

# THE SANCTUARY-KEEPER



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

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

*Num. 18:5*

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

*I Peter 2:5*

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

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## **A WORD ON THE PRESENT CHAOS**

*“Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone himself on the earth, and, in so doing, to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood. In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs*

*than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a going until the Divine Family shall become complete. God will take out from the human race as many for his name as His purpose requires. If he chose to make apostolic demonstrations every two hundred years, he could, doubtless, obtain a hundred fold more for the kingdom than upon the present system; but he does not so operate. It is fair, then, to conclude that his purpose does not demand so many, and that, therefore, he only employs means adequate to what He desired.” Bro. John Thomas - Herald, April, 1858.*

**W**E began with this familiar quote from bro. Thomas to put some much needed perspective on the panic and turmoil that we have seen over the last few weeks and months. Whether it be the COVID-19 issue or the cultural revolution taking place before our eyes, we see in all of it an elevation of the flesh (humanism) in a sense of self importance, pride and self-preservation that completely misses a supreme fact in regard to the meaning of life itself - *“God manifestation, not human salvation, was the grand purpose of the Eternal Spirit.”* Bro. Thomas’ words no doubt would strike many as indicative of a cold and ruthless Deity, but those enlightened with the word of Truth see something quite different and beautiful in it as compared to the disgusting humanistic displays of attitudes and behavior we have and continue to witness. Instead of witnessing man humble himself before God in the face of such trials, we have seen either men irrationally cower in hopeless, infantile fear or exalt themselves in obstinate, self-determinate and shameless pride.

“Chaos” is the word we have heard used many times to describe the events of the past few weeks and months. When the last Sanctuary-Keeper was mailed out, the “COVID-19” virus issue was still in its infancy. Who would have known then that we would see paralysis, confusion and hysteria over this virus that would literally shut the entire globe down, further and exponentially catapulting the world’s number one economy (the U.S.) deeper into a bottomless pit of debt, of which it never can recover. No doubt the virus is real and should be respected and treated with caution. But, the unprecedented “shut down” and face covering campaign (man’s confused and futile reactions to it) have proven to be far more harmful and far reaching than the disease itself. It has also given rise for some in authority to use it as an opportunity to control and manipulate the masses for political and social agendas, exposing great inconsistencies and hypocrisies in the name of “public safety” that reveal deeper and more sinister motives at play.

But, if that wasn’t bad enough - the U.S. then exploded into a racial conflict that has given an

opening to a Marxist, cultural revolution that not only threatens a severely weakened U.S., but the western world in general. This militant, cultural revolution (“ANTIFA” along with “BLM”) promotes racial prejudices of its own that includes the destruction of civil society and order, rabid anti-Semitism, calls for the destruction of Israel, the desire to destroy the traditional family unit, and promotion of the LGBTQ agenda - just for starters. And though making cries of “equality” like all “revolutions,” all of this is led by those who simply want to grab totalitarian power and wealth for themselves.

From the perspective of the natural eye “chaos” seems like an apt description. But what may seem like chaos is in fact the PURPOSEFUL INTENT of The Most High who rules in the Kingdom of Men (Dan. 4:17). As we see the society in which we live display openly neurotic tendencies (diabolical lunacy) in their reactions, we need to constantly remind ourselves that these things are not without purpose in the outworking of God’s plan. And we need to be reminded that this madness is only something that can be cured by the return of the Master.

There have been pandemics before and many with much dire consequences to human life than COVID-19, which has a fairly low mortality rate historically speaking. There have also been cries and violent demonstrations for revolution by discontent reprobates in the past and such will continue with increasing intensity. Believers who have preceded us in previous generations have been faced with very dire circumstances whether through disease or political turmoil. In this present generation, some believers have been under the impression that our life of Laodicean ease and prosperity is our trial along with the trials of growing apostasy within the Household - and in many ways this has been true. But this does not exclude us from the possibility that similar trials that have befallen believers in the past, including economic hardship and persecution, might happen to us in these last days as well - especially with the sharp shift away from religious tolerance.

But there is a difference from what we see and are experiencing now as compared to the past. We are in a unique position in regard to our place in the

prophetic timeline, understanding our times to truly be the “End Times”. With a Jewish state firmly entrenched and prosperous in the Middle East and with growing mutually supportive ties with its Arab neighbors; with Russia firmly under the control of a crafty, ambitious, manipulative and aggressive autocrat; with Britain finally breaking out of the European Beast system; with the collapse of morality and civility among the world populations; the growing momentum of the French, frog like spirits of “fraternity, equality and liberty”; and with the disintegration of the Household before our very eyes - we understand that we are in an extremely unique period in world history.

But, we have heard some claim that, “this is it” or in other words that the events of the past few weeks mark the return of Christ. We have also heard Isaiah 26:20 referenced in regard to the Covid lockdown and turmoil, and quoted as a reason believers should hide in our homes from the present uncertainty. The verse reads, *“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.”* Brethren, shouldn’t we be more discerning and less fearful? Cautious - yes, but as Believers certainly not fearful. And just because terrible things happen around us doesn’t mean that Christ should return to rescue us out of it. In our opinion this comes awfully close to a type of spiritual narcissism.

Again, we do know we are in the very “end times” which requires development over a period of time. However, present inconvenience and uncertainty does not demand Christ’s return in order to save us out of it at this moment, week, month or even year. Things can and WILL get much worse. How do we know? Daniel 12:1 - *“And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”* The world is not there...yet.

We are currently watching very interesting

developments that no doubt are being shaped by Yahweh’s agenda, and we know that Christ can return at any time to Judge the Household. But we “watch” with patience and spiritual discernment, and not with the knee jerk reactions of emotionalism that can arise from shallow perceptions of sensational news headlines. We also are being forcefully reminded that as “strangers and pilgrims” (if we are truly practicing it) that we should have no empathy nor commonality with the moral and civil decay that we see on full display as the people, churches, media, leaders and politicians of society panic to save their reputations by denouncing long held values and principles for the humanistic and trendy “wokeness” of the moment. We are seeing that the world around us truly has feet of clay. As the old saying goes - *“if you stand for nothing, you will fall for anything.”* To hold firmly on to the spiritual values of the Truth is not going to be easy for us in the coming days. The last place we should put our trust is in the leadership of this world which has repeatedly shown that they cannot save despite their arrogant claims (Ps. 146:3). We also need to be EXTREMELY discerning consumers of the news media, which is a driving force in the confusion, fear, mis-information (propaganda) and promotion of evil in our times.

The day-to-day, specific developments of the End Times were not revealed to us by Yahweh, and there is no need. He has given us the example of the days leading up to the Flood that help us discern the antitypical nature of our times (Matt. 24:37); He has given us “times and seasons” to discern His prophetic timeline; and He has given us the remarkable information regarding the identity, development and movement of nations leading up to and following their destruction by Christ and the Saints. Therefore, we have all the information we need to live faithfully and with understanding in the midst of gross darkness.

This brings us back to the original quote from bro. Thomas. Let us always keep in mind Yahweh’s Purpose, which does not center on man’s concerns, wants or demands. Yahweh’s Name WILL BE glorified to the total abasement of the flesh. - A.T.

# ROOTS OF THE PRESENT CRISIS



The following article was sent to us and was taken from the Arkansas Democrat & Gazette for Sunday, June 7<sup>th</sup>, 2020. It is actually an edited version from a speech by a Os Guinness that was given at the annual “Wilberforce Weekend”. We have edited it down slightly, providing a smaller excerpt.

The speech dealt with the differences between the American Revolution and the French Revolution and discusses how the present turmoil within the U.S. and the West is rooted in a conflict between the two. The providing of this in the Sanctuary-Keeper is in no way intended to defend the American Revolution as it is also a fleshly, democratic spirit of man’s desire for self-determination. But there is a significant difference between the American and French Revolutions. As Believers, we understand that the French Revolution unleashed a very powerful and evil world-view that plays a critical role in End Time geopolitics in leading the nations to Armageddon (Rev. 16). At the same time, the French Revolution was an effective judgment in weakening the power of the

Papacy for a time. It is quite Ironic that the Papacy will utilize this same spirit to stir the nations against Israel and the Jews (and already is at this time).

We were satisfied by some of the accurate insights provided by the author, though the source is more concerned with the implications for America and reveals no understanding as to the relation this all has in bringing about the grand crisis spoken of in the Prophets. As looking for a “city who’s builder and maker is God” we cannot endorse the spiritual idealism towards the American Revolution that the author expresses. We also do not support the idea that Democracy is somehow a Biblical concept, though the Bible certainly had more of an influence on American ideals while being rejected by the leaders of the French Revolution. What this article does is provide a good historical context for what is going on around us in the present. For better Scriptural context we recommend the book “Democracy - Its Influence upon the World and the Ecclesia” by W.J. McAllister. If you have already read it, it might be good to visit it again in light of present circumstances. - S.K.

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**T**HE climax of the Revolutionary War was Yorktown in 1781, and tradition has it that when the British and Haitian troops marched out to surrender they were ordered to play “A World Turned Upside Down.” That was a ballad that went back to the English Revolution, and the idea was deeply biblical.

Some of the English revolutionaries said that “freedom is the man who dares to turn the world upside down.” We all know that when Paul came to

Thessalonica the agitators said, "These men who've turned the world upside down have come here."

What was the biblical idea?

God created order. Humans through sin create disorder, so God is working to restore his world, and as we come to know him with our gifts and callings, we become partners with him conveniently to help restore it. So when we turn the world upside down, we're turning upside down the status quo of our day in order to turn the world the right way up.

That was the idea in the English Revolution, a lost cause that failed. But it was the first of the five great major revolutions of the modern world beginning with the English in 1642, the American in 1776, the French in 1789, the Russian in 1917, and the Chinese (I was there as a small boy) in 1949.

The first two are very close. The English Revolution failed, the American Revolution succeeded, but both were biblical. Through the invention of printing and the power of the Reformation, the 17<sup>th</sup> century was called the biblical century, and the great model was the Hebrew Republic from the book of Exodus.

**The French revolution was expressly anti-biblical, anti-Christian, anti-religious and anti-clerical. The hostility to religion and certainly to the Christian faith in the church has been a characteristic of the French and the Russians and the Chinese ever since.**

Why does that matter?

It is the deepest key to the crisis of the republic today. Many people point out that America is as deeply divided now as in any moment since just before the Civil War, but why?

Some blame the president, but he is not the cause; he is the consequence of it. Some look at social media, but it is the reinforcement of it, not the

root. Some say it's the clash between the coastal, California and New York, against the heartlanders in the Midwest and so on, and that is partly true. Others say that the clash is between nationalists and populists against the globalists - George Soros and like people who believe in a borderless world - and that's partly true, too.

But I would argue, and I'm not alone, the deepest division is the division of those who understand the republic and freedom from the perspective of 1776 and the American Revolution which was largely but sadly not fully biblical and those who understand America and freedom from the perspective of the French Revolution and its heirs.

The French Revolution lasted only 10 years. Then came Napoleon, a dictator, and he said, "The French Revolution is over." **But like a huge volcanic explosion, the lavas, as it were, of the revolutionary faith has flowed out ever since then.**

**If you take the three great ideals of liberty, fraternity, and equality, the French Revolution did almost nothing for liberty;** think of the reign of terror. But the ideal of fraternity or brotherhood was the first we picked up, and it flowed into what was called

revolutionary nationalism in the 19<sup>th</sup> century.

And that gave rise to the unification of Italy, the independence in Greece, and even to the thinking behind Theodore Herzl and the rise of Secular Zionism and the restoration of Israel.

In the 20<sup>th</sup> century, through the work of Karl Marx and Friedrich Engels in the 19<sup>th</sup> century, it was the third element, equality, which picked up revolutionary socialism. Obviously that's behind the Russian Revolution and the Chinese Revolution.

