

THE SANCTUARY-KEEPER



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

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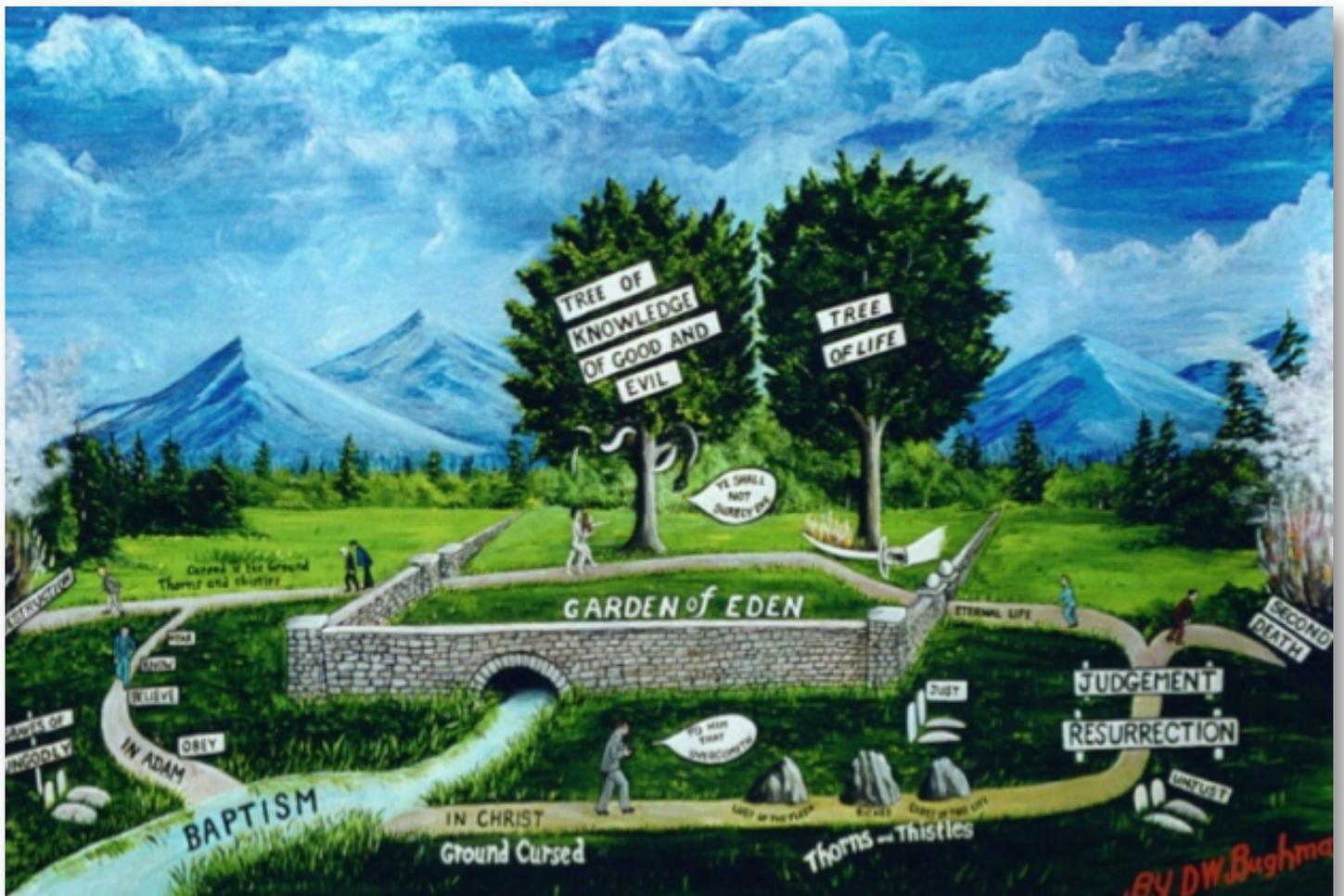
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The Holy Scriptures*

“Ye shall keep the charge of the sanctuary, and the charge of the altar”

Num. 18:5

“Ye are...an holy priesthood to offer up spiritual sacrifices.”

I Peter 2:5

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

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A NEW YEAR'S MESSAGE

A letter from the ecclesia in Halifax, England “To the Brethren and Sisters of The Lord Jesus Christ, Scattered Throughout America”. Printed by bro. John Thomas in the “Herald of the Kingdom and Age to Come,” February 1861.

BELOVED: Accept the cordial greeting of the Church of Halifax, who once more seek to turn this kindly season to profitable account.

Since last we sent our salutations, twelve months have been added to our lives; and it is important to pause and consider whether that twelve months have been a period of christian activity and holiness or a time of worldliness and indifference. Let us never forget that Jesus, our Lord and Master, has sent this message to the church: “I will give to every one of you according to his works,” (Rev. 2:23), and has issued the inexorable decree “The unprofitable servant shall be cast out” (Matt 21:30). Are we fully alive to this? Are we adding yearly to our stock of good works - of profitable service? We cannot, it is true, do all that we could wish - we cannot altogether get at the blissful perfection which, in our hearts, we may desire to attain; but

do we give ourselves as much ordinary concern to be profitable servants of Christ as we do to be prosperous and respected in worldly matters? Are we equally good Christians as we are good tradesmen and men of business? Are we as much interested in the future as we are in the present? Do we love Christ and his precious promises as much as we do this world and its concerns? It is to be feared that if these questions were very truthfully answered, most of us would be found lamentably shortcoming. Most of us can understand, argue, and perhaps preach about the glorious gospel of the blessed God. Most of us can give a reason for the blessed hope of life that is within us; but it is to be feared that in too many instances we carry our faith more in our heads than our hearts - having our understandings enlightened but our affections little softened by that gracious love of Christ which passeth all understanding. It is perhaps but too true of most of us that while we may know sound doctrine, we fail in the practical part of christianity, being superficially acquainted with the precepts, as affecting our every day behavior, and still more backward in obeying them when we

know them. In a word, the good seed may have been sown in our hearts, and yet the fruit may be of tardy growth on account of the abundance and vigor of those other plants which find but too ready a vegetation in its soil. It is to be feared that we allow ourselves to be influenced by the strongly secular spirit of the age, and our christianity to be diluted with prevailing worldliness. Let us fear! For neither the worldly minded nor the lukewarm shall inherit the kingdom of God. Let us guard against faint heartedness. Let us strive to make our christianity honest, straightforward and unblushing. We are apt to be overridden by the external circumstances of the time. Let it be otherwise. Let our characters be known in our circles; let our light shine in the surrounding darkness; and so may we glorify our Father in heaven and receive his approval at last.

With regard to the affairs of this life, hear the words of our beloved Master: *“Take no thought for tomorrow, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed, (for after all these things the Gentiles seek), for your heavenly Father knoweth that ye have need of these things; but seek ye first the kingdom of God and his righteousness; and all those things shall be added unto you.”* (Matt. 6:31-33). How very few of us act in this spirit? Are we not apt to worry ourselves about the affairs of this life? Are we not apt to make them the chief subject of our thoughts, and the supreme object of our efforts, instead of throwing our heart and soul into the christian life, and cherishing the love of Christ, the love of the brethren, and the desire for the spread and triumph of the truth, as the passions of our souls? Are we not apt to lose sight of this blessed assurance of our Master, and to make our secular business the chief concern of existence, when we ought to be altogether secondary and subordinate?

Brethren, let us take heed lest *“the cares of this world and the deceitfulness of riches choke the word and it become unfruitful.”* Let us not weary in well doing. Many

have run well for a time and have at last made shipwreck. Several lamentable instances of this have occurred during the past year. Let us take warning. Let us give diligent attention to the precious word of God, which is able to build us up in our most holy faith. This is a *most important* exhortation; for if a man neglect the reading of the scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually but certainly leavened with the deceptive principles around him.

In regard to our own personal condition, *we know* whether we are warm in our hearts towards Christ, his truth, and his brethren, or no; for *“where the treasure is, there will the heart be also,”* (Matt 6:21), and *“out of the abundance of the heart the mouth speaketh”* (Matt 12:34). There cannot therefore be any mistake. Are we doubtful? Have we qualms of conscience? *“God is greater than our heart,”* and will disapprove what it condemns. Are we pleased with ourselves, and looking forward with confidence to the coming of our Lord and Master? Only one thing can justify that confidence - the consciousness of a holy christian life - the answer of a good conscience toward God. *“Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the word of my father that is in heaven”* (Matt 7:21). *“He that keepeth my commandments, he it is that loveth me”* (John 14:21). *“Ye are my friends if ye do whatsoever I command you.”* (John 15:14). There can therefore be no mistake about the terms of friendship and ultimate acceptance. Mere sentiment is idleness; unwarrantable self-complacency is delusion. *“The word that I have spoken, the same shall judge you in the last day.”* (John 12:48). *“If a man love me, he will keep my words”* (John 14:23). Let us measure ourselves by this standard. We have believed the glad tidings of the kingdom of God and eternal life; and have been baptized into the name of Father, Son, and Holy Spirit. That is the first act of



HALIFAX - PRESENT DAY

obedience - the first act of consecration, but what a work remains to be accomplished! *All things WHATSOEVER I have commanded*" (Matt 28:20). That is the measure of our duty, of our goodness. Have we filled it?

Brethren, let us devoutly study the commandments of our Lord Jesus Christ, and of His apostles, and be careful to obey them *all* in our lives, for upon *that* depends our ultimate salvation. If we do so, we shall be patterns of excellence - beautiful characters - noble men and women - glorifying the name of our Father in heaven.

A few words in conclusion in regard to the spreading of the truth. We have come to *know* God's blessed word; and hereby has been given to us a most precious talent. Are we alive to its true value, and to the obligation that rests upon us to increase it? It is to be feared not. Some altogether neglect the duty of helping to disseminate the glorious gospel among their perishing fellow men; and it is to be regretted that some even go farther, and discourage efforts in that direction. This is a misfortune; for our common benevolence prompts us to proclaim salvation to our fellow men, and place within their reach the same opportunities of obtaining it that we ourselves enjoy. Moreover, does not imperative duty call upon us to do so? "*Let him that heareth say, come.*" What higher commission do we require? Have we not heard? And shall we not then say "come"?

It is not enough to say that they have the Bible, (although upon them is cast a fearful responsibility by this circumstance.) They have the Bible it is true, but is it not a sealed book among the people; and more, is it not a neglected book? There might as well be no Bible in the world as far as the great body of mankind are concerned. We have thus an exalted function to perform, a noble opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration? To put the matter in another light - Shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation?

The common instinct of the brethren will supply the right answer; and if in the estimation of some that answer be a wrong one, we put it to them whether such an occupation for brethren would be displeasing to Christ, or altogether unprofitable to themselves? Or whether the retrospect of their lives is likely on a death-bed to be any the sweeter for having acted otherwise?

Let us, beloved brethren, work while it is called to-day.

Let us labor in love and patience, and at the close of our lives, may the measure of our service be full; and may we all obtain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

The brethren of Halifax cordially salute you.

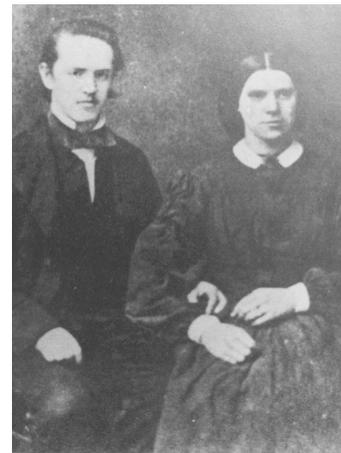
(On behalf of the church.)

ROBERT ROBERTS

Comments from the S.K. regarding the previous letter:

We have nothing to add to improve this zealous and impassioned letter of exhortation to the brethren. We do find the sentiment and fervor expressed quite motivating, while at the same time sobering when self-reflecting upon the call to holiness expressed in the letter. Have we done all that we could in this past year to live up to the high calling we have accepted? We wish we could say that we have, but plenty of failure can be pointed to that would indicate abundant deficiency and room for improvement. Bro. Roberts wrote this letter on behalf of the Halifax ecclesia when he would have been only 21 years old. Does the spiritual intelligence and awareness expressed sound like someone 21 years of age by today's standards? Did any of us reading this have this kind of spiritual maturity when we were 21?

As a point of clarification, the repeated use of "church" and "christian" are not terms that would be commonly used by bro. Roberts (or others) in later writings. The name "Christadelphian" had not yet been adopted in 1861, and so some of the terminologies not commonly associated with Christadelphia still appear in writings of the time. This is the only "immaturity" that we can point to. - S.K.



**A YOUNG ROBERT &
JANE ROBERTS**

GOD'S SUFFERING SERVANT

Isaiah 52:13 - Isaiah 53:12

Isaiah 52:13-15 – “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.”

THESE verses are the beginning of the familiar passages in Isaiah that teach us about the necessity in God's Plan and Purpose for a Redeemer who was to be slain and who would become the atoning sacrifice that made redemption possible. These verses present an overview of the verses recorded in Isaiah 53.

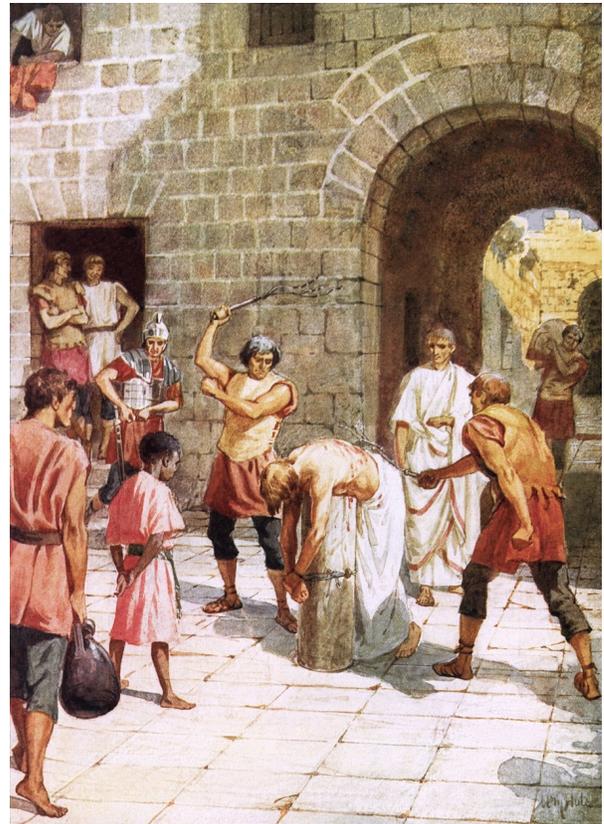
In these latter verses in Isaiah 52, we find that they take our minds from the last days of the mortal life of the Redeemer to the last days of mortality on this earth. Let us focus our thoughts and minds on this entire counsel of Yahweh relating to the process of redemption.

Each of these three verses is full of doctrinal matters and teachings that stress the importance of the individual described in this section of God's Word. Verse 13 – *“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high”*. This is the initial summary of the entire section dealing with the suffering servant – Isaiah 52:13 – Isaiah 53:12.

“MY SERVANT”

Many verses speak to us about the position of Christ as a servant. We will read only a few to show the connection between other Scriptures and those found in Isaiah.

- Isaiah 49:5-6 – *“And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou*



shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

- Matthew 12:18 – *“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.”*
- Acts 3:26 – *“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”* The Greek word for Son in this verse is the same that is used for servant in Matthew 12:18.

Christ was the servant of God from the first time that he could understand God's will. Beginning at the age of 12, He was always about His Father's business. He came to do the will of His heavenly Father.

"SHALL DEAL PRUDENTLY"

This phrase means – *"To prosper, to walk circumspectly; to have insight, have comprehension; to cause to consider, give insight, teach."*

- Matthew 7:28-29 – *"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes."*
- Luke 4:32 – *"And they were astonished at his doctrine: for his word was with power."*
- John 3:2 – *"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."*
- Matthew 4:23 – *"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."*

In Christ's last prayer for His disciples, we find these words in John 17:8 – *"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."*

CHRIST'S EXALTATION

The words exalted, extolled and made very high in Isaiah 52:13 all have similar meanings.

- "Exalted" – "to rise, rise up, be high, be lofty; to exalt to the highest rank and power, raise to supreme majesty. Online definition – "raise to a higher rank or a position of greater power."
- "Extolled" - to be lifted up, be exalted; to lift oneself up, rise up; to be borne, be carried; to bear, carry, support, sustain, endure; to take, take away, carry off, forgive. Online definition – "heap praise on"
- "Very High" - to be exalted; to be lofty

Philippians 2:9-11 – *"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the*



earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This verse summarizes the meanings of the words in Isaiah 52:13. It is interesting that in the completion of the atonement process, Christ was lifted up three different times. At his death, he was lifted up on the stake in like manner as the brazen serpent in the time of Moses. At his glorification of eternal life, he was lifted up out of the grave. Then, He was lifted up to sit on God's right hand in the Heavens.

