

# THE SANCTUARY-KEEPER

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



Vol. 17

1<sup>st</sup> Quarter – 2007

No. 1

A DISINGENUOUS  
ENDEAVOR  
THE BOOKS OF LIFE

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

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## A DISINGENUOUS ENDEAVOUR

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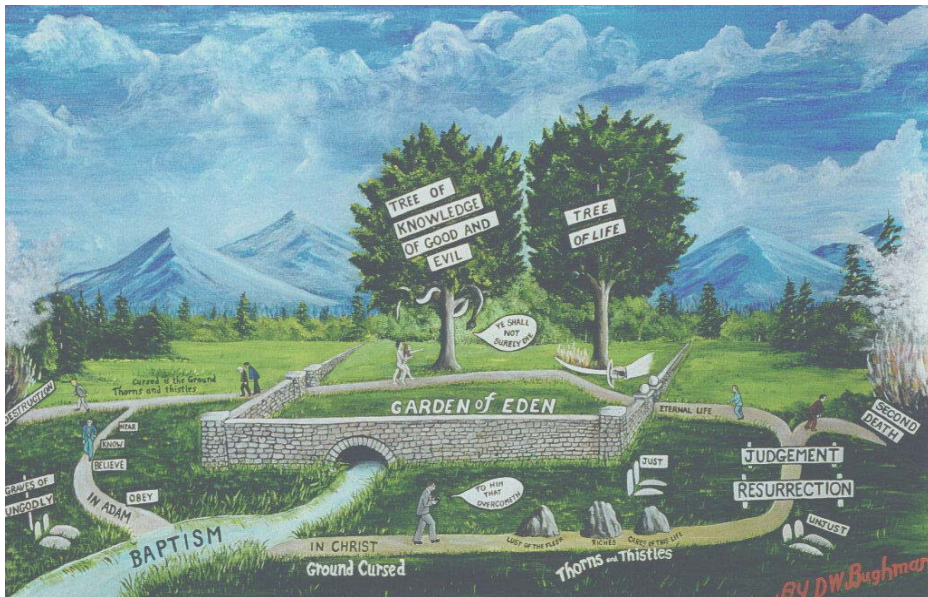
Bro. Bughman's chart compared to current revisions

#### Back Cover

Important Bible Teaching

## "The Glory of God's Coming Kingdom"

### Original Illustration



In the following stanzas is shown the glories of God's coming kingdom; the prophetic eye of king David of old probably gazed upon a similar picture, when in rapture he exclaimed: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen, and Amen."

Touch the harp with skilful finger,  
 "Wake to ecstasy each string,  
 Reigneth now the "King of glory,"  
 Sing His praise, O sweetly sing.

David's throne is now exalted,  
 David's greater Son now reigns,  
 And the glad earth now rejoiceth,  
 Robe'd in beauty ne'er to wane.

And so long as shines the moonbeam,  
 Waves the unfurl'd flag of peace,  
 Hush'd is now war's dreadful tocsin,  
 And the vengeful sword is sheath'd.

Hence goes forth the righteous judgment,  
 From Mount Zion's Royal Hill,  
 And ev'ry where to all earth's confine  
 Now is done God's holy will.

Cornucopia's teeming treasures  
 Are diffused with lib'ral hand,  
 Want and woe are gone forever,  
 Banished from the happy land.

Earth's arrayed in grand effulgence,  
 Greater than the sun's bright ray,  
 Fadeless glory ever lingers,  
 Splendor that shall not decay.

Sound the joyous harp all-thrilling,  
 Ev'ry voice join in the strain,  
 Ring the song, the grand Hosanna,  
 Christ, "the King of Glory," reigns.

Bro. B.F. Shipp  
 Christadelphian Advocate  
 November, 1908

### Revised rendition

Not in harmony with Biblical teaching



# THE SANCTUARY – KEEPER

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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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VOLUME 17

1<sup>st</sup> QUARTER, 2007

NUMBER 1

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## A DISINGENUOUS ENDEAVOR

**W**ebster's *New World Dictionary and Thesaurus of the American Language* defines the term “disingenuous” as “not straightforward; not candid or frank; insincere”. The history of the truth in every age depicts the attitude of most religious thinkers as described by the word “disingenuous”, that is, not straight forward or sincere. All but a few individuals since the creation have demonstrated a greater love for their own imaginations than they have for the revealed truth of God. A few have been willing to carefully follow the revealed truth of God and Christ and put their own cherished desires and ideas aside.

The apostles of Jesus encountered these same problems as they sought to preach the gospel of Christ. Brother John Thomas and others who came after him encountered the same problems. The apostle Paul declared that opposition to God's truth would be the result of men entering in from outside the ecclesias to join with false teachers inside the ecclesia to draw away disciples after them (Acts 20: 29-30). As the pioneers of the last century sought to spread the gospel of the Kingdom of God to the world at large, they encountered those who wished to turn the truth of God into a lie (Rom. 1:26), opposing those who claimed that the kingdom of God was already in the earth and who associated the kingdom with the already existing church. No group was stronger in such

claims than were the Campbellites. The Christadelphians held many debates with such false teachers.

Those who seek to remain steadfast and unmovable today by remaining faithful to the gospel of the kingdom in teaching that the kingdom of God is yet to be established at the return of Jesus are now encountering the same problems. There are those who were Unamended Christadelphians who joined together with those from outside this brotherhood who rejected the clear teachings of the first century apostles and pioneers of the Christadelphians, while adopting the teachings of the apostasy, claiming as did the Campbellites that the kingdom is the church and is already in existence. Several other errors of the apostasy are held by those same disingenuous preachers of error as their teachings and practices testify.

### THE LABEL OF “JUDAIZER”

First of all, the leveling of the charge of “Judaizers” at those who have remained steadfast and unmovable regarding the truth of God is an activity that lacks complete straight forwardness. To speak plainly as the scriptures require us to, at the forefront of this attack has been the book titled *The Judaizers – Another Gospel*, written by Brother Kyle Tucker. In contrast to long held Christadelphian doctrines, he perceives his doctrine to be the doctrine with which Paul and other disciples of Jesus contended with the Judaizers of the first Century after the crucifixion. The fifteenth chapter of Acts records that there were Jewish false teachers who came into Jerusalem and sought to cause the Gentile believers to go back into the Law of Moses to observe all that had ceased to be binding on the Jews. Col. 2: 14 attests that those laws and commandments ended as Jesus died upon the cross. Paul had to confront the doctrines of those Judaizers by his epistle to the Galatians. The Judaizers were seeking to carry believers back into the bondage of the law which had been fulfilled by the death of Jesus. Paul in Galatians 3: 1-5; 5: 1-15 exhorts the brethren to resist the influence which sought to carry them back into the bondage of the law.

The term “Judaizer” does not seem to occur anywhere in the Bible. The phrase seems to have been coined later, after the death of the Apostle John, the last of the inspired apostles. The term was used quite frequently in the works of the so-called “church fathers” whose works began to appear shortly after the death of John about 110 A. D. Those works are available even today in the writings called The Ante Nicene Fathers and the Post Nicene Fathers. Those works should be read cautiously, for the entrance of all the errors of the apostasy can be traced in those work. The entrance of the Church/kingdom error can be traced as well as the “salvation by grace and faith only”, doctrines that are espoused by the author of the Judaizer's.

After the death of the Apostle John, the ecclesias went into apostasy at the hands of those “church fathers” and remained in apostasy until about 1840 to 1850 when the efforts of Brother John Thomas revived the truth to the ecclesial era. Bits of the truth



could be found scattered among various religious groups, but the entirety of the truth could not be found in any one group. Brother Thomas joined with Alexander Campbell and his group and labored among them until he realized their errors. Practically the whole of Christendom held the error of salvation by faith and grace alone, while the Campbellites and some others held strongly to the doctrine that the kingdom of God was established on the day of Pentecost and has been in existence for two thousand years in the form of their church. Brother Thomas began to realize that all existing religious groups were but a part of the apostasy and set about to form a group of believers comprised of members who would reject the erroneous teachings of apostate denominations. (Brother Thomas chose the name “Christadelphians” for that faithful group of believers. That term is derived from the Greek phrase (αδελφοι εν χριστο) *adelphos en Christo* correctly meaning “brethren in Christ.) Thus, members were called out of those apostate religions, being made free from the bondage of apostasy into which the churches had wandered. A true ecclesia of God was formed and those apostate doctrines they had been taught were abandoned.

Faithful brethren such as Brethren John Thomas; Robert Roberts; J. J. Andrew; Thomas Williams and other Christadelphians engaged in debates with the Campbellites and the preachers of other religions. The Christadelphian debaters were very excellent at defending the Scriptures and the brotherhood successfully resisted those doctrines. Over one hundred years passed without the problems of the Church/Kingdom theory; or Salvation by faith and grace without works disrupting unity within the brotherhood. The art of debating slowly grew into disuse because Christadelphia was at rest. Thus false teachers were left free to seek to start drawing away disciples after themselves as had been the case 2000 years before. We can look at such works as “The Judaizers” and see that just as did the Judaizers of Paul’s day, we have brethren now who are busily seeking to carry brothers and sisters in Christ back into the bondage of apostasy. The doctrines contained in Brother Tucker’s book are the very doctrines that Brethren Thomas, Roberts, Andrew, Williams and others led us out of over 150 years ago. The arguments used by Brother Tucker are the same arguments our pioneer brethren had to contend against as they resisted the apostasy. This writer entered into such a debate with a Campbellite (Church of Christ) evangelist in 1994. The truth prevailed in that debate as it always had so long ago. However, it is quite disappointing to me to open a book purporting to be written by a brother in Christ that contains the same material that so many of us contended against as we contended for the faith once delivered to the saints (Jude 3).

Therefore, two thousand years ago a group of false teachers now called Judaizers, entered into controversy with the inspired apostles of Christ seeking to lead believers back into bondage. We are willing to affirm that the apostles of Christ utilized the same doctrines against those apostates that the pioneers of Christadelphia used over 100 years ago – the same doctrines that we must now use regarding the book “*The Judaizers*”. Therefore, the term “Judaizers” more comfortably applies to the author of “*The Judaizers*” than those against whom he has levied his charges. The Judaizers of two thousand years ago sought to lead the believers back into the

bondage of the law from which they had been freed by the efforts of Jesus and his apostles. The author seeks to lead believers of our day back into the bondage of the apostasy from which they had been led free by brethren furnished by God to revive the truth in its purity. Therefore, he along with all who labor with him in his efforts, are the true Judaizers of our day. Never at any time has any brother in the truly Unamended Christadelphian brotherhood ever taught that we must be circumcised and keep the law of Moses as did the Judaizers of Paul’s day. Since the doctrine is not the same, the charge then must refer to the nature of the work of Judaizers, the work of leading back into bondage. As we said, the doctrines of those who are truly Unamended (unchanged) are still the same doctrines that were revived around 1850.

### BRIEFLY ON GRACE AND WORKS

The subject of works in connection with grace by faith strongly cries out for our attention. We are all aware of the stand of the author of the “*Judaizers*” on that subject. For now, we must be content to call attention to the fact that James the brother of Jesus, declared that faith without works is dead (James 2: 26). Therefore, the author would have us believe that a dead principle alone will save us. James also said in James 2: 17 “show me thy faith without thy works and I will show you my faith **by my works**”.