**What we're seeing in the 21<sup>st</sup> century is the French Revolution breaking out in terms of what's**



**now known as cultural or Neo-Marxism with its central philosophy “Critical Theory.”**

In the 1920's an Italian Marxist, Antonio Gramsci, sat in jail under Mussolini and tried to figure out why Marxism never happened as Marx predicted. He basically shifted from the economy to culture and from the proletariat revolution in the streets to what he called the hegemony of the dominance of the cultural elites, the gatekeepers.

His ideas flow down into the Frankfurt School. In America particularly, through the thinking of Herbert Marcuse, who's very important in 1967 and 1968 when he and Rudi Dutschke, the leader of the Red Army Faction in Germany called for a long march through the institutions.

What do they mean?

I first came to this country in 1968. Martin Luther King had been assassinated in April; later Senator Bobby Kennedy, and later still the so-called Chicago police riots at the Democratic convention. One hundred American cities were ablaze, and yet the radicals knew that would not mean victory. So what was the long march?

They needed to be more patient and win the colleges and universities, the press and the media, and the world of entertainment in Hollywood. Then they would have cultural hegemony and cultural dominance in the gatekeeper class. And a little over 50 years later, we can see they won.

**Ideas like political correctness, postmodernism, tribalism, sexual revolution, and the current rage for socialism go back to the years of the French Revolution in 1789; they have nothing to do with the American Revolution of 1776 and its biblical roots.**

The big difference between now and the 1850's is that there is no Abraham Lincoln. Lincoln addressed the evil of the time: slavery, in light of what he called the better angels of the American character. He appealed to the Declaration of Independence.

We have people today saying Make America Great Again. But no one is talking about what made

America great in the first place. It was not the military. It was not the economy.

So, it's very important to see how different the ideas are which flowed from the French Revolution and the ideas which flowed from the American Revolution.

Think of St. Paul writing a letter to the Galatians. He says, “Who has bewitched you?” You switched from the gospel of grace to a gospel of works. And in many ways what I'm saying today is: Who has bewitched America?

It's the process of switching from the gospel that came from the American Revolution to the gospel that came from the French Revolution, which is bad news.

The American Revolution was rooted in the scripture in Exodus, Deuteronomy, the Torah, and through the teachings of Calvin, Zwingli, Bullinger, Knox, and Cromwell. Cromwell says the Exodus is the direct parallel to what he was trying to do in the English Civil War; those ideas came over with the Mayflower, then John Winthrop, and then New England.

So what was the lost cause in old England became the winning cause in New England. The roots are completely different to the French roots: Jean-Jacques Rousseau, Voltaire, and later thinkers from the French enlightenment.

A second difference is their understanding of humanity. The biblical American Revolution is realistic. A separation of power in the Old Testament suddenly becomes the idea behind the American separation of powers, checks and balances, which comes from James Madison through John Willis Menard.

Why? Because we are fallen. Ambition to counteract ambition, checks and balances because of egotism, and so on. The French Revolution was utopian. Man is born free, Rousseau said, yet everyone is in chains, so just remove a chain or two through politics, education, psychology, whatever, and humans will be happy and free and fulfilled. This is nonsense, and you can see in the Russian

Revolution, the French Revolution and the Chinese Revolution that utopianism was disastrous.

Whenever there's a gap between the ideal and the real, the gap will always be filled with force and violence, and that's why utopianism is the father of the worst evils and violence.

Take a third difference: the whole notion of constitution. Many Americans don't realize that the American Constitution - "We the People" - comes from the Hebrew notion of covenant, and you can see the incredible difference today. For the people in our secular world thinking in more of a French style, constitution is simply law, contract, and interests. No, no - go back to Exodus and you can see the Sinai covenant is freely chosen consent.

That is the origin of the consent of God. It's a morally binding pledge, and a matter of the reciprocal responsibility of all for all. So covenantal constitutionalism includes the notion of freedom, and

trust, and trustworthiness, and a cause that binds together truth and love.

Take another major difference: the way the two revolutions address wrongs. They both agreed there are wrongs and injustices and oppressions in the world. But in the French style and according to the understanding of Critical Theory, what you look for is the majority and the minority, the oppressors and the oppressed. People have power, and people are the victims of power. And then there is no truth. Remember, according to Nietzsche, God is dead, truth is dead, everything is only power.

Critical Theory becomes a way of exploiting victimhood in order to change the status quo to a new one. But it's based only on power, so it becomes the new problem replacing the old problem, and retaliation of wrongs answered by revenge goes on and on and on, and you have a Corsican blood feud written large in the culture warring of America.

**The question therefore arises** as to how to combat the insidious influence of the frog spirits in our personal, family and ecclesial environment?

The apostle Paul provides the antidote against the manifest "madness" (Ecc. 9:3; Isa. 5:20-23) in the advice he gave Timothy. Concluding his warning in regard to the "perilous times" and the "persecutions" believers would endure in the war of faith he said, "But *continue* thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2<sup>nd</sup> Tim. 3:14-17). By adhering to the wisdom contained in the scriptures and its implementation in our lives, personally and ecclesially (as opposed to the "wisdom" pervading society), we can become "wise unto salvation".

For us the scriptures include the New Testament, much of which provides apostolic illumination of the Old Testament referred to by Paul. The apostle Paul warned ecclesial leaders and builders about their building principles and materials. He declared, "According to the grace of God which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon. *But let every man take heed how he buildeth thereupon* (1 Cor. 3:10). The same wise advice stands today. Every endeavor should be made to adhere to apostolic principle and practice. What might appear to be more modern is not often according to "the ordinances" recommended by the apostle (1 Cor. 11:2).

Democracy - It's influence on the world and the ecclesia, W.J. McAllister, pp. 81,82

# THE DOCTRINE OF HUMANISM

## INTRODUCTION

*Colossians 2:8*

*"Beware lest any man spoil you through philosophy and vain deceit, and the tradition of men, after the rudiments of the world, and not after Christ."*

A few years ago, we gave a class at an ABS Gathering on this subject. In light of the present spirit of unrest and attempted revolution, along with the continued erosion of the "old paths" of Christadelphian belief and practice we revisited our notes on the subject of Humanism. We feel that this subject is of a timely nature and have updated it into a multi-article format for our readers' consideration.

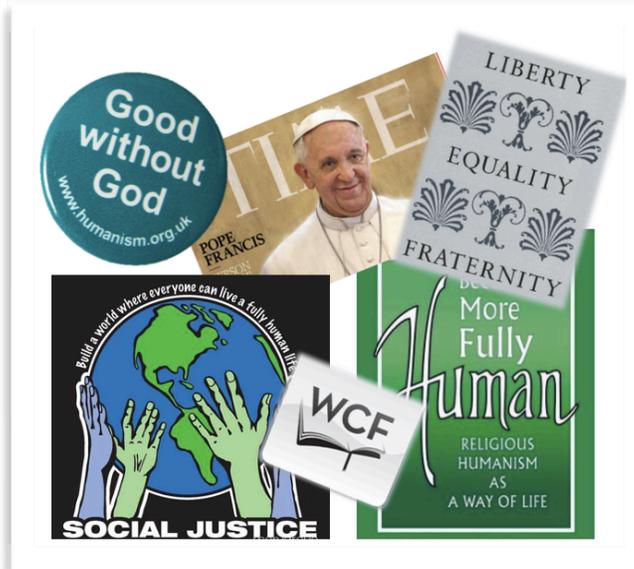
The subject of "Humanism" is of an extremely serious nature. It is a matter that is a driving force as well as a philosophical influence impacting every facet of our modern lives. It is behind the general course of nations today - most notably among the Western Nations. We see it even now in the madness and spirit of protests that cry out for "social justice". As a matter of fact, it is a mode of thinking that will be an underlying motive for the furious and mad fermentation of the nations as they come against

Israel and Jerusalem, and as they oppose Christ and the Saints when the Yahweh of Armies explodes out of Sinai in fiery judgment upon the nations.

Humanism has infested science, education, government, religion & morality - and most notably, and of the greatest concern to us, it has infested the

thinking, lifestyle and teachings of those who call themselves Christadelphians. It is a fleshly philosophy that gives free promotion of the three primary characteristics of man's sin flesh nature, under the protective cloak of doing good to their fellow man. It claims to be an influence of good, while its observable results are that of more misery, more oppression and confusion. These three characteristics are outlined by the **Apostle**

**John in his 1st Epistle (2:17)** when he stated - "For ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."



Before we proceed any further, please note what the Apostle John is saying - **ALL THAT IS IN THE WORLD** (*kosmos* or present order of things)...**IS NOT OF THE FATHER, BUT IS OF THE WORLD.**" We aren't able to take a little from the world and mix it with a little of the Word of God and somehow call it good - it is either all of the world or it is all of the Father - but the two cannot mix. If we can remember that, along with the whole council of Deity, then we have the means by which to counter the insidious philosophy of "Humanism".

Here are a few verses (chosen from many) that we need to keep in mind as we consider this subject. It is only by seeing the world around us through the constant lens of the Scripture that we can cut through the fog and subtleties of humanistic thinking. On the other hand, **viewing the scriptures through the lens of the world** will lead us into the very thing we are trying to avoid.

- **Psa. 14:1** - *"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."*
- **Proverbs 3:5-7** - *"Trust in the LORD with all thine heart; And lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: Fear the LORD, and depart from evil."*
- **Proverbs 14:12** - *"There is a way which seemeth right unto man, but the end thereof are the ways of death."*
- **Isaiah 55:8,9** - *"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."*
- **Jeremiah 17:5-7** - *"Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD."*
- **Jeremiah 17:9** - *"The heart is deceitful above all things, and desperately wicked: who can know it?"*

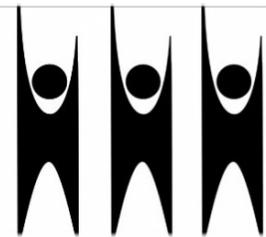
- **1st Cor. 1:19** - *"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent"*
- **Rom. 10:17** - *"So then faith cometh by hearing, and hearing by the word of God."*
- **Hebrews 11:6** - *"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."*
- **1st John 2:15** - *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."*

#### DEFINING & IDENTIFYING HUMANISM

So, what exactly is humanism? It really isn't a set of specific doctrines, though there is something known as the Humanist Manifesto which attempts to articulate the general philosophies of humanism. It is actually a very broad philosophy with various application and off-shoot philosophies such as "Post - Modernism" and "Critical Theory". Due to the fact that there is nothing absolute in its teachings means that it is without constraints and without rules to bind it. Therefore, it is able to change to various applications and views without immediate recognition or consequence.