ASTONISHMENT

C.C. Walker, Ministry of the Prophets (Isaiah) – *"The astonishment is twofold, first at the marred vision and form of the Servant in His sufferings, and next at the marvelous international developments that resulted from it."*

MARRED VISAGE

This phrase, unfortunately, but as a matter of necessity, makes us think about the pain and suffering that our Lord and Master had to go through due to the type of death that He was sentenced to. We are taught in the gospel accounts of the beatings that he endured, the scourgings, the crown of thorns placed on His head, the blood running down his face, the absolute exhaustion, and the nails in his hands and feet. We are also taught of the loneliness that he felt when all of his loved ones deserted Him. We can envision the grief and sorrow that would have been prevalent on his face. What a tearful and sorrowful picture that the Word of God has taught us.

Psalms 22:13-18 – *"They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is*

dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs (Gentiles) have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

All of these sorrows were brought upon Him for nothing that He had personally done.

SPRINKLE MANY NATIONS

This phrase brings us to the central doctrine of the Atonement. This word – “sprinkle” points back to the atoning blood of the sacrificial animals made under the Law. This blood was “sprinkled” on the altar, the Mercy Seat, the priest, and the tabernacle. The term was also used in the description of the cleansing of the leper. It is a term of cleansing and sanctification.

- Hebrews 12:24 – *“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”*
- I Peter 1:2 – *“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”*
- Hebrews 9:13-15 – *“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance.”*
- Hebrews 9:19-20 – *“For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, Saying, This is the blood of the covenant which God hath enjoined unto you.”*

KINGS ASTONISHED AT CHRIST

This phrase speaks of the increase in the knowledge of God and His Plan and Purpose that will occur upon the

return of Christ, the overcoming of the nations, and the spreading of the Gospel message to all nations.

The first act of astonishment from the presence of Christ that will be witnessed by the nations of the world is the destruction of the northern invader of Gog who will come down into God’s chosen land and wreak havoc on the inhabitants. We can read about this magnificent victory in Revelation 19, Ezekiel 38-39, Zechariah 14, and many other places.

After the destruction of the northern invader upon the mountains of Israel, Israel will be the first nation sprinkled with the blood of the covenant at the beginning of the Kingdom Age. Their future association with the shed blood of the everlasting covenant will serve as a cleansing of their former sins in rejection of their Messiah. Micah 4:8 – *“And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.”*

This cleansing process of natural Israel will begin after the Judgment of the covenanted saints. Christ will require the natural Jew to recognize Him as their Messiah and will prove the authority of His Messiahship by showing them the wounds in his feet and hands. Zechariah 13:6 – *“And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.”*

This national and individual cleansing is described in Ezekiel 20:33-38. *“As I live, saith the LORD GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the LORD GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.”*

Ezekiel 36:25-28 - *“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give*

you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” We know these verses do not teach that the natural Jew has to do nothing to receive these blessings. These blessings will occur after their individual acceptance of Christ as their Messiah as previously spoken about.

After Israel has been cleansed, then the kings of the Gentiles will also have to face the wrath of God with those that reject Him being destroyed by the powerful actions of the glorified Yahweh of armies, with Christ as their commander. The Gospel message will then be preached to all nations and judicially upheld throughout the earth with the surviving inhabitants coming to Jerusalem at the appointed annual times to worship God and Christ at the house of prayer for all peoples. They will fully understand the teaching of Isaiah 2:2-4 – *“And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore.”* This system of worship will continue for a thousand years until the

Kingdom is eventually turned back to God, and He will be all in all throughout the earth.

This glorious presentation in Isaiah 52:13- 53:15 of the historic rejection of Christ at His first Advent and His subsequent future establishment of the Kingdom of God at His second Advent is beautifully wound throughout the processes of atonement and redemption that we are to think about during our Gathering on this first day of every week. Without the provision of the Son of God through the chosen woman of Israel, without His perfect life, without the type of death that He had to endure, without the shedding of the blood of this man who was declared to be the Lamb slain from the foundation of the world, without His resurrection from the tombs of death and His glorification to eternal life, none of these verses that we have provided here would have any meaning.

When we partake of the emblems each first day of the week, it is critical for us to not only think of the horrors of His death, but the glory of His resurrection and the events associated with His future return. These matters are all of our hope and all of our desire. They are what we pray for, what we hope for, what we yearn for. They are the driving forces of our lives. They are what we are to remember in times of trial and tribulation. They are what we build upon as the foundation of our lives. We close these remarks with these well-known words – *“Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.”* Even so come, Lord Jesus. (To be continued, LORD willing.).

B Henderson

THE BEAUTY OF CHRIST

His beauty is not such as would answer to the world’s ideal - moral, artistic, or religious. It is not the beauty of a statue or of a “gentleman born.” *Christ is more than kind; he is holy. He is more than forgiving; he is just, and with wickedness angry. He is more than gentle; he is exacting of supreme affection. He is more than good; he is zealous of the Father. He is more than courteous, refined, and cultivated; he is the impartial judge according to each man’s work, regarding not the persons of men, and speaking flattery to none. He is more than man; he is God manifest. The Lamb of God, he is yet the Lion of the Tribe of Judah. The healing Sun of Righteousness, he is yet the treader of the winepress of the fierceness and wrath of Almighty God ... Some try to imitate his kindness while forgetting his zeal. Others copy his severity while failing to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father’s honor.* - Robert Roberts, Seasons of Comfort, pp. 240,241

CHRIST AS AN EXAMPLE

CHRI**ST**, as our example, asks us to do for our brethren what he did for his brethren and to dispose ourselves towards our Father and to exemplify in our pilgrimage the like spirit to that which characterized him in the days of his flesh.

Jesus Christ was rich, but he impoverished himself to enrich his brethren, and that to the extent that he had not for himself where to lay his head.

Jesus loved his brethren to the extent of laying down his life for them. The apostle exhorts to the same mind in us (1 John 3:16).

Jesus Christ's meat and drink was to do the will of his Father in heaven. This is a healthful diet for all.

Jesus Christ was not resentful and provoking, but kind, even to the unthankful and evil.

Christ's activities were not consumed in any humanly contrived channels of usefulness; but exhausted rather upon precious interests of the truth and the brethren. "The zeal of thine house hath eaten me up."

Jesus did not seek to become popular with the brethren or public, by withholding wholesome but unpalatable words, or by talking only about politics; but where needful he sent the withering shafts of merited rebuke into the very vitals of his auditory, and laid bare, as by the stroke of a sword, the hidden recesses of hypocrisy, iniquity, and self-righteousness (Matthew 16:1-6; 23).

Our Lord Jesus Christ was not a fashionable man; neither was he a popular man, except with the poor and needy. True, he went when bidden to the feasts of the rich, but he never allowed their hospitality to interfere with his wholesome criticism upon their narrow sympathies, and punctilious observance of small things, but uniform neglect of the weightier matters of the law (Luke 15:1; Matthew 14:7,12; Luke 16:15).

Much of the weight, or "authority," as they called it, which attached to the words of Christ, was due to the fact that he exemplified in himself the things he enjoined upon others: and also that his speech was pure, and his love was pure, and his very denunciations were pure, and devoid of



malevolent spirit, and unmixed by personal irritation, on the one hand, or fleshly preference on the other.

A lesson for disciples is to be noted in the fact, that the teachings of Jesus were wholly of a practical character; he said little indeed, if anything, which had not a practical side to it. Take away the benevolent things which Christ did and the useful things which he said, and there would be very little left to read about him in the New Testament.

The life of Christ, as an example, may be summed up in the very few but well-spoken words of Luke: "He went about doing good." Go thou, brother, and thou, sister, and do likewise (Acts 10:38).

The example of Christ is a living body of divinity, from whence flow healing vigor and spiritual blessing to the touch of faith. Mere statistical instruction is like the dry bones which Ezekiel saw in the valley of vision.

Things New and Old From the Treasures of the Spirit,
Reference Tablet No. 78, The Christadelphian, March 1875
By F.R. Shuttleworth

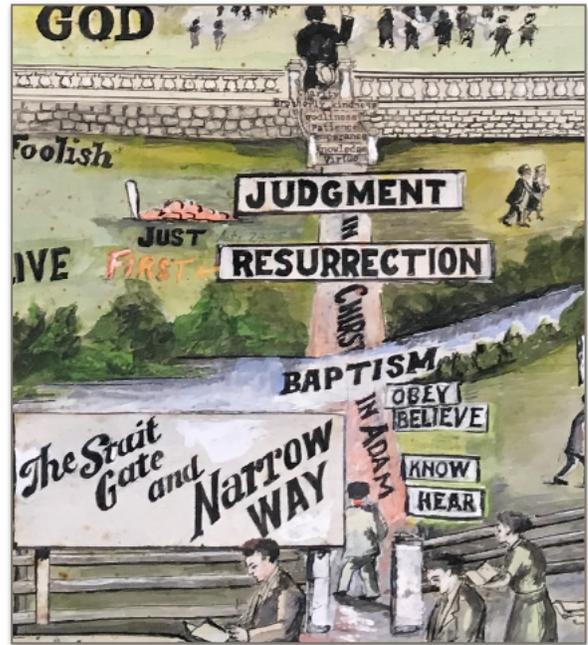
I AM THE WAY, THE TRUTH, AND THE LIFE

John 14:1-6 - "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. 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."

THESE remarks of Jesus took place in the closing hours before his crucifixion. The Passover supper was finished, Jesus had finished washing the feet of his apostles, and Judas had gone out to betray the Master to the Jewish leadership. What follows is a truly remarkable and intimate discourse with his disciples filled with eloquent exposition and exhortation in the hour of Christ's greatest sorrow and struggle, ending with Jesus' prayer in the 17th chapter of John.

In the passage we have just read, he begins by saying, "Let not your heart be troubled." Why not? The hour was dark, and the imminent betrayal had been revealed to the apostles. The previous words of Jesus had revealed to Peter that he would betray the Master, even though Peter had claimed that he would lay down his life for him. The sorrow that lay heavy on the master was evident to them, and though their understanding of coming events remained foggy at best, they were now beginning to understand that great trouble was near.

To not let our hearts be troubled may ring as hollow words in the face of great darkness and uncertainty. The words mean nothing in the absence of belief in God as well as belief in His Son – "ye believe in God, believe also in me." Later on in this discourse, in chapter 17, as Jesus prays to the Father, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent."



SMALL SECTION OF BRO. BUGHMAN'S "TWO WAYS" ILLUSTRATION.

We understand that such belief and such knowledge does not stop with just a recognition of the existence of God or His Son – but it involves a complete belief and knowledge of what God is, what He has done, and what He promises to do. Directly connected to this is a complete understanding of how Christ relates to the Father, what he represents, what he has done, and what he has yet to do. Regarding Christ, it was prophesied in Daniel 9 that he would "make reconciliation for iniquity, and to bring in everlasting righteousness."

As part of this promise, Christ told his apostles, "I go to prepare a place for you." This is an extraordinary degree of comfort as it speaks of great assurance and benefit to come. But before we get to the object of our consideration, we must be clear about what is and what is not being promised here.

WHAT IS BEING PROMISED?

This is not a support of the false comfort, as devised by popular religion, that "mansions in the skies" are here

promised so that at death, they might be whisked off to live eternally in heaven with Jesus. As the previous chapter reveals (13:33) – “Whither I go, ye cannot come.”

“Mansions” is from the Greek *monee* and is only found here. But the word is derived from that which simply means a *place to abide or stay*. The Emphatic Diaglott translates this as “*dwelling*.” There is nothing here to indicate that Christ has promised such an abiding place in heaven. If such were the case, there would be no need for him to return. Instead of stating in the previous chapter that “Whither I go, ye cannot come,” Christ would have stated, “Whither I go, ye shall soon follow.”

Christ makes it very clear in this 14th chapter (which is the consistent theme of Scripture) that he must RETURN to provide the reward promised, and it is in the Kingdom of his Father that those he loves will be gathered to be united with him. In Revelation 22:12, Christ states, “Behold, I come quickly (or suddenly); and my reward is with Me, to give every man according as his work shall be.”

The use of the imagery of a dwelling place in the Father’s House is beautiful and fitting language in parabolic form (as was the manner of Christ’s teachings) regarding the eternal abode promised to those who faithfully follow after the Abrahamic Faith. With this fixed before the eyes of the apostles (and in front of our very own eyes), the heart can see beyond the tribulation and crisis of the present and rest in absolute and fixed confidence. **Psalm 46:10** – “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. **The LORD of hosts is with us; The God of Jacob is our refuge.**”

Bro. Roberts made commentary on this eternal abode in Nazareth Revisited:

There were many “mansions” therein – many abiding places – places of fixed and permanent and honourable abode; but as yet they were unoccupied, and could not become tenanted without preparation in harmony with the laws of the house. To accomplish that preparation, he must be separated from them: he must die: he must rise: he must depart to heaven as their high priest; but when the work was done, he would return and receive

them, and they would never more be parted.” P. 284 (end of quote)

Regarding this principle of a place to abide – we understand that the believers are currently labeled by the apostle Paul as “*the Household of Faith*.” (Gal. 6:10). In Ephesians 2:19, the believers are called “*the Household of God*.” And in this same passage, this household is also referenced as a “*building fitly framed together*” that “*growth unto a holy Temple in the Lord: In Whom ye also are builded together for an habitation of God through the Spirit*.” These are clear references to the current status and relationship of the believer to Yahweh and all those so united in Faith, but this is but a preliminary or probationary status regarding future and eternal reward. The apostle Paul directly correlates the symbology of a house or building to the shedding off of mortality and the granting of immortality – **2nd Cor. 5:1-4**.

One Bible commentator suggests that the idea of an abiding place as here referenced is about the temple, in which there were various chambers (e.g., Solomon’s temple, Herod’s as well as the temple of Ezekiel’s prophecy). Christ promises us in symbolic terms in Revelation 3:12 that

if we are faithful, we will be made a pillar (a supporting and indispensable supporting structure) “*in the temple of my God*” and that we will be named as a constituent of the “*new Jerusalem*.” This “*new Jerusalem*” is further detailed in all its infinite beauty and splendor in Revelation 22 as representative of “*the bride, the Lamb’s wife*.” The foursquare measurement of this vision is 144 cubits on each side, connected to the 144,000 redeemed or multitudinous man. Here we have an eternal habitation of absolute



REPRESENTATION OF THE SYMBOLIC
“NEW JERUSALEM”

perfection, beauty, and strength in which the “*Lord God Almighty*” and “*the Lamb*” dwell as the temple of this multitudinous abiding place or mansion. This is now the time of preparation. Whereas the stones to be fitted for this structure are yet being shaped and fitted, and the course of human affairs are being directed to bring about the great crisis that will make way for its open manifestation.

THE ANSWER

Returning our thoughts to this 14th chapter of John, Jesus says, “Whither I go ye know, and the way ye know.”

Throughout the Scriptures, the result of Christ's purpose in the fulfillment of those things promised is made very clear. For the moment, though, the apostles were confused by the spiritual language being used by Christ. *"Thomas saith unto Him, 'Lord, we know not whither thou goest; and how can we know the way?'"* Their understanding was still very unclear regarding the immediate and long-term plans for Christ himself. They rightfully hoped for the restoration of the Davidic Throne and, therefore, the ultimate destination of Jesus' purpose. But as to the necessary and long-term preparations leading to that joyous time – they were still ignorant. Despite being told, they did not fully comprehend the fact that Christ was yet to be crucified and that he was to spend the next 2,000 years at the right hand of the Father in preparation for the restoration of the Israelite Kingdom. But as faithful followers of Christ, they recognized his position as the Son of God, which they had unwaveringly declared. With their faith in the Abrahamic promises and Jesus' connection to them, they understood much more than they realized.

Similar to the confusion of Martha regarding Christ's comments regarding resurrection, Jesus answers Philip's question in like manner to emphasize to them in very emphatic and frank words, but words of profound depth – ***"I am the way, the truth, and the life: no man cometh unto the Father, but by Me."*** It is God who is the source of all things – the creation, life itself, as well as the promise of things yet to come. But as the perfect manifestation of the Father – God manifest in the flesh - it is Christ as the central part of the Plan of God that provides means for which true comfort may be realized. Not comfort and peace of heart in empty words only, but by substantive solution and action. It is through Christ that a place might be prepared for his followers, and it is through Christ alone that eternal life (which only God himself is the source) is to be shared with those who truthfully seek after it. As we are told in **Acts 4:12**, *"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."* Yet, the history of man is a constant record of attempting to find another way. The fig leaves devised by Adam and Eve; the incomplete sacrifices of Cain; the abominations instituted by Nimrod that carried forward to Babylon, and her spiritual progeny of Roman Apostasy. Sun worship, idol worship, tree worship, man worship, money worship, and the like. All go to great pains to avoid the simple Truths of Christ being the only way provided by Yahweh.