Likewise, Paul in II Cor. 5: 10 declares, “We must all appear before the judgment seat of Christ that everyone may receive for the DONE in his body (which is) the ecclesia, (Eph. 1: 22-23; Col. 1: 24), whether it be good or bad.” Things “done” speaks of either acceptable, or unacceptable works. Likewise, I Cor. 6: 9-11; Gal. 5: 17-21 tells us that those who DO certain things will not inherit the kingdom of God, and Gal. 5: 22-26 tell us that they who DO certain other “good” things *will* be in the kingdom. As for me and my house, we will believe and agree with the Lord. We shall let those who believe their own imaginations do so, and will sorrow for them as they inherit the consequences.

### A DISAPPOINTING VIOLATION

One prime example of disingenuousness by such individuals is the example of the author in question, who went to the point a couple of years ago of taking a very commonly used painting by the late Brother D.W. Bughman that has been utilized by Unamended Christadelphians for over half a century in teaching the plan of salvation and the establishment of the kingdom of God on the earth, and changing it to reflect his own changed doctrines. (see back cover) The painting in its original form clearly depicted Adam and Eve evicted from Eden. They and their descendants were shown crossing the waters into covenant relationship with God. The painting then showed men after going through the waters of baptism, living their mortal lives in covenant relationship with God, dying and being resurrected and judged, then entering into eternal life and into the newly established kingdom of God, or Eden restored.

Since the brother’s private beliefs were that a person enters into Eden or the kingdom of God at baptism (the Church/Kingdom theory), he tampered with the

painting and directed a very large, red arrow up the river into Eden, seeking to show that Scripture teaches that baptism into Christ is an entrance into the kingdom of God. One could not possibly be more disingenuous than that. It was a complete desecration of another brother's work. Brother Bughmen's painting was in that manner made to teach a false concept (a lie Jer. 16: 19), that Brother Bughman himself would completely reject.

### THE CHURCH/ KINGDOM THEORY

The result of the desecration of Brother Bughman's painting, changing it to show re-entrance into Eden at baptism, actually parallels the theory that the church is actually the kingdom of God, an apostate theory from which Brother John Thomas bolted when he left the Campbellites and established the Christadelphian ecclesia.

This becomes evident when we ponder the Genesis account regarding "the beginning". The term Genesis means "the beginning" (Genesis 1: 1). Therefore, the term "regeneration" used by Jesus in response to Peter's inquiry in Matt. 19: 27-30, speaks of a new beginning. The first genesis was for the purpose of filling the earth with inhabitants (see also Isa. 45: 18). As God created Paradise (Eden) he placed Adam and Eve in the beautiful garden and enjoined them to "**be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.**"

Clearly, God was working toward establishing a kingdom that was to develop as a result of the events in the Garden of Eden. The disobedience of Adam and Eve necessitated that God's plan and purpose for the earth and mankind must now await the time of a regeneration (Matt. 19: 29-30) and a second Adam (Christ) who would do all that God originally instructed Adam to do.

If we postulate that man actually re-enters Eden and becomes a member of the church (ecclesia) at the same time, one is endorsing the teaching that the church or ecclesia is the kingdom of God. All of the promises to those who overcome in Revelation 2<sup>nd</sup> and 3<sup>rd</sup> chapters would seem to be fulfilled in members of the ecclesia today as man subdues the earth and has dominion over it in this life as he exists in the ecclesia of Christ. That was God's intent as he placed Adam and Eve into the Garden of Eden. That being so, it must also be His intent that man is in the kingdom that He planned for men to rule over as he re-enters Eden. (We hasten to add that that scenario is exactly as it shall be when our Lord returns and builds again the tabernacle of David which *was and is* fallen down - Amos 9: 12; Acts 15: 16-17).

God will send Jesus Christ to fulfill His original intentions, His plan and purpose (Acts 3: 19-21), We must reject the theory that entrance into Eden happens at baptism. We must surely ask the brother to return Brother Bughman's painting to its original, truthful condition and cease to use it as he has.

### FROM EDEN TO EDEN

The Phrase "From Eden To Eden" has been utilized by Unamended Christadelphian writers, teachers and speakers to depict the Biblical concept of expulsion of mankind from Eden and the reentrance of redeemed men back into Eden at the appearing of Christ. That truth is depicted by Genesis 3:24 when God placed Cherubim (which was a figure depicting redeemed men) at the entrance of the garden "to *keep* the way of the tree of life". The Cherubim being a representation of redeemed men, is proven by the fact the "living creatures" that Ezekiel declared were the cherubim (Ezek. 10: 20) sing the song, "*thou hast redeemed us by thy blood out of every kindred, and tongue, and people and nations...and we shall reign on the earth*" (Rev. 5: 9-10).

We should surely be able to rightly divide words of truth so as not to be ashamed of our work (II Tim. 2: 15) by reasoning from the Scriptures to find out when it is that God Himself considers man to have arrived back into Eden – the way which was to be kept by the Cherubim or servants of God. Does truth teach us, as Brother Tucker seeks to establish, that the Cherubim were to keep the way of baptism into Christ? Or does not truth teach us that though man was once banished from the beautiful Garden of Eden called "Paradise", God fully intends to restore the earth into that Paradise or garden state, and place His redeemed servants in it forever? It is a truth that disobedience caused the loss of Paradise. Since that is the truth, it will take obedience to get back into Paradise.

It is important to realize that truth associates obedience and the attainment of eternal life and immortal nature with entering back into Eden or paradise. We see that in more than one instance. As Jesus hung on the cross between his two malefactors, he was asked by one of them, "Lord, remember me **when thou comest in thy kingdom**" (Luke 23:42). Jesus responded to that request with the words, "*Verily, I say unto you, This day* (about which you ask), *thou shalt be with me in Paradise* (or in Eden which will then be paradise restored)". This clearly proves that the time of his coming in his kingdom, is also the time of the restoration of the earth as Eden. This is consistent with the inspired Apostle Paul's declaration in II Tim. 4: 1 which testifies, "...the Lord Jesus Christ, who will judge the living and the dead at his appearing and his kingdom". Notice that Paul did not say that Jesus will judge the living and the dead at their baptism.

Jesus is also shown to be promising the redeemed that they will eat of the tree of life which is in midst of the Paradise of God (Rev. 2:7). Does Jesus promise that persons will eat of the tree of life as soon as they are baptized? Remember that Adam and Eve were evicted from Eden to prevent them from eating of the tree of life and living forever (Gen. 3:22). If baptism is entering back into Eden, then we should now have access to the tree of life and be immortal now. We should now be able to eat and prevent even natural death from taking place. If establishing an eternal covenant with God represents eating the tree of life, then why did not Adam and Eve have access as soon as the coats of skins were wrapped about their bodies? No, Rev. 2: 7 and eating

of the tree of life to live forever, is said regarding “those who will have overcome. Because of having overcome, they will be allowed to eat of the tree of life which is in the midst of the paradise of God. That eating cannot take place until the paradise of God is restored and the tree of life (Jesus) is in the midst of it.

We ask, to whom are these visions pertinent? Did not Rev. 1: 1 say that Jesus was given these visions to show “his servants” what was to come to pass? Well, no one is his servant who has not been baptized. Therefore, Rev. 2: 7 is a promise to those who are already baptized. Yet, this is a promise of the future. Jesus said “*I will do this for him that overcomes*” Again, has a person “overcome” as soon as he is baptized into Christ? If so, all the baptized should already have “power over the nations” (Rev. 3: 21), for that promise is to those who overcome. If baptism into Christ is the overcoming that Jesus speaks of, then all the servants of God had already overcome and should have been immortal. Those that overcome should already be pillars in the house of the God of Jesus (Rev. 3: 12). The baptized, then should have already sat down with Christ on his throne (Rev. 3:21); should already be eating of the hidden manna, have already received the white stone (2:17), and have power over the nations (2: 26) etc. etc. It is when Jesus comes in his kingdom and paradise is restored and the tree of life (Jesus) is in paradise that we can eat of it and live forever.

Isa. 51: 3 teaches us God’s truth so that we are not left to the mercy of the disingenuous. In this prophesy of the future God says: “*For the Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, and her desert as the garden of the Lord (Paradise)...*”

Notice that this was and still is future. It pertains to God’s restoration of the earth as it was before sin brought ruination and a curse upon the earth. Some men were in God’s eternal covenant at that time, the same as they were when baptism became the way into covenant relationship. God was not showing that covenant relationship places one back into Eden. He was showing what he plans to do with the earth when his kingdom is established at Christ’s appearing and his kingdom (II Tim. 4:1). See also Isa. 35<sup>th</sup> chapter and Isa. 11: 1-9 for prophecies of how the earth shall be returned to the Edenic state. It will then be Paradise, the garden of the Lord again. This happens at the return of Jesus, not at each person’s baptism.

### A WORD ABOUT THE TENSES IN THE BIBLE

As the author proceeds through the subject on which he is seeking to reason, he does so without a thorough understanding of the subject matter he attempts to address. For instance on page 142, we observe this problem. He says:

“John the Baptist came preaching: “*repent ye: for the kingdom of heaven is at hand*” (Matt: 3: 2). Now if we take this to mean the future Kingdom of God on earth, there are several difficulties. If “at hand” means at least two thousand or more years in the future, then all urgency of the message is lost... If the original says “kingdom”, we can’t substitute “king” simply because we don’t want to go where the use of “kingdom of heaven” might logically take us”.

First we must call attention to a lack of understanding on the part of the author. The original does not say either “kingdom” or “king” The original was Greek and actually says “*βασιλεια*” (basilleia) and it is the English *translation* that gives us “kingdom” and/or “king”. The author needs to check out just what the “original” actually was and what it was not and decide whether to go with the evidence or the misunderstandings of the translators..

This quotation also reveals the author’s lack of understanding regarding the tenses involved in God’s promises, His plan and purpose. Let us observe an example of God’s method that we are told by inspiration that He still used on into the New Testament.

In Gen. 17: 5 we see where God informed Abraham that he was already “the father of many nations.” Now, we would show our ignorance of the matter if we say that God did not by this passage, speak of something that would be a fact hundreds of years later, simply because God used the phrase “I have made...”. By doing that we would be making the same blunder the author made regarding the quotation above. God, in fact, said that He had done something that He did not physically do for a number of years after that declaration. Not one of those nations was in existence for hundreds of years. Paul, in Rom. 4: 17 carefully explains that when God makes a declaration regarding His plan and purpose, He considers it already accomplished because of the certainty of the fulfillment even though it refers to the future. Paul says in that passage that God calls that which is not as though it already is or was.” That is why the so-called observation of the author quoted above is far astray of the truth and of no value.

The above information is also why Jesus could say that he was before Abraham in John (8: 58) when he was in fact not born until nineteen hundred years after Abraham. Because God promised Jesus to Abraham in Gen. 13: 13-14, he was declared to have been in existence before Abraham came into existence. The appearance of Jesus was guaranteed by God’s reference to him. It is the same way with all God’s other promises and purposes. Let us pray that the author will learn from this matter.

Jesus clearly warned us that his words were not his own, but his Father’s words and that his works were also his Father’s (John 14:10). Therefore Jesus spoke as his Father’s spoke, “calling those things that are not yet, as though they already were. When he said, “The kingdom of heaven IS..., he is speaking of things that are not yet, but in the future, regardless of the denials of the author. Realizing this, let us follow the author’s lead and take notice of a passage the author is unable to adequately explain because of his lack of recognition of this matter. Notice:

Mark 12:34 – “Thou art not far from the kingdom of God...”

