran during the Obama administration.

The U.N. has just voted to demand that there be an immediate ceasefire in Gaza. No mention was made of the atrocities perpetrated by Hamas which started the conflict. All blame has been placed at the feet of Israel. Instead of defending Israel, the U.S. chose to abstain from voting. Meanwhile, the U.S. has been slowing the export of needed armaments to Israel. Instead of supporting Israel in its time of need, the U.S. has seen this as an opportunity to force the cause of a "Two State Solution." They do not admit to the fact that Israel is being demanded to acquiesce sovereignty to a neighbor that wants their destruction. The U.S. and other

nations are threatening to unilaterally approve a "Palestinian State" without Israel's cooperation. They claim that such a move is the "only path to peace" in the region.

As we watch the vitriol and hypocrisy of the world towards Israel (even amongst its so-called "friends" - Britain, U.S. Canada, Australia. etc.), we think bro. Thomas made some spot-on observations that are worthy of review. Though Israel's Tarshish "friends" are in some ways Israel's worst enemy at present, at the time of the Gogian crisis they will stand in opposition to Gogian aggression against Israel. Not necessarily out of love for Israel, but due to the geopolitical and economic cataclysm that will be taking place which will threaten their position of global commerce when Russia comes to "take a spoil". Russia's action, something which the Tarshish powers will be unable to turn back, will put the Russian power only a hair's breadth away from world domination.



- **Elpis Israel, p. 446** - "when the Autocrat (for Gogue is an autocrat, ruling by his own will) invade the Holy Land for the purpose of spoiling the Jews, the Lion-power of these countries assumes a threatening attitude, and dare him to execute his purpose. "Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" Thus it speaks to Gogue: as much as to say, **"Thou shalt not spoil Israel and subdue their country, if we can help it."** The prophet Daniel, however, shows that the only effect of these threatening tidings is to make him furious ..."
- **Elpis Israel, p. 458** - speaking of the attitude of the Tarshish power towards Israel in the End Times: "As I have said elsewhere, **the Lion-power will not interest itself in behalf of the subject of God's kingdom, from pure generosity, piety towards God, or love of Israel;** but upon the principles which actuate all the governments of the world - upon those, namely, of the lust of dominion, self-preservation, and self-aggrandizement."

Though we see Israel's supposed "friends" in the West wavering greatly in their support of Israel - out of fear of offending their Muslim populations and losing their political support - the Tarshish nations still have a role to play in

attempting some resistance (though unsuccessful) against Gogian aggression when that time comes. They also will provide a fragile degree of protection to the Jews who flee the initial onslaught of the Russian confederacy.

- **Elpis Israel, p. 457** - "... it is testified by Daniel, that 'Edom, and Moab, and the chief of the children of Ammon, shall escape out of the hand of the king of the north' [modern day Jordan - SK]. These countries will be a place of refuge for those who fly from the face of the spoiler ... The Lion-power of Tarshish being in military occupation of the countries that escape, is enabled to continue their protection efficiently. Hence, the prophet addresses it saying, "Take counsel, execute judgment, make thy shadows as the night in the midst of the noon-day, hide the outcasts; bewray not him that wandereth. Let Mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the Spoiler. The context shows that this has reference to a future time ..."

Bro. Thomas was referencing Isaiah 16:3,4. We only refer to this to show that though most of the world will be united together to either directly or indirectly support the invasion and destruction of Israel, there will be a remnant of nations (through geo-political necessity) that will at least attempt some assistance to Israel in its day of calamity. Whether through political protest, or meagre military resistance. or as providing some refuge to those Jews who attempt to flee the invasion. But such help will be fragile if not futile. as Israel must be rescued by their true Savior - the manifestation of Yahweh through Christ (Messiah) and His immortalized saints.

It is difficult to not be discouraged by the vitriol and hypocrisies being lobbed towards Israel by a corrupt world order whose own end is not far off. **Can't they see that Israel is God's Witness and the kernel of His future Kingdom? No, they cannot** and they will not until God openly manifests His jealous power through His Son and Redeemed Host.

- **Elpis Israel, p. 458** - "Though generations of the Jews have been "stiff-necked and perverse," yet their nation is a "holy nation," which other nations are not, inasmuch as Israel is the only nation God has separated to Himself for a peculiar people. In view of what I have been presenting, Yahweh saith to them, "Fear not, O Israel; for I have redeemed thee; I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour ... Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life ... I have created Israel for My glory, I have formed him; yea, I have made him" (Isa. 43:1-7).