So, in what sense is it that Christ is "the way" to the desired end? In what way is Jesus the manifestation of Truth – as he

says, "I AM THE TRUTH"? And considering that God himself is the source of all things existent and all things eternal, how is Christ the manifestation of life or "The Life"?

I AM THE WAY

We first consider Christ's declaration – "I AM THE WAY." The word "way" is from the Greek *hodos* and literally means *a road* and figuratively represents the *mode* or *means*. This calls to mind Christ's own words on an earlier occasion where he warns, *"Straight is the gate and **narrow is the way** that leadeth unto life."* (Matt. 7:14).

Christ is, in fact, "the way" or the vehicle by which the promises of God are attained – the promise of an eternal place of abode as permanent residents of the House of God. But how is it that Christ can claim something so grand? We consider four main points regarding this "way."

#1 – BY HIS AUTHORITY

- This was the promised seed of Eve, the seed of Abraham, the seed of the promise made to David.
- He is the singular application of the *"Hear, O Israel; The LORD our God is one LORD"* – or as translated regarding the principle of God Manifestation – *"He who shall be our Mighty Ones is the One who shall be."*
- He is the Word (logos), the declaration or declared purpose of Deity made flesh as revealed to us in the 1st chapter of John.
- He is the Prophet like unto Moses – **Deut. 18:18,19**, *"I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him."*

He was not just some random individual who had exalted himself in the quest for attention and power. As Peter had testified (**John 6:68,69**), *"Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that **thou art that Christ, the Son of the living God.**"* No higher authority can be claimed than this. In the 14th chapter of John under consideration, Christ makes it very clear, *"no man cometh unto the Father, but by Me."* And as Christ further testified concerning his unique relationship to the Father, his manifestation of the character and intended purpose of the Father (John 14:9) – *"He that hath seen Me hath seen the Father."*

Christ is the greater than Moses, the greater than David, the greater than Solomon – Foremost and the very subject matter of all the prophets of Israel concerning the

Hope of Israel. Therefore, his authority to act as the “the way” is beyond dispute.

#2 - BY HIS DOCTRINE

It is the things he both taught in word and represented by his very purpose that constitute the doctrine or teachings of Christ. Christ was the word or logos of God made flesh. Understanding that *logos* represents the plan/declaration of God and His purpose, we see Christ as the physical manifestation of the declaration “*to fill the earth with the glory of the LORD.*” And in John 3:17, as part of this ultimate purpose of Deity, we read that “*God sent not His Son into the world (kosmos) to condemn the world (Jewish); but that the world through Him might be saved.*”

Therefore, it stands to reason that the things in which Christ taught and what he represented were in complete harmony with the Father.

- As he witnessed in **John 12:49,50** – “*For I have not spoken of Myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak.*”
- **John 7:16** – “*My doctrine is not Mine, but His that sent me.*” This is in answer to the marveling of his Jewish listeners who asked, “*How knoweth this man letters, having never learned?*” In other words, Christ had no formal training in the study of the law according to the “seminaries” of his time. The study of the rabbinical commentaries and Jewish traditions added to the plain and pure writings of God’s testimony **were not to pollute** the direct revelations and commandments that would come out of Jesus’ mouth. His teaching was not of man, nor even of his own opinion or perspective – but the direct expressions of Deity manifest in the flesh.
- And again, back to the **14th chapter** (vs. 10) – “*the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*”

At the end of Christ’s “sermon on the Mount,” the introductory teachings to his ministry, we are told that “*when Jesus had ended these sayings, the people were astonished at His doctrine. For he taught them as one having authority, and not as the scribes.*” Under command to seize Christ, the officers of the Pharisees returned empty-handed, but in awe, saying, “*Never man spake like this man*” (**John 7:46**).

On the foundation of Moses and all of the prophets,

and as a fulfillment of all that they pointed forward to – Christ and the teachings of the Father that he declared tied together all matters about:

- the promises and himself as the means by which to obtain the promises in both what was to be believed as well as what is to be hoped for
- the nature of the sacrificial means that would be provided
- And the instructions necessary to equip the believer in “what manner of person” we are to be to reach the desired end.

#3 BY HIS EXAMPLE

There is more here than we could exhaust in many exhortations. But we simply read in **1st Pet 2:21** – “*For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps.*” In 1st Timothy 3, we read of the mystery of godliness or a godly state of mind in reference to how God was manifest in his son. “*And without controversy, great is the mystery of godliness: was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*”

Christ is our supreme and flawless example regarding moral application of Truth in all aspects. In his mannerisms, his compassion, his self-sacrificing love (agape), his ability to see through the insincerity and trappings of human motives, his zeal for the Father, his anger against wickedness, in his triumphant victory to overcome the sin flesh nature through absolute reliance upon God, and his willingness to completely surrender his will to the Will of the Father. “*Not my will be done, but thine*” are not merely pious words uttered by Jesus but a profound summary of Christ’s submissive attitude to the supremacy and absolute wisdom of the Father. He overcame temptation by reference and reliance on the objectivity of Scripture over the fleeting desires of human emotion and weakness – “*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” (**Matt. 4:4**).

But Christ’s example goes much further than moral application and manifestation of the righteousness of God. His example extends to his Death, Burial, Resurrection, and Immortalization, which is evidence of the surety of God’s promises and a physical demonstration as to the reality of the way and destination of what we desire to follow after. Here, we find the way made a reality and the path clearly marked. (**See 2nd Cor. 4:14**). **Hebrews 6:20** refers to Jesus as our “*forerunner.*” “Forerunner” is from the Greek word

prodromos, and not only indicates that which goes or runs before another, but more fully means one who shows the way, he who does a particular thing. The Hebrew equivalent of this word is found in **Isaiah 28:4**, regarding the “*hasty fruit before the summer*” or the first ripened figs.

Directly tied to this, we know that Christ is also called the “firstfruits” of the dead, and as the apostle Paul argued in **1st Corinthians 15:14-18** – “*And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.*”

But we believe Christ’s resurrection and immortalization are facts. We recognize through his death, burial, and resurrection how we may experience the same, to the hope of eternal life – following after the given example through the waters of baptism. We know that the symbolism of our immersion, accompanied by knowledge and faith, will give way to the surety of literal resurrection and the opportunity of eternal life itself. Seeing what God performed by raising His Son “*through the blood of the everlasting covenant,*” we have proof, a token, of what God has already done for one and at the appointed time will do for many others – all those who have followed the forerunner. As one of our memorial hymns expresses:

“Sing praise! The tomb is void
Where the Redeemer lay;
Sing of our bonds destroyed,
Our darkness turned to day.
Weep for your dead no more;
Friends, be of joyful cheer;
Our star moves on before,
Our narrow path shines clear.”

#4 BY HIS SACRIFICE

Truly, our bonds are destroyed through the work of Christ, and it is through his sacrifice that all things are confirmed regarding the Promises of God. It is by this crowning act, through the shedding of blood, that “the way” is made sure and absolute regarding Christ being that way.

- Death no longer holds the same power over those related to Christ through baptism. Such are made free from the law or sentence of sin and death and become related to the Law of the Spirit of Life in Christ Jesus, still awaiting the redemption of the body as a reward for faithful service.

- Justification for sin concerning the unclean and condemned sin nature as well as for personal iniquity is mercifully provided. It is sin that brings forth death, and therefore, the removal of sin is paramount to open up the way to eternal life. **Rom. 3:24** - “*Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.*” **Rom 5:10** – “*we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.*” **Rom. 8:1,2** – “*There is therefore now no condemnation to them which are in Christ Jesus, for the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.*”
- Through the qualification created by his sacrifice, Christ now acts as our Great High priest to grant us access to the Father for our thanksgiving, petitions for help in time of need, and to help us find forgiveness when we fall out of that “way” provided due to the weakness of the sin nature that we still possess.
- He acts as a mediator of the New or Everlasting Covenant. It is through this sacrifice and our relation to it that we become connected to the Everlasting Covenant and heirs of all the benefits and rewards contained therein. Galatians 3:29: “*If ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise.*”

I AM THE TRUTH

When Pilot asked of Jesus, “*What is Truth?*” – little did he realize the embodiment of the answer to that question that stood before him. We again quote from bro. Roberts out of *Nazareth Revisited* :

“*As for “THE TRUTH,” men of a certain stamp must ask, “What is the truth?” in relation to human destiny or man’s duty, or man’s relation to God; such questions, in whatever form, are all answered in the single word, “Christ.” Away from him, it is not only all speculation, but falsehood. The plausible talk about what is truth to one being not truth to another, will be found at last to be mere aberration. Truth is absolute and inflexible, like the laws of nature. It has been revealed that truth for man as regards duty and futurity, is embodied in Christ. Men will seek in vain to draw water from other fountains.*”

Turning to **John 1:14** – *“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.”* And further on in the **17th verse**, *“For the law was given by Moses, but grace and truth came by Jesus Christ.”* In contrast to Christ as the manifestation of Truth, we have the diabolis - **John 8:44**, *“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”*

The great enmity between Truth and a Lie is clearly expressed in the Elohim’s words to the serpent in Genesis 3 – *“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.”* The Lie of the Serpent, *“thou shalt not surely die,”* precipitated the very plight of sin and death that was claimed could be avoided if God’s commandment was disobeyed. It has been the father of all other lies that counter the supreme wisdom and commandments of Deity. But as was promised, this enmity would eventually be destroyed with the destruction of this serpent influence. The manifestation of complete and utter Truth would be found in the Seed of the Woman who, according to Hebrews 2:14, would, through death, *“destroy him that had the power of death, that is, the diabolis.”* Through complete obedience to the will of the Father, through complete devotion to THE TRUTH, Jesus overcame the diabolis (false accuser or slanderer) influence that was inherent in his flesh and therefore defeated the natural tendencies of sin, therefore overcoming death itself through death.

Ephesians 4:21 uses the phrase *“as the Truth is in Jesus”* in contrast with wicked works that are natural to the Gentile course of things. Christ is a fixed point in a world where the definitions of what is considered to be truth constantly change. Though views of Christ have been corrupted along with what he taught, the scriptural witness and account of his teachings and example remain unchanged and available to all of a good and honest heart. Without the Truth, *as it is in Jesus*, there can be no relationship with the Father, there can be no justification, and there is no hope of future blessings – when such blessings and the embodiment of those blessings in Christ are not recognized or understood. Those who turn Christ into a third person of a Trinity or consider him as a pre-existent figure dwelling with God before the beginning of the natural creation, or consider Christ’s flesh during the days of his sojourning and ministry as some kind of “clean flesh” separate from any kind of

inherited condemnation or uncleanness; or those who consider Jesus as nothing more than a historical figure in the field of philosophy – such nullify any claim or connection to THE TRUTH.

- **Psalm 145:18** – *“The LORD is nigh unto all them that call upon Him, to all that call upon Him in truth.”*
- **2nd Thess. 2:12** – *“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”*
- *And regarding Christ in the day of his subjection of the nations, Rev. 19:11* – *“And I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war ... (vs. 13), “And he was clothed with a vesture dipped in blood: and His name is called the Word of God.”*

“I AM THE LIFE”

It is this “way” and the perfect manifestation of “Truth” that leads to the goal of life or, in other words, eternal life. If the way is followed by connection to the sacrifice of Christ, if Christ’s doctrine is heeded and THE TRUTH as it is in Jesus is embraced – then the path leads to the promised eternal habitation provided by God.

Man, if left to himself, is a hopeless creature. He is born and immediately begins a descending journey towards death and complete dissolution back into the elements of the earth. Despite his pride, his great show, and claims of self-importance, and even though he attempts to find some comfort in seeking a sense of immortality through his offspring or through accomplishments in the attainment of wealth, discovery, conquest, or even acts of philanthropy that carry his name – all will cease to exist as if they never existed at all. Proverbs 9:5, 6, 10: *“For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.”*

In contrast, we are told in 1st Timothy 6:16 that it is God *“who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.”* But it was Yahweh’s good pleasure to give such immortality to his only begotten son as the reward for perfect obedience. **John 5:26** – *“For as the Father hath life in himself, so hath he given to the Son to have life in himself.”* **1st John 1:2** – *“For the life was manifest (in Christ), and we have seen it, and bear witness, and shew unto you that eternal life, which*

was with the Father, and was manifested unto us.”
Revelation 1:18 – “I am he that liveth and was dead, and behold, I am alive for evermore.”

But as we know and hope for, this extension or manifestation of immortality does not stop with Christ. **1st John 4:9** – “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, what we might live through him.” And this takes us back to the often used but grossly misused **John 3:16** – “For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.” From Jesus’ testimony – John 10:10 – “I am come that they might have life, and that they might have it more abundantly.” And 2nd Timothy 1:10 – “But is now made manifest by the appearing of our Saviour Jesus Christ,

Who hath abolished death, and hath brought life and immortality to light through the gospel.”

Through this life, as made manifest and accessible through Christ, Yahweh will people the earth with an obedient, righteous, and immortal race who will perfectly reflect His glory, honor, and majesty for eternity. “As truly as I live, all the earth shall be filled with the glory of the LORD.” As was revealed to Daniel – “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (or for the olahm, or hidden period and beyond). This great end is carried out through he who is “THE WAY, THE TRUTH, AND THE LIFE.”

A Thomas

“CHRIST IS...”

- The New Testament **Adam** (Federal Head)
 - The New Testament **Abel** (Victim of envy)
 - The New Testament **Melchizedeck** (King and priest)
 - The New Testament **Isaac** (Seed of promise)
 - The New Testament **Joseph** (Sold for silver)
 - The New Testament **Job** (Tempted of Satan)
 - The New Testament **Moses** (Prophet and mediator)
 - The New Testament **Aaron** (“Bearing the iniquity of the sanctuary”)
 - The New Testament **Joshua** (Namesake)
 - The New Testament **David** (King of Israel)
 - The New Testament **Solomon** (Prince of Peace)
 - The New Testament **Cyrus** (Destroyer of Babylon)
 - The New Testament **Zerubbabel** (Temple builder)
 - The New Testament **Joshua S.J.** (High-priest of restoration)
 - The New Testament **Jonah** (Three days in sheol)
 - The New Testament **Passover** (Sacrificed for us)
 - The New Testament **Sin offering** (By his own blood)
 - The New Testament **Burnt offering** (Suffering without the gate)
 - The New Testament **Manna** (Bread of heaven)
 - The New Testament **Mercy seat** (Our propitiation)
 - The New Testament **Altar** (Of spiritual sacrifice)
 - The New Testament **Cherubim** (God manifest in the flesh)
 - The New Testament **Sheaf of the first fruits** (Of them that sleep)
 - The New Testament **Temple** (Habitation of God)
 - The New Testament **Lamb** (Which taketh away sin)
 - The New Testament **Peace offering** (He is our peace)
 - The New Testament **Trespass offering** (“Forgiven you all trespasses”)
 - The New Testament **First born** (Among many brethren)
 - The New Testament **Brazen serpent** (“Lifted up”)
 - The New Testament **Vail** (“His flesh”)
 - The New Testament **Smitten rock** (“That rock was Christ”)
 - The New Testament **Urim and Thummim** (“The fullness of the Godhead”)
 - The New Testament **Ephod** (“Curiously wrought”)
 - The New Testament **Breastplate** (End of the law for righteousness)
- F.R. Shuttleworth, Reference Tablet, No. 228, The Christadelphian, May 1882*

THE CHERUBIM

THE CHERUBIM IN VISION

ALTHOUGH references to the cherubim are found throughout Scripture, it was to Ezekiel, the prophet in exile, that the greatest vision of the cherubim was revealed. This dramatic experience occurred at a significant time in Ezekiel's life and in the unfolding of divine history. Let's turn over to Ezekiel 1 and read this chapter so that we can get the proper context:

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. ² In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, ³ The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.⁴ And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. ⁵ Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.⁶ And every one had four faces, and every one had four wings.⁷ And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. ⁸ And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. ⁹ Their wings were joined one to another; they turned not when they went; they went every one straight forward. ¹⁰ As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. ¹¹ Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. ¹² And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. ¹³ As



for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. ¹⁴ And the living creatures ran and returned as the appearance of a flash of lightning. ¹⁵ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. ¹⁶ The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. ¹⁷ When they went, they went upon their four sides: and they turned not when they went. ¹⁸ As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. ¹⁹ And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. ²⁰ Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. ²¹ When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. ²² And

the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. 23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. 24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. 25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

So, In beginning of his prophecies, Ezekiel describes the cherubim at length. He likens them to four living creatures, with the general appearance of a man, but having four faces; those of an ox, eagle, lion and man. We have discussed these four creatures and these faces in our two previous articles.