The author seeks to make the point that Jesus could not have said what he did regarding this unless the kingdom of God was actually in existence in some way at that time. The problem is, the author’s reasoning on this is faulty. In Matt. 15: 8-9

Jesus used the term “far from” in reference to the Scribes and Pharisees, saying that “their heart “is far from me”. Jesus had no reference to a distance of time or miles of earth, rather, he spoke of their knowledge, or lack of it, and their attitude about Jesus himself.

In the epistle to the Hebrews and Chapter 11, there are mentioned dozens of ancient worthies who were “not far from the kingdom of God” regarding knowledge and faith, in fact they were all assured of inheriting the kingdom. That inheritance could not occur until nearly two thousand years after the epistle to the Hebrews was written. Paul said they died in faith, not having received the promises, but seeing them afar off. (Heb. 11:13, 40). Their knowledge, faith and attitude made them “not far from the kingdom of God” in that sense.

That was because there was “a way” starting in Eden, a way that was carefully kept by the Cherubim who represent the saints of God (Gen. 3: 24; Ezek. 10: 20; Rev. 5: 8-10), who will one day be redeemed. That way that is guarded or “kept” is the way which Jesus said in John 14: 6 represented himself. Likewise, he also said in that passage that he himself is also the “truth” and the “life.” Every faithful individual since Abel has been in that “way of the tree of life” that is to be in Eden restored, therefore, not far from the kingdom since that way is the way to the Paradise of God.

Regarding knowledge and faith, every person who has an understanding of the truth and is obedient to the commands of God and Jesus is in the way that leads to life. That is how the Scribe who spoke so much truth to Jesus regarding the oneness of God, when so many of his fellow Israelites had worshipped other gods, was not far from the “way” to the kingdom, and therefore, not far from the kingdom of God, even though the kingdom itself was still two thousand years in the future. That “way” is still in existence for us today and will terminate in the kingdom when Eden is restored.

If Jesus did not speak of the future kingdom, it would make very little sense for God to do as He did. He sent his angel to clearly foretell and promise a worldwide kingdom to Abraham, regarding the vast territory of the kingdom (Gen. 13: 13-14; Rom. 4:13). God then made promise to David regarding the government of such a kingdom (II Sam. 7: 4-29), and the throne over that Kingdom - as God promised a king (Jesus) to sit on that throne as ruler over the whole world. All Israel knew of those promises and once every year for 1400 years every Israelite was enjoined to tabernacle in booths seven days (Lev. 23: 42), as each Israelite experienced a type of seven 1000 year days, the seventh of which will be the Kingdom of God (Heb.3: 7-14; 4: 9; II Pet. 3: 8; Rev. 20: 4). When Jesus and John came preaching “The gospel of the Kingdom”, they enjoined the Israelites to “repent” because the promised one was now present. Jesus reminded the Jews in Matt. 23: 37-39 that at any time he would have taken Israel to himself under his wing as a chicken does with her chicks, but they would not. Israel was never told of any other kingdom, for no one ever defined any other kingdom to the Jews. The Jews, being the kind of people they were,

surely would not have repented because of a kingdom, about which they knew nothing.

The author says on page 142 in the second paragraph that if Jesus spoke to the Jews about a kingdom off into the future, that “all urgency for repentance would have been lost”. Consider this question, if Jesus and John had reference to something about which the Jews knew nothing, where was any urgency in the first place?

### IS THE KINGDOM OF GOD NOW IN EXISTENCE?

Again we must repeat how disappointing it is to be responding to arguments in a supposedly Christadelphian book and have to respond to the positions of the author in the same, exact manner in which others and I have for many years dealt with the false teachers of world apostasy. Every passage in the book “The Judaizers”, is treated in the same manner as the denominations of the apostasy treat them.

Actually, it must be recognized that mistaken men who seek to establish the validity of the church/kingdom theory, begin their erroneous doctrinal journey believing that prophesy demanded that Jesus establish a kingdom as soon as he came. Ezekiel 21: 25-27 is their favorite springboard, for it says in verse 27:

**“I will overturn, overturn, overturn, and it shall be no more, until he comes whose right it is; and I will give it him.”**

Mistaken men reason that by giving the term “come” the meaning they try to force into the subject is that the prophesy had to be fulfilled at the first coming of Jesus. They see where John 1: 11 says of Jesus “**He came unto his own and his own received him not**” (John 1: 11). It is reasoned that since he came, he had to have fulfilled Ezekiel 21: 25-27.

However, the term, “come” and its derivatives occur regarding the two separate comings of Jesus. Which coming did Ezekiel’s prophesy refer to in order for the prophesy to be fulfilled? The reference to the “diadem” and the “crown” is a clear description of what the Scriptures term “the tabernacle of David” which was and someday will again be the ruling house over Israel, and will grow to rule over the whole earth. However, notice that Ezek. 21: 27 clearly foretells that it was to be overturned three times and **be no more** until he comes whose right it is. Notice also in Amos 9: 11 where Scripture testifies that 700 years before Jesus was born, it was still *fallen down*. Some sharpie may surmise that Jesus rebuilt it during his first advent, but Jesus clearly denies he rebuilt it during his first advent when he said through his brother James at the council in Jerusalem when contending about the Judaizers that, that very work **will** be accomplished at the second advent of Jesus when he comes in his kingdom (Acts 15: 14-17). Notice that verse 16 declares that after the visiting of the Gentiles is over: “**After this I will return and build again the tabernacle of David, which is falled down; and build again its ruins, and I will set it up**”.

Notice how perfectly the Scriptures establish the truth. If Jesus had accomplished the project of fulfilling Ezekiel's prophesy during his first advent, he would not have testified after he had already ascended into heaven after his crucifixion, that the tabernacle of David was still fallen down, and that when "I will return, I will build again its ruins". That would be completely unnecessary if he had already rebuilt it during his first advent. How very consistent this testimony is with Paul's declaration that Jesus "will judge the living and the dead at his appearing and his kingdom" (II Tim. 4: 1).

### PASSAGES EXAMINED

The first passage we shall notice is Matt. 3:2. For the "Judaizer's" author thinks this passage proves that the kingdom already existed in the time of John and Jesus. Our brethren of past years also had to contend with such apostate arguments. The passage regards the words of John the Baptist "***And said, Repent for the kingdom is at hand***"

Now, we have to wonder how the author would deal with I Peter 4: 7 which reads, "***But the end of all things is at hand; be ye therefore, sober and watch unto prayer***" Nearly 2000 years have passed since that passage was written and all things have not yet come to an end. However, we must know that Peter speaks of the end of all things that were foretold to come to an end as in Acts 3: 21. "...***all things spoken by the mouth of all His holy prophets***". None of that has happened yet, even though Peter spoke the words two thousand years ago. In view of this, why does the brother think that this passage proves that John spoke at the very time when the kingdom was already established?

Another consideration is that in Acts 1:6 the apostles of Jesus asked him, "***Wilt thou at this time restore again the kingdom to Israel?***" One has to wonder why, if the erroneous belief that Jesus instituted a kingdom during his first advent, he did not say to his apostles, *Why, ye of little faith, do you not know that I did establish the kingdom of God prior to my suffering?* No, he could not and did not say any such thing. He simply told them that their question was impossible to answer because the time of such an endeavor was completely in his Father's hand.

Another example the author needs to explain is Phil 4:5. Paul said in that passage, "***Let your moderation be known to all men. The Lord is at hand.***"

II Thess. 2: 2 – "***That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand.***"

Rom. 13:11- 12 – "***The night is far spend, the day is at hand...***" Would anyone tell us that such passages prove that Jesus came in his second advent two thousand years ago?

The Emphatic Diaglott renders Matt. 3: 2 as follows: "***Reform! because the royal Majesty of the heavens has approached***".

Matt. 12: 28 – "***But if I cast out demons by the spirit of God, then the kingdom of God is come among you.***"

As I deal with this argument I must recall the arguments of Campbellites with whom I have contended. The Emphatic Diaglott renders this passage in the following manner: "***But, if it be by divine cooperation that I cast out demons, Then God's royal majesty has unexpectedly appeared among you.***"

As I presented this evidence to Campbellites, the argument was advanced that the Greek term (βασίλεια – basileia) that is translated "kingdom" in the passage is never used of a royal person themselves, but always refers to a kingdom. They claimed that the spelling would have to be "Basileuo" in order for it to refer to a king or any royal person. That is absolutely an untruth. Every person who is in the know will be aware that the Septuagint is a Greek translation of the Old Testament. It was translated by 70 Jewish scholars who knew the Hebrew and Greek languages very well. A person has only to turn to the second chapter of Daniel to see many places where the spelling of "basileia" is applied both to the royal persons as well as to kingdoms. This evidence appears throughout the Greek Septuagint.

We also offer the following from Thayer's Greek Lexicon of the New Testament Pages 96-97.

1. Basileia - Royal power , kingship, dominion rule, power and dignity belonging to God.
2. A kingdom, the territory subject to the rule of a king.

There can be no doubt that the term can either be applied to royal persons themselves or to a kingdom over which a king might rule. The passage does not solve the author's dilemma at all.

Matt. 21: 43 "***Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it.***"

We ask everyone to consider - Where in scripture do we find mention of any other nation than Israel who might be in possession of God's kingdom when it is established? As every enlightened brother or sister knows, Peter speaks of such a nation. Notice, I Peter 2: 9. Writing to believers in Christ, Peter says, "***But ye are a chosen generation, a royal priesthood, an holy nation...***"

When does Jesus say that transfer would take place? He does not say, does he? It shall be done, he says. However, the formation of that nation, the ecclesia of God, is not yet complete. It will be complete when Jesus returns to it, bringing his kingdom with him and he will then set it up (Acts 15:15-16).

Now, we must ask. Can a mortal believer have already inherited the kingdom of God? Impossible, for Paul says in I Cor. 15: 50 that "***flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.***" He goes on to show in verses 53:54 that this mortal must first put on immortality and this corruptible must put on incorruption in order to inherit his kingdom. Just as Jesus



said, the 12 tribe kingdom of Israel will not rule God's kingdom, but the "peculiar nation", the immortalized ecclesia will rule over it. Notice Matt. 25: 34, "***Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world...***" They must be immortal at the time of this invitation, for if they were still flesh and blood when Jesus uttered it the first time Paul says they could not have inherited the kingdom of God. It is given to that other, different and immortal nation when Jesus comes and gives immortality to his deserving saints. Jesus did not say that it would be immediately given to that other nation just that after the nation of Israel was scattered; it would (someday) be given to a different nation, an immortal nation. This passage is no help to those who espouse apostate doctrines.

Matt. 13: 44 – This passage does not help their dilemma either. We are all in the process of purchasing a right to the kingdom now. We have forsaken all worldly connections and as John said, "***When Christ who is our life shall appear, we also shall appear with him in glory***" (Col. 3:4). **Our citizenship is currently in heaven with Christ who is our life** (Phil. 3: 20-21; Col. 3: 1-3).

Luke 19: 12 teaches that Jesus went into a far country to receive for himself a kingdom, and to return. Dan. 7: 13-14 teaches the same thing. In heaven "there was given him dominion, glory and a kingdom, that all people, nations, and languages, should serve and obey him" a kingdom that shall not be destroyed. But in the light of the erroneous teaching that claims the establishment of the kingdom at the first advent of Jesus, why did he have to go to heaven for a kingdom? We are asked to believe that he had already received the kingdom while he was on the earth. Notice the contrast. Scripture teaches Jesus returning from heaven in or with his kingdom, while the author in question teaches that it was given to him while he was here on the earth.