Throughout our Christadelphian history the enemies of the Truth have been easy to define and identify. Embodied in the apostate teachings as found in the Catholic System and her Protestant daughters are such doctrines as; the Trinity, immortal soulism, hell torments, etc. Brethren have historically recognized such as abhorrent and the very opposite of the Truth of God. But not so with Humanism, which has neither an official church, nor a set form of doctrines to refute and which claims to be based on

*H*umanism is a progressive philosophy of life that, without theism and other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity.



reason. It can be more difficult to put a finger on and it offers much that sounds quite pleasing to many. Quite simply, humanism is a philosophy of life and living, and an attempt to answer what man's place on this earth is. It is a way of thinking, interpreting and reacting that is based upon the impulses that come from within the mind of flesh while reacting to the world at large. Instead of relying upon the Word of God for direction and answers, it relies upon **human reasoning** and **feeling**. To provide an official definition:

1. *The doctrine that people's duty is to promote human welfare*
2. *The doctrine emphasizing a person's capacity for self-realization through reason; rejects religion and the supernatural. (this is more specifically understood as "SECULAR HUMANISM")*
3. *The cultural movement of the Renaissance; based on classical studies*

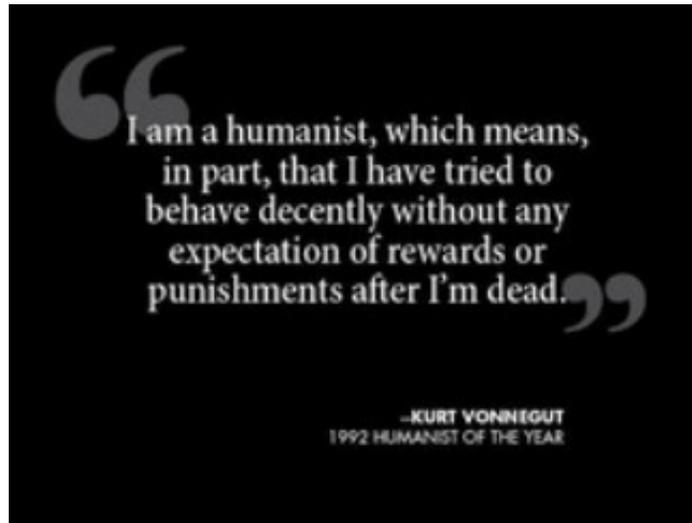
Apart from the rejection of religion, this definition doesn't sound too bad...does it? It appears pretty harmless, if not extremely noble. Isn't it the teaching of Scripture to "promote human welfare"? **Not exactly** (which we will get into later). That is what is particularly dangerous about Humanism is that it draws upon, or rather can sometimes hide behind selected Scriptural principles to promote its very Truth nullifying principles and practices. This is why humanistic principles have been so easily accepted within the ranks of "Christianity", even though humanism is by its very nature anti-God. You will hear the humanist philosophy throw out phrases such as "*Love thy neighbor as thyself*" (which humanism interprets as the love of all humanity), "*Do unto others as you*

*would have them do unto you*", "*Judge not*" (which they interpret as the tolerance of all forms of pleasure, beliefs or practices), "*Do good unto all men*", etc. All of these are extremely critical principles to be followed by God's Servants, but not according to the spirit of humanistic philosophy, which cherry picks these sayings for the service of fleshly objectives and not according to Divine intent.

**Humanism is not a definition of sin itself, nor is it necessarily worldliness.** What do we mean by that? Sin and worldliness - the overall works of the flesh - have been around long before the general philosophy of what is labeled as "humanism". Not all kinds of sin can necessarily be labeled as Humanism itself. But, humanism is the motivating philosophy or

world-view of our society that justifies and leads to sin, and is a general way of thinking and motivation that undermines and rejects God's ways. As we have referenced, *the lust of the flesh, the lust of the eye and the pride of life* are natural to our inherited sin-nature and has been the bane of mankind since the fall of Adam. But humanism is a philosophy prevalent in our modern

society that justifies these evil characteristics, and that gives them the vehicle to thrive under the cloak of good intentions and of equality, liberty and tolerance among men. The spirit of "humanism", which in reality is rebellion against God, has been around since the Fall of Man and is forcefully seen in the rebellion and apostasy of Nimrod. As a more organized expression of thought, it has its roots among the Greek philosophers. It was under such Greek cultural and academic influence that apostle Paul and the 1st century faithful were exposed to the spirit of humanism. They unsuccessfully fought against its growing influence as a corrupting poison

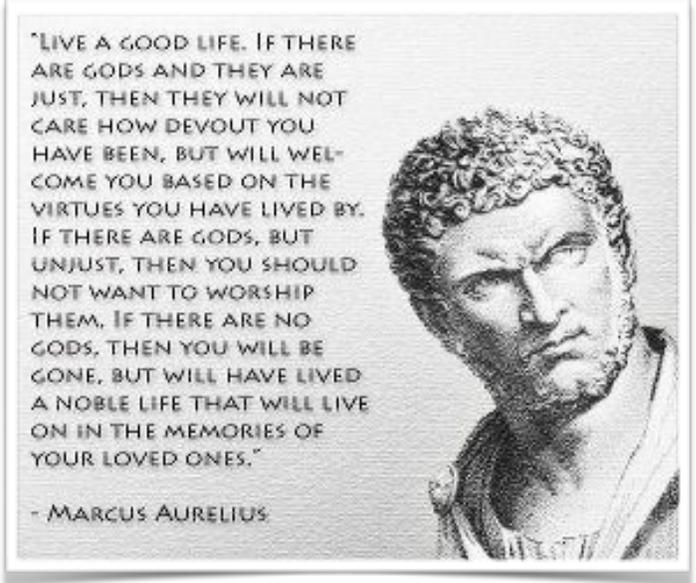


upon the faith delivered once unto the saints. Remaining dormant for a time, its influence revived during the Renaissance and has been firmly entrenched and fiercely promoted in the University/Academia systems of our time.

Humanism appeals to the vanity of man. Its supposed freedom of thought has spread its tentacles into every aspect of Western life, some of which can take us by surprise. It is very much a philosophy of Western civilization that gives free run to the flesh in all forms of life - **including religious life**. The churches have immersed themselves in it despite the fact of humanism's fundamental rejection of religion. The Pope and the churches have become the foremost champions of "human rights". In the 19<sup>th</sup> century it was Catholicism that initiated a concept we hear thrown around so much today referred to as "social justice".

We often hear Humanism referenced in a negative way in Christadelphian circles. Yet, it is a philosophical spirit that still has been able to infiltrate into the way we think and act, as well as influence what we tolerate. This is the real problem and the ultimate concern of our consideration - its encroachment into the thinking of the Household. It is understandable that the Humanistic philosophy is all pervading in our modern culture: political, religious, the education system, science, literature, psychology, the news media, popular culture and entertainment, and especially in morality. As a matter of fact, the Humanists preach a lot about morality, labeling True Morality as evil while setting up their changing whims of right and wrong as the standard. Theirs is a man based code of ethics which amounts to no morality at all.

We can be caught up in the humanist mindset and not even realize it, even without ever espousing a rejection of God's authority. But, the humanist mindset is very much at enmity with God as it is a product of the seed of the serpent.. That is why we can't merely give lip service to the multitude of direct scriptural commands and examples that speak to the need for us to be truly separate from this world in its thinking, practices and alliances. But as a



Christadelphian community we have not remained truly separate, have we? How much has the spirit of "humanism" affected us as a Body, and are we even capable of self-diagnosing the problem?

Again, humanistic ideals seem quite noble and rather logical on the surface as being in harmony with the natural inclinations of the flesh. Humanism is very much about what "**FEELS** good" or what "**FEELS** right" - whether it is assumed that is for the good of others or for one's self. Are our "feelings" the true measure of what is right before God? Did Eve's feelings or senses serve her well when she partook of the forbidden fruit (Gen. 3:6)?

But, what if we could take the positive aspects of humanism and combine them with the principles of the Truth - wouldn't that be great? Shouldn't we be in the practice of promoting human welfare? Actually no, at least not in the natural sense as it is understood and practiced by men this side of the Kingdom. We have to keep in mind that God's ways are not our ways. Our primary and highest objective is stated by Christ in the 6th chapter of Matthew where he commands - "*Seek ye first the kingdom of God, and His righteousness.*" Nowhere do we read, "*seek ye first the general welfare of mankind.*" Directly connected to this is the over-arching principle of the Scriptures - Numbers 14:21 - "*But as truly as I live, all the earth shall be filled with the glory*

*of the LORD.” - not “all the earth shall be filled with the glory and welfare of all men.” Let it be understood that humanism de-emphasizes if not flat out rejects the principle of the coming Kingdom as well as complete submission to the will of God.*

In the opening quote on the first page of this issue of the Sanctuary-Keeper we provided one of the most profoundly truthful and belligerently anti-humanistic statements found in Christadelphian literature: *“Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit...”*

God is calling out from the Gentiles a people for His name (Acts 15:14). Such is the work for the present. It is not to make the current world a better place, whatever man envisions that to be. There is nothing that man can do to improve this world as he is the cause of its very evils. And despite all of his efforts towards a utopian dream, he only makes things worse. *“O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.”* (Jer. 10:23).

But who defines what ethics and morality are? Apart from God, what does morality even mean? That is the confusion that is Humanism - it is a sliding scale on what feels good or right at that time, and has nothing to do with any kind of unchangeable principle.

Along with the various humanism quotes we have pictured throughout the article, there are various catch phrases and causes that fall under the humanist agenda, as it is consumed with the rights of man in regard to the general welfare of men: “self-fulfillment”, “self-actualization”, “self-empowerment”,

“personal growth”, “the inherent goodness of man”, “unity through diversity”, “multiculturalism”, “feminism”, “gender roles”, “tolerance”, “human rights”, “workers rights”, “civil rights”, “gay rights”, “social justice”, “economic justice”, “animal rights”, “environmental responsibility/green movement”, “social responsibility” - and the cry that came out of the French Revolution - “Liberty, Equality & Fraternity” that embodies the Humanistic/Democratic spirit in these modern times. These are just to name a few as new names and causes seem to pop up every day.

With this lengthy introduction, the best way to truly define “Humanism” is to demonstrate how it is applied. So, in the following series of articles (Lord willing) we hope to lay out the identifying markers of Humanism and a warning:

- A brief history and its manifestation in the spirit of “democracy”
- Education - the laboratory of humanism through “science” and “psychology”
- Humanism’s impact on societal morality
- Modern day religion and its role as a vehicle for humanism
- It’s impact on the Ecclesia
- And humanism in our personal lives

The subject is immense, and we certainly will not cover every application. But when considering the subject, you can’t talk about humanism without talking about Democracy, and vice versa. But, humanism is the strength and underlying foundation of the democratic spirit (which is only one aspect of humanism).

*A Thomas*

***“Humanism is a philosophy of joyous service for the greater good of all humanity”***

Linus Pauling

# THE DOCTRINE OF HUMANISM

## A BRIEF HISTORY

Colossians 2:8

*"Beware lest any man spoil you through philosophy and vain deceit, and the tradition of men, after the rudiments of the world, and not after Christ."*

**H**UMANISM, as we previously mentioned, is really a principal found from the very beginning of man's 6,000 year history. It finds promotion under the rebellious spirit of Nimrod; it was articulated and formalized by the Greek philosophers and was opposed by the Apostles and 1st Century faithful; it was influential in corrupting the Christian faith into absolute apostasy; it found renewed interest and vigor during the Renaissance; it caused great political earthquakes during the governmental upheavals of the 18th and 19th centuries; And we have seen that since World War 2, it has become the dominating and driving force of life in the Western World. As the driving force behind the so called "democratic spirit" and cries for "equality" and "justice," it will lead the nations in blind and psychotic rage to the great day of Armageddon.

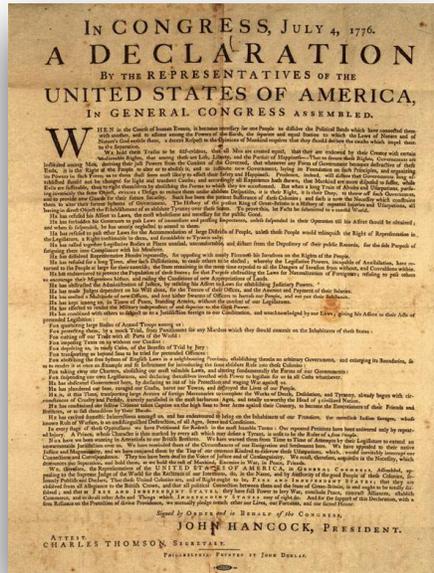
As an organized system of thought (and we emphasize the word "organized" in that sin and evil have been present all along), "Humanism" as an articulated principal is in fact a western philosophy, founded on Greek ideals. Unfortunately, and of an extremely serious danger to

Believers, is the misconception that humanist theories such as the rights of man, freedom of the individual and democracy are rooted in "Christian" principles - they are not.