The cherubim had also four wings joined one to the other showing that they were all one camp. They were energized by the spirit of God, and were "*full of eyes*" (Ezek. 10). As the eye is the symbol of intelligence, it presented the idea of a multitude of intelligent beings, all manifesting the glory of God. In Ezekiel 10 the same symbolism is used, and the prophet declares the vision was seen at the east side of the Lord's house. In his 43rd chapter he describes how the glory of God will return to the Temple when it is erected in the future. Then it will enter "*by way of the east*" in the personage of Christ and his multitudinous Bride.

TWO factors constantly obtrude in Ezekiel's description of the cherubim: the diversity of the vision, and yet its essential unity. He refers to four living creatures that are yet one: to four distinct wings that are also joined together; to four wheels that work "*wheel within a wheel*." These wheels

were the color of a Beryl which is a mineral and is typically a greenish yellow color. It represents the newness of life. He also describes four faces to each of the four living creatures, but declares that each set of four faces were joined to one head of each cherub. This is expressed in Ezekiel 10:11 — "*They turned not as they went, but to the place whither the head looked they followed it...*" Here is diversity and yet unity. It points to the ecclesia, or multitudinous Christ as composed of many members, but having only "one head." So Paul exhorted, that "speaking the truth in love, we may grow up into him in all things, which is the head, even Christ" (Eph. 4:15).

The four faces of the cherubim each manifested Yahweh in a different way; but they were attached to one head which did the thinking for the whole four: "*whither the head looked they followed it*." That must be the case even now of those who wish to form part of the Cherubic glory of the future: they must try to let Christ do their thinking for them, striving to bring "*every thought into captivity to Christ*" (2 Cor. 10:5). "*Let this mind be in you, which was also in Christ Jesus*," Paul exhorted the Philippian brethren (Ch. 2:5). In another place, he showed that while the ecclesia is made up of "*many members*," each of which can serve the Truth according to their different characteristics and attributes, the one mind, the mind of the spirit (Rom. 8:6), should govern and direct them all. Such a mind is brought into being by the Spirit-words of the Lord (John 6:63; Col. 3:9-10). The Truth is designed to that end, but if it fails to create such a mind, it is because its real power is not felt, its true significance is not understood. Christ told his disciples that they were "*clean through the word he had spoken unto them*" (John 15:3), for that word had awakened their consciences to the difference between truth and error, good and evil. Through its means they could learn to "*love righteousness and hate iniquity*" even as had their Lord (Heb. 1:9).

FOUR FACES

The four faces of the cherubim symbolize the true Israel of God. This is established firstly, because the faces are the same as the standards under which Israel marched in the wilderness; and secondly, because they are reproduced in Revelation 4:7, and later interpreted as being the multitudinous Body of the Redeemed (Rev. 5:8-10). Israel marched towards the Promised Land in four groups of three tribes each, with the standards of the leading tribes (Judah, Reuben, Ephraim and Dan — Num. 10:14, 18, 22, 25) at the head of each of the groups. When the tribes encamped, they did so in four sections (Num. 2), so that the encampment of Israel as a whole was foursquare like that of



the New Jerusalem of Rev. 21:16. According to Jewish tradition, the standards of the four leading tribes were identical with the four faces of the cherubim. This has the support of Scripture. Judah is identified with the lion (Gen. 49:9), Reuben with the man (Gen. 49:3; 30:14, 15), Ephraim with the ox (Deut. 33:17; Jer. 31:18), and Dan with the eagle — this tribe covered the rearguard of all the camp, protecting it, hovering over it, as an eagle might that of its young (Num. 2:25). As Israel was exhorted to constantly "remember" that they had been slaves in Egypt, and that Yahweh had brought them out in order that He might "bring them in" (Deut. 5:15; 6:23), so Gentile believers are called upon to constantly "remember" that they are Israelites. Paul wrote to the Ephesians: *"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ"* (ch. 2:11-13). These one-time Gentiles had been inducted into the Commonwealth of Israel. They were now *"Israelites indeed," "Jews inwardly"* (Rom. 2:29), *"children of the promise"* (Rom. 9:8). In Revelation 7 they are aligned with the twelve tribes of Israel, forming part of the symbolic 144,000 sealed in the forehead (Rev. 7:4; 14:1). As members of the true Commonwealth of Israel, their symbol is the four faces of Ezekiel 1.

The lion, with its shining eyes, its tawny gold-like color, its flowing mane, its irresistible strength suggests the superiority of light over darkness. The ox or bull with its horns, its curling locks on its forehead, its relentless fury when aroused is descriptive of the appearance and terrible effect of fire. The eagle, with its silent movements, loftily soaring high into the heavens, is suggestive of the spirit in motion. But it required a creature through whom these divine attributes could be intellectually revealed, and so the face of a man was added to the lion, ox and eagle. The

manifestation of divine knowledge which is termed (light), zeal also termed (fire), and power seen as (spirit) will be revealed in judgment upon the world of the ungodly in the Age to come, by the Cherubim of glory, and to that end God will be revealed and manifested in flesh (John 5:27). If we are to form a part of that glorious company then, we must, in measure, reveal those characteristics now. The Lord Jesus, as the nucleus of the cherubim, manifested all four faces. He was the perfect manifestation of God's character in flesh, so that he could say, *"He that hath seen me hath seen the Father."* He was, and is, completely *"one with Him."* For that reason, his life is recorded in four gospels, each of which sets forth one of the four faces.

These gospels are not mere repetition, but reveal the different facets of the ministry and words of Christ as the Lion, the Ox, the Man, and the Eagle. He is the Lion in Matthew, for Matthew dwells on his royal majesty; he is the Ox in Mark, for Mark reveals him as a servant devoted to the needs of the people he desired to help; he is the Man in Luke, for Luke traces his genealogy back to Adam (Luke 3) and wrote for Gentiles; he is the Eagle in John, for John reveals him as the Word from the beginning then made flesh, and shows the influence of his divine begetting more than any of the other writers.

So in these four gospels, we have in order:

Rulership, Service, Humanity, Divinity

We learn that Christ is fit to rule because he learned to serve; and though he came in flesh, he triumphed through the spirit. That also is the exhortation of the faces. As we see them set forth in the order of the Gospels, we learn the message of their appearance: If we would rule, then we must first serve; and though burdened with humanity, we must seek the strength that comes from the Spirit-Word. In Rev. 5:9-10, the four beasts (identical with the four faces — see Rev. 4:7) are represented as singing: *"Thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests and we shall reign on the earth."* Here is a community, created out of flesh, elevated by the Spirit-Word, and destined to rule because it first learned to serve. Christ sets the example. Paul exhorts: *"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of*

men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow... and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

Carefully analyzed, these verses reveal the four faces of the cherubim. There is the eagle, the spirit — the "form of God"; there is the ox — the "form of a servant"; there is the man — "made in the likeness of man"; there is the lion — the royal majesty that is his, and which will ultimately cause every knee to bow before him. The faces of the cherubim, the standards of Israel's tribes, are thus revealed in the King, the ideal Israelite, and through the four Gospel records each of these faces flash one by one into view to provide a composite picture of the Lord. "Let this mind be in you," wrote Paul. As the four faces of the cherubim were attached to one head, and as the body went in the direction dictated by the head, so the mind of Christ must motivate us now, if we would share the glory of the future. Thus, the exhortation of the faces is this: If we would reign (lion), we must serve (ox), and will only serve acceptably in flesh (man) by the influence of God's Word dwelling in us (eagle).

So here we have the Lion which represents Light, Strength, and rulership. The Ox, which represents Fire, strength, and a suffering servant. The Man who attained the intellectual and physical image and likeness of God. And we have the Eagle who represents overshadowing protection, and is a symbol of the spirit without measure.

SERAPHIM

The faces seen by Ezekiel are the same as those of the redeemed in the Apocalypse, but those in Ezekiel have only four wings, whilst those of the Apocalypse have six. Isaiah also had a vision of them. In his book he labels them the Seraphim. The seraphim, or burning ones, of Isaiah 6, have also six wings. We won't have time to read Isaiah 6 today, but read this chapter in your

daily readings when you get the chance. The Seraphim are remarkable symbols of divine manifestation, and of a perfected relation composed of the Lord Jesus and the



saints glorified together as a habitation of the Father in Spirit. Why, then, are they seen in one instance with four wings, and in another with six? There must be a reason for the distinction, and I would suggest that it is in relation to the work before them. When the divine manifestation is limited to the nation of Israel, the wings are four, as the host consisted of four camps or armies, and it seems a clear inference that the insignia of each camp was one of those faces. He sees them in connection with the glory departing. He has a vision

of them again when the glory returns, and the earth shines with His glory (Ezek. 11:23; 43:2), but he gives no description of them further than saying that it was according to the appearance of the vision that he saw when he came to the prophecy of the destruction of the city.

The living ones in the Apocalypse have a work of judgment to perform on the nations, symbolized by: "Out of the throne proceeded lightnings, and thunderings and voices" (Rev. 4). The title Isaiah gives them (Ch. 6) — "seraphim" or "burning ones" — indicates judgment; but there he only shows the result of the judgment in the whole earth as being full of God's glory. But, in speaking of the wings, Isaiah says: "With twain he covered his face." That

would indicate Yahweh's displeasure.

"With twain he covered his feet," would indicate that there was no message of peace. "With twain he did fly," would point to the destruction of the enemy, as in Psalm 18 we read, "He rode upon a cherub, and did fly; yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them". The six wings then seem to indicate an extension of the field of operation. In divine manifestation, wings symbolize wide or out-spreading power. For example: "Ho, to the land shadowing with wings" (Isa. 18). The faces are only four, the same four which bore a relation to the nation of Israel, so that although



there is an increase or extension of the power, as shown by the wings, the faces show the power to be that of the throne of Israel. The six wings represent the power of that throne, exercised over the Gentiles, so that "The Kingdoms of this world become the Kingdoms of our Lord, and of His Christ."

THRONE OF GOD

The Apocalypse of John chapters 4 and 5 also introduce us to the cherubim. He saw a vision of them as well. When you have the opportunity, please read over these two chapters. In the symbolism of chapter 4, the earth is represented as calm and peaceful, declaring glory and honor to him who sits upon the throne. In chapter 5 the One sitting on the throne is portrayed with a scroll containing seven seals, the



complete revelation of God's purpose. But it is also completely sealed, so that only one can open it — the Lion of the tribe of Judah, the root of David, *"who hath prevailed."* In the midst of this throne are seen four living creatures (the cherubim) ascribing glory in such terms as to identify them with the saints. Their praise is directed to a Lamb *"as it had been slain, having seven horns, and seven eyes which are the seven spirits of God."*

Here is the Redeemer surrounded by a multitude which no man can number, out of *"all nations, peoples and tongues."* All the saints are here. What a vast and grand assembly this will be! All shall have the seal of the living God; all will express glory with one voice, all will sing the song of the Redeemed: *"Worthy is the Lamb that was slain to receive power and riches, and wisdom and honor, and glory."* He is the Alpha and Omega, the beginning, and the end, the first and the last. This final picture takes us back to Genesis and to the east of the Garden, where were established the cherubim with the flaming sword; a manifestation of the goodness, mercy, and love of God, with power to act as intercessors. Thus, in this wonderful book we call the Bible, Genesis takes us forward to Revelation and Revelation takes us back to Genesis — for they are parts of one whole that cannot be separated, and which reveal for us the grand and lofty purpose of God. In those four living ones, or the cherubim, we have the symbol of that glorious and powerful community, styled the One New Man,

which God in His love and mercy has formed for Himself, that they should be His faces, through which He may shine upon the renovated earth. Here in Revelation, the four creatures are now referred to as four beasts (i.e. - "living ones") because this symbolizes the saints at the time of judgement at the march of the Rainbow Angel in their political and military aspect.

TWENTY FOUR ELDERS

The twenty-four elders represent them in a priestly aspect. Accordingly, as the four 'beasts', they are seen in the midst of the throne, and also round about the throne. The midst of throne is the origin and seat of power. So it is appropriate that the manifestation of God's power should be seen in the midst of the throne, as well as surrounding it. But as the twenty-four elders, they only

appear round about the throne, for their function as priests is between the people and the throne.

John sees the throne set in heaven, or the ruling of all things set in this earth; for John sees nothing that is away from the earth. All that he saw represented things to come to pass hereafter upon the earth, all bearing a relation to God's purpose of filling it with His glory. Among the many things to which they will have come, we shall only notice that they come to *"the spirits of just men, made perfect."* We read of one who was styled "the Just One." Have we ever considered the greatness of that title? We have been justified in him in putting him on by faith and baptism, but we are to walk as he walked. Thus we must be just, if we are to be among the spirits of just men made perfect. How would unjust saints judge the world?

The four living ones, or cherubim, will be the means of filling Zion with judgment, and righteousness. Equity and truth will go along with their administration, so that they shall be an habitation of justice, a mountain of holiness, a fountain of life. Speaking of the elders, what is the significance of the number 24? If we divide the number 24 by 2 we get the number 12. This number 12 represents the 12 tribes of Israel. It signifies the commonwealth of Physical Israel under the law or old testament who will be saved because they are in covenant relationship. This group of people is based upon the 12 sons of Israel and the circumcision of the flesh. These are the natural Jews that

were in covenant relationship under the Old testament. This is one class of the 24. But what about the other 12 that make up the other class of the 24? The other class, without regard to flesh, are the adopted Jews. Just as the first class of 12 under the old testament were based on the 12 tribes of Israel, the second class of 12 are based upon another 12. These are based on the Apostles of the Lamb. This is spiritual Israel. These are they who are in covenant relationship under the new testament in covenant relationship with our Lord Jesus Christ through baptism that are found worthy at judgement. When you add the 12 and 12 together, it gives you 24 and the 24 elders represents all of those who are in covenant relationship and found worthy who will be given a priestly role between man and the throne during the kingdom age.

ELPIS ISRAEL, p. 153

"The Lamb, the four cherubs, and the twenty-four elders, are a symbolical representation of what is expressed by the phrase, "them that are sanctified in Christ Jesus, called saints;" that is, those who have been constituted the righteousness of God in Christ in a glorified state. The cherubim are the federal symbol; and the eyes, representative of the individuals constituted in him who is signified by the cherubim. The Lamb is introduced to represent the relationship between the holy eyes, or saints, and the Cherubic Faces; that is, between them and the Lord Jesus; while "the twenty four elders" are indicative of their constitution as "the Israel of God." There are twenty-four, because the kingdom of God, being an Israelitish Commonwealth, is arranged with the twelve sons of Jacob as its gates (Rev. 21:12); and with the twelve apostles of the Lamb as its foundations (Rev. 21:14; Eph. 2:20); the former being the entrance into present life of the fleshly tribes, or subjects; and the latter, the foundations of the adopted tribes, or HEIRS of the kingdom; so that twenty-four is the representative constitutional number of the spiritual Israel of God; for without the natural the spiritual could not be..."

THE CHARIOT

The usage of the term Cherub and Cherubim throughout the Bible shows that it is not necessarily limited to symbolic images as in the Tabernacle and Temple, but can also relate to living personalities. The King of Tyre is described as *"the anointed cherub that covereth"* (Ezek. 28:14), whilst, in Eden, the angelic guardians of the tree of life are said to be cherubim. What is the meaning of the term? In Phanerosis, Bro. Thomas suggests the following: *"We believe that the word is derived from the root rachav,*

'to ride' whether on an animal or in a vehicle. It seems appropriate to the usage of cherubim throughout the Scriptures, for they are often identified with a vehicle. For example, 1 Chronicles 28:18 speaks of "the chariot of the cherubim." Here the cherubim are identified with "that which is ridden." Consider also the language of Psalm 18:6-10 — "In my distress I called upon Yahweh, And cried unto my God; He heard my voice out of His temple, And my cry came before Him, even into His ears, Then the earth shook and trembled; The foundations also of the hills moved and were shaken, because He was wroth. There went up a smoke out of His nostrils, And fire out of His mouth devoured; Coals were kindled by it. He bowed the heavens also, and came down; And darkness was under His feet. And He rode upon a cherub, and did fly; Yea, He did fly upon the wings of the wind."