### THE KINGDOM SUFFERS VIOLENCE

Matt. 11:12 "...the kingdom of heaven suffereth violence and the violent take it by force." It will be desirable to speak of how it could be that the kingdom of God could suffer violence and be taken by force when the kingdom had not been established at the time referred to by Jesus. Apostate preachers often present such passages as these to us as they did with Brother Thomas Williams and others, in the hope of trapping us into admitting that the kingdom was established in the first century.

In the Braden/Williams debate, a seven night discussion, Mr. Clark Braden presented Matt. 11: 12, "**... the kingdom of heaven suffereth violence**" to Brother Williams for an explanation, as did Mr. Hall in the Hall/ Williams debate. Brother Williams offered them both the following example:

"When the Great northern Railroad was in its stage of formation, they did not own one foot of railroad track; not one boxcar or engine for pulling boxcars. They even lacked sufficient funds to build the railroad they dreamed of and so they set about to set in motion plans that would put them into position to bring their plans to fruition. They hired a number of agents who were to go into the

west and meet with the rich men and organizations to interest them in investing in their venture. They meanwhile put men to work surveying a right of way on which to build their railroad tracks. As the surveyors worked they were attacked by Indian warriors; and gunfighters representing freight companies that operated wagons to move merchandise. Brother Williams observed that the Newspaper headlines in large letters read; "The Great Northern Railroad suffers violence". Now there was no railroad in existence yet. There was no track, no engines and no boxcars. Yet the Newspapers referred to them as though it was a fully built and functioning entity. The plan for the finished venture was being preached by their representatives. The railroad was said to suffer violence because it had a name and a published plan. To attack the agents who were seeking to proclaim the intent regarding the railroad was considered an attack on the railroad which did not yet exist. However, the day came when the railroad was finished and became a thriving, functioning business. However, there was no necessity to refrain from calling it by its advertised name even though its advent in business was yet future. It was the same with the fact that the kingdom of God was being preached (Luke 16: 16) and preachers were suffering violence even though the establishment of that kingdom was off into the future.

### OTHER PASSAGES

Mark 4: 30-42. "*Whereunto shall we liken the Kingdom of God...It is like a grain of mustard seed.*" – The author assumes that Jesus was saying the seeds of the kingdom were already planted and had started to grow and fill the whole world at the time he spoke this parable. Well, it has now had almost two thousand years to grow and fill the whole earth. Tell us, where is such a kingdom with living things taking shelter under it today? After two thousand years, something tangible should be visible that could be shown to us. Yet, there is nothing.

The problem is the same problem that theologians of Christendom encounter as they seek to harmonize their erroneous doctrines with the Scriptures and fact. As we have already discussed under the section regarding "Tenses", they do not understand the principle explained by Paul in Rom. 4:17 - "**(As it is written, I have made thee a father of many nations), before him who he believed, even God who quickeneth the dead, and calleth those things that be not (yet), as though they (already) were**". Non bold words are mine (WRT).

Jesus was speaking of a time in the future when the kingdom would begin small as the kingdom is first established over the nation of Israel, and then expand to fill the whole earth as the Gentile nations will be subdued and taken into the kingdom. Then will all nations be under the power and protection of the kingdom of God (Dan. Dan. 2: 44; 7: 13-14, Zech. 14: 9). Again, we must ask to be shown something that was brought into existence as Jesus walked the earth two thousand years ago and has since grown until it has become something we can visibly discern and to which we can call attention. There is no such thing in existence today. That time is yet future when it will begin to grow.

Luke 16: 16.- *“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”* Would anyone actually understand this passage to say - The law and the prophets were until John, since then the kingdom of God is *established*? No, we all know that Jesus said only that the kingdom was being *preached*. A farmer might say, “I am going to plant my seeds in my garden next Monday”. That is only the declaration of his intentions. That is all that the preaching of the gospel of the kingdom was. It was a declaration of God’s intentions, His plan and His purpose, not the establishing of the kingdom. Let us be reasonable as we deal with God’s precious truths.

Luke 17: 20-21 - *“Neither shall they say, ‘Lo here! Or Lo there! For behold, the kingdom of God is in the midst of you.’* Let us first of all, call attention to the Emphatic Diaglott rendering, for the rendering of the Authorized version is due to the preconceived ideas of the translators who contaminated many passages in the Scriptures because of their private beliefs. We have already called attention to the fact when dealing with Matt. 3: 2, that the Greek term Basileia truly refers to a royal person just as it sometimes refers to a kingdom or an empire. See the footnote in the Diaglott at Luke 17: 20-21, and compare Matt. 3: 2. The Diaglott shows why the Greek term (βασιλεις basileis) is as correctly applied to a person as it is to a kingdom. The Emphatic Diaglott renders Luke 17: 20-21 as follows: **“Nor shall they say, ‘Behold here! Or there! For behold, God’s royal majesty is among you.”**

We must not fail to notice that this passage as well as others reveal the Israelitish expectation that the kingdom of God was to appear immediately (Luke 19:11) in fulfillment of their expectations. Acts 1: 6 confirms that even the disciples of Jesus had that same expectation. In neither Acts 1: 6 nor Luke 17: 20-21 did Jesus indicate that the expectation that the kingdom would one day clearly appear in the sight of all men was wrong. He only commented regarding their expectation that it would appear at that time.

Therefore, what he said to the Pharisees was that the kingdom would not appear in their sight at the time they were expecting it. His message was that the Majestic one who would sit as king on David’s throne when he returned to rebuild it, was at that time in their midst and since he was to sit at God’s right hand until his enemies would be made his footstool, they were in error to expect to see the kingdom set up two thousand years earlier than God’s time table planned its appearance.

The passage in Luke 17: 20-21, therefore, is correctly paraphrased as follows: **“You should not expect to be able to see a kingdom in this generation, for God’s royal majesty is already in your midst and there is not now a kingdom. I must first suffer many things and be rejected by this generation (verse 25). However, I will come again at the appointed time and build again the tabernacle of David and I will set it up (Acts 15: 16; John 14: 1-3).**

### AN INSURMOUNTABLE PROBLEM

We must now call attention to a fact that presents the author with an insurmountable problem although he may wish to deny it. His problem is that Yahveh caused His prophet Amos to declare in Amos 3: 7: **“Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets”**.

If God had planned and revealed His intentions to establish such an undetectable kingdom during the first advent of Israel’s Messiah, it would have been foretold by the prophets in the Old Testament. However, it is nowhere to be found. The author, more than likely would wish to advance the prophecy of Ezek. 21: 25-27, We have already shown however, that as late as Amos 9:12 and Acts 15:16 the elements of that prophecy were still “fallen down” after Jesus was no longer on the earth, and were certainly not rebuilt during the first advent of Jesus. Prophecies regarding the future glorious and everlasting kingdom are all that can be found in the law and/or the prophets. For this reason, the author is left with an empty basket for evidence for his imaginary kingdom, and so he should take his place alongside all the faithful of God’s servants and preach the only kingdom the Scriptures know anything about, the future kingdom that the servants of God await.

It is such a pity to witness such violence done to the Scriptures by those who are supposed to “keep the way of the tree of life” (Gen. 3: 24). There are many more errors with which we really need to deal, but we must hold our peace a little while until time will permit us to broaden our scope of attention.

### THE KINGDOM – NOW AND FUTURE?

To this point, we have dealt largely with the question of whether or not Jesus established a kingdom during his first advent. The author of the book contends that Jesus did set up a kingdom at that time. It has been over 150 years since Christadelphians first encountered that position among the churches of the apostasy and recognized that the doctrine constitutes a fundamental error. Christadelphians have always held that the complete fulfillment of God’s intention to establish His kingdom on the earth awaits the return of Jesus from heaven. That event has not happened yet as even the author himself confesses. We will at this time examine the author’s stated reasons for believing that a kingdom was set up while Jesus was on the earth, while still confessing that the full establishment of the kingdom in the fullness of its glory does (in fact) await the return of Jesus. Brother Thomas Williams in his debate with the Baptist Preacher J.N. Hall from August 1<sup>st</sup> through the 6<sup>th</sup> of 1898, had to contend with exactly the same arguments from the Baptists that the author of the “*Judaizers*” presents as proof of his position. Notice the proposition:

*“The Scriptures teach that the kingdom of heaven was set up during the personal ministry of Christ”*

**Mr. Hall Affirms**

**Mr. Williams Denies**

Readers will immediately recognize the above proposition as being exactly what the author in question contends for. A copy of Brother William's debate is available on CD from Brother Aaron Thomas for a nominal fee if anyone wishes to consider the Christadelphian position on the subject. Brethren can then see for themselves how Brother Williams considered such doctrine. That a brother at this late date would adopt such error concerning a fundamental principle and be considered a brother in good standing is beyond comprehension.

We would also call attention to the Scriptural description of the apostasy that was foretold by the inspired writers of the New Testament as they foretold departures from the truth. Notice as we quote the apostle Paul in I Tim. 4: 1-3:

**"...in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons."**

Again in II Tim. 4: 2-4:

**"Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine... For the time will come when they will not endure sound doctrine but after their own lusts, shall they heap unto themselves teachers, having itching ears... And they shall turn away their ears from the truth, and shall be turned unto fables."**

It is quite meaningful that not one of those prophesies foretold the going away from error and fables and turning to the truth. We should not mistake the truth of the formula that is before us as we consider the message of the apostasy in considering the book "The Judaizers". The author clearly renounces the doctrines that have been held for over 100 years by the Christadelphian brotherhood while asking us to follow him as he *departs* from them into his private interpretations, interpretations that were espoused by denominations of the apostasy long before they were proclaimed by any Christadelphian. It is sad to see how these unproven and unprovable doctrines constitute a departure from our established teachings with which God revived the ecclesial age. The apostle Paul warned that we must not go away into different doctrines that were rejected by ecclesias as they "took heed of the doctrines so that they and all who hear them might be saved" (I Tim. 4: 16).

The author's main problem is that by his own admission, his study on the subjects treated in his book is the result of solitary study instead of studying together with many capable students of the word. God's estimation of His enlightened students is that they are polished, precious jewels (Mal.3: 17). Precious gem stones are polished by a tumbling operation in which they are all rolled together as they are polished against each other. In the "Acknowledgments" section on Page 4, he commends his wife and children for their patience over the many hours "he spent in his study pouring over this material". How much better would it have been had he arrived at his views through a careful cooperation with many sound brethren with the ability to "earnestly contend for the faith once delivered to the saints" (Jude 3).

### THE AUTHOR'S GLARING CONTRADICTION

Beginning on Page 142 the author presents eight passages under the sub-heading of "**The Present Kingdom of God**" in his attempt to demonstrate that the Bible carefully informs us of the establishment of a Kingdom of heaven during the first century mission of Jesus. Those eight passages he presents are Matt. 3: 2; Matt. 12:28; Matt. 21: 43; Matt. 13: 24; Matt. 13: 44; Mark 4: 30-32; Luke 16: 16; Luke 17: 20-21. After referring to those eight passages, he immediately makes the following observation on Page 144 Paragraph 3:

*"The foregoing passages definitely show that the Kingdom of God is used in a non-future sense".*

In order to demonstrate the contradiction, we must now quote from page 151 under the sub-heading of, "**When did Jesus' Kingdom Start**"? Notice:

**"Some have suggested that the Kingdom came into existence at Pentecost. It seems to me that the resurrection of Jesus is a more likely beginning." In a context of arguing for the resurrection of the dead in I Corinthians 15, Paul uses the metaphor of Jesus as the first fruits and *afterward they that are Christ's at his coming*" (vs. 23).**

This is an outright contradiction, for he says that all eight of those passages were in a "non-future sense", when all eight of those passages were spoken at a time when the resurrection of Jesus Christ was yet future. Therefore, the "non-future" sense would have been in reference to something that was yet in the future. The question is, "how long into the future"? The reader needs to notice carefully the contradiction, but also the fact that the author's whole subject is a departure from the doctrine with which God revived the ecclesial era.