The problem is demonstrated from the familiar words of The Declaration of Independence that state - *"we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."*

We should indeed be thankful to live under circumstances that have afforded us the privilege to worship without fear of persecution, freedom of mobility, and the ability to make a living as we choose as opposed to the brutalities and despotism of the continued history of much of this earth. But where do we read in the Scriptures that we are guaranteed such rights, and that such are "self evident" truths? We do not, but we do find the opposite. **Romans 5:12** - *"Wherefore, as by one man sin*

*entered into the world, and death by sin, and so death passed upon all men, in whom all have sinned."* So, what does man really deserve? As inheritors of the



Adamic Condemnation, as creatures of the sin-flesh nature, the answer is DEATH! **Rom. 6:23** - *“For the wages of sin is death.”* All man is worthy of is death. The humanist spirit rejects that notion. **BUT WHAT ABOUT LIFE?** *Finish the verse - “but the GIFT of God is eternal life through Jesus Christ our Lord.”* Both the breath of life now, and the hope of life eternal to come is a matter of GIFT and not a guaranteed right.

The scriptures do speak of “liberty” but it is in reference to the Liberty granted from the stringent codes of the Law of Moses (**Galatians 5:1**); also in reference to the position of those baptized into the Law of the Spirit of life in Christ Jesus (**James 1:25**); and the hope we have to be delivered from this corruptible mortal nature if accepted by Christ at the Judgment seat, (**Rom. 8:21**.) And, there are many verses in the Bible that speak of happiness but not in regard to it as a right, but only in connection with God and servitude to Him, even if it involves persecution for Christ’s sake as mentioned by the Apostle Peter. **Psalms 146:5** summarizes the matter very well - *“Happy is he that hath God of Jacob for his help, whose hope is in the LORD his God.”* There is no real happiness outside of this, and it certainly is not a right.

We have no rights at all - we do not have the right for food, shelter, clothing or health - but such are the benevolent gifts of God. We do not even have the right to salvation, do we? (Bro. Thomas’ words on God Manifestation summarized that very well.) Centuries of a developing humanist /democratic movement have bore fruit in a society that is consumed with their rights. If we are not extraordinarily careful and attentive to scriptural teaching, we will be in danger of becoming more concerned about gaining satisfaction from this present life (what Christ commanded in the 6th

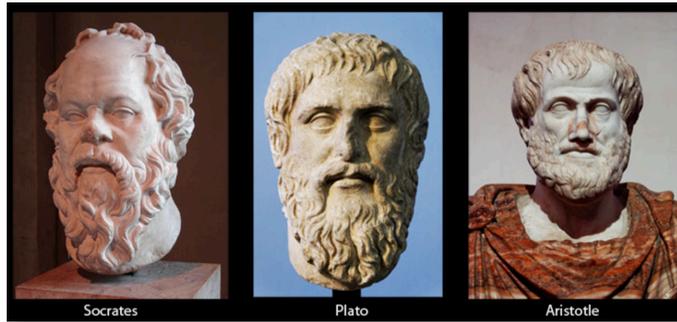
chapter of Matthew to “take no thought for”) than in preparing ourselves for a hoped for reward in God’s Kingdom, which will put a final and eternal end to all that man has ever worked for.

### THE GREEKS

Getting back to an historical overview of the history of Humanism, as we have said we find its principles formalized and articulated by the Greeks. It was from the Greeks that the principles of “democracy” were first practiced (to a limited degree) which led to the

formation and basis of modern democratic thought. Around 300 years before Christ, philosophers such as Socrates, Plato and his student Aristotle revealed humanistic tendencies that focused on an explanation of the world based upon a focus

upon man. Though the Greeks had their pagan gods, they did not generally believe in any kind of direct divine revelation from a Deity but that man could, through reason, find the answers to life’s questions. Socrates and Plato believed in the immortality of the soul but maintained that ethics could be achieved independently of religious doctrine. Aristotle emphasized the happiness of mankind in the here and now and believed that man could achieve moral truth without any supernatural help. Aristotle also promoted the beginnings of evolutionary theory as well as the idea of “variable standards of morality” or what is known today as “situational ethics” - the idea that morality is not a set standard, but changes with the circumstances with a rejection of any absolutes of right and wrong. The emphasis was upon reason and what man thought was best. Humans became more aware of the self, or in other words, more self-centered. And, both Plato and Aristotle believed that education should be overseen by the state and that children should be trained to be what society considered “good”.



To the Greeks the city-state, their center of governmental authority (the “polis”, in which we get our word “politics”); was all-important and the right of each individual to have his say was viewed as vital to their system. This was in contrast to the monarchical/king rule, and to the system established by God for Israel. Israel was ruled by Yahweh, who appointed leaders according to His will. Yahweh gave Israel set laws to follow through direct revelation, and emphasis was upon the family as the divinely ordained unit in the Israelite society. A far cry from the “*it takes a village*” philosophy that we see touted today. For the Greeks, family life was de-emphasized, and homosexual relations were exalted over natural relations between husband and wife.

The Plato/Socrates/Aristotle model became the standard in the fields of science, literature, art and ethics among the so called learned of the ancient western world. With the rise of the Romans, they were quick to assimilate the academic philosophies of the Greeks. This was the standard of education and thought in the ancient world and the environment that the Christ-Ecclesia was faced with during the 1st Century.

### A STRUGGLE FOR THE 1<sup>ST</sup> CENTURY ECCLESIA

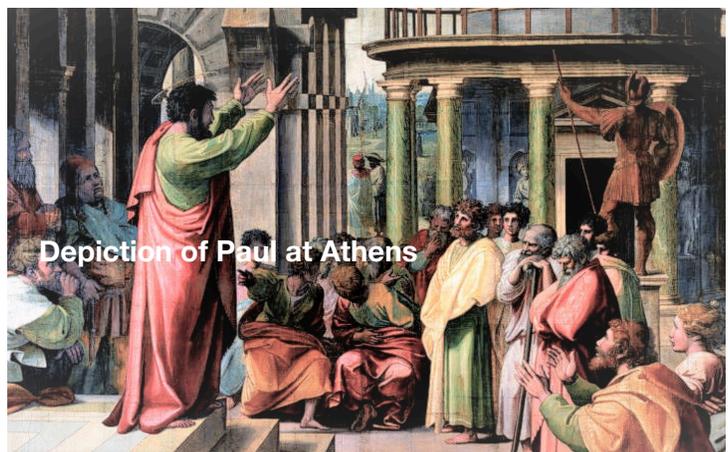
With the growth of the Christ Ecclesia in the 1st Century, it came into direct conflict with the Greek philosophical influence that dominated the Roman academic and cultural world. It had already had an influence on Jewish intelligentsia. Whereas Greek philosophy rejected the idea of direct Divine intervention and of moral absolutes, God had directly involved Himself in the affairs of Israel by sending His Son to preach the news of a coming Divine and literal Kingdom on earth through the means of a suffering and resurrected savior. This was in direct conflict with the Greek ideal that a perfect society could be achieved by man’s wisdom and accomplishments.

The confirmation of the Israelite Hope through Christ also set a high and ABSOLUTE moral standard to be practiced, which was **at complete odds and completely separate** from the practices of the Greek/Roman world. It was not until the Christian

movement was corrupted by the philosophies of Plato (immortality of the soul, the seeds of trinitarianism) and Aristotle (no absolutes, personal liberty, etc.) that Christianity began to be widely accepted and would thrive. This is indicated to us by the impure woman of Revelation 12 - *clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars* - who would give birth or facilitate the rise of Constantine around 300 A.D. These Greek influences that were working their way into the thinking and teachings of the 1st Century Believers **is exactly** what Paul and the other Apostles were contending against (along with the powerful Judaizing influences of the Jewish believers).

It was the Greek philosophers themselves that Paul challenged in Athens upon Mars hill - which the 17th chapter of Acts records to us that they “*spent their time in nothing else, but either to tell, or to hear some new thing.*” No absolute conclusions in their mind, just endless reasoning and theorizing. But Paul declared unto them the absolute authority of the One True God and of the resurrection, and of judgment. Their reaction? Vs. 32 - “*some mocked: and others said, we will hear thee again of this matter.*”

Paul references the Greek ideology and its incompatibility with the wisdom of God, in the **1st chapter of 1st Corinthians:**



Depiction of Paul at Athens

- vv. 22,23 - “*For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.*” Of course they

viewed it as foolishness as it was not according to man's reasonings and logic.

- Jumping down to v. 27 *"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."*

But there were those within the Ecclesia that did not like being viewed as foolish or despised. In order to achieve a degree of respectability in the eyes of the world, learned believers would try to fuse the academic and philosophical knowledge of the Greek humanists into the values and belief system of the Christ Ecclesia - with disastrous results. These false teachers were known as "Gnostics" or "knowing ones." They placed a high value on Greek academic disciplines and their own reasoning skills, which acted as a corrupting influence upon the "epignosis" or EXACT KNOWLEDGE of God's Truth (as referenced by the Apostle Peter in the 1st chapter of his 2nd Epistle) with the "gnosis" or general knowledge of humanistic philosophy.

Paul, the other apostles and ecclesial leaders had to withstand the Greek influences from within the ecclesia. As Christ warned of the corrupting influences that would arise from within the Ecclesia, Paul also referred to such as *"wolves in sheep's clothing"*. Keep in mind the so called "good intentions" of humanistic philosophies. Paul warned young Timothy in **1st Timothy, 6:20,21** - *"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science (gnosis - general knowledge) falsely so called."*

The apostle Peter, in the **2nd chapter of his 2nd Epistle**, warned of the rise of the false teachers

("prophets") within the ecclesia. In explicitly describing their evil characteristics he included the warning that, *"they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness (unbridled lust), those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."*

Such was the Greek humanistic philosophies in the hands of corrupted believers - which put forth a very appealing and logical argument for the liberty or freedom from the high and flesh-restricting moral standards of belief and practice expected by Christ. They presented it in the form of religion, **without the restrictions**. Have we not seen the exact same thing unfold within the Christ Ecclesia of these modern times?

#### PAPAL ASCENDENCY

The damage had been done, and the true Christ Ecclesia dissolved into the shadows, while "Christianity" so called fully matured into the "Man of Sin," Roman Apostasy. We see this by the time of Constantine 200 years later. Ironically, the study of the Greek humanist philosophies went dormant during

the Dark Ages as the Roman Apostate system put a lid on academic, theological and philosophical learning of any kind to preserve their power. This was true except in the isolated and secluded recesses of the eastern monasteries of the Eastern Roman/ Byzantine Empire based out of Constantinople. The Great Schism which divided the Eastern and Western churches once and for all in 1054 ensured the isolation of Greek reasoning in the East - hence the term "the Dark Ages" for much of Europe.

#### "THE AGE OF ENLIGHTENMENT"

But, in 1453 Constantinople and the Eastern Roman Empire fell once and for all at the hands of the Muslims, resulting in a major migration of Greek



Scholars into Western Europe. They brought with them Greek classical literature and the writings of the ancient Greek philosophers which helped fuel the Renaissance (or rebirth). But they also brought with them the ancient biblical manuscripts that fueled an interest in access to the Scriptures for the masses, leading to the Protestant Reformation. The influx of Greek reasoning into the West was somewhat of a double edged sword. Its great benefit was that it broke the brutal and oppressive hold that the Roman Catholic System had over all thought - religious or otherwise. This ended up overthrowing the political power of the Roman Church. The apparently rational approaches of Greek thinking were a stark contrast to the superstitions and undecipherable mysteries of Roman teaching. And, It allowed for advancements in science, medicine, the arts and beneficial technologies as men took interest in the pursuit of such things. Last but not least, and the most important - with easier access to more accurate Biblical manuscripts and with their translations in the hands of common people, it allowed for the revival and witnessing of the Truth (in part and for a time) against The Apostasy.