In the picture presented above, all the forces of nature are represented as obeying Yahweh. His servant appealed to Him in distress (v. 6), and He hastened to his help. The manifestation of power resulted in tremendous upheavals of nature which were directed particularly against the enemy. A tremendous storm broke forth in all its shattering power; the hurricane roared; the sea was lashed into a fury by the violence of the wind; an earthquake rent the habitations of man; fear and terror swept throughout the land. But Yahweh's servant was delivered, for there, in the very heart of the storm, was the angelic cherub directing the issues for his benefit. This Cherub was a *"ministering spirit, sent forth to minister for them who shall be heirs of salvation"* (Heb. 1:14). He was an angel, *"mighty in strength, a doer of God's commandments, a reckoner to the voice of His word"* (Psa. 103:20). He obeyed the directions of Yahweh as do the horses of the one who rides in the chariot.

Yahweh is represented in Psalm 99:1 as inhabiting His

Cherubic-chariot — *"Yahweh reigneth; Let the people tremble: He sitteth between the cherubim; Let the earth be moved."* Expressions such as these, support the suggestion that the word cherub implies something *"that is ridden."* As the cherubim relate to the saints, many places in the Scriptures speak of the glorified saints as chariots in whom Yahweh will ride to victory. These references are often accompanied by expressions that are very similar to those found in Psalm 18. Isaiah 66:15 declares: *"For, behold, Yahweh will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire."*

Yahweh will be manifested in His glorified saints, who will execute the judgments written (Psa. 149), and will destroy the forces of darkness and of evil. They are described by Habakkuk as His *"horses and chariots of salvation"* (Hab. 3:8). Zechariah saw them as four chariots that proceeded forth from between two mountains of brass, to conquer mankind and calm God's spirit in the earth. He was told (Zech. 6:5) that they represented *"the four spirits of the (political) heavens, which go forth from standing before the Ruler of all the earth."* The two mountains of brass represent the two great blocks of nations in the kingdom of men at the time of the end. They are "brass", for brass in the image of Daniel 2, represented the power of Grecia; whilst in Daniel 11:40-45 the "time of the end" manifestation of the kingdom of men, sets them forth under two divisions of what was once the universal power of Greece: the Kings of the North and of the South (cp. Dan. 11:2-3). In the vision of Zechariah, the four chariots bring all mankind into compliance with the divine will, thus quietening God's spirit, and bringing peace on earth.

Psalm 68, which is both Messianic and Millennial in character, also speaks of the future chariots of Yahweh. Verse 17 declares (using the Companion Bible rendition): *"The chariots of Elohim are twenty thousand, thousands of angels. Yahweh among them, hath come from Sinai into His Sanctuary."* Here the saints are described as chariots in which Yahweh rides; and they are seen emerging from the site of the Judgment Seat (Sinai), and proceeding north in victory and power, to finally enter the Sanctuary in glory. Yahweh will not only be the invisible Rider of these chariots

in the future, but He has already been so in the past. The saints must be vehicles of the divine will now, if they hope to be so in the future. The principle is revealed in the language of the Old Testament in relation to certain remarkable incidents. When Elijah was separated from Elisha, he was taken away by *"a chariot of fire and horses of fire."* Elisha identified Elijah with it. He cried: *"My father, my father, the chariot of Israel, and the horsemen thereof!"* (2 Kings 2:12). Elijah was the typical chariot and Yahweh T'zva'oth comprised the horsemen. The prophet had been guided and driven by Yahweh, and thus had comprised His cherubic-chariot in the midst of Israel. A similar manifestation was later revealed to the servant of Elisha. Both he and the prophet were in the city of Dothan, when the king of Syria dispatched an army to take them. The presence of the large force of hostile soldiers disturbed the servant. He cried to Elisha: *"Alas, my master! how shall we do?"* Elisha's answer was illuminating. *"Fear not,"* he

replied, *"for they that be with us are more than they that be with them."* This answer must have been incomprehensible to the servant until God opened his eyes, and then he saw that the mountain *"was full of horses and chariots of fire round about Elisha."* They were the angels of Yahweh, encamping around those



who fear Him (Psalm 34:7). Their appearance as chariots and horses of fire was merely to illustrate the belligerent and powerful nature of their mission. Yahweh would ride those chariots to victory against the enemies of Elisha. And for this same reason, Elisha, in type, enacted *"the chariot of Israel, and the horsemen thereof"* (2 Kings 13:14).

Chariots and horses are completely subject to the will of the driver. They are guided according to the way he desires to go. We, likewise, must become influenced by the divine will. A person becomes spirit-guided when the Word takes possession of his heart, and is reflected in his way of life. He is then *led of the Spirit Word* (Gal. 5:18; John 6:63), as the horse is turned by the bit and bridle. God is revealed in him, as He takes possession of his thoughts, actions, character, life. The divine characteristics that are so beautifully revealed in the Son of God become built into the lives of such as allow God to rule them. Thus a person shows by word and action that he has *"been with Jesus and has learned of him."* He becomes Christ-like in character.

Such a person becomes changed and directed by the influence of God on his life. The world looks upon the change that takes place in a person's life when the Word takes possession of him, and unconsciously recognizes that he is being driven by the Spirit-Word. The Spirit-Word demands the manifestation of qualities that are not natural to us. It requires in young people a maturity that is quite unlike the irresponsibility and stupidity of youth that is characteristic of today. And it requires in elders an understanding of their responsibilities that will fit them to act as capable shepherds of the flock. Such must be "broken in" to the Word, as a horse needs to be "broken in" to the requirements of its driver.

Another definition of the word cherub represents it to mean: *"Resembling the Majesty."* This definition takes the word as it stands, and divides it into its two stems: *ke* and *rab*. *Ke* signifies "resemblance" and *Rab* means "majesty." Thus Cherub is said to mean: *"Resembling the Majesty."* Upon reflection, it will be seen to that this is similar to Brother Thomas's definition. We can only resemble the Majesty of the divine character if we allow Him to guide our lives through His word. This definition thus describes God's purpose in the cherubim; that of Dr. Thomas, how it will be brought about. So Paul wrote: *"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, but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"* (1 Cor. 4:6-7). When God is truly manifested in these "earthen vessels," they become molded to His shape and reflect to His honor. They



become as His chariots in whom He rides, of His people who reveal His majesty. That is the status to which we are called, and as such we typically become cherubim destined unto glory.

THE ACTIVITY OF THE SPIRIT

If the vision of the Cherubim is kept foremost in our hearts and minds, we will not drift into the complacency and indifference of those who have *"lost their first love"*, so characteristic of these last days (Lk. 18:8). It will remind us that the great purpose of the divine Spirit is the manifestation of Himself in those of His choosing — those in whom He is pleased to "ride", for the Cherubim represent the activity of the Spirit. The subject demands of us not only an understanding of the divine principles, but the expression of those important qualities in an active and strong spiritual development. By that means we become performers of Yahweh's will, and the manifestation of His wisdom. Very soon the Cherubim

will again be seen in the earth — not merely in figure, in parable, nor in prophetic vision merely, but in reality as Christ and his Beloved move together in unity to bring the Father's glory to its final resting place. Then, a joyous voice will emanate from the throne: *"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God"* (Rev. 21:3). It is for the development of such a community of faithful chariots of the Spirit.

Sam Dew

MANIFESTATION OF THE NAME OF DEITY

"The Four Carpenters, the Four Chariots, the Four Spirits of the heavens, the Four Cherubim of Ezekiel, and the Four Living Ones of the Apocalypse, are all symbolical of the same class of agents - the Eternal Spirit post-resurrectionally corporealized in Jesus and his Brethren, and constituting in the aggregate, YAHWEH ELOHIM, "the glorious and fearful name of Deity - Deut. 28:58." - John Thomas, Eureka, Vol. 1, p. 83, Logos Edition

ALIENATION OR ESTRANGEMENT?

From The Sanctuary-Keeper, January 1990

THERE was an article in the Logos magazine for October (1989) entitled "Was Christ Ever Estranged From His Father?" The views expressed give credibility to why Unamended people often think that the Amended believe in "Clean Flesh."

While acknowledging that Christ shared our nature, they do not see any "alienation" from Deity, saying that alienation is a MORAL condition. In quoting from a dictionary definition of estrangement they say, "something that is repugnant, inconsistent, incompatible," and that "Christ was certainly none of these things, in his relation to his Father."

Unamended Believers see the two expressions, alienation and estrangement, as meaning the same thing. All men are estranged or alienated from God at birth. They are unclean in His sight, and they do not have to do anything else in the way of actual sin to insure that alienation. It is a sentence of death in their body and that sentence will be carried out if they do not have it remedied by baptism into what we can call "a sentence of life."

The Amended do not recognize the sentence of death passing upon all men at birth. They say that all men share a common sinful human nature, but they will not acknowledge a sentence of death. *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"* (Rom. 5:12). If they acknowledged a sentence of death, their pet theory of resurrection of the enlightened rejector would fall apart.

The Unamended believe that the description of those in Ephesians 2:12 as *"aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,"* is applicable to all men before baptism, unenlightened or enlightened. They did not have to commit sin to get into this predicament of alienation. They were born under the sentence of death.

The Logos article, commenting on Ephesians 2:12, and considering those who believe in inherited alienation as heretical, says, "The argument for alienation alleges that

newborn babes are, at birth, 'aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world' (Eph 2:12). However, in this passage Paul was not writing concerning newborn babes, but mature adults, all of whom had become, as they grew to maturity, convicted sinners and transgressors of God's commandments. To speak of newborn babes as being morally estranged from God is absurd."

The Amended, or at least the Committee who wrote the Logos article, insist that there is a difference between alienation and defilement. It is their contention that alienation applies to a MORAL condition while defilement, "which applies to the Lord Jesus in common with all descendants of Adam," has reference to a PHYSICAL condition. In other words, one has to personally do something to be alienated, but can be defiled without specifically doing anything. They may well have this in reverse.

Defilement is a term which can be applied to either active or passive sin. By passive sin we mean such things as being born in the Adamic race, an act over which the newborn has no control and which violates no specific ordinance of God. But it is sin in that all humans of future ages were in the loins of Adam/Eve when they sinned and all mankind therefore "partook" of the sin and its consequent sentence of death. This is the meaning of Romans 5:12 when it says, "for all have sinned," or as the margin puts it, "in whom all have sinned." There are no men, not a single one, who are not born under the sentence of death, nor is there a principle unenacted that if any man did not commit sin he would be free from the death sentence.

Another example of passive sin is the hanging on the cross of Christ - he did not do anything that constituted disobedience to God's law, but others placed him there, thereby "cursing" him for violation of the Mosaic Law which said, *"Cursed is every one that hangeth on a tree"* (Gal. 3:13). Or, under the Mosaic Law, a man could die of a heart attack and fall into the arms of another and "defile" him by the fact that he had touched a dead body. If the garment of

a leprous man was thrown on the body of an unwitting bystander, he would be “defiled,” but he would have actively sinned.

But the word “defile” is used predominantly in Scripture in relation to active sin, *NOT* a physical condition. If you will consult your concordance you will see that the basic meaning is “to pollute, to render unclean, to make common, to stain, to profane, to spot, to corrupt, etc.” Note it is difficult to view Jesus Christ in this light of defilement, as the *Logos* article does, without recognizing that there was something about him that prohibited him from total and unhampered citizenship with the Father. Hence he was estranged or alienated because of the presence of sin in his flesh - this was not acceptable to God and a cleansing process had to be undertaken by Jesus to rid himself of the alienation or estrangement. This process involved his perfect obedience which included the blood-shedding sacrifice of his life.

Yet the *Logos* article says, “It cannot be sustained that Christ was in a state of alienation whilst he remained in the same nature as the rest of sin-stricken humanity.” Is this the same Christ that we Unamended believe in? No, it is not, for we believe that Jesus Christ was alienated in the days of his flesh, and that if he had not sacrificially poured out his soul unto death, he would have remained in the congregation of the dead without hope of a resurrection. The sentence of death, in the absence of a pardon, would have been carried out. Christ needed his perfect sacrifice just as much as those who become reconciled to God by his sacrifice.

The person (S.R. of Victoria) who wrote to *Logos* about this question has some very good logic in his seeking. He sounds like the kind of person with whom many of us could communicate. While avoiding the use of the terms “Adamic condemnation” or “sentence of death,” he says, “I believe that Christ also was in this state of separation [a common sinful human nature] until Yahweh raised him from the dead and changed his sinful nature to be the same as His (Yahweh’s) own. This lack of one-ness I see as *alienation*, not that Christ was an enemy of Yahweh or that he was ascribed with the moral or legal guilt of Adam. If the above is not correct then I see the only answer is the “clean flesh” heresy which no one in their right mind would accept.”

One point the correspondent raised certifies that the Amended (*Logos*) do not believe in Adamic condemnation, the sentence of death, inherited alienation, or legal separation as do we. *Logos* stated in October, 1987, “There are only two things which can alienate mankind from God: one is sin, the other is wicked works.” *Logos* called this “a

typing error,” and published a correction in May, 1988: “There are only two things which can alienate mankind from God; one is ignorance, the other is wicked works.”

Of course this does not agree with Romans 5:12 or Romans 8:2, “*For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*” But if ignorance, as they say, is one of the things that alienates mankind from God, where is the newborn babe that has anything but ignorance? Is there experience, wisdom and knowledge in any of them? All come into the world ignorant and devoid of knowledge, including the Lord Jesus on the first day of his birth, and therefore, by the definition given, all are alienated until such time as they lose their ignorance.

But *Logos* argues, “Nowhere does Scripture suggest that the oneness between Christ and his Father, as defined in the Lord’s own words [“I and my Father are one” (John 6:39)], was inapplicable until after Christ’s change to divine nature.” Their interpretation of Christ’s words, “I and my Father are one,” is that there was no alienation of any kind caused by his sinful nature. But we know that his words are a statement of aim or purpose, not having anything with the sinful nature or legal standing.

Unamended Christadelphians have established beliefs on the nature of man, how it came about, the nature of Christ, the purpose and efficacy of his sacrifice, the meaning of baptism, the scope of resurrection, and covenant relationship. These beliefs are not the same as the Amended. Not only should it be said that they are not the same, but that they are distinctly different. The two groups do not believe alike.

When we have those claiming to be Unamended Christadelphian who are unwilling to see or admit these differences, then we have confusion and a lack of fellowship. There are many who will not recognize these differences. I suppose they could be called “willingly ignorant,” but this is not always the case. There are those who are drugged with the opiate of humanism and ecumenism that do not want to even consider what should be believed to be saved. With this kind of thinking it is more important to favor those who bear the name “Christadelphian” than it is to affirm established beliefs.

We have seen what the group of “Focus on Unity,” or, as they later called themselves, “Christadelphians for Unity,” (or even later the death of the author, NASU - ED) tried to do. Their credo might well have been, “Unity at the expense of sound doctrine.” Why is it that they will not look at such writings from *Logos* as we have above reviewed and critically analyze them? We must keep asking them.

The Williamsburg Foundation, the Williamsburg Conference, the Great Lakes Bible School, the West Coast Bible School and many ecclesiastical and individuals will not recognize these vital doctrinal differences and they actively and consistently offer to fellowship the Amended. Some will include in their circle of fellowship the Church of God of the Abrahamic Faith (CGAF) and "Clean Flesh" Christadelphians who will not subscribe to Proposition 5 of our Statement of Faith. These are truly "Open Door Christadelphians" who are troubling others with their liberalism. Either these doctrines are important and necessary to be defined and believed, or they are not. Can we believe in just any Christ such as one who was not estranged from the Father, or is it essential to salvation believe in the Christ "who was to be raised up of the condemned race of Adam, in the line of Abraham and David, and who, though wearing the condemned nature, was to obtain a title to resurrection by perfect obedience, and by dying, abrogate the law of condemnation for himself and all who should believe and obey him" (Proposition 8, Statement of Faith)?

Wouldn't it be wonderful if all the dissidents who tolerate multi-doctrinal attitudes came to their senses and announced that they had reviewed their beliefs and fellowship practices and were now resolutely going to abide exclusively by the Unamended Statement of Faith in its doctrines and fellowship?

Wouldn't it be wonderful to hear that the ecumenists had separated themselves from the false doctrines of the Amended, the CGAF, the "Clean Flesh" and any other group not holding the Truth?

In the short time left for the Kingdom of Men to breathe its last, there must be a holding fast to "the things which become sound doctrine" (Titus 2:1). Whether other see this necessity or not, it is incumbent on the faithful to attend unto it with all their heart, soul, and mind.

James Stanton

Additional comment - December 2024

We came across this article by bro. Stanton while perusing some of The Sanctuary-Keeper articles from that time - a time of heightened awareness of the issues separating the Unamended and Amended communities. The subject of alienation once received more attention - whether 30 years ago or over 100 years ago. We provide it here not to stir up contention but to simply renew awareness of atonement-related discussion.