In fairness, we must call attention to the fact that the author claims his 2<sup>nd</sup> choice might be:

**"If I had a second choice of when the Kingdom of God began in a spiritual sense, it would be at Christ's anointing with the Holy Spirit at his baptism. In the Old Testament, both kings and priests were anointed. Since Jesus is a king-priest "after the order of Melchizedek," perhaps the kingdom began with the anointing of the king".**

If Jesus established a kingdom at his baptism, we have to wonder why he only said after his baptism in Matt. 4: 17, "...**the kingdom is at hand**", instead of saying it had already been set up as I was baptized. No, the author's suggestion is devoid of the truth.

Also, the author has failed to call attention, or perhaps he did not know, that Jesus was not this "priest forever after the order of Melchizedek" (Heb. 7: 17), until after he was immortal, for he was made so "**after the power of an endless life**" (Heb. 7: 16, 24)." It is because he continueth forever (verse 24), that he can be such a priest forever. The priests after the order of Aaron could not be such because of death (verse

23). As long as Jesus was mortal, he had the same problem the priests after the order of Aaron had, but once he was immortal, he qualified for that service. It was then that he became such a “king/priest forever” by so much surety of a better testament” (verse 22). Jesus will reign as “king/priest after he builds the millennial temple when he returns (Zech. 6: 12-13). Jesus is not yet on his own throne, but is still with his Father on his Father’s throne (Rev. 3: 21).

Not only that, but the Scriptures clearly tell us (Matt. 25: 14-30) that the “kingdom of heaven” **is** to be likened to a man going into a far country to receive a kingdom and return. It was not established before he went, nor before he returns. That “far country” was heaven (Dan. 7: 13-14). Christ’s parable shows that he returns and deals with his servants prior to placing them in his kingdom. See also Luke 19: 11-27 where Jesus delivers the same parable regarding his kingdom, which is there termed “The kingdom of God.” Verse 11 informs us that the reason Jesus gave this parable was because he knew that the people, like the author in question, “thought that the Kingdom of God should immediately appear”.

Considering again the term “is” which the brother and others consider to mean that whatever subject is being addressed is already a fact, one will notice that the book “*The Judaizers*”, did not list Matt. 25: 11-30 as one of the eight passages that refer to an already established kingdom. It seems obvious that the passage in Matt. 25: 14-30 would prove to be inconvenient for anyone seeking to show proof that a kingdom was already set up during the ministry of Jesus. The inconvenience lies in the fact that even though Jesus used the term “is”, which mistaken theologians insist refers to the present, the parable clearly shows that the time element refers to a time far in the future (verse 19) after Jesus returns and deals with his servants to whom he had delivered the talents.

Let us call attention to another contradiction and also to the lack of proper reasoning that is manifest as the author seeks to prove to us that Jesus taught that “the kingdom of God” already existed. We ask the reader to notice how the author presses hard to get his readers to accept his reasoning that Jesus undeniably taught that the kingdom already existed “in the midst of you” (Luke 17: 21). We must call attention to the fact that the conversation of Luke 17: 20-21 took place prior to the crucifixion of Jesus and certainly before his resurrection from the dead. Let us remember that on Page 151, he asserted that the kingdom began at the time of the resurrection of Jesus. But now he tells us that it was already there as the conversation took place between Jesus and the Pharisees in Luke 17: 20-21. Doctrines that are based on truth do not encounter such inconsistencies. However, when a doctrine is based on false premises, one will always encounter such problems as these.

### THE LORD’S PRAYER

At this point, we wish to make a point regarding the Lord’s prayer (Matt. 6: 9-13). As Jesus taught the apostles to pray, he spoke of the “The Kingdom of Heaven.” We must not forget that the author of “*The Judaizers*” insists that the “Kingdom of

Heaven” was about to be set up at the end of Christ’s first advent. Just after the beginning of the prayer of Jesus (Verse 10). Jesus taught them to pray:

“**THY KINGDOM COME, THY WILL BE DONE, IN EARTH AS IT IS IN HEAVEN**”

If the author is correct regarding the kingdom of heaven being set up at the end of the ministry of Jesus, then God’s will (righteousness, and peace and joy in the Holy Spirit- Rom. 14: 17) should have been as thoroughly distributed throughout the earth as it is in heaven, before Jesus left the earth and ascended up to his Father’s right hand. The very intimation that the prince of peace was about to set up the kingdom with such conditions contradicts the assurance that Jesus knew that he would send a sword instead of peace (Matt. 10: 34-35). If we observe such a kingdom existing with such peaceful conditions (Isa. 9: 7) from the time of Jesus until now, we must agree with and believe the author. However, if conditions are not in the earth as they are in God’s holy, glorious habitation, then we have ample evidence that the teachings of the author are some of the fables that Paul warned us that people would be turning to as they turned away their ears from the truth (II Tim. 4: 3-4). Surely all serious brethren can endorse the words of Jesus that teach that when “thy kingdom comes, thy will shall be done in the earth as it is now done in heaven”.

We have also referred several times to the fact that once God manifests His intention to do a thing, and once He has revealed such a plan and purpose, He speaks of it as an already established fact. We have carefully spoken of Paul’s explanation that God does speak of His revealed plan and purpose in that manner (Rom. 4: 17). We have to wonder, therefore, why any informed brother in Christ would ignore that principle when God clearly revealed that such a manner was His way of proceeding. Notice:

1. Abraham from birth was a father of many nations because God had purposed it (Rom. 4: 17; Acts 15: 18).
2. Jesus was born a king (Matt. 2: 2; John 18: 36) but had no kingdom at birth as the author himself admits, for he claims Jesus got his kingdom after his resurrection.
3. Jesus is on his Father’s throne now, not his own (Rev. 3: 21), and is henceforth expecting until his enemies are made his footstool (Psa. 110: 1-2; Heb. 10: 13-14).
4. In Psa. 110: 1 it seems to state that God had already told Jesus to sit on His right hand, even though it did not happen for another 1000 years.
5. Jesus in John 18: 36-37 refused to say he had a kingdom, only that Pilate said he was a king. He also said that his kingdom was not of that present world, else his servants would fight that he not be delivered up. He said, “now is my kingdom not from hence”, that is, not from here, but at a future time when his servants would fight (Rev. 17: 14; 19: 11-16), a time when he returns in his kingdom.



6. Christ was slain from the foundation of the world (Rev. 13: 8) although he was not yet born. Every time any animal died in sacrifice during the 4000 years of the Old Testament, God reckoned Jesus to have died (though symbolically and his blood shed, for the blood of bulls and goats cannot take away sins. (Heb. 9: 12; Heb.10: 4).
7. Isaiah 53: 4 says at the time when the book of Isaiah was written (8<sup>th</sup> century B.C.) Jesus "**had** borne our griefs; verse 5 says- "he **was** wounded for our transgressions"; verse 6 says, "the Lord **hath** laid on him the iniquity of us all" Verse 7, he **was** oppressed, afflicted but opened not his mouth". Notice the past tense all the way through the chapter even though every occurrence was hundreds of years into the future. Many more instances could be cited in which such events as those above are spoken of as though they had already occurred. They are all instances of God speaking of things that be not yet as though they already were.

#### WHAT KINGDOM WOULD JESUS HAVE SET UP?

We may search diligently through the Scriptures and the only kingdom that God and/or Jesus ever planned to set up is the same kingdom mentioned in Daniel 2: 44 that God planned to be set up in the days of the ten kings of the 4<sup>th</sup> empire, a kingdom which would never be destroyed. That kingdom is promised to be a completely peaceable kingdom. If Jesus set it up 2000 years ago, where is all that peace today? We now are living in the "time of trouble such as never was" (Dan. 12: 1; Matt. 24: 21), so there is no peace now. Of the kingdom Jesus would set up, Isa. 9:7 declares, **Of the increase (abundance) of his government and peace there shall be no end."**

Now, the question presses hard upon us, if Jesus set up that kingdom during his first advent 2000 years ago, why did Jesus warn his followers that instead of the long hoped for and promised peace, he was sending a sword, not peace, among his followers (Matt.10: 34-36) to an extent that a person's own loved ones would be against him. It is a fallacy that Jesus set up such a kingdom two thousand years ago. Notice that both John and Jesus only said that the kingdom was "at hand", they did not say, the kingdom is "set up"

#### THE HALL/WILLIAMS DEBATE

We wish now to as briefly as possible notice how our Brother Thomas Williams responded to the same apostate arguments as those used by our Brother Tucker who authored the book containing such erroneous positions. We will briefly quote from Brother Thomas' speeches as he responded to Mr. Hall's arguments, the same arguments as has been advanced by the author of the "Judaizer's" as he turned on his fellow Christadelphians with the doctrines of the apostasy. We first quote from Page 22 of the debate as Brother Williams begins his first one hour speech:

"Now in regard to the question of the kingdom of God, you will notice that my friend has in the proposition these words, that the kingdom of heaven was set during the personal ministry of Christ. Notice these words, "set up," the kingdom

of God was set up during the personal ministry of Christ. With this I take issue. In the numerous portions of Scripture have you noticed that it says that the kingdom of heaven was preached, *preached*? If it could have been read in these verses that the kingdom of heaven was "set up," instead of preached, then of course my friend would have proved his proposition; but he has never found these words except in the book of Daniel where the verse he read has no application to the personal ministry of Christ. In the various portions of Scripture you will notice all the way through that it is not a question of setting up the kingdom, but a question of preaching or making known the kingdom of God to those Jesus came...."

Page 23: "My friend has referred us to Matt. V: 5, where Jesus said, "Blessed are the poor in spirit for theirs is the kingdom of heaven". Now he thinks he has the kingdom of heaven in existence. If you will turn and look at the margin of your Bible you will find this is A. D. 31, just about the beginning of the ministry of our Lord. My friend thinks because he has these words, "theirs is the kingdom of heaven," that the kingdom of heaven must have been set up there and then. If the kingdom of heaven had an actual existence at that time, then the New Testament contradicts itself. Now let me call your attention to words found in Mark xv: 43, "Joseph of Arimethaea, an honorable counselor, which also *waited for the kingdom of God.*" Now what have we here? Joseph of Arimethaea waiting for the kingdom of God, and yet way back at the ministry of our Lord our friend would have us believe that the kingdom of God had come and was already established. How is it that here is a righteous man waiting for the kingdom to come? Why was Joseph waiting for the kingdom to come if it had come three years and a half before this time?"

"Now, in regards to the kingdom being at hand, if my friend could have read instead of the words "at hand" the kingdom is "set up," he would have proved his point. John preached, "the kingdom of heaven is at hand." Christ came afterwards and preached, "The kingdom of heaven is at hand," and he preached the gospel of the kingdom all through his ministry. The quotation was given us just before my friend took his seat, "The law and the prophets were until John, since that time the kingdom of God – is set up – and every man presseth into it." Is that how it reads? If it read that way, my friend would have proved his proposition. But it reads this way, "The law and the prophets were until John, since that time *the kingdom of God is preached*" – heralded, made known. The ministry of John and of Christ was to preach or make known the kingdom of God into which when the proper time had arrived they should all enter...."