**BUT, at the same time, the underlying nature of Greek humanism had been once again unleashed and the seeds were planted for the ascendancy of human logic and reason to the rejection of or questioning of Divine Authority, as classical Greek literature and philosophies were embraced and expanded upon.** The ideals of Greek liberty, rights and the general democratic spirit were set in motion in a European environment that was ripe for change. The people of Europe grew increasingly



agitated at the hold that the Catholic System had over all aspects of life (economic, social and religious) as well as the corrupt nature of the governments and kings that supported this system and which was infiltrated with the Roman priesthood. A spirit of Revolution was building as men craved the Greek principles of self-rule and of reason over the mysteries of Rome. **Let it be noted that one system was not morally superior to the other,** (oppression and apostasy on one hand, and revolution that espouses man's supposed "rights" on the other - both are of the flesh) but God has used these elements to bring about His will.

### THE FRENCH REVOLUTION

The spirit of humanistic driven, democratic revolution was sweeping across Europe, but it was in France that this spirit would break out with such bloody violence and totality that it has a prominent place in the Apocalypse: First, as a tool of retribution and judgment upon the Roman Catholic System to bring about an end to its prophesied 1,260 year authority during the late 18th and into the 19th centuries (as foretold in the 11th chapter of Revelation); and Second, in the Plan of God as a motivating spirit to bring the nations against Israel in the Last Days. The French Revolution of the late 1700's was a GIANT development in the course of World History that unleashed the spirit of what was declared as "LIBERTY, EQUALITY and FRATERNITY (the brotherhood of man)" upon the European stage in such a violent and grotesque way. The American Revolution of 1776 was also a manifestation of the spirit of humanism, but attempted to surround its purpose of religious freedom and

representative rule upon basic Judeo/Christian principles. Many of the American “founders” were horrified by the mob-rule nature of the French Revolution and refused American diplomatic and military support of it. Nonetheless, the American system is a development of man and is out of harmony with God’s promise of the restored Israelite Kingdom.

The spirit of the French Revolution rejected God altogether and exalted “REASON” as the only thing worth worshipping. But even in the U.S. and other democratic nations, the fleshly force and the logical conclusion of Humanistic thinking has and is overpowering any respect for God or His laws. This is why we see the continued assault and suppression of public religious expression. Once the proverbial Jeanie is let out of the bottle, there is no putting it back in.

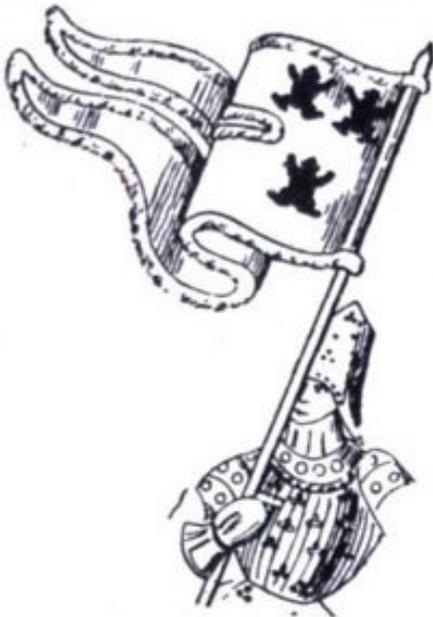
This spirit is further elaborated upon in the 16th chapter of Revelation and labeled an unclean “frog like spirit”. That which is unclean is polluted with the influence of sins flesh. The frog is the ancient designation of the French as a representation of the marsh lands they originated from. There is evidence of the symbol going back to at least the 400’s AD. Clovis, the first king to unite the Frankish tribes under one rule and who himself was converted to Catholicism in 496, bore 3 frogs on his official military banners and on his shield (along with *three fleur de lis*). (Please refer to Eureka, Vol. 5, starting at p. 201 for detailed exposition of this matter.) The French are referred to by other European nations and Canada to this day as “frogs”. So the spirit as it breaks forth in belligerent manifestation is French in nature.

This spirit, when unleashed by the brutality of the French Revolution, acted as a domino affect upon the European stage, giving rise to continuous revolts and political unrest. This is a spirit that is very much active and growing today before our very eyes. It is a spirit of anger and discontent that is constantly consumed with the vain attainment of “equality,” “liberty” and “fraternity” under the banner of “human rights”. Europe shrouds it in the noble sounding label

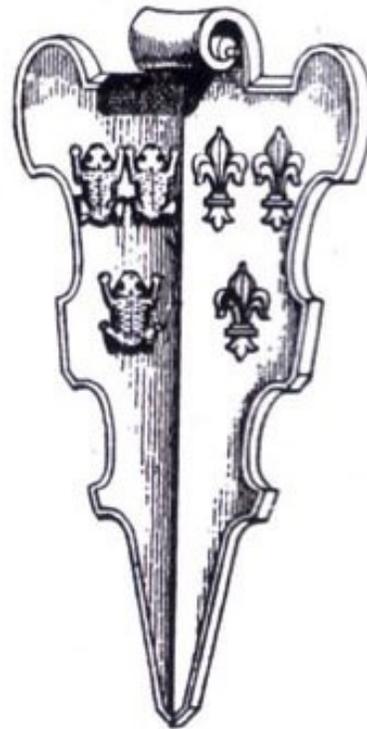


of “SOCIALISM”. But we see through modern history that the attempt at “equality” and the “brotherhood of man” only leads to more injustice, more inequality, moral corruption, unhappiness and economic ruin. It prides itself in championing the cause of the assumed oppressed or “underdog,” whether such are worthy or not. It is a spirit of constant dissatisfaction, constant cries for equality, when such cannot be achieved. **And in the end, ironically, it still results in power being in the hands of only a few as they manipulate the emotions and lives of the masses.** That is all that the reasoning of the flesh is capable of. It was this spirit that led to the revolutionary Carl Marx and his Communist Manifesto in the cry for equality and the rights of the worker. We understand the great brutality and oppression that came out of the Russian and Chinese Revolutions as the Communist philosophy was brutally imposed, resulting in the deaths of over 100 million people. This spirit is not finished, and we see it in its current attempts to overthrow the United States system. The blind and ignorant cries for “justice” only result in the gross break-down of civility, and with the amplification of even more injustice.

#### THE SPIRIT OF OUR TIMES



Upper Left: Banner showing Three Frogs. From ancient tapestry in the Cathedral of Rheims, depicting the battles of Clovis. He is said to have been baptized there. Lower Right: Shield of Clovis, first Christian king of France. In the Franciscan Church of Innsbruck, there is a row of 23 bronze figures of distinguished personages of the House of Austria, bearing shields. Among them is Clovis showing Three Frogs on his shield. Upper Right: Device of Three Frogs, said to have belonged to Pharamond, first king of the Franks, A.D. 420. The emblem of Three Frogs was the old arms of France. Three Frogs were the original arms of the Bourbons. Bourbe means Mud. Louis VI (the second king of the Bourbon dynasty) showed the device of a Frog on his coins with the inscription: "Mihi terra lacusque" (Either land or lake-dweller). An old French writer, in designating the Frog as the arms of France, said: "Le Crapaud designe les marais dont sortaient les Francs" ("The frog indicates the French coming out of the swamp.)



In Revelation 16:12, we read - *"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up (the removal of the Ottoman Empire dominance over the Middle East, including the Land of Israel), that the way of the kings*

*of the east might be prepared (The kings of the sun's rising - or in other words the appearance of Christ and the Saints upon the political scene.) And I saw three unclean spirits like frogs (the humanist/democratic spirit of LIBERTY, EQUALITY and FRATERNITY*

rising out of the French Revolution) *come out of the mouth of the dragon* (Russia), *and out of the mouth of the false prophet* (The Papacy). *For they are the spirits* (teachings or influence) *of devils* (which is a spirit of madness or lunacy that will overtake the nations), *working miracles* (or signs - the signs of the times), *which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*" This battle is revealed in verse 16 as Armageddon, *"heap of sheaves in the valley of judgment."* The place of judgement upon the nations who come against Israel influenced by the frog like spirits into a madness and rage against Israel.

This very madness is being stirred up in our times as we see Israel being portrayed by these very evil influences as the oppressor of human rights and liberty. The world tries to portray the Palestinians as the poor and downtrodden. Israel is cast as "barbaric," an "apartheid state," the murderers of children and the thieves and occupiers of Arab lands. While Israel lives in relative comfort and ease this is contrasted with the perceived poverty of the Palestinians, which is in fact self imposed poverty and misery for some, while other Palestinians hoard the wealth of sympathetic nations for themselves.

What is this hatred towards Israel all about? Humanistic envy. The success and influence of the Jewish people the world over has always been viewed as an "inequality." The illogical nature of it all makes no difference, as the frog-like spirit is a spirit of madness, instigated by the evil intentions of those in power and who desire more power, which we see in the manipulative workings of the Russian Autocrat, The Pope and the leaders of Europe.

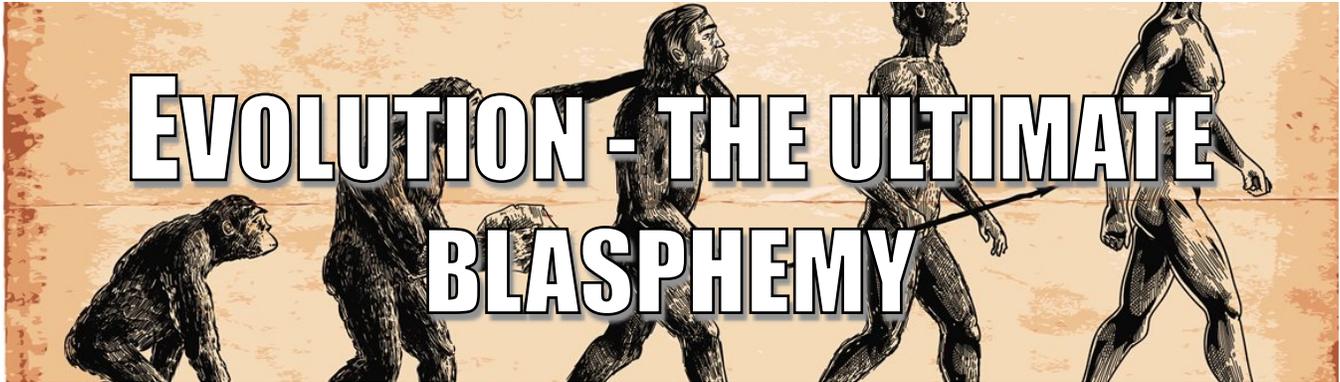
It is the remnants of such a spirit that will reject the overtures of Christ to submit to his iron and absolute Theocratic rule and spiritual constitution of the restored Israelite Kingdom out of Jerusalem. This proclamation is referenced in Revelation 14:6 - *"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people; Saying with a loud voice, "Fear*

*God, and give glory to Him; for the hour of His judgment is come: and worship Him That made heaven, and earth, and the sea, and the fountains of waters."* Such a proclamation is to the subjection of the humanistic/democratic spirit. We must consider that the very nature of the Kingdom itself is completely contrary to the ideals of humanism and "human rights". Psalm 2 and other passages attest to the iron handed rule of Christ, but according to a mercy, kindness, brotherhood, joy and abundance that man refuses to now comprehend. May that day come soon. (Lord willing we will continue this subject in our next issue.)

*A Thomas*

## **A Brief History of the rise of Humanism**

- **The Greek Philosophers (around 300 B.C.)**
- **The influence of the Gnostics upon the early Ecclesia - 1st century through 3rd century A.D.**
- **A period of dormancy for centuries with the rise of the Holy Roman Empire.**
- **The fall of Constantinople in 1453 .**
- **The Renaissance and "Enlightenment" period.**
- **The rise of the "frog-like", democratic spirits of the French Revolution**
- **Formation of the public schools and the further development and promotion of humanistic philosophy in the academic, university systems of the 20<sup>th</sup> century.**



**C**AREFUL consideration was given to the use of the word “ultimate” in this article. Of false, blasphemous doctrines there is no shortage as we well know. We would say some of the most prominent are: *the trinity, the immortality of the soul, the belief in a personal devil and demons, the pre-existence of Jesus prior to his birth, and heaven or hell going at the moment of death.* All of these false doctrines, and many more are indeed in stark contrast to Bible truth, declaring Yahweh to be a liar in effect. But the theory of evolution, while certainly falling into this category, is different in an important point from these doctrines, which we hope to show.