We endorse the comments made here by bro. Stanton regarding Christ and alienation/estrangement but it needs to be noted that the issue has never been a settled matter among Unamended Christadelphians. There are those that have hesitancy or opposition to the belief that Christ was "alienated" from his Father. Though believing that Christ was born under Adamic Condemnation, there is the view that since Christ was a Jew that the Jews were not in a position of "alienation", especially in regard to Christ in the context explained in Ephesians 2 - which is thought to be in reference to the position of the Gentiles. Now, we do believe that there were provisions under the Law that provided provisional atonement for the Jews (e.g. the evening and morning sacrifices, etc.) until they were of the age and spiritual consciousness to offer their own voluntary sacrifices - but of course, such all hinged on the fulfillment of the Law in Christ's sacrifice as the great Antitype of such provisional offerings. Christ, though born under the condemnation and alienation of the sin condition, would benefit from such a provisional arrangement (regarding his flesh condition) until he could act as the One Great Sacrifice to make such atonement permanent.

The Apostle Paul's words in Romans 3:9 must always be kept in mind when considering the position of the Jews. While answering the question "What advantage then hath the Jew?" (vs. 1), Paul goes on to explain - "What then? are we better than they? No, in no wise: for we have before proved **both Jews and Gentiles, that they are all under sin; As it is written, 'There is none righteous, no, not one.'**" We always need to remember that Christ had to be born, as a representative of the race, in the same condition as those he came to save. For the Adamic race in general, this involved being born under the Sin Constitution, under condemnation/katakrima and alienated/estranged from God due this stricken nature. For the Jew, there was the added problem of the weight of the Mosaic Law, which Christ was also born under but put away through perfect moral obedience to the Law, though falling under the curse of the Law (i.e. being hung on a tree) due to no fault of his own.

We cannot get around the fact that sin alienates (whether due to the inherited sin-condition or personal iniquity). If we understand that Christ bore the very same sin-nature that all other men bore, then it must be admitted that a position of alienation/estrangement existed at some

point between Christ and his Father due to that nature. It certainly was not for any moral reason, but due to the corrupt nature that Jesus bore. Until sin's flesh was condemned on the stake, Christ could not be immortalized, and therefore could not pass into the antitypical Most Holy place, in the physical presence of the Father Himself. Before Christ's sacrifice, a physical breach existed between Christ and his Father. Call it what you like - "alienation" or "estrangement" - but there was a critical problem of separation that awaited the solution of atonement.

Another view in Unamended circles contends that Christ could have not been alienated from the Father due to the fact that God was "in Christ", or in other words since Christ was the perfect manifestation of the Father in word and deed that a state of alienation could not exist. Again, we believe a distinction needs to be made here. Christ was without moral stain of any kind, "spotless" and of a perfect moral character. Christ was united with his Father in regard to purpose - there can be no disagreement regarding that fact. So there could be no alienation/estrangement between Christ and his Father on a moral basis. BUT in regard to legal condemnation and the sin-stricken nature there was a state of alienation from God. A breach between the condemned, sin-flesh and dying stricken nature that Christ bore versus the absolutely righteous and immortal nature of Deity. That breach or condition of alienation was forcefully demonstrated in his dying moments when Christ cried out, "My God, why hast thou forsaken me." With the spirit withdrawn, the flesh nature was left to its shame, estrangement, and condemnation on the stake.

So, when considering the principle of racial alienation (i.e., that the entire human race is born under a state of separation from God due to the inherited, unclean, Adamically condemned nature) how can we not include Christ, as a representative of the race, as having been born into the same condition? **Was he not also in need of atonement?** - for his condemned, flesh nature and not for moral impurity.

In the July 1907 Christadelphian Advocate, bro. Thomas Williams made the following comments that we think address the matter quite well regarding Christ's relationship with alienation. We provide it in the following. - SK

"ATONEMENT WITHOUT ALIENATION"

The Christadelphian Advocate

July 1907

Bro. A stands off and says, "I will not fellowship you because you do not believe that Jesus' death atoned for his own sinful flesh." Bro. B replies, "I am willing to believe that Jesus' death did atone for his own sinful flesh, but not because his flesh was alienated." "Very well," says A, "I accept of that, and let us reunite." "All right," says B, "united we are."

Now will Bro. A and Bro. B suffer a word of exhortation? Will you just think for a moment, and ask yourselves the question, Is it reasonable to believe that Jesus was required to atone by death for that which was not alienated? Just think a little about the word "atone." It means, as you well know, at-one. Now if one thing is made at-one with another, are the two things at-one before they are made at-one? If something must be done to make two things at-one, does it not follow that before they are made at-one they must be (let me coin a word) at two? It they are "at two" to the extent of requiring the shedding of blood to make them "at-one," does not the fact of the necessity of shedding blood make it certain that sin is an element in the case in some manner? Now our coined word "at-two" in this connection, where sin is the cause must mean that estrangement exists, and what is this but alienation?

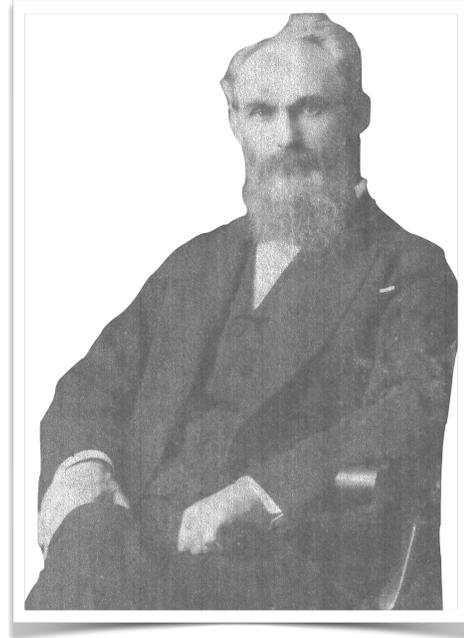
We commend the disposition to hold up Christ in the lofty sphere to which he morally belongs; but this has been confounded with the physical state or nature by the Catholics to the extent of driving them to the theory of immaculate conception. If Christ's nature was sin's flesh it was sinful nature, and until God's justice in condemning sinful flesh is acknowledged in some manner, the condemnation must remain; and what is this condemnation but alienation? God had arranged for babes in securing the benefit of these provisional means of atonement; and these served their provisional and conditional purpose until the subject could act voluntarily and intelligently, sincerely and faithfully. The law of Moses was complied with in the parental representative aspect, and the law of the spirit of life was complied with in the personal, voluntary and faithful intelligent act of the subject.

If Jesus was an exemplification of the powers by which God and man were to enter into a state of at-one-ment, He must begin along side of man in his non-at-one-ment state, and from there pass through the process to the at-one-ment state. Since there is no immortal soul, no separate spirit entity, a babe born of a woman has no personality, no

identity, except as a little body of flesh and blood. Since there is no flesh and blood except that which comes from Adam and Eve in a sin-stung state, Jesus began his personal existence in this state. At the start there was no immortal soul there, no spirit entity, no character to constitute an identity, or a personality; it was entirely a personal being of sinful flesh, unfit for the kingdom of God; and God had so arranged that before He could be just and yet justify, or allow a sin-flesh person to become at-one with Him, there must be acknowledgment of His justice in condemning sinful flesh, which acknowledgement is made by compliance with the law wherein are the types.

Now do not allow sophistry to drive you away from this by saying that an infant is only a little corrupt body of flesh that cannot be considered in the case; for this is a reflection upon God's requirements of careful attention to the rites of the law in relation to infants. They were a "known quantity" to the extent of making their lives dependent upon the observance by the parents of carefully revealed and strictly enforced laws; and these laws had to be complied with in the case of Jesus, beginning with the legal cleansing of the mother after the birth of the child, the circumcision of the child, and "continuing in all things to do them" until the child reaches the years when he could recognize the law of the spirit of life, when he would pass to a higher plane, reaching the climax when the flesh is literally purged of sin and immortalized. Viewing Jesus as passing through this

process, yet absolutely free from any personal act of sin, we can see how he was practically "the way the truth and the life." Let unity take place on this basis, and there will be no compromise of truth." - Thomas Williams



Administration of "The Law of the Spirit of Life"

The dead in Christ are raised for the administration of "the law of the spirit of life," which gives a blessing to the faithful and retribution to the unfaithful. Before coming under that law, they were freed from the power of "the law of sin and death" by justification from that which brought it into operation. The dead in Adam have not been brought under "the law of the spirit of life" and therefore they are not amenable to its retribution. They have never been freed from "the law of sin and death," and therefore the death on which they have entered is endless. To bring them out of the grave for further punishment would be to terminate one endless death for the purpose of inflicting upon them another - an anomaly not to be found in prospective Divine procedure.

- J.J. Andrew, The Blood of the Covenant, p. 42

THE PROBLEM OF SIN & ITS DESTRUCTION

THE DESTRUCTION OF SIN AND AND THE HOPE OF LIFE AS SEEN THROUGH THE PROMISES

ARTICLE #6 & #7, and #8 of the Christadelphian Unamended Statement of Faith reads as follows:

“That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the obedient of the race from destruction, and people the earth with sinless immortals...That He inaugurated this plan by making promises to Adam, Abraham, and David, which were afterwards elaborated in greater detail through the prophets... That these promises had reference to Jesus Christ, who was to be raised up of the condemned race of Adam, in the line of Abraham and David, and who, though wearing the condemned nature, was to obtain a title to resurrection by perfect obedience, and by dying, abrogate the law of condemnation for himself and all who should believe and obey him.”

CONSIDERING the Doctrine of the Atonement without considering the Covenants of Promise (The Everlasting Covenant, or “Covenant of the Age”) is like having a stool with only two legs. We can speak of the Fall of Man, and we can talk about the destruction of sin. Still, the Promises (especially those centered around Abraham) are the defining thread that ties all elements of God’s Plan of Salvation together. The infinite wisdom, justness, mercy, and beauty in which Yahweh has devised His plan and all of its intertwined workings is far above man’s ability to conceive or implement. We read from David in 1st Chronicles 16:15 - *“Be ye mindful always of His covenant; The word which He commanded to a thousand generations; Even of the covenant which He made with Abraham, and of His oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying “Unto thee will I give the land of Canaan, the lot of your inheritance.”* But how will this be



fulfilled, as the problem of sin and death stands in the way of its inheritance? David in his Psalm 37 declared “the meek shall inherit the earth” and Christ reaffirmed this in the beatitudes - but again, how?

This takes us back to Genesis 3:15, where the promise was given of a seed. In speaking to the serpent, **who now represented Sin in all its manifestations** (physical, moral, political, and religious), the Elohim stated, *“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.”* We are being informed that a seed, though himself affected by the sin condition and all of its consequences (by being bruised in the heel – a temporary setback), would destroy Sin by his work, fatally bruising the influence of sin. Adam and Eve understood that their salvation rested upon the work of this promised seed. We know that over time the manifestation of this seed was Jesus of Nazareth – he who was born possessing the same condemned and defiled sin-flesh nature as all men. But through a life of perfect obedience to God’s will, he overcame sin’s flesh. He offered himself as the perfect sacrifice through the shedding of blood and the **public condemnation** and **physical destruction** of sin’s flesh by being raised on a stake in crucifixion. And who at a later time will physically destroy, once and for all, the sin-flesh nature in his followers as well as destroying the Serpent

influence in all of its political and religious manifestations.

Over time, the details regarding this Promised Seed were further revealed under the terms of what we understand as the Covenants of Promise. As chosen by God and due to demonstrated faithfulness to Yahweh's commands and absolute trust that what God promised He will perform (**Genesis 26:5**) – through the Covenant of God with Abraham, we see the foundation of the entire plan of Salvation for mankind. Such is to be worked out through Abraham and his descendants, both a single and multitudinous seed. It must be understood that such promises were given to the Jews and not the Gentiles and it is only through Divine mercy and special allowance that the Gentiles can be grafted into the terms of the Covenant. It is the Jewish nation or Commonwealth that plays a central role in the development and eventual fulfillment of these promises.



Bro Thomas refers to the Abrahamic Covenant as a *“Divine Legal Instrument”* (Exp. Of Daniel, p. 43), which includes parties, terms, an oath, heirs, a seal, and a confirmation. A summarization of the terms of the covenant is as follows:

- Out of Abraham God would make a great nation (Gen. 12:2). A multitudinous seed as the “stars of heaven and as the sand that is upon the sea shore” (Gen. 13; Gen. 22).
- Promised a sizable land grant centered in the Land of Canaan (Gen. 12:7; 13:14-15; Gen. 15), *“from the river of Egypt unto the great river, the river Euphrates.”* Romans 4:13 explains that Abraham is promised to be the *“heir of the world (kosmos)”*, which indicates, along with a geographic inheritance, that there will be a wider political inheritance. As Psalm 37 explains, as well as the words of Christ in Matthew 5 – *“the meek shall inherit the earth.”* Abode in heaven is never promised or implied.
- The promises are referred to as an “everlasting” or Age Lasting Covenant. Abraham’s seed is promised to join in on this “everlasting covenant”. (Gen. 17).
- Kings would come out of Abraham (Gen. 17)

- That a special singular seed of Abraham would have possession of the “Gate of His enemies”. In other words, this individual would defeat all enemies and rule over them. (**Gen. 22:17**)
- That all nations might find a blessing through this singular seed (Gen. 22:18). How do we know that reference was made to a singular seed and who is it? Galatians 3:16 – *“Now to Abraham and his seed were the promises made. He saith not, ‘And to seeds’ as of many; but as of one, ‘And to thy seed, ‘which is Christ.’”*

In Gen. 15:8, Abraham is given a token through the dividing of the heifer, goat, and ram that the Covenant would ultimately be ratified by the death of a covenant sacrifice to provide justification and salvation so that inheritance might be eventually achieved, as death was not to stand in the way

of Abraham’s inheritance.

To King David, an expansion of terms was given based upon the Abrahamic Covenant and what Isaiah 55:3 refers to as the sure mercies of David. Such are summarized in 2nd Samuel 7:

- A permanent dwelling place and peace for the Children of Israel promised (vs. 10).
- A seed to sit on the throne of David to rule over the Kingdom of God. (vs. 12)
- That this individual would be both Son of David as well as Son of God (vs. 14)
- That though David would die, he would personally be a witness (2nd Sam. 7:16)

David exclaims in great joy and surprise (vs. 19) - *“And is this the manner of man, O Lord God?”* Or is this the “law of THE man”? From this promise, David understood that the Seed promised to Eve and promised that Abraham would come through his lineage as well. Quite an honor, to say the least.

The rudimental and prophetic outcome of these promises, though not directly stated but clearly implied and elaborated elsewhere in the scriptures, is as follows:

- Hope and need for resurrection so that God’s

- promises would not be hampered by death.
- The hope of eternal life guaranteed as such was the only way that any could enjoy the future nature of these promises – the Covenant of the Age.
 - That the promises could only be confirmed and realized through the shedding of the blood of the Promised Seed – the Covenant victim – through whom salvation would be realized and the fulfillment of the promises confirmed. **Isaiah 49:8; Zech. 9:11.**
 - That the Promised Seed (Christ) would be the primary beneficiary of the promises – extending such benefits to those who become connected to him under the Covenant.
 - We see the unmistakable lesson that Faith, or The Faith, is a requirement for a man to be found justified before God. It was due to Abraham’s faith in this gospel message that it was “imputed to Abraham for righteousness” (Gen. 15:6).

A Thomas

FALSE DOCTRINE

If a man bring a doctrine into the house of God, contrary to those which it has received, it must steadfastly, yet kindly, and with longsuffering, as the case may require, withstand it. It cannot tolerate evil in any form. If it does, it becomes a partaker in the evil, and will not be held blameless by Him who walketh in the midst of the golden candlestick (lampstand), and whose eyes are like unto a flame of fire. Purge out the old leaven is the order in such a case. We learn the lesson, from the seven typical ecclesias of the Apocalypse, of what importance pure doctrine in the ecclesia is. The spurious apostles of the Ephesian ecclesia; the blasphemous Jews of the Smyrna ecclesia; the Balaamites of Pergamos; the Jezebelites of Thyatira; the many names in Sardis which were dead; those who said they were Jews, and were not of the Philadelphian ecclesia; and the lukewarm, indifferent members of the ecclesia in Laodicea, were all men and women who had swerved from the faith, and had given heed to fables and doctrines of demons. At first, no doubt, the introduction of these corrupting ideas were accompanied by “good words and fair speeches,” which deceived the hearts of the simple. Afterwards, when their true character was made manifest, by the opposition of those who were faithful to the doctrine which they had received, they caused the divisions and differences which so quickly spread themselves all over the Lesser Asia, even in Paul’s time. Moses commanded the Israelites to bring pure oil olive beaten for the light, to cause the lamps in the tabernacle to burn continually; so the ecclesia itself, the true lightstand, must be fed with the pure word of God, continually, no mixture of any kind is at all permissible. If it is not kept absolutely pure, the lamp burns low, flickers, and goes out, and He who holds the ecclesia in His right hand removes the lampstand out of its place. Paul’s command to Timothy, “Keep thyself pure,” is the order which is written upon the portals of the ecclesia, and especially is it applicable to matters of doctrine.