Page 24: "Now the apostle Paul in writing to his son in the gospel, Timothy, says, in the second chapter of the second letter, verse 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Then in chapter iv: 1 he declares that Christ shall come to judge the quick and the dead. When shall he come to judge the quick and the dead? "At his appearing and his kingdom." When then is the kingdom to be

established or set up? At Christ's appearing. And when is that appearing and establishment to take place? When he comes to judge the quick and the dead? O, but Paul, you are making a mistake; our friend Mr. Hall comes in here and tells us that we are now in the kingdom, that it was set up over eighteen hundred years ago and we do not have to wait for Christ to appear, for his second coming, Paul, because at his first coming, our friend Mr. Hall tells us, the kingdom was set up, established as a matter of fact and they were all in the kingdom of heaven then".

"Now listen to what Jesus says in the twenty-fifth chapter of Matthew: "when the Son of man *shall come in his glory* and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand and the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In what sense was it prepared from the foundation of the world? It was prepared as a plan, just as we have illustrated of the electric railroad from Zion to Henderon. It was prepared as a plan first, but the railroad was not built or established until possibly, years after. So the kingdom was prepared from the foundation of the world and when John preached the gospel of the kingdom, and when Christ preached the gospel of the kingdom, they were preaching a kingdom that should afterwards actually be set up or established, but it will not be established until the time when the Son of man shall come in his glory and all his holy angels with him; then shall he sit upon the throne of his glory. Then this kingdom will be an established fact when the Son of man has come in his glory and has taken the throne of his father David promised to him."

Page 25: "Now there is another thought to which I wish to call attention here. The phrase "at hand" seems to be one over which my friend stumbles somewhat. The kingdom of heaven is at hand, what does it mean? John said the kingdom of heaven is at hand. Then, as he thinks, it was close by, the time to actually establish it or set it up. Let me call your attention to a parable my friend did not allude to, in Luke xix: 10: "And as they heard these things he added and spake a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear." Now this is A.D. 33. Let us suppose that our friend Mr. Hall, had been in the company of these disciples, and here they are thinking that the kingdom of God should immediately appear. He would have said, you are mistaken, the kingdom of God was set a year or two ago and we have been in it all this time and you do not seem to know it. You think that the kingdom of God is about to appear, and because when Jesus commenced his ministry he said, "Blessed are the poor in spirit for theirs is the kingdom of heaven," I, Mr. Hall think that the kingdom of God must have been in existence then because of that word "is." If they were in the kingdom of God in A. D. 31, how was it that in A. D. 33 they thought that the kingdom of God should immediately appear? " Now, perhaps, we shall find the Saviour telling

them, as Mr. Hall would, You are mistaken in this, my followers and disciples, in thinking that the kingdom of God should immediately appear, because it is already established. But what does he say? He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return\*  
\* \* And it came to pass that when he was returned, having received the kingdom." Now, my friends, as common sense men and women, doesn't this teach you that the nobleman was Christ, and that the going away into a far country to receive for himself a kingdom is Christ going to heaven to receive his kingdom? It follows then that the kingdom had not been set up and could not have been given to his disciples until he returned. Therefore he says, "When the Son of man shall come in his glory and all his holy angels with him then shall he sit on the throne of his glory." What coming is this? He had completed his first coming and his return is next in order, and when he returns, he shall sit on the throne of his glory, and it is then he shall invite his disciples and faithful ones to sit down in and inherit the kingdom prepared for them from the foundation of the world... "When he was returned- not before he left..." (End of Quotations).

How we could continue quoting on and on, but we must now bring it to a close. It should now be clear that Christadelphia has a serious problem in the closing days of Gentile times. There exist organizations within the Unnamed brotherhood that care little about the retention of pure, unchanged truth and are quite willing to return to the apostate teachings that the pioneers of the truth rejected as they bolted from the denominations of the apostasy. Let us be aware of these dangers and receive them not even into our house, lest we be partakers of their evil deeds (II John 7-11)."

Wayne R. Tanner

### THE KINGDOM OF GOD (BUSF)

XVIII. - That "the things concerning the kingdom of God" are the facts and truths testified concerning the kingdom of God in the writings of the prophets and apostles, and definable as in the next twelve paragraphs.

XIX. - That God will set up a kingdom in the earth, which will overthrow all others, and change them into "the kingdom of our Lord and his Christ." (Dan. 2:44; 7:13-14; Isa. 11:9-10; 32:1,6; Rev. 11:15).

XX. - **That for this purpose** God will send Jesus Christ personally to the earth **at the close of the times of the Gentiles.** (Psa. 102:16,21; Dan. 7:13; Acts 1:9,11; 3:20-21; II Tim. 4:1). (emphasis and underline added)

XXI. - That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant. (Gen. 12:14,17; Lev. 26:42; Jer. 22:3,8; Ezek. 37:21-22; Amos 9:11,15; Micah 4:6-8; 7:20; Gal. 3:16; Heb. 11:8-9)

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## THE BOOKS OF LIFE

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**T**here exist some very valuable lessons from the consideration of the reference in Rev 20:12-15 that should be read in conjunction with this article. Throughout the course of this study, the following themes will be considered in detail:

- 1) The symbolic books that are to be used at the Judgment Seat
- 2) The errors that result from the misunderstanding and misinterpretation of these books

### *The Two Books*

The time period associated with the reference in Rev 20:12-15 coincides with the end of the millennial age, or the time directly preceding the 8<sup>th</sup> Day—that time when Yahweh will be “all in all,” sin will be eradicated from the earth, and when Christ will transfer all rule to His Father. However, as demonstrated by the interpretation provided by Bro. Thomas in utilizing the actual Greek translations, it is understood that the reference actually points *back* in recollection of how the bride *had been formed*, by calling to remembrance how the saints had been glorified by the Lord after being judged righteous. From Eureka, Volume 5, this translation reads as follows:

(12.) And I saw the dead, small and great, who *had stood* before the Deity, and *books* had been opened; and *another book* had been opened, which is *of the life*; and the dead had been *judged out of the things which had been written in the books, according to their deeds*. (13.) And the sea *had given up* the dead in it, and death and the grave *had given up the dead in them*; and *every one had been judged according to their deeds*. (14.) And death and the grave *had been cast into the lake of the fire*. This is the Second Death. (15.) And if any one had not been found written in the book of *the life*, he had been cast into the lake of the fire. (writer’s emphasis)

That this reference is indicative of the time of the Judgment Seat before the glorification of the bride is demonstrated by the fact that it describes a contingency of people who, “had stood,” before the Deity for the purpose of being judged, as verse 13 reads, “every one *had been judged*.” The fact that verse 13 segregates between the dead given up by the sea (understood to represent the nations of the world) and the dead given up by death and the grave, would lead us to believe that this is meant to show the inclusion at the judgment of both those in covenant living among the sea of nations at the time of Christ’s return, as well as those who had previously died throughout the course of time. Nevertheless, the references appear to demonstrate that this is a time period when all in covenant were to be judged according to their deeds and works performed during their mortality.

As we continue to closely consider the passage, one of the main points to recognize is that at the time of judgment, there is a plurality of books, rather than just a singular book used to determine one’s acceptance by Christ and Yahweh that results in an entrance as a saint into the kingdom age. Notice that in verse 12, the declaration is made that the plural *books* had been opened, *as well as* another singular *book* that is referenced as the book of *the life*. From this, an important distinction is made between the plural *books* and the singular *Book of the Life*. The plural books’ specific use, as defined in this passage, was to judge both the small and great according to the contents recorded in them; those contents are specifically identified as “their deeds.” If the deeds written in these books were found unacceptable, then that covenanted person was rejected for evermore, as demonstrated by the fact that he was, “cast into the lake of fire,” to be utterly and eternally destroyed (vs 15). Conversely, if the deeds written in these books were found acceptable to Yahweh, then it was “death and the grave” that were “cast into the lake of fire,” meaning the 2<sup>nd</sup> death, or eternal death, was completely and utterly destroyed for that glorified saint, so that it would never again have any power over that individual. In this case, that covenanted person’s name would then be entered into, or inscribed into, the *other* book that is referenced, being identified as, “the Book of the Life.” In regard to this Book of THE Life, H.P. Mansfield states that, “This is the most important book, for only those whose names are recorded therein will receive the life promised.”

Speaking further on this subject, H.P.M. states, “They will stand before Christ the Judge. But as he is Yahweh’s representative and complete manifestation, to stand before him is to stand before God. These books (plural) are shown to be in addition to the (singular) Book of Life. They can be likened to the ‘day book’ and the ‘ledger’ in the record of life. Thus an accountant’s set of books is used to symbolize the record kept of those held responsible by God. The Bible refers to the Book of Remembrance (Mal 3:16) in which are recorded the day-to-day incidents of life. The successes and failures, thus recorded, are ‘posted’ to the ‘ledger,’ and from there are carried forward to the (singular) Book of Life. These various ‘books’ are referred to throughout the Bible. There is the ‘Book of Death’ or the book of the generations of Adam, in which all enter by virtue of birth. There is the Book of Condemnation, in which the rebellious are recorded (Isa 30:8-9). There is the Book of Remembrance (Mal 3:16), based upon the custom of the times, in which kings recorded incidents of their reign in order that those who had conducted themselves meritoriously might be rewarded (Esther 6:1). At the judgment seat these various symbolic ‘books,’ will be opened to reveal their evidence.”

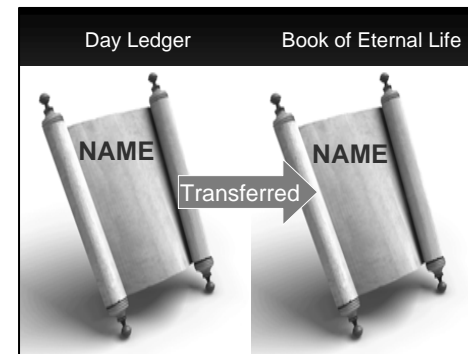
H.P. Mansfield continues to give additional insight regarding these books, stating, “To have one’s name inscribed in this most important book (day ledger) is necessary to salvation; but once there, we must guard against it been excised therefrom. The use of this symbol is doubtless based upon the custom of ancient times in which notable deeds were recorded in a book of remembrance for kings to consult when necessary. The scriptures speak of ‘books,’ and of ‘a book.’ The former is related to what might be called a ‘day book,’ in which the actions of saints from day to

day are recorded; the latter might be described as the ledger, in which is found *the final summing up*. There are no such literal books, of course. The Spirit is the Remembrancer (John 14:26), and records all things in relation to the purpose of God. When God says, He will remember sins no more, it is equivalent to saying that they will be blotted out *from the day book of record*, leaving the account to our credit in the *final ledger*.” (writer’s emphasis and parenthesis for clarification purposes)

The use of the word “blot” or a derivative thereof is found 21 times in the scriptures. In all but two cases in the Old Testament, the Hebrew word used is, “*Machah*,” which means, “to wipe out, obliterate, or exterminate.” This meaning is consistent with the meaning of the Greek word used in the New Testament, being “*Exaleipho*,” which means, “to smear out, or obliterate.” In each of the 18 cases that these words are found, the passage is in reference to one of two things: 1) sins, or 2) a name. When the passage speaks of blotting out one’s sins, it must be concluded that this action is associated with the “day ledgers” that record the lives of those in covenant, and that in doing so, that person’s sins are forgiven by the Lord and struck from His memory forever. When the reference is made to the blotting out of a name, the conclusion must be made that the blotting out occurs *before one’s name is transferred into the Book of Eternal Life*. In this case, the rejected one’s name is blotted out from the memory and remembrance of Yahweh before it is permanently written in that book.