Most would point to the publication of Charles Darwin's “Origin of Species” in 1859 as it's beginning, but in fact the idea that man evolved from animals is much older than that. As far back as the 5<sup>th</sup> century BC the Greek philosopher Plato wrote the following to his contemporaries: *“You gentlemen are mistaken: man did not evolve from the beasts, but man began equal with the gods.”* Of course, this is not quite correct: Psa. 8:2 tells us that man was made a little lower than the angels, but the quote serves its purpose as far as showing us the great antiquity of a belief in the man-made theory of evolution. But here is the most obvious and important point in which this ancient theory differs from the many false doctrines alluded to: these doctrines at least admit of a belief in a Supreme Creative Being, however misguided they are, whereas evolution absolutely **demands** a belief that there is NO God

who created the heavens and the earth with man upon it.

We hope to show that this is not the only evil springing forth from this theory: it's insidiousness and the incalculable damage it has wrought must be included. Make no mistake upon this fundamental point then - there is no middle ground, no gray area between evolutionism and creationism. Upon this point, that creation is the only alternative to evolution, even the evolutionists confess and agree. And indeed, when Darwin re-invigorated the theory there **was** this sharp line of demarcation. But over time this line has become blurred or even obliterated. For the atheist this does not apply. The theory of evolution has provided them with a means which they have eagerly seized upon to deny the existence of a Supreme Being so that they can live a life free of moral restraints.

No, it is the professed “Christians” of the world to whom we refer. Largely because their faith has been founded upon shifting sand, as it were, they have either completely capitulated to a belief in evolution, thereby relegating the Genesis creation account to a mere fable or myth not to be taken literally, or they have in some muddled manner attempted to fuse the two (creationism and evolution). Worst of all, what we would have thought impossible 20 years ago has come to pass: evolution has taken hold within certain elements of the Household of Faith in the form of “theistic evolution”.

We now turn our attention to the primary perpetrator of this outrage against the Truth: the scientist. We say “scientist” and not science itself because we understand science in the strictest sense to be an accumulation of facts, and as such will always be found to be in complete agreement with the Bible. In much the same manner in which lay Christians accept the word of their clergy as pure truth without looking into things for themselves, the layman on the street accepts the teaching of the scientist. This fact in itself helps to explain the near-universal acceptance of evolution we see today. But will the theory stand up to a true scrutiny from all angles, both scientific and religious? We know it will not. From a scientific standpoint we will look at the three main branches from which the theory has been formulated: archaeology, geology, and biology.

### **ARCHEOLOGY**

This branch of science, when “the finds” have any bearing on Biblical matters, has fully confirmed the scriptural records. Some prominent examples are the Great Flood, the fall of Jericho, and the conquest of Canaan. Never once have these stony records invalidated the Scriptures in any matter - prophetic, historic, or scientific. But when we come to the reconstructed ape-man we find “he” is spared the humiliating attacks of skeptics to which God's precious Word is subjected. The reason for this lack of scrutiny is that evolution is in harmony with man's rebellious inclinations. With that said, it is now known that one of the major archeological finds, which at the time was considered proof positive of the theory, was in fact an outright fake. The “Pitldown Man”, proclaimed in bold headlines in newspapers as the elusive “missing link” consisted of the following fragments: 2 small pieces of a skull, one piece of a jawbone, one canine tooth, and one small bone. Later investigation proved conclusively that the tooth and jawbone were deliberate fakes.

Similarly, the Java-Man, the Neanderthal-Man, and the Peking-Man finds consisted of ludicrously incomplete skeletal remains or fragments. For instance, the Peking-Man was actually constructed from pieces scattered as far as 50 feet from each



**“Pitldown Man” bone fragments**

other and were discovered over a two-year period. Even the highly-trumpeted 1994 discovery of “Lucy”, a female “hominin” in Ethiopia, supposedly about 3 ½ feet tall, was far from a complete remain. Not that complete skeletal remains have not been found, but evolutionists are strangely shy of whole skeletons. The reason? They leave no room for the imagination that their theory requires and give it absolutely no support. So, we see that archeology pronounces a resounding “no” to evolution while confirming in every way the veracity of the Genesis account of creation and of the complete Scriptural record.

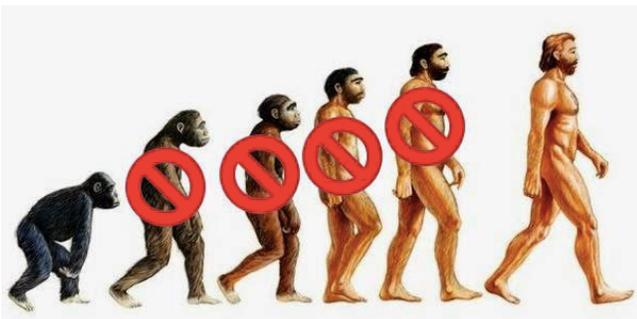
### **GEOLOGY**

We next turn to a consideration of the branch of geology. First, let the point be made clear that we have no quarrel with the basic concept of the great antiquity of the earth, and when we consider what the Bible has to say about it later, it will be clear that there are no conflicts or inconsistencies between the Bible and true science on this point.

At the very core of the evolutionary theory is the contention that the transmutation (the gradual mutation or evolving) of species has taken place on a

vast scale over millions of years. If this were true, we should expect to find fossil remains in the geological strata everywhere in this transitional state. But it is a fact, a devastatingly damaging fact to their theory, that every fossil found in a sufficient state of preservation to establish its identity is always, without exception, a fully developed and distinct species or as Gen. 1:25 declares - *"after its kind"*. Even the great proponent himself (Darwin) had this to say on the subject: "The number of intermediate varieties which have formerly existed must be truly enormous. Why then is not every geological formation full of such intermediate links? Geology assuredly does not reveal any such finely-graduated organic chain: and this, perhaps, is the most obvious and serious objection which can be urged against the theory." This quote, by the way, is typical of the uncertain, almost apologetic tone which permeates his work. Here is a sampling of some of these monotonously recurring phrases of doubt: probably, we may infer, might, may perhaps, "I can form no decided opinion", "I am doubtfully inclined to believe", "I have assumed", hence we may suppose, it is necessary to assume. What a contrast with the Bible where we find only authoritative declarations stated in no uncertain terms! Interestingly, it is a fact that those who followed Darwin, "taking up the torch" for the furtherance of his theory, all but burned Darwin in effigy for his uncertain, doubtful tone. Aldous Huxley and H.G. Wells are two examples of this.

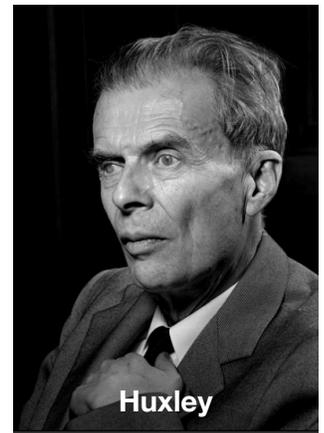
Let us now consider the evolutionist's biggest nightmare: the "missing link" or gap. Both archaeology and geology fail to support him in his quandary here. We refer to the gap that exists



between the highest form of animal life and human life. Again, we cannot do better than this quote from "Origin of Species": *"There is a great break in the organic chain between man and his nearest allies which cannot be bridged over by any extinct or living species."*

### BIOLOGY

Biology is the final branch of science we will consider. We have all heard the term "spontaneous generation" and recognize it as the evolutionist's reckless speculation as to how life on earth began. Their contention is that, while the odds may be huge against this happening, given enough time, it could (and they claim DID) happen in some remote early epoch of earth's history. According to Huxley, life on earth began by "the fusion of a fortuitous concourse of atoms." In plain English, this means a colossal accident of blind chance! But let's examine the "odds" and how much time is being talked about here.



To prove his contention, Huxley advanced his absurd notion of the monkey-typists theory in the following quote: *"Six monkeys, set to strum unintelligently on typewriters for millions and millions of years would be bound in time to write all the books in the British Museum - the product of blind chance."* It may sound credible on the surface but is it? We will test his assertion with a sentence from a well-known work. But first let it be noted that the difficulties would be immeasurably increased were we to insist on correct spacing, capitals, stops, etc. However, we will waive these complicating details. From Shakespeare we quote - *"Friends, Romans, countrymen, lend me your ears, I come to bury Caesar, not to praise him."* There are 68 letters in this sentence. Considering that the number of possible arrangements of the 26 letters in the alphabet yields

a figure which is 27 digits long, we arrive at a figure which is 82 digits long for the monkeys to type this sentence. Again, this is in YEARS and applies to ONE SENTENCE. This figure of course fantastically exceeds anything that has ever been claimed as the earth's age.

But the idea of spontaneous generation has another serious problem. Obviously, life has never been produced in any laboratory from non-life and never will despite the ongoing fruitless efforts of scientists. Nevertheless, the evolutionist's claim is that protozoa, which is the simplest form of life known consisting of only one cell, is the link between inorganic and organic substances and as such was the first form of life on earth. This was possible, so they say, due to the extreme simplicity and supposed lack of structure of protozoa. Yet improved technology in the form of better microscopes has revealed that the cell, the basic unit of every organism, has a definite structure revealing intelligent design. Protozoa have the ability to eat, propel themselves in search of food, grow, and propagate.

Yet another insurmountable difficulty to the theory is the impossibility of life springing forth from a perfectly sterile environment. Louis Pasteur first demonstrated the fact that heating liquids to very high temperatures destroys in them every vestige of life. Yet, according to geologists, earth at this early stage of its existence was an incandescent mass which has since cooled down. Since no life can live in such extreme heat it follows that this earth was once completely void of life and unable to spontaneously generate life. Logic demands then that the teeming life which fills the earth, sea, and sky today originated from an outside agency. We know of course that this was Yahweh - the source and sustainer of all life. The notion has since been

advanced that protoplasm (living matter) formed on another planet or planets floated through space to earth, thus giving rise to life on earth. This "alternative theory" is mere nonsensical speculation which only serves to transport the difficulty to the other planet or heavenly body. No, the unassailable truth is that life is produced by life (itself created by Yahweh in the first instance).

We touched earlier on the subject of geology failing to provide any evidence of the transmutation of species, and we find this to be the case with biology as well. Species can be cross-bred and produce hybrids as we know, of which a mule is a prime example. Unfortunately for evolutionists mules

are sterile as are all hybrids. Its inherited characteristics which according to evolution should be handed down to its offspring never get outside itself; they die with the mule. Man, by manipulation, can produce slight variations and mutations, neither of which can be perpetuated. A

complete change of species never has and never can occur. Genesis 1: 12,21,24,25 - "*after his kind*" or "*after their kind*"- here is the truth concerning the matter.

To sum up this portion of things, before turning to trusted pioneer literature and most importantly the Bible itself, we make the following observation. The false theory of evolution has come a long way since the early days of its infancy when many objections were raised and acceptance of it was far from universal. Today we see it as an accepted fact taught in our schools. To question it, or reject it outright, and to declare a belief in Creationism is to invite outright derision, or equally as bad - a condescending smile.

### THE CREATION

We now present for your consideration some selected excerpts from Elpis Israel, Chapter 2- "The Creation of the Earth and Man"- pages 10-12.