It is but a step from doctrine to manner of life, from precept to practice. Men live their creeds. Their inner springs of action, their true characters, are proclaimed in their deeds. “By their fruits ye shall know them.” If these be evil, the ecclesia will be forced to pronounce them so. After it has patiently endeavored to rectify them, and has failed, then it must declare itself separate from the individual, who cannot be reclaimed; but in the spirit of meekness. No judicial act of condemnation is embodied in the step. It is merely a standing aside from evil doing, which cannot be approved. There must be no private inquisition for iniquity, no busy-bodying in other men’s affairs, no lordship, nor dictatorial manner of speech whatever. “One is your Master, even Christ, and all ye are brethren.”

J.U. Robertson,
 “The Concerns, Duties and Management of the Ecclesia of Christ in the Nineteenth Century”
 The Christadelphian, October 1885

JEWIS ACROSS THE GLOBE

Joel 3:1,2 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

FROM ancient biblical times to the present day, the dispersion of Jews across different regions has undergone significant changes. In this summary, we will review the population of Jews globally and highlight how its distribution has evolved in the last 30 years.

While the following examples provide a glimpse into the census numbers from various regions, it is important to consider that census data may not capture the full scope of the Jewish population. Self-identification as Jewish can vary based on religious, cultural, or ancestral connections, and some individuals may choose not to identify as Jewish in official surveys. Despite these challenges, census data from various countries and regions provide valuable insights into the Jewish population. Let's take a closer look at the census numbers from the last three decades.

Since the Jewish displacement began with the Babylonian exile in the 6th century BC, the Jewish population has experienced significant changes in its distribution. According to the Jewish People Policy Institute, **as of 2020, the global Jewish population was around 14.7 million.** This number includes both those who identify as Jews by religion and those who identify as Jews by ancestry.

Exact figures vary but **as of October 2024, the world's Jewish population was estimated to be 15.7 million, which is about .2% of the world's population.** This figure is for those who identify as Jewish above all else and is known as the "core" Jewish population.

Israel is home to the largest Jewish population in the world. According to data from the Central Bureau of Statistics of Israel, in 1990, the Jewish population in Israel was approximately 4.3 million. By 2020, it had grown to



around 6.8 million, accounting for 46% of the global Jewish population. This represents a significant increase of over 2.5 million people in three decades.

The growth of the Jewish population in Israel can be attributed to several factors. Firstly, there has been natural population growth through higher birth rates among Jewish Israelis. Israel has a relatively high fertility rate compared to many other developed countries, which has contributed to population growth. Additionally, Jewish immigration, or Aliyah, has played a significant role in the growth of the Jewish population in Israel. Aliyah refers to Jews immigrating to Israel from different parts of the world, including countries with large Jewish communities as well as those with smaller Jewish populations.

Since the 1990s, Israel has also seen waves of Jewish immigrants from the former Soviet Union, Ethiopia, and countries in Western Europe. This has resulted in a significant impact on the Jewish population in Israel, bringing hundreds of thousands of Jews to Israel, significantly boosting the population.

Outside of Israel, **the United States has the second-largest Jewish population globally, with an estimated 6 million Jews.** Jewish immigration to the United States began in the late 19th and early 20th centuries, as Jews sought better economic opportunities and freedom from persecution in Eastern Europe. The United States became a melting pot for Jewish immigrants, allowing them to preserve their cultural and religious traditions while embracing the opportunities of their new homeland.

In addition to Israel and the United States, there are significant Jewish communities scattered across Europe. The dispersion of Jews across Europe has seen both growth and decline in different countries over the past 30 years. France has the third-largest Jewish population globally, with approximately 450,000 Jews. The United Kingdom and Germany also have substantial Jewish populations, with around 292,000 and 118,000 Jews respectively.

However, **over the past 30 years, a significant number of Jews have left Europe, leading to a noticeable decline in the Jewish population in the region.** The reasons behind this exodus are multifaceted, but one of the primary factors contributing to the departure of Jews from Europe is the resurgence of anti-Semitism. **Despite efforts to combat discrimination, anti-Semitic incidents have been on the rise in recent years.** This includes verbal and physical attacks, vandalism of Jewish institutions, and the dissemination of anti-Semitic rhetoric online. Such acts of hatred have understandably created a sense of insecurity among European Jews, prompting many to seek safer havens elsewhere. Other key factors to consider include:

The rise of political movements:

- The rise of political movements and the mainstreaming of extremist ideologies have played a role in the Jewish exodus. These movements often result in anti-Semitic views and policies, making European Jews feel increasingly unwelcome in their own countries. The fear of persecution and the desire to protect their families and heritage have driven many Jews to consider emigration as a viable option.

Economic factors:

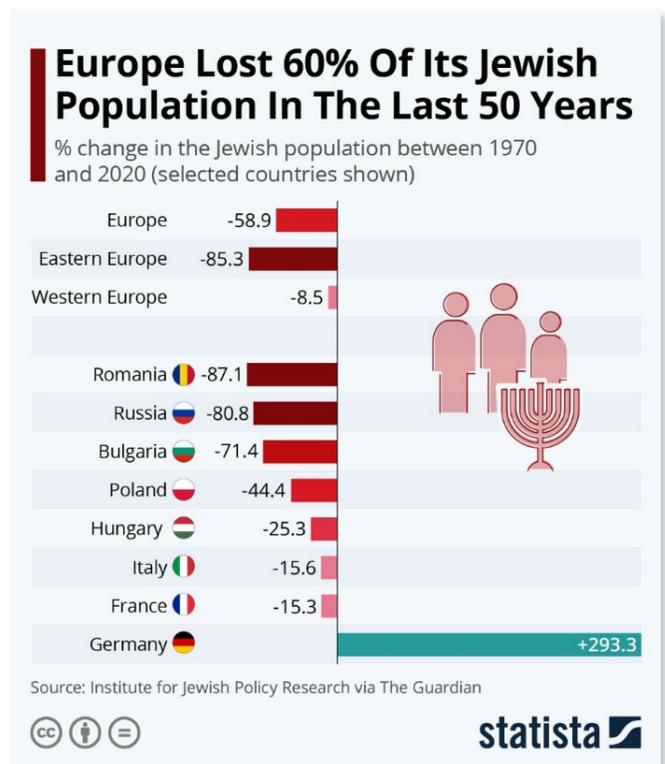
- Economic factors have also influenced the decision of some Jews to leave Europe. The economic instability faced by several European countries in recent years has led to high unemployment rates and limited job opportunities. This has resulted in a search for better economic prospects in countries with more stable economies, such as the United States, Canada, and Israel. In addition, the pursuit of better educational and career opportunities for themselves and their children has been a motivating factor for many Jewish families to leave Europe.

The collective memory of the Holocaust:

- Another significant factor contributing to the Jewish exodus is the collective memory of the Holocaust. The traumatic experiences of the

Holocaust still resonate deeply within the Jewish community, and the memory of the atrocities committed against Jews during World War II has shaped their perception of safety and security.

It is important to note that the departure of Jews from Europe has not been uniform across all countries. While some countries have witnessed a significant decline in their Jewish populations, others have seen more moderate or even stable numbers. Factors such as government policies, the presence of vibrant Jewish communities, and individual circumstances all play a role in determining whether Jews choose to stay or leave.



In Eastern Europe, the Jewish population has experienced significant changes since the fall of the Soviet Union. Many Jews from countries like Russia, Ukraine, and Belarus have emigrated to Israel and other countries, resulting in a decline in the Jewish population in these regions.

Latin America has also witnessed changes in its Jewish population over the past three decades. Argentina, which has the largest Jewish population in Latin America, has seen a decline in numbers due to an exodus of Jews and lower birth rates. On the other hand, countries like Brazil and Mexico have seen relatively stable Jewish populations.

In Australia, the Jewish population has shown consistent growth over the past 30 years. According to the Australian Bureau of Statistics, the Jewish population increased from approximately 85,000 in 1991 to around 118,000 currently. This growth can be attributed to natural population growth and Jewish immigration.

In conclusion, the population of Jews around the world has undergone significant changes in the past 30 years. **Israel remains the largest Jewish community globally, with a constant influx of Jewish immigrants. The United States continues to be a significant destination for Jews seeking opportunities and freedom, but for how long that is true, we do not know.**

However, what is known is that in looking back over the past year, **we witnessed a significant increase in anti-Semitic behaviors from various cities, universities, and elected government officials across the globe.**

Ultimately, it is important to continue monitoring the driving factors leading the Jewish population back to Israel, as we witness Yahweh’s chosen people returning to their homeland, either by choice or out of necessity.

- *Isa 51:11* - “Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting



joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.”

- *Eze 37:22* “And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all”

Joel & Micah Thomas

A WONDERFUL TRANSFORMATION

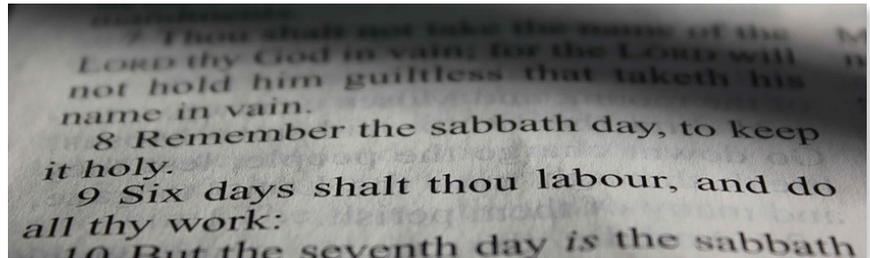
... when a man becomes a member of the ecclesia, he suffers a wonderful transformation. Having come out from among his natural surroundings, and separated himself from every unclean thing, he becomes a son of the Lord Almighty. He is renewed in the spirit of his mind, and takes on new thoughts, aspirations, hopes and fears. He is no longer free in the sense he once was, but has passed under the yoke of Christ, his slave and absolute property, in his whole body, soul, and spirit, in life and in death; and he is bound to bring every thought into subjection unto him. He is to honor God in all His ways, and to study to shew himself approved of Him. His whole duty, in fine, is to fear God, and keep His commandments. Under these circumstances, each individual member of the ecclesia finds that all his being expands and grows towards perfection, developing the graces and fruits of the Spirit, as he opens himself to the purifying influences of the Word of God, whom he seeks with his whole soul. He is like the plant, reaching out in every stem and leaf toward the sun, living only in his light, which it eagerly drinks in, and opening its buds and shedding its fragrance in his beams. How good and pleasant it is for brethren to dwell together in such whole-souled unity, strength, beauty and sweetness as this loving communion undoubtedly is. This is true fellowship, having God and Christ in its centre, binding all together in one harmonious whole.

J.U. Robertson,
 “The Concerns, Duties and Management of the Ecclesia of Christ in the Nineteenth Century”
 The Christadelphian, October 1885

THE SABBATH

FROM the foundation of the world to the present time, perhaps there has been no ordinance of such widespread and constantly recurring interest as the Sabbath. The old Mosaic ritual has been re-hashed in a variety of ways by a pseudo-Christainity, and the law of the Sabbath has not escaped a mutilation and alteration that leaves it the barest skeleton of its original self. Indeed, it is the merest accommodation of language to call Sunday by the name of Sabbath. We feel grateful to Constantine for setting apart one day in seven for rest, and are glad to make the very most of a holiday which gives us the chance for turning aside to the contemplation of Him who was refreshed by a 7th day rest (Ex. 31:17). We will not stay to consider how the modern Sunday affects us, but it is well to know how far we are to regard God's ordinance of the Sabbath day as a part of the law of Christ. Many who have had a clear insight of the Scriptures fail to detect the bearing and issue of the first IN ORDER of the ordinances of God. They urge the continuance of the fourth Commandment according to the letter because the others must be so kept, but a little study of the question will show that the fourth Commandment is unique and requires different handling. It is not only first in order, but first in importance, *for it embodies the whole of the Spirit of the Law* and it is probably due to this fact that it found a place in the decalogue, which is the basis of the Mosaic superstructure. The latter waxed old and has vanished away; the former must be conterminous with human nature to its end. The Sabbath is interwoven with the very foundation of the world's history. God Himself a partaker of the rest it enjoined - standing at the head of the festal cycle of the old covenant (Lev. 23) its observance commanded, implored, entreated, the Sabbath stands out a "sign" of brilliancy and comprehensiveness.

We first notice that during six days the Deity was engaged through the Elohim in preparing a new habitation for His glory. The seventh day was devoted to the



celebration of its completion, when "the morning stars sang together and all the sons of God shouted for joy." Thus we see that the inaugural Sabbath was a day sanctified (i.e. separated) for the adoration of God and the contemplation of His works. This is the basis of the Sabbath law throughout: the children of Israel were to devote themselves on this day exclusively to the consideration of the creation week (Ex. 31:17), and what God in various ways promised should be the consummation of it - *"to do this perfectly they must have had an Abrahamic faith in the promised blessings and have ceased from the works of sinful flesh."* - *Elpis Israel*, p. 22. A well-spent Sabbath was evidence of a justified condition (Is. 56:2; 58:13), and itself implied submission to the Mosaic ceremonial, a measure of knowledge as to its signification and obedience to the civil law, and a joyful endeavor to walk in God's ways. The Sabbath afterward became a sign of some details of God's goodness to Israel, details that were in themselves types of future blessings. Israel's deliverance from Egypt (Deut 5:15). God's choice of them for a nation (Ez. 20:12).

If we consider the sabbatical year of release with its spontaneous fertility unconnected with labour and anxiety, it seems to point back to the earth as it was before the curse, and anticipates a return to a similar state of blessedness. Then again the year of Jubilee; indeed which ever way we look at the Sabbath, it carries with it three distinct ideas, rest, joy, completion. Having taken this general view we see that it is impossible to give the fourth commandment the narrow application that belongs to all the rest. The Sabbath still finds a place in God's system of righteousness, but in an enlarged form - not in the limited

sense of one day in seven. This was merely a representative on a small scale of the great issue of God's work with the human race. This issue commenced with Christ, who absorbed the 7th day rest in a 3 ½ year' perfect rest from the works of sinful flesh. His life was enlarged transcript of the Sabbath. His meat and his drink was to do his Father's will. He was eaten up of zeal for his Father's house, and no man could convince him of sin. He submitted to the civil law; he fulfilled the ceremonial law; and he kept the spiritual law: *he was the end of the law*, and, after putting off the body of sinful flesh on Calvary, he rose again and "entered into his rest" (Heb. 4:10). We now see that the Sabbath was a type, which none of the other commandments were; and that the anti-type has been initiated by Christ and must be continued through the body, whose Sabbath is from the waters of baptism to the grave. The next stage will take place when Christ returns to perfect his body, who will, with him, have attained unto the stature of a perfect man. Then will arrive a further development of the Sabbath. During a 7th cycle of 1,000 years, the people of God will enjoy that rest that remaineth (Heb. 4:9) and will assist in the "restitution of all things,



which God hath spoken by the mouth of all his holy prophets since the world began."

I do not know that we need very particularly to concern ourselves with matters beyond this point of God's purpose, because so little is revealed, but it is interesting to notice the glimpses that indicate that the mortals during the AEON will have a Sabbath-day sign which will be on the eighth day - a most reasonable change, as their antitypical Sabbath will be at the 8th cycle of 1,000 years. The basis of their salvation will be identical with ours, but the time of realization, a millennial day further on. The perfect man will then be complete; "the earth will be full of the glory of the Lord." He will "see everything that he has made, that is very good," the antitypical heavens and earth will be finished; all the sons of God will shout for joy, and the morning stars (Rev. 2:28; 22:16) shall sing together, and the endless ages of eternity will be one glorious keeping of a Sabbath.

a Sister

The Christadelphian, August 1885, pp. 356,357

William Barclay in his book "New Testament Words", made this observation in his discussion of the Greek word for hope, *elpis*: "The Second Coming of Christ is not a fashionable doctrine today, but it does conserve this great truth - that history is going somewhere - that history is not a knotless thread, and a haphazard collection of meaningless and disconnected events. There is a consummation. The Christian is a man who regards himself and all life as being on the way to a goal."