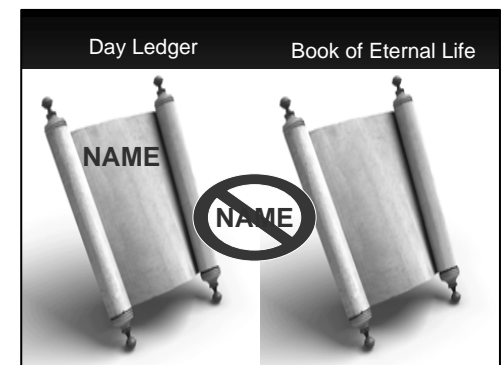
The words in Isa. 43:25 are used to prove the first point, stating, “I, even I, am he who blotteth out thy *transgressions* for mine own sake, and *will not remember thy sins*.” Therefore, the action of “blotting out” transgressions is synonymous with the “blotting out” of the covenanted one’s sins in the “day book,” or “day ledger,” so that those sins are not remembered or considered at the time of judgment by Christ. This should be evident in that, if these daily recordings of the actions of the saints included forgiven sins, then they would not in fact be forgotten by Yahweh, but would in actuality be remembered in this ledger of the saint’s life. Therefore, it should give the believer great comfort to know that when our sins are forgiven, they are “blotted out” of the symbolic books that record the events of our lives and are never again to be considered or held against us. To this point, Heb 8:12 states, “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” On the contrary, it is sobering to realize that it will be those sins that we do not recognize and repent of that will continue in this ledger of our lives and will certainly be remembered at the time of judgment, as they will remain in those books that will be used to judge our worthiness to enter into the kingdom of God.

As stated previously, the “blotting out” of one’s name occurs in the *transfer* of the name from the day ledgers to the Book of THE Life, or that of eternal life. The righteous will have his name included in that Book of THE Life, and therefore will be the recipient of Eternal Life. In contrast, if the covenanted person’s deeds that have been recorded in the ledger books are found wicked or lacking in substance, his name will *not* be transferred from the day ledger to the Book of Eternal Life. Rather, his



name will effectively be lost at that time of transfer, being the time of judgment. The result will be that his name will no longer be remembered by Yahweh, but will be eternally forgotten, or blotted out (PICTURE). His fate is that he will then be without the protection and grace of Yahweh when he is cast into outer darkness, where there is “weeping and gnashing of teeth,” for the rejected. Because that covenanted person had ceased to remember Yahweh during his lifetime and during the recordation of these day ledgers, then Yahweh and Christ will cease to remember that disobedient person when eternal life is granted to the obedient. That rejected one will then be in the fearful and undesired position of being forgotten by Yahweh and therefore existing outside of His grace, while being cast back into the “lake of fire,” and judgment that will be poured out upon the wicked world by Christ and the Saints. To this subject, Heb 10:26-32 states, “For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.”

The conclusion that the “blotting out” of one’s name occurs at the time of *transfer* from the day ledgers to the Book of Eternal Life should be evident when understanding that logically and logistically, it would be impossible to “blot out” or erase one’s name from the book of everlasting life. This would defeat the whole purpose and concept of having *eternal* life, if one could possess it only temporarily, and later have it “blotted out,” or taken away. That would not be *eternal* life at all, since it would not be





permanent, but rather a temporary state, when one had something, and then it was removed. Any alternate understanding of this concept would contrast lessons found in Revelation of the accepted saint being planted (permanently) by the river of life (Rev 22:1-2), or being a precious stone (a permanent fixture) in the New Jerusalem (Rev 21:19-20) after being written in the Book of Life. The logical conclusion should therefore be made that when references indicate that one's *name* has been removed or "blotted out," of a book, it is in reference to the time of judgment, when one's name is not transferred from the day ledgers to the Book of Eternal Life, but is instead blotted out of Yahweh's remembrance.

In an effort to confirm the points made, several references throughout scripture regarding these various books will now be considered. Rev 3:5 (Translation from Eureka, Vol 1) states, "The victor, he shall be clothed in white garments: and I will not at all *obliterate* (KJV: 'blot out') *his name from the scroll of THE life*. And I will openly confess his name in the presence of my Father and in the presence of his angels."

The verses reveal that the victor shall (in the future-not presently) be clothed in white and sinless garments, and that his name will not (in the future) be blotted out or *excluded from* the book of THE life (eternal life). The time period for this occurrence will be when Christ "confesses his name to his Father, in the presence of the angels," which would confirm the belief that this will occur at the judgment. The meaning therefore appears to be that, when Christ judges the believer as righteous and confesses this to Yahweh, the believer's name will be transferred from the day ledgers to the Book of Life and he will be granted immortality. The concept of Christ confessing one's name to his Father is verified in such verses as Matt 10:32-33, which states, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Moses refers to "thy book" in Ex 32:32, saying, "If thou wilt, forgive thou Israel's sin; if not, blot me, I pray thee, out of thy book which thou hast written. And Yahweh said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." The correlation between the forgiving of sins and the blotting out of one's name from the Book of Life is here emphasized. If one's sins are *not* "blotted out" of the books of remembrance, then it follows that one's name *will* be "blotted out" or excluded from the Book of Life. In this passage, Moses appeals to Yahweh to forgive Israel's sins, so that they could be saved unto Eternal Life at that Day of Judgment. So strong was his agape love for the Children of Israel that he was willing to sacrifice his own opportunity for eternal life for that of Israel. However, Yahweh shows Moses that every man is individually responsible for his own sins, and that those whose sins are not blotted out during their lifetime will be blotted out from the Book of Eternal Life.

Another mention of this subject is found in Psalms 69:28, which states, "Let them be blotted out of the book of the living, and not be written with the righteous." In this

psalm, David appeals to the Lord for help from his enemies, while calling for their punishment and destruction by the hand of Yahweh. Particularly, he asks that they not be "written with the righteous," but "blotted out of the book of the living." In what book will the names of the righteous be written, other than the Book of Eternal Life? Therefore, the conclusion is made that David is petitioning the Lord for judgment upon the unrighteous and their exclusion from Eternal Life. Additional proof of this point is evidenced in that the word, "living (Hebrew *cahah*)" means, "to revive," indicating that this "Book of the Living" holds the names of those who have been resurrected (revived) and given eternal life by the Lord after being judged righteous.

In Mal. 3:16, it is written that, "They that feared Yahweh spake often one to another; and Yahweh hearkened and heard it, and a Book of Remembrance *was written* before him for them that feared Yahweh, and that thought upon his name. And they *shall be* mine, saith Yahweh of armies, in that day when I make up my jewels; and I will have compassion upon them as a man hath tender affection for his own son that serveth him." It is important to recognize that, in order for one to be included in this Book of Remembrance (the day ledgers), it is first necessary to "fear Yahweh, and speak often to one another." This would indicate an understanding of the Word of God and a reverence that is the result of understanding. The implication is that only those who come to the knowledge of the Truth and enter into a covenant with Yahweh will be included in this Book of Remembrance, or the Day Ledger. Those who fall outside of this category have no hope for eternal life and the transfer of their names from the day-ledger to the Book of Eternal Life. Additional understanding of the different books is found in the fact that it states that the Book of Remembrance "*was written*," indicating that it happened contemporary with the believer's lifetime, and that they "*shall be mine*," in the future, when their names were written in the Book of Life.

In Phil 4:3 we read, "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, *whose names are in the book of life*." It has been mentioned earlier that one must be in covenant with Yahweh in order to be included in the Day Ledger, or into the memory of God and therefore resurrection, and this verse appears to support this understanding, as it reveals that a prerequisite to having one's name "in the book of life (day ledger)" is that one be a fellow laborer "in the gospel." This would indicate that the person is in covenant and that their labors are being "remembered" by Yahweh. To further prove this point, we turn to such references as John 4:24, which states, "God is Spirit; and they who worship him must worship him in Spirit and truth." In regard to this subject, Dr. Thomas writes, "Pardon is the result of Spirit-and-truth worship. Now the relation subsisting between the Spirit and the Truth is one of *intellectual and moral* identity; so that he who hath the truth hath in him the mind, the thinking, and teaching of the Spirit: but he that hath not the truth, is destitute of the Spirit and not a true worshipper." In John 6:63, Jesus says, "It is the Spirit which is life-making; Spirit is and life is the words which I speak to you."

Therefore, the point is made that if one does not have words or teachings of God, then he will also not have the Spirit (power) of God manifested in him. If he does not have the Spirit or power of God manifested in him, then it follows that God does not abide with him during his lifetime, and therefore does not come into covenant with him. If God does not abide with him during his lifetime because there is no covenant made, then it follows that God will not *remember* him, or that he will not be written or *remembered* in the day book that records the actions and works of the individual whom God *does* remember. In John 14:26, Christ teaches that, “the Comforter, the Holy Spirit, whom the Father will send in my name, shall *teach you all things*, and bring all things to your *remembrance*, whatever I have said unto you.” Therefore, it is the Power of God on Earth, titled the Holy Spirit, which is meant to teach the followers of God the Truth, and to bring all things to remembrance, or to their understanding.

At the time of the apostles, the Holy Spirit was manifested in them so that truth could be spoken by them to those who desired to hear it. At the present, the Holy Spirit is manifested in the Bible, as displayed in it is the Power of God that will teach His Plan, and only those who seek it will be taught by it and then remembered by Yahweh. Again, Bro. Thomas writes in regard to this subject, “We are considering things mental, not physical. The Spirit in its *physical* relations is the divine power that creates, fashions, and sustains all things; and will raise the dead, and subdue all things to God. But in opening men’s eyes, and turning them from ignorance to knowledge, and from the service of the adversary to God; and in *recording them in his remembrance*, it is the *truth believed and obeyed* that is the agency employed. *The Spirit is the Remembrancer*,” or symbolically, “the Scroll or Book.” Therefore, only those who hear and understand the teachings of the Lord and enter into a covenant with Him will be remembered by the Lord and entered into that day-ledger, so that their works and deeds may be recorded and later recalled by Christ at the judgment. Again, we quote from Bro Thomas: “The truth is sanctifying and purifying; and, as the truth is God’s, and precious to him, and always before his mind, *the sanctified are his peculiar treasure. Their names are therefore inscribed in his book of remembrance by their union to the truth in the obedience it enjoins.* The mentality of God is stamped upon the heart, so that they became part of his thoughts; and *while written upon the memory, they are also written upon (Yahweh’s)*, who is the way, the truth, the resurrection, and the life. Hence, *to be written in the scroll of the life (the day-ledger), is to be ‘in God the Father and in the Lord Jesus Christ,’ and they in him by the Spirit-truth dwelling in their hearts.*”

In continuing to examine the verses that speak of this subject of the Book of Life, we next turn to Rev 21:27, which says, “And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.” As the verses preceding it indicate, this verse speaks of the kingdom age, as it references the New Jerusalem and the precious stones that make up the temple. This is a picture of the Kingdom in full glory, particularly the dwelling place of Yahweh during that glorious age. In that temple, the

verse indicates that nothing that is wicked or abominable will be allowed to enter into it. Only those who have been written in the “Lamb’s Book of Life,” can enter into the presence of Yahweh. The context of this passage would indicate that the “life” referenced is “eternal life,” since, as shown in Ezekiel, only the Sons of Zadok, the immortal priesthood in the kingdom age, will be allowed to enter into the presence of Yahweh for worship and sacrifice. Their names have been transferred from the day book to the Book of Eternal Life, and they are therefore able to dwell permanently with Yahweh.