“Let the reader peruse the history of the creation as a revelation to himself as an inhabitant of the earth. It informs him of the order in which the things narrated would have developed themselves to his view, had he been placed on some projecting rock, the spectator of the events detailed. The Mosaic account is not a revelation to the inhabitants of other orbs remote from the earth of the formation of the boundless universe; but to man, as a constituent of the terrestrial system. This will explain why light is said to have been created four days before the sun, moon, and stars. To an observer on the earth this was the **order of their appearance**; and in relation to him a **primary** creation, though absolutely pre-existent for millions of ages before the Adamic era. The **duration** of the earth's revolutions round the sun previous to the work of the first day is not revealed: but the evidences produced by the strata of our globe show that the period was long continued. Fragments of the wreck of this pre-Adamic world have been brought to light by geological research. These organic remains, coal fields, and strata belong to the **AGES BEFORE THE FORMATION OF MAN**, rather than to the era of the creation, or the Noachic flood. This view of the matter will remove a host of difficulties, which have hitherto disturbed the harmony between the conclusions of geologists and the Mosaic account of the physical constitution of our globe.”

We stated at the start that true science and the Bible will always be found to be in agreement. We need not be placed into what is really an untenable position by claiming that the universe, including the earth, was created about 6,000 years ago. True, the references to this pre-Adamic dispensation in the Bible are subtle, indirect, and entirely contained within the first two chapters of Genesis, but we must discern the truth concerning these “*ages before the formation of man*” in Brother Thomas' words. This starts by recognizing that Genesis 1:1- “*In the beginning God created the heavens and the earth*” - is a statement of the primary creation, not the Adamic, and that many millions of years elapsed

between Gen. 1:1 and Gen. 1:2. We've already shown that evolution formed no part of this long time period: whatever life, plant or animal, that existed then was destroyed in the process of the earth being reduced to the state described in Gen. 1:2 – “*without form and void, and darkness was upon the face of the deep*”.

What are the indications in the first two chapters of Genesis then of this pre-Adamic dispensation? This becomes a question of the utmost importance to our subject. First, we have Gen. 1:2 - “*And the earth was without form, and void, and darkness was upon the face of the deep.*” The English word “was”, is the Hebrew word, “*hayah*” and according to Strong's the word means “to be” but, can just as properly be rendered “to become” or “to come to pass”. The exact same word is used in Gen. 2:7 which reads “*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man **BECAME** (same word) a living soul.*” Thus Gen.1:2 could just as well be read “*And the earth became without form and void...*”. In fact, the translators would have done better by so choosing to translate the verse. Reading it as “became”, rather than “was”, we have a strong indication that, as a heavenly body, it had been in existence ever since its primary creation in Gen.1:1.

Then there is Gen.1:22 which reads: “*And God blessed them, saying, Be fruitful, and multiply and fill the waters in the seas, and let fowl multiply in the earth.*” The word “fill” is the Hebrew word, “*maleh*” and according to Strong's means “to fill **or** “refill”. The exact same word is found in Gen. 1:28 which reads “*And God blessed them, and God said unto them, 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.*” Here the word is translated “*replenish*”, a word synonymous with “refill”. The two verses indicate that Yahweh's command was to refill the earth, sea, and sky with the beautiful creation of life we see around us. It would require that the Adamic creation was preceded by a dispensation in which life thrived in the earth, sea, and sky, which is confirmed by the

archaeological record.

Truthfully, the pre-Adamic dispensation is of no real importance to us: our focus and concern is with the Adamic, with which the Bible concerns itself, and were it not for the theory of evolution we really should have no cause to delve much into it. But the theory **does** exist, and so we must be very clear on the points brought forth in this exhortation in order to refute it. We would like to close by looking at some verses which remind us why the theory of evolution, and all false doctrine, is so prevalent in the world today.

- Job 21:14 *“Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.”*
- Psa. 12:4 *“Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?”*
- Jer. 17:9 *“The heart is deceitful above all things, and desperately wicked: who can know it?”*
- 1<sup>st</sup> Cor. 2:14 *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*
- 1<sup>st</sup> Cor. 3:19 *“For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”*
- 2<sup>nd</sup> Thess. 2: 10-11 *“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a **LIE**”*
- 2<sup>nd</sup> Tim. 4: 3-4 *“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the Truth, and shall be turned unto fables.”*

And finally, Paul's exhortation to us in Eph. 4:14-15 *“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But*

*speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”*

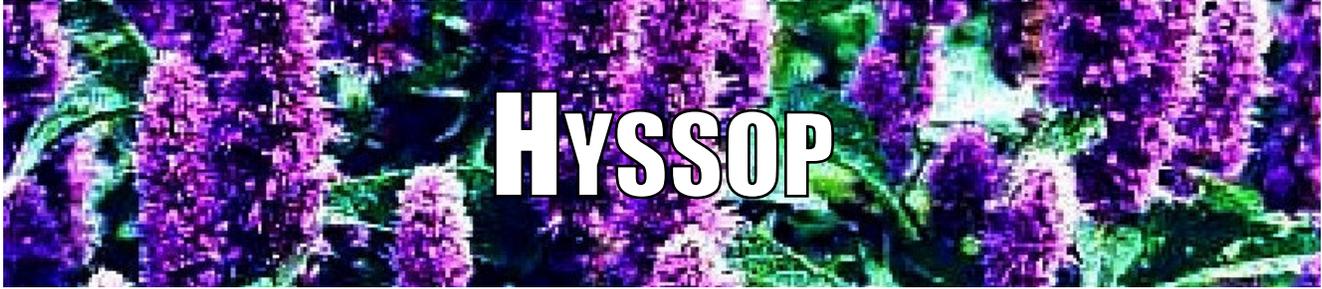
*Rick Pyne*

**Editor's Note:**

*In recent years we have seen interesting theories put forth by professed Creationists that provide plausible explanations for a “young earth” - or in other words, that our earth and universe are only around 6,000 years of age. In the effort to counter the poison of “theistic evolution”, some Christadelphians have themselves taken a hardened “young earth” position. They deny what they call the “gap theory”, or that there is an undetermined period of time and dispensations between “in the beginning, God created the heavens and the earth” to when the Elohim created the Adamic Dispensation that we are a part of. We personally have respect and interest in their arguments, but at the same time understand that there are difficulties associated with such a position, as bro. Pyne points out.*

*At the risk of sitting on the fence on this matter, we also know that there are difficulties to be explained in regard to the suggestions put forth by bro. Thomas in Elpis Israel, though we have never had a problem with his view. The fact of the matter is that Yahweh has ALWAYS existed, along with His creative power and He no doubt has continually exercised that creative power. He has given us all that we need to know for the time being in regard to **THIS** Creation and His Plan for it. Regardless of the age of the earth or the universe, what we are a part of is approximately 6,000 years old and was made in 6, literal creation days; with man and woman created on the 6<sup>th</sup> day. The creation account as explained in Genesis 1 & 2 and affirmed throughout the Scriptures is quite sufficient for our finite minds to comprehend.*

*Evolution and “theistic evolution” are both great evils and falsehoods to be resisted. But let us be careful to not get too caught up in, or too dependent upon unprovable theories of our own in attempting to counter these evils. The error of evolution (atheistic or theistic) can be disproven upon its own crumbling, unscientific foundation of sand and with the unbending witness of Gods Word - from Genesis to Revelation. “And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”*



HYSSOP (HYSSOPUS OFFICINALIS)  
ARTEMESIA ANNUA, WORMWOOD  
ABSINTH

WORMWOOD ABSINTHOS-STAR

I want to consider an herb called 'hyssop'. It is an intriguing plant/herb and is special because it presents us with a conundrum of bitter and sweet. It has a warm bitter taste and a sweet smell. Another word for it is 'wormwood'. Wormwood is a bitter weed and its leaves are the natural form of chloroquine or hydroxychloroquine. The pharmaceutical name is plaguesnil which has plague in its name. Is the scientific name coincidental? No I don't think so. Sweet wormwood is 'Artemisia annua'. The name, the produce of its leaves, what it represents and the benefits of it are what I am going to try to explain this morning. It is also a word for a 'star'. Christ is compared to the 'sun' and a star. I hope to show you the comparison between the hyssop, Christ, and God's saving grace.

Let's start by reading from Exodus 12. Pay close attention to verses 7, 8, 13, 22, 23, & 24. All of the verses are important for the purpose of discussing hyssop, but I would like to especially discuss Verses 1-29.

Yahweh's instructions were to put blood on 2 sides of the door post and across the lintel. This

symbol resembles the 5<sup>th</sup> letter of the Hebrew alphabet, 'hey'. It is worth our effort to fully understand how Yahweh utilizes this letter. The placement of this letter in the Hebrew alphabet is of note. In the spiritual significance of numbers, 5 denotes divine grace. It is 4+1. It is Yahweh adding his gifts and blessings to the works of his hands.

- **One** - denotes unity and commencement
- **Two** - denotes difference
- **Three** - denotes completeness
- **Four** - denotes creative works
- **Five** - denotes grace

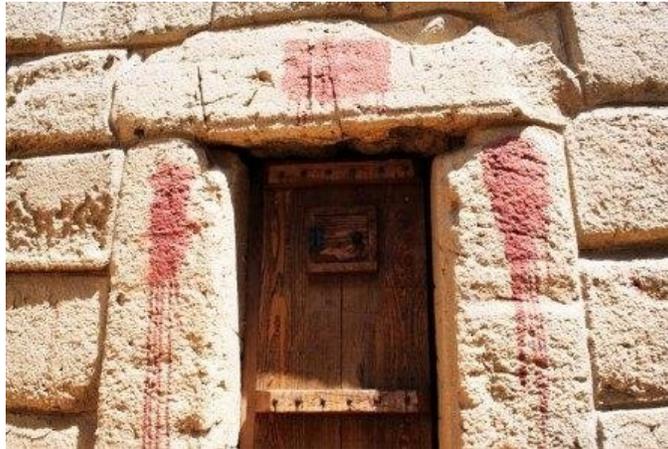
The Hebrew letter 'hey' may have an important connection to the Israelites and the 10 plagues Egypt endured. As you will recall, Moses petitioned Pharaoh to allow the children of Israel to leave Egypt. Pharaoh endured 9 plagues, but each time Yahweh hardened his heart which prevented the release of the Israelites. The last and 10<sup>th</sup> plague, however, would have a different result. No more frogs, locusts, darkness or other such inconveniences. This one is described in Exodus 11. This plague is very different than the first 9. This plague would touch all Egyptians in a very personal way. All families with the first-born children, including Pharaoh's, as well as the first-born animals, would suffer a loss. While the Egyptians would suffer significant losses when their first-born died, the Israelites would be preserved from the death if they followed Yahweh's command. The Hebrews dogs didn't bark, it was very quiet. Also, we remember how quiet it was during Covid - no traffic and the skies were very blue.



Moses had a meeting with the elders of Israel to explain what they had to do to avoid the fate of the Egyptians. These were the instructions given to the elders that we read about earlier in Exodus 12: *“Then Moses called for all the elders of Israel, and said unto them, draw out and take you a lamb according to our families, and kill the Passover, and ye shall take a bunch of ‘hyssop’, and dip it in the blood that is in the basin, and strike the lintel and the 2 side posts with the blood that is in the basin: and none of you shall go out at the door of his house until the morning. For Yahweh will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and on the 2 side posts, Yahweh will pass over the door, and will not suffer the destroyer to come in into your houses to smite you.”*

So essentially if they would paint the doorframe with the blood of the Passover lamb and remain inside their house overnight, they would be preserved. Notice how very exact the instructions are worded. The Israelites are not just told to paint the doorframe but to be sure and cover the 2 side posts and the crossbeam or lintel. Look at this picture of a type of doorframe and compare it with the Hebrew letter ‘hey’. The letter ‘hey’ and the shape of the doorframe are very similar. Had the Israelites not followed these very exact instructions, the shape of the doorframe painted with the blood and this Hebrew letter ‘hey’ would not have been so similar. (Read John 10:7, 9)

Christ is represented by the number 5 or the Hebrew letter ‘hey’, which denotes grace, the door, and the double grace - which is 2 x 5. That was given when the 10<sup>th</sup> plague was lifted. There would be no more slavery, frogs, locusts, or other plagues. They escaped from the angel of death. The Passover lamb represented Christ.