It is difficult for Christadelphians to realize what a personal benefit the extraordinary and unspeakable Hope of Israel generates in our day-to-day lives. This generator of Hope and mental peace is totally lacking in most of the population who are "stressed out."

All the therapy and secular counseling in the world cannot infuse this essential ingredient to help a person cope with life's aggravations and disquietudes. Fortunately, this knowledge of the purpose of one's life plus the knowledge of the direction and goal of world affairs is woven into the fabric of the mind of all true believers. Truly did the Psalmist say, "Great peace have they which love thy law: and nothing shall offend them."

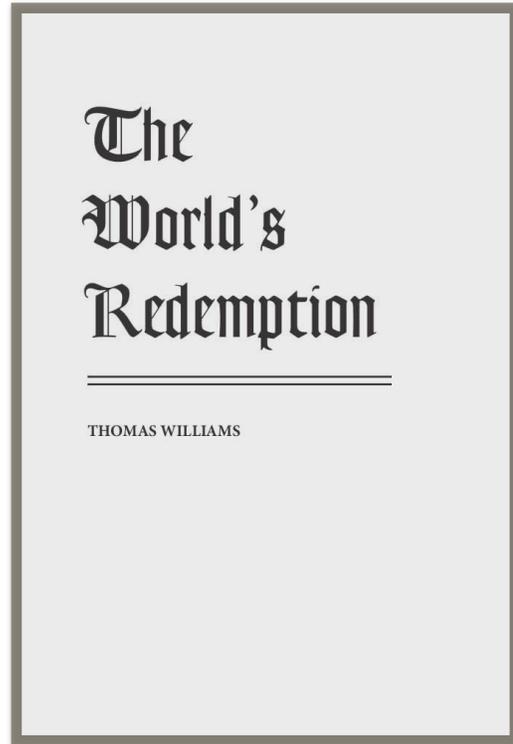
Edward Farrar, excerpt from "Stress"
"A Time to Speak", p. 198

TO FULFILL ALL RIGHTEOUSNESS

AT first sight the subject of baptism seems to be abruptly introduced in the New Testament. The first we read of it is in Matt. 3: 5-6 - *"Then went out to him (John) Jerusalem, and all Judea, and all the region round about Jordan, and were baptized by him in Jordan, confessing their sins."* There is no introduction to this, no explanation of the reason for John baptizing the people; yet, as the record is, the people seemed to accept of it without questioning why, or finding fault with it as an innovation. No doubt many things were said and done that are not recorded; and the required explanations were given; but in a sense baptism was not a new thing to Israel. The Apostle Paul says that the first tabernacle was *"a figure for the time then present, in which were offered both gifts and sacrifices,"* and in which there were *"meats and drinks and divers washings (baptisms) and carnal ordinances, imposed on them until the time of reformation"*-Heb. 9: 8-19.

The fearful disease of leprosy is a symbol of the death which we are all under. Under the law of Moses, a leper when cleansed must "bathe himself in water:" so with one who touched a running issue of the flesh; and with those who accidentally or otherwise touched a dead body. There were washings for physical cleanliness and for legal and spiritual cleanness. The latter was represented by the former, the spiritual by the natural; as one who had become physically unclean was unfit to mingle in society until he was bathed, washed or baptized; so one who had become offensive to the law was unfit to enter the camp till his legal defilement was washed away by bathing in water.

Israel had to be baptized as a means of consecration to the Lord; and so did Aaron and his sons upon their consecration to the priesthood. The "divers washings," therefore, were the means of a change from a legal or moral uncleanness to a state of cleanness in the eyes of God's law. All this arose from the fact that sin was in the world. A "dead body" is always an evidence that sin is in the world, and therefore the reason of its uncleanness and the legal defilement of any one who came in contact with it. In this case the "bathings," "washings" or baptism was associated with death, as a requirement arising from the fact of death. One being bathed in water to cleanse himself from defilement incurred by touching a corpse was one who was



baptized for (because of) the dead - a death whose origin was in the sin of our first parents. The entire Adamic body is a dead body in the eyes of the law; and on this account every individual part of that body is defiled by contact with death. In various ways God has always kept the uncleanness of this death state before the eyes of His people and of those who would become His people. Primarily therefore the "divers washings" or baptisms, of the law had their origin in the law of sin and death in Eden. The law of Moses reached one hand back to the sin and fall of Eden; and it stretched the other hand down to Jesus on the cross. The "divers washings" made necessary by sin and death as a means of legal cleansing and of consecration to the Lord were preparatory to and typical of the baptism that would come in the time of and as a means to "the reformation." Hence the reason for its seemingly abrupt introduction by John and of the people accepting it as a matter of course, though it assumed a somewhat different form, and partaking more of a spiritual aspect additional to the hitherto legal aspect under the law. What is salvation but a

cleansing from the defilement of sin. And, pray, where did sin and consequent defilement begin? One cannot for a moment think about the means of cleansing God has provided, whether in the word, the water or the blood, without mentally going back to the origin of the world's evil and its consequent uncleanness in the sight of God. And when this divinely philosophical view is taken, the mode of baptism will readily be understood in the clear light of its design. Study its design, and the fitness of its form or mode will be thereby discerned without wading through the long philological disquisitions of those who have harped upon the words "bapto" and "baptizo" in a multitude of words to no profit. The reader's mind is already prepared for this. Let him ask, What is our trouble? Answer. Sin has brought a sentence of death and return to dust upon us. What do we need in view of this? We need resurrection. How has that been made possible? By our Lord and Saviour dying the death required and going down into the grave as the sentence demanded, and then with the "key of a holy life opening the door and triumphantly coming out. What can we do to participate in the benefits of his triumph? Die with him, be buried with him, be raised with him. But how can we do that? "Obey from the heart that form of doctrine" (Rom. 6:17) analogous to his death, burial and resurrection, and you will thereby be regarded by the law of the Spirit of life as having died with him, been crucified with him, risen with him, and the uncleanness of sin will be washed away and your consecration to the Lord and to a new legal, mental and moral life will be complete pending a physical completeness at the coming of Christ. This understood, the mode of baptism, if it were possible for it to have more than one mode, and its necessity is settled and the words of the apostle come with all their truthful, consistent and logical force, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life"-Rom. 6: 2-4. "And we are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses"-Col. 2: 10-13. Who would ever dream of baptism consisting of sprinkling water in one's face in view of this? Is there any room left for a shadow of doubt as to

the mode and meaning of baptism here?

Now these truths lead up to the baptism of Jesus. Why was he baptized? Some are satisfied with the simple answer that it was because God required it. This answer is correct, of course, and it is good enough so far as it goes; but we must remember that God always has a good reason for his requirements; and he invites us to "Come and let us reason together." "He that hath an ear, let him hear." "Blessed is he that heareth," etc. The reason why the offerings of Israel became offensive to God was because of a lack of intelligent faith, and a failure to discern their typical meaning. Slavish, or ignorant, obedience is not what God is well pleased with when he has condescended to give the reasons why he requires obedience. It is evident that Jesus understood his baptism in a deeper sense than a mere act of obedience to an arbitrary command. He regarded it as a "form of doctrine" which signified the "fulfilling of all righteousness," whereby alone there would be deliverance from death and the grave. And here we are face to face again with evidence of Christ's relation to the law of sin and death. If he was part of the same flesh of the fallen race, then, Mosaically speaking, he had touched a dead body and must needs be cleansed by baptism in water.

But how would baptism "fulfill all righteousness?" What is "all righteousness?" What is "God's righteousness," which some, "going about to establish their own righteousness, forsook?" Is it not evident that the phrase stands for a system, like the words "Truth," "Gospel," and "Faith?" The "righteousness of God" represents God's plan upon which is predicated salvation. If the "all righteousness," or "God's righteousness" had never been fulfilled and really exemplified in actual life under trial and temptation, His plan of salvation would have failed. Jesus was the one and the only one who could exemplify "God's righteousness," or "all righteousness." Now all that Jesus did is focused, as it were, in his death, so that when we read of being saved by the death of Christ, all that leads up to his death as an acceptable sacrifice is implied, involved in, and represented by his death. In this sense, then, we may say that "God's righteousness" and "all righteousness," or God's right ways of saving men, was fulfilled in the death, burial and resurrection of Christ; and thereby salvation became possible.

But if "all righteousness" was fulfilled thus, by the death, burial and resurrection of Christ, how could Jesus apply the phrase "all righteousness" to baptism, as he did when he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness?" The answer is that baptism is a "form of doctrine" analogous to and symbolic

of the death, burial and resurrection of Christ; and it is a provisional death, burial and resurrection which reaches forward to the real and permanent one and partakes for the time being of part of its virtue or efficacy, sufficiently to justify one or put one so in unison with God as to be regarded as clean in his sight to the extent of allowing a oneness, legally, mentally and morally, pending the absolute cleansing which will take place when the "vile body is changed and made like unto his glorious body." Therefore, as soon as Jesus emerged from the water, the voice of God declared, "This is my beloved Son in whom I am well pleased." And this was part of that work described by the Apostle Paul in the words, "Great is the mystery of Godliness: God was manifest in the flesh (Christ), justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"— 1st Tim. 3: 16.

Jesus having "fulfilled all righteousness," typified by the law, for instance, after the type of Aaron when he was bathed as a means of preparing him for the priesthood—he was consecrated to the Lord as a priest in behalf of his brethren. And since Aaron's sons had also to pass through

the water of consecration, we must do the same, in order that we may have access to the throne of grace, to offer our "bodies a living sacrifices, holy (having been provisionally cleansed or spiritually washed) and acceptable unto God, which is our religious service." Christ has become our righteousness, by means of having "fulfilled all righteousness;" but he is not ours, he is not a garment, a "tower," a "name," a "tabernacle," a "temple," to us until we have put him on as a garment, entered into him by doing our part in "fulfilling all righteousness" after the example he has given us. Of baptism therefore we may also say, "Thus it becometh us to fulfill all righteousness," and if we do not perform all of our part we shall not be consecrated to the Lord, we shall be "without Christ, aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope and without God in the world"— Eph. 2: 12. But if we have been baptized into Christ's death, we are in Christ, and the words will apply to us: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ"—verse 13.

*Thomas Williams,
The World's Redemption*

EDITORIAL FLYLEAF

U.S. ELECTIONS

The "great American experiment" continues on with the passing of another U.S. election and transfer of power to a new administration. As we commented on in our last issue before the election, the choices provided diametrically opposed visions as to the future direction of the U.S. As belonging to the ambitions and glorification of man - Neither provide the long hoped for End for Believers of, "*Glory to God in the highest, and on earth peace, good will toward men.*"

While we may see a temporary retardation of the socialistic, hedonistic, and "woke" avalanche of insanity that was overtaking the U.S. (and the West in general), presumptuous promises of a new "Golden Age" surely ignore the simple fact that there can be nothing "golden" in the age of Gentile dominion. Though the intentions of "freedom" and "prosperity" may be sincere, they ignore the simple fact that God still rules in the Kingdom of Men, and is moving

fleshly Gentile power to a dramatic and cataclysmic end. Also, without Christ on the earth, there is no well-intended authority powerful enough to arrest and reverse (or destroy) the moral degeneracy that has been set in motion in this age of Humanism.

Now, where we see matters of great interest is the change of U.S. policy and sympathies towards Israel.

ISRAEL

Despite Israel receiving a renewed level of support from a new U.S. Administration, we have to take keen notice in the fact that Israel has reached a level of opposition and hatred from the world community not seen since its reestablishment in 1948. Israel's success in responding to Hamas and Hezbollah, and by extension Iran, has not resulted in international support for Israel but rather international vitriol. Israel is now portrayed as an aggressor, a perpetrator of "genocide", and on equal

footing with the Nazi regime of Adolph Hitler. In the warped perceptions of a humanistic, post-modern world they have framed Benjamin Netanyahu and his political associates as opportunistic war criminals. This past November, Netanyahu and Israel's former defense minister - Yoav Gallant - were issued arrest warrants from the International Criminal Court (ICC). The charge? For *"intentionally and knowingly deprived the civilian population in Gaza of objects indispensable to their survival, including food, water and medicine," ... "intentionally directing attacks against the civilian population of Gaza",* and using *"starvation as a method of warfare and impeding humanitarian aid with no justification."*

The world pretends to care about the "Palestinian" cause while doing very little to help their situation. But they excitedly use them as a public relations weapon against the State of Israel. They have feigned moral outrage against Israel's attempts to defeat those that are sworn to their destruction, while showing no concern for the barbarous atrocities committed by Hamas in the October 7, 2023 invasion, and no worry for the Israeli hostages. They prop up Israel as a pariah among the nations while ignoring the evils and injustices perpetrated across the globe. They unwittingly choose to burden themselves with the "burdensome stone" that is Jerusalem.

It was just recently reported that Hamas was using U.N. sites in Gaza to hide Israeli hostages. It is hard to imagine that the U.N. did not know that this was being done and Israel has accused the U.N. of being in cahoots with Hamas leadership. As of January 26th, Israel had ordered that the UNRWA - an arm of the U.N. dedicated to Palestinian relief efforts - leave Jerusalem by January 30th. This essentially cuts off the ability of the U.N. to work in Gaza or the West Bank. Israel has accused the UNRWA of having at least a dozen members that were involved with the October 7, 2023 attack on Israel as well as many members having ties to terrorist factions.

Despite the tide of worldwide opposition to Israel, we see that Israel has effectively crushed Hamas as an organization (though they are attempting to rebound and continue to use the hostage situation to their advantage);

they have established strategic dominance over Hezbollah in southern Lebanon; and they have achieved tactical and territorial gains into Syria after the fall of the Assad government. Israel has secured a strategic dominance and position of security in the region that we believe is unrivaled since the establishment of the Jewish state.

Meanwhile, President Trump has come out with the audacious proposal that the Palestinians of Gaza should relocate to Egypt and Jordan. He explained that such a move would put them in *"an area where they can live without disruption and revolution and violence."* Now, the

Arab states are strongly opposed to such a suggestion. And, of course, Egypt and Jordan want nothing to do with the problematic Palestinians. Jordan already has a sizable

Trump Doubles Down on Proposal to Relocate Palestinians From Gaza

U.S. president is pushing Egypt and Jordan to take in refugees. Arab states are opposed.

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"Palestinian" population that outnumbers the ruling power Hashemite family of King Abdullah Al-Hussein.

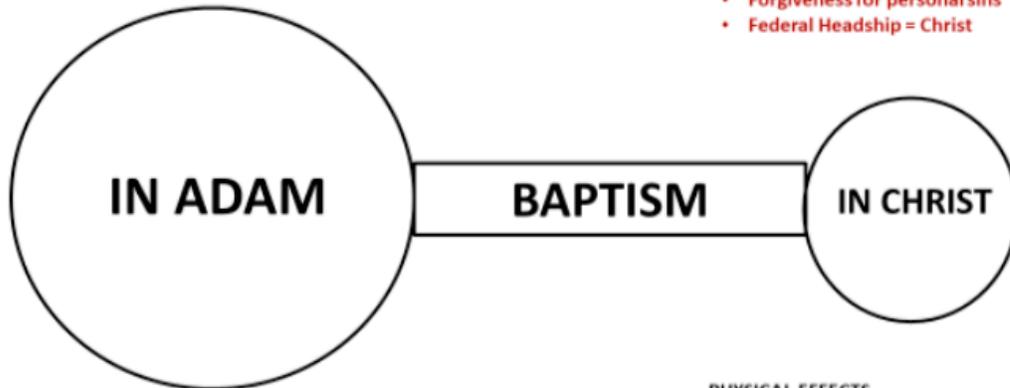
Israel itself is certainly not in a position in the eyes of the world community to suggest such a bold move. But President Trump, not limited by traditional conventions, certainly has put forward the idea and has already begun efforts to pressure Arab states to accept. We will see where it leads. If such a move were to happen, this would run counter to the decades-old push towards a "two-state solution" championed by the U.S. State Department and the world at large.

Ezekiel 38 is clear that shortly before the Gogian invasion Israel will exist in a perceived position of confidence and security - i.e. a land of *"unwalled villages"*. With Israel's latest military conquests, continued implementation of the Abraham Accords, and if Trump's plan for relocation of Gaza's population is realized (and what of the West Bank?) - might we see a heightened level of confidence, comfort, and security among Israeli leadership and its people not previously realized? Things are moving fast, and at this point, we should be prepared for any development that might seem currently unlikely - including the imminent return of the Master himself. Keep in mind the words of 1st Thessalonians 5:3 - *"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."* - S.K.

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-possessors 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)