The passage in Rev 22:19 is also in reference to this final Book of Eternal Life, as it reads, “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (tree of life), and out of the holy city, and from the things which are written in this book.” Bro. Thomas writes in regard to this verse, “Wherefore, to be in the book of the life is to be part, and to have part, of the tree of life, as it is styled in the English Version. The Book of Life and Tree of Life are different symbols related to the same thing. The oldest manuscripts extant read, ‘God shall take away his part from the tree of life;’ but more recent ones ‘out of the book of life.’” This being said, the fact that, the “book of life,” and the “tree of life (Mansfield, Thomas),” are used interchangeably in this reference indicates that they are one and the same. Therefore, this “book of life,” is in reference to eternal life, in that the “tree of life” is synonymous with immortality.

In Rev 17:8, we read in regard to the Catholic System, “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, *whose names were not written in the book of life* from the foundation of the world, when they behold the beast that was, and is not, and yet is.” A similar passage is also found in Rev 13:8, which reads, “And all that dwell upon the earth shall worship him, *whose names are not written in the book of life* of the Lamb slain from the foundation of the world.” The latter passage is in reference to the Papacy and its worldwide reign throughout the ages, while in defiance to the Lord God. As shown in both references, those who worship and partake of the error of that false and apostate system are not included in the Book of Life (the day-ledger), as they are obviously not in covenant with Yahweh, because they have never known the truth nor have they been baptized therein, and therefore have no particle of hope to be transferred into the Book of Eternal Life. Note that in this passage, the book of life that is referenced specifically belongs to “the Lamb slain from the foundation of the world.” This Day-Ledger is *Christ’s book* that is for *his specific usage*, and will be utilized to determine the fate of one in covenant. Therefore, since it is created ultimately for his use, then it can rightfully be called “the Lamb’s Book.”

#### Inscription of the words

With the establishment that these day-ledgers will include the events of the covenanted one’s mortal lifetime, the question arises, “who will perform the duty of inscribing the words into this book?” The question may best be answered with

another question: Who better than the believer's guardian angel to record that covenanted person's actions? It is understood that it is the angels' duty and privilege during the current dispensation to perform the will of Yahweh. It should therefore come as no surprise that it is therefore the covenanted one's guardian angel who will perform the duty of recording his life and works. This is also appropriate when understanding that our guardian angel is ever-present with us, and that the angels act as the eyes of Yahweh, just as the Saints will do in the kingdom age. That the believers in the scriptures understood the concept of one in covenant having a guardian angel is demonstrated in such passages as Acts 12:11-15, when Peter was released from prison by an angel sent by God. The verses read, "And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hear, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is *his* angel." Further proof of this concept is found in Psa 91:9-12, which states, "Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

The concept that the covenanted person's guardian angel will be responsible for the recordings in this day-ledger is further realized when considering the role of that angel at the judgment. As it is written in Matt 18:16 that, "in the mouth of two or three witnesses every word may be established," it follows that at the judgment, there will be 3 witnesses involved in the judgment process: 1) the one to be judged will give his account before Christ, 2) Christ will witness regarding the one in covenant, and 3) that guardian angel, who had been with the one in covenant since his baptism and throughout his mortality, while recording the events of his life, will witness in order to establish the matter. The day-ledgers that were scribed by that guardian angel will be used to call into remembrance that person's actions from the time when he entered into a covenant with Yahweh, and Christ will judge that person either righteous or unrighteous according to the contents of that book.

#### ***Conclusion of the Two Books***

Bro Thomas writes in Eureka, "From these testimonies there would appear to be two scrolls—the one styled A scroll of the Life, and the other THE scroll of the Life. These two scrolls are opened at the setting up of "THE GREAT WHITE THRONE" of judgment, at the epoch of resurrection. Certain things having been written in these scrolls, the resurrected are judged from them. *These things are their works*. One of these scrolls will present a very unseemly aspect—a sort of EVERY-DAY BOOK OF LIFE, in which names of believers are inscribed with very disreputable mementos

appended to each. These will find no admission to 'the other scroll which is of the life'-THE LEDGER OF *THE* LIFE, to which those names may be supposed to be *transferred* from the Every-Day Book, that are now condemned to obliteration. The dead constituents of the Angel of the ecclesia in Sardis, together with the few undefiled ones there, had all been written in the Every-Day Book of the Life; and their works inscribed under their respective names: and the general record of this scroll is read in the writing penned by John. He shows that the works therein recorded resolved themselves into two classes; the one signalized by the words 'thou art dead' after their names, and the other by the sentence, 'their garments undefiled.' Now of these classes, the names of the latter alone will be transferred to the Ledger (of Eternal Life); while the names of the former will be obliterated or excluded. The confession of names in the presence of the Father and in the presence of his messengers, will be read, not from the Every-Day Book, but from the Ledger of the Lamb's Life, which contains the register of names inscribed there."

#### ***The Dangers of Misinterpretation***

As stated at the onset of this article, there is a danger in pursuing alternate views of this topic of the two books, and in particular, the belief that there is just one book. From the book entitled, The Judaizers-Another Gospel (K. Tucker), and reprinted in the Shofar Magazine in regard to the references in Luke 10:20 (which states that one's name is written in heaven) and the passage already considered in Phillipians 4:3, the author writes that "Our names are written in the Book of Life = we are in Christ = we are in the Kingdom of God." He later continues to say, "The *present existence* of the Kingdom of God has a powerful influence on us. Before, we might have prayed, 'Lord, grant us a place in your kingdom.' Once the concept has been grasped that *your name is written in the Book of Life and you have a place in God's Kingdom*, such words become inappropriate. You don't ask for something that you have already been given."

This argument appears to stem from a belief that a newly baptized person is "written in the book of THE life," or the "Book of Eternal Life," rather than what the author believes is the correct understanding—that he is written in the "day book, or ledger," which records the actions and deeds of the covenanted person for later review and determination of their worthiness to enter into Eternal Life, and thereby be written into the Book of THE Life. Due to this misunderstanding that one's name is written in the Book of Eternal Life at their baptism, it has prompted the author of The Judaizers to revise the portrait that demonstrates long-held Christadelphian beliefs regarding the path, "from Eden to Eden," or the Way of Salvation (see back cover). Included in his revision are the phrases, "we have eternal life," and "we have salvation (ours to lose)." This way of thinking can quickly lead to error. As further suggested by the revised picture, if eternal life is achieved at baptism because one's name has been entered into the Book of Eternal Life and they have gained an entrance into the Lord's Kingdom, then the latter part of the walk after baptism is negated and unnecessary. As has previously been discussed, if one has in fact achieved eternal life at baptism and can only by their disobedience be subsequently "blotted out" or

removed from that book, then eternal life has really not been achieved at all, because it can be taken away, and is therefore certainly not *eternal*. This incorrect view apparently stems from a lack of recognition that there are two distinct books, and that the baptized person's name is only written in the Book of Remembrance, rather than the Book of Eternal Life, which is permanent.

The belief in this alternate and incorrect view that one's name is written in the Book of Eternal Life at baptism effectively minimizes the importance of the believer's walk to such an extent that works and spiritual growth are inconsequential, since the believer is only expected to "hold on" to what he has gained at baptism, so that he won't "mess up" his salvation. This completely negates the need to seek after "the meat" of the word by continued study and zealous searching of the scriptures, rather giving the newly baptized the option of remaining in "the milk" of the word throughout his walk. It also comes frighteningly close to mainstream Christianity's incorrect belief of "once saved, always saved," in that one can enter into eternal life without actually, "working out his salvation with fear and trembling (Phil 2:12)." Rather, one can theoretically only understand the first principals of the scripture, hide his talent in the dirt, and await the coming of the Messiah in order to realize that kingdom physically that he has already achieved spiritually. In following this belief to its inevitable conclusion, the day-ledger that records the deeds and actions of the one in covenant really is unnecessary, since this belief would indicate that it is by grace only, rather grace *and* good works, that one enters into the kingdom. After all, if one enters into the kingdom at baptism, this is prior to them doing *any* works, because they haven't yet had the opportunity to do any!

Rather, the understanding that there exists both the day-ledger and the Book of Eternal Life results a realization that, after baptism, the believer's work has only just begun. He must *grow* in grace, knowledge, understanding, wisdom, mercy, patience, and good works, while trying to remain separate from sin. He is only to utilize the talents that he has been given by Yahweh, but to build upon them, as demonstrated in the parable of the talents in Matt 25. If he does so, then when Christ judges those in covenant, that believer's name will be transferred from the day-ledger to a permanent position in the Book of Eternal Life, impossible to be removed or blotted out. He will be a permanent tree in the Wood of Life, as his sins will have been removed and he will put on clean and white garments that are free from sin and death.

Our guardian angel is recording our lives in the day-ledger. Realizing this should have a profound effect upon our lives and our walk, as we can visualize our guardian angel sitting in the corner of our rooms in the evening recording the deeds of that day, whether good or evil, before ultimately handing this ledger to our Master and Judge at the judgment for his consideration of the events our lives. Our hope and prayer is that we will be transferred from that day-ledger to a permanent position in the Book of Life.

*Arthur Sankey*

## SUBSCRIPTIONS & RENEWALS

The 2007 First Quarter edition of the Sanctuary Keeper Magazine marks the annual end of our second year of publishing the magazine. During 2006, we were blessed with a private donation that enabled us to distribute the quarterly editions to most of the Unamended Christadelphian community. We would like to thank all who have provided their spiritual support and their financial support for our efforts in edifying the Brotherhood and defending the Faith when needed.

During 2007, we will return to distributing the SK magazine only to those on our subscription list. If you would like to continue to receive these quarterly editions of the SK magazine in 2007, please complete the enclosed subscription slip and mail it to:

*The Sanctuary Keeper*  
P.O. Box 13045  
Maumelle, AR 72113

The subscription rate will remain at \$10.00 for four quarterly editions. We would appreciate receiving your subscriptions by the end of March, 2007. We are not a tax exempt organization; therefore we will not be able to provide receipts for any gracious donations received from the supporters of the magazine. Although the subscription rate covers almost the entire cost of publishing and mailing the magazine to our subscribers, any donations that are received will be used to offset the cost of any supplemental mailings that may be needed during the course of the year.

## THE HALL-WILLIAMS DEBATE

*Held at Zion, KY, August 1<sup>st</sup>-6<sup>th</sup> 1898*

*The Kingdom of Heaven, The State of the Dead, Resurrection and the Punishment of the Wicked.*

This debate, which was held between Thomas Williams and J.N. Hall (Baptist) is available on computer disc. The cost of the CD is \$3.00 plus \$1.50 for shipping and packaging. Please request order from Aaron Thomas – 509 N. Murphy - Republic, MO 65738. A copy can also be downloaded from the internet for free at:

[www.republic-christadelphians.org/hallwilliams.html](http://www.republic-christadelphians.org/hallwilliams.html)

The debate is not currently available in printed form.