Until then, PATIENT WAITING is our commission - supported by the clear light of the SURE WORD OF PROPHECY. Soon brethren, soon. - SK

EDITORIAL FLYLEAF

RENEWAL NOTIFICATION

This issue will be the final issue for Volume 32. We will begin Volume 33 with the next issue of the Sanctuary Keeper. Over the past few years, the cost of printing and mailing the SK has drastically increased. The current printing and mailing cost is much more than the price of our subscriptions. We are trying to reduce the costs through a smaller font and possibly a cheaper paper quality, while still maintaining the same number of articles. We are still planning on publishing the magazine on a quarterly basis, Lord willing. Within the past few years, we have tried to continue to send the magazine to brethren who have always subscribed over the years but may have at times forgot to send in their renewal notice. Beginning with the next issue, we will no longer be able to send out free magazines. We encourage everyone who wants to continue their subscription to return your renewal notice as quickly as possible, so you will not miss any of the mail-outs. Please share this notice with other members of your Ecclesia who may want to receive a copy of the Sanctuary-Keeper magazine.

A FINAL THOUGHT

Initially referencing the closing days of Judah's Commonwealth towards the end of the First Century A.D., (but which most certainly apply to the end of these Gentile Times as well) the Apostle Peter warned of the attitude of doubt and complacency that can surround the Believers regarding the certainty of impending judgment and the promise of Christ's return. He wrote - *"knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.' For this they willfully forget..."* (2nd Peter 3:1-7 for full context).

Though this sentiment is all around us by the mockings of a faithless world, we have never heard brethren make such foolish claims. But do we not often show such sentiments in our daily actions that reveal an attitude of doubt or complacency toward the Coming of our Lord? With that question we provide the following comments from an editorial by the late bro. Edward Farrar - **"As Ye See The Day Approaching."**

In former days, the following verse was quoted and cited a lot more frequently than it is now: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing" (2nd Tim. 4:8). Is there a reason for this?

If one would look at the cars parked outside the hall where a Christadelphian gathering is being held, one would never suspect that the disciples of Jesus Christ were chosen to be a people "poor of this world, rich in faith." Generally speaking, the Christadelphians of North America enjoy the good life. We are abundantly blessed with not only the necessities of life, but with many of the luxuries as well. Most of us have plenty of food, clothing, and shelter. In addition, we have much leisure time - a commodity totally unknown to many of our forebears who were mainly farmers or labourers. The stark necessity to earn a living required hard labour for ten or twelve hours a day, six days a week. Sunday was the one day of the week when a respite from the daily round and common task was tolerated. The sisters, the keepers at home, worked side by side with their husbands. Unknown were the modern labour-saving devices such as washing machines, vacuum cleaners, refrigeration, automatic stoves and ovens, and second cars.

Yet despite these hardships, hundreds of brethren and sisters found time to faithfully attend to their daily Bible readings, to teach their children the wisdom contained in the Holy Oracles, to preach and teach the Truth to friends and neighbors, and to unfailingly be present at all ecclesial functions.

In former days, Christadelphian life was harder. there was no unemployment insurance or social security; pensions were either unknown or very expensive; medical knowledge was scanty - no pain killers, no antibiotics, or medical insurance. Childbirth was hazardous; frequently a child or the mother died and sometimes both.

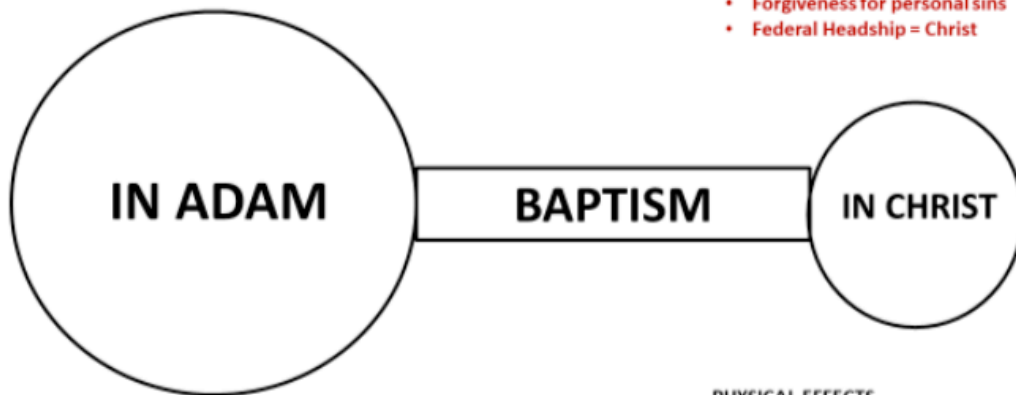
Under these conditions, there was a yearning for the second coming of our Lord. No matter how perilous the present, the future contained the oath-given promise of a time when tears would be wiped from all eyes; when pain, sorrow, and crying would flee away; when every man would enjoy the fruits of his labor and none would make him afraid. There was a strong recognition that the things that are seen are temporal but the things promised to those that love Him and obey His commandments, are eternal. The second coming of our Lord, his Advent, was loved. It was no wonder that many signs of the time were interpreted as evidences that the Advent would take place during the lifetime of the watcher. Far from being a subject of ridicule and patronizing remarks (as some present-day writers and taped messages suggests) the immediate expectation of the Advent was a sign of great spiritual health.

What of the brotherhood today? Are we so comfortable, so increased with goods and so apathetic that we no longer need the Advent and have long since abandoned a real, honest, and yearning love for his appearance? The signs of the promised Advent never looked brighter nor nearer. this is no time to fail, falter, or give up the fight as a good soldier of Jesus Christ our Lord. (January, 1987)

LAW OF SIN AND DEATH

ELEMENTS OF THE LAW

- Condemned to eternal death
- Alienated from God
- No hope for salvation
- No forgiveness for personal sins
- Federal Headship = Adam



PHYSICAL EFFECTS

- Sin nature (Sin in the Flesh)
- Prone to commit sins
- Dying, corruptible, mortal body of flesh
- Eternal Death for all who remain in Adam

LAW OF SPIRIT OF LIFE IN CHRIST JESUS

ELEMENTS OF THE LAW

- Freed from condemnation to eternal death
- Reconciled to God
- Assurance of resurrection and just judgment and hope of eternal life
- Forgiveness for personal sins
- Federal Headship = Christ

PHYSICAL EFFECTS

- Sin nature (Sin in the Flesh)
- Prone to commit sins
- Dying, corruptible, mortal body of flesh
- Sin nature removed at immortalization
- Eternal life for the Righteous
- Eternal Death for the UnRighteous

1877 BIRMINGHAM STATEMENT OF FAITH - CLAUSE #15, SECTION D:

*That at the appearing of Christ, **his servants, faithful and unfaithful, dead and living of both classes,** will be summoned before his judgment seat to "be judged according to their works;" "and receive in body according to what they have done; whether it be good or bad;" 1 - that the unfaithful will be consigned to shame and "the second death," 2 - and the faithful, invested with immortality, and associated with Jesus as joint heirs of the kingdom, co-possessioners of the earth and joint administrators of God's authority, in matters both civil and religious.*

THE ORIGIN AND EXTENT OF THE KINGDOM OF MEN

In taking a general survey of the contents of the Book of Daniel, it may be seen that two great powers are the principal subject of its predictions. The one is styled the KINGDOM OF MEN (Dan. 4:17) and the other the KINGDOM OF GOD (Dan. 2:44; 4:3; 7:27)...It will be seen that the Kingdom of men has been diversified in its constitution, extent and throne since its foundation by Nimrod to the present time. It has nevertheless been the same Nimroudian kingdom with Babylon and Assyria for its characteristics. (Exposition of Daniel, pp. 7,8)

THE FEET OF THE IMAGE

While the head, breast, arms, belly, thighs, legs and toes have all existed, the feet have not yet been formed; so that it has hitherto been impossible for the colossal image to stand erect as Nebuchadnezzar saw it in his dream...It is therefore, the mission of the Autocrat (of Russia) to form the feet and set up the image before the world in all its excellent brightness and terribleness of form; that all men subject to the kingdom of Babylon may worship the work of its creator's power. (Exposition of Daniel, p. 87)

THE DESTRUCTION OF THE IMAGE

The Russian Autocracy in its plenitude and on the verge of 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 present constituted, is at hand. (Elpis Israel. preface)



Thoughts on Divine Truth

"The truth is not a mere dry code of morals, nor a mere hatch of propositions and amendments, neither is it a bundle of opinions, nor yet a string of problems and speculations, and no more is it a mere controversial hobby; but it is the sin-conquering power of God unto salvation."

"The truth, believed and accepted, is a solemn obligation towards God, which ought to be attended to with a lively appreciation of the vital importance which attaches to a faithful discharge of covenant responsibilities."

"The 'truth as it is in Jesus' teaches us to put off the deceitful, lustful, corrupt and lying old man of our former conduct; and to put on in its place the new man of righteousness and true holiness, which is created in the image of God" (Eph. 4:21-25).

"Neglect of the truth will not release a man from appearing at the judgment seat of Christ: the salvation is so great that there is no escape provided for deliberate unfaithfulness."

"Those who are 'ever learning and never able to come to a knowledge of the truth,' are such as are astray on the moral foundation; they are those who do not build God into the edifice ; their faith in God is scarce as large as a grain of mustard seed, and consists in a constrained, cold and formal recognition of His providence rather than the hearty, and affectionate, and ever watchful regard of believing sons and daughters who 'rejoice with trembling.'"

"If a man fail to see the spiritual character of the truth to the extent of illustrating it in the policy of his life, it matters very little what else he sees; he may understand all mysteries, and may have faith enough to remove mountains, and friends sufficient to take a city; but if he have not the love of the truth and the pity of the truth in his heart in the true fraternal sense, he is a mere sounding gong and a tinkling cymbal."

F. R. Shuttleworth, excerpts from "Spray From the Water of Life", Sept. 1874, The Christadelphian