So, we have looked at one example of how hyssop was used - in the Passover. Let's read of another example now in Hebrew 9, starting at verse 11 and continuing to the last verse of the chapter (a better word for testament is “covenant”).

*“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (14)*

*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (15) And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (16) For where a testament is, there must also of necessity be the death of the testator. (17) For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (18) Whereupon neither the first testament was dedicated without blood. (19) For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, (20) Saying, This is the blood of the testament which God hath enjoined unto you. (21) Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. (22) And almost all things are by the law purged with blood; and without shedding of blood is no remission. (23) It was therefore necessary that the patterns of things in the heavens should be purified*

*with these; but the heavenly things themselves with better sacrifices than these. (24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; (26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. (27) And as it is appointed unto men once to die, but after this the judgment: (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."*

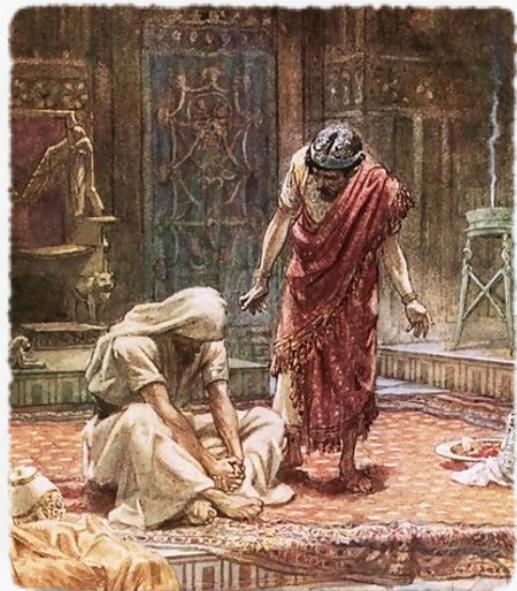
Pay attention to the purifying in verses 13 & 14. Notice how hyssop is used as a purging agent connected to Christ in verse 19 - hyssop was used to sprinkle blood - verses 21 & 23. (See the reference from the Romans Expositor book, pages 155-158 [Being Justified by His Blood- Romans 5:9] and the text box on page 160.)

Why is hyssop a purifier? Because it is used in many different ways. One application is as a detergent, and a soap for bathing. It also can be applied for skin irritations, burns, bruises, frost bite, expectorant, an anti-viral, and an anti-bacterial. It finds use to fight cancer, chest ailments, and respiratory problems (which include coughs, colds, sore throats, asthma). It is used for gargling along with digestive/intestinal issues, gall bladder, gas, colic, circulation, UTI'S, HIV, AIDS, and menstrual problems. It can promote sweating to rid the body of toxins. It even finds application as an insecticide. Generally speaking, it is used to cleanse, heal, and purge out things that are not good.

In 2<sup>nd</sup> Samuel, chapters 11 and 12, we read of David's sin and his confession. Let's look specifically at Psalm 51:1,2 - "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." Then verse 7 - "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

I ask this? Does sin bring impurities to our bodies? Will it multiply in us? Will it rule us? David

desired to be cleansed. Hyssop was used by Hebrews for sprinkling rights and the purge for sin. Hyssop is a holy herb. Another name for it is "esov" or "esop". David knew it was a purifier and this inspired him for prayer and purifying. In other words, forgiveness of his sins. And, we know that David's sins were forgiven. But David suffered the death of his first-born child of Bathsheba. He knew about all of the promises and did what he had to do to get forgiveness and attempted to secure the life of the child. He would have understood that God had removed the 10<sup>th</sup> plague, which is a plague of death for the first born. He knew about God's ordinances. The number 10 is 2 x 5, 2 x the door, and 2 x 'hey'- which can be seen as a special grace or mercy. It can also be seen as double grace.



Are we like the Hebrews, understanding all of the blessings? Or do we fail, not always understanding all of the significance? We do have a record of God's plan which makes us more responsible for our thoughts and actions. The Israelites must not all have understood because of their failings that were done in the Exodus. God's blessings abound, but we have to look for them, keep them in mind, appreciate what he has done for us and continue in his ways. God's plan of salvation was revealed with the plan of redemption through the blood of the

spotless lamb, Christ. Everything is significant, has importance, and should be kept in view.

Now, let's look at the event of where Christ suffered. Christ was offered vinegar or wine that was placed on hyssop. His blood is the only blood that can purify, because he is the 'hey' or the 'door' and is represented by #5. He is the only one that can release the curse of death. We enter that door by taking on his name at baptism. We, as brothers and sisters, need to remember and consider these things as we approach the Memorial Table.

I want to ask this question, "Were there people that painted their doors but did not use the hyssop?" You know the angel could smell the fragrance, just as Jesus refused the vinegar or wine the first time it was offered. Matthew 27:24 tells us, 'he tasted the gall mixed with vinegar and refused it.' It is thought that this was drugged as a Roman drink to dull the senses. Perhaps Jesus did not want his senses dulled. Later, he did drink the wine given him on hyssop. It's thought that it was a Hebrew wine on hyssop (vinegar on a reed). Matthew 27:48 says it was bitter. Hyssop is symbolic of the healing power of God and as such it was bitter for God and Christ to suffer this sacrifice - a bittersweet offering for mankind.

Now, let's relate this somewhat to our time we are living in. Wormwood, hyssop, artemesia annua, wormwood absinth, and the hyssop officinalis represent the agony and pain brought on by sin. In my research, I have found there are several varieties of this plant that are used for healing of all of the diseases and problems of plague I mentioned earlier. Some of the healing properties are not explainable and the World Health Organization uses this as an excuse to ban the use of the plant, while pushing their synthesized drugs. The pharmaceutical drugs

have side effects - this plant has none. Though, it does have problems with certain drug interactions resulting in certain side effects.

We are told that men's' hearts will be failing for fear of what is coming. Well, we are living in this time now. People are scared to even get out of their houses. Schools, businesses, events, parks, most of the world has shut down completely or so drastically that it has hurt the economy terribly. It makes one wonder to the extent of wickedness that was on the earth in the time of Sodom and Gomorrah where God destroyed the whole cities in order to get rid of the wickedness. And the flood in Noah's time where God had to cleanse the entire earth from the wickedness man had created, save Noah and his family.

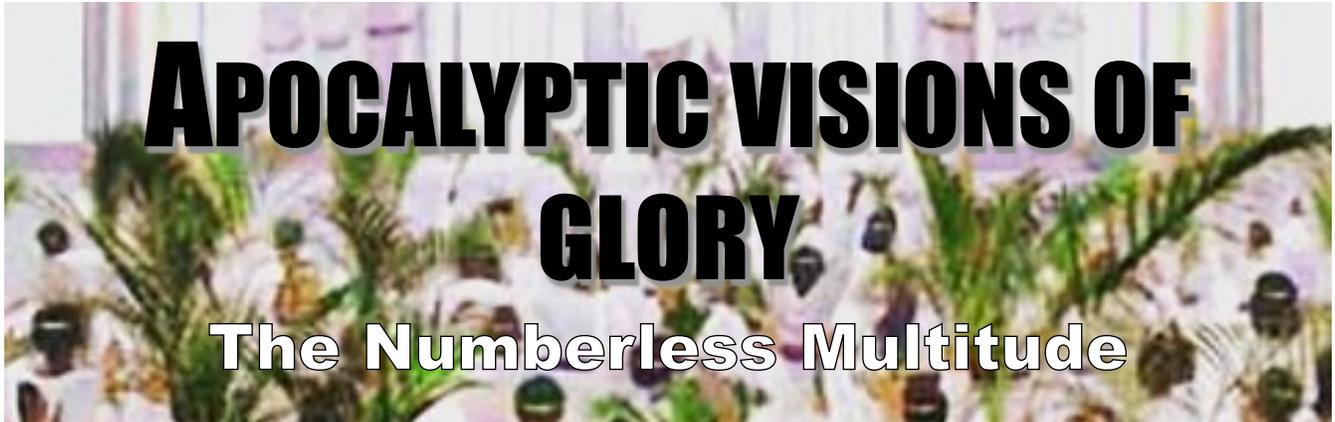
We are in the midst of terrible times, and on the edge of a terrible storm. I feel as though I can't say enough to help us get prepared for what lies ahead. We need to continually pray and ask for forgiveness. I think the future times will make us pray more earnestly as we see the day approaching. Scripture tells us to look up for our redemption draweth nigh. Be awake and watch - get ready for a storm. But, keep in mind, **that the Lord is in control of everything**

**and that when Christ does return and set up the Kingdom, then all this evil and chaos that we see now will be gone and it will be a most glorious time. I pray that we all will be a part of it.**

Consider using wormwood, sweet wormwood or hyssop. It is a holy herb that was given with instructions to be used when the death angel came to the Hebrews ("hey" = door) "hey" symbolizes the #5 and also the beginning of Hebrew years. We should use the example of hyssop for the purpose of purification of ourselves, which should be practiced every day.-

*Steve Dew*





## *Revelation 7:9-17*

### **HYMN 150:**

**Who are these like stars appearing,  
These, before God's Throne who stand?  
Each a golden crown is wearing,  
Who are all this glorious band?  
Alleluia, hark! they sing,  
Praising loud their heavenly King.**

**Who are these of dazzling brightness,  
As the angels now arrayed?  
Clad in robes of purest whiteness,  
Robes whose luster ne'er shall fade,  
Ne'er be touched by time's rude hand -  
Whence came all this glorious band?**

**These are they who have contended  
For their Saviour's honour long,  
Wrestling on till life was ended,  
Following not the sinful throng;  
These who well the fight sustained,  
Triumph through the Lamb have gained.**

**I**N the last issue of the Sanctuary-Keeper we considered the symbolic number of the 144,000 which represents the selection or sealing of "the servants of God". It is our belief that this number is a symbol or representation of 144 clans or families - Spiritual Israel divided into 12 symbolic divisions. It is not a literal number but a description of the Redeemed in regard to their Israelite position after the Spirit, through the redemptive work of Christ.

Once we arrive to verse 9 our attention is then drawn to a glorious and joyous gathering of a celebratory multitude of "all nations, and peoples, and kindreds and tongues". This innumerable host is arrayed in brilliant white, standing before the throne of God and of the Lamb with palms in their hands. The Apostle John is asked by one of the elders to explain the scene but defers back to the elder for the apocalypse (or revealing) of the vision.

### **"AFTER THIS"**

Verse 9 changes our focus with the phrase "after this", or after the sealing process has been completed. Yahweh is currently, "taking out of the Gentiles" a people for His Name, but this vision provides us a picture of the glorious end result.

Here is the "great multitude, which no man could number". This is the multitudinous seed promised to Abraham that was prophesied to be multiplied, "as the stars of heaven" (Gen. 15:5; 22:17).

Though John indicates that, "no man could number" the revealed host, God most certainly knows the number of those redeemed at the onset of the Millennial Age. But for John and the discerning brethren who have discerned and kept the Apocalyptic message throughout the ages, it has not been for them/us to know the number this side of the Judgment Seat. What value would there be for us to be shown such a census? The question for us is -

will we receive the priceless invitation to “enter thou into the joy of thy Lord”?

### “THE THRONE & THE LAMB”

What throne does this numberless multitude stand before? That which is described in Rev. 4 & 5 of the vision of the Rainbow Angel. We read specifically in Rev. 5:6 - *“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”*

This Lamb, or what we can refer to as The Slain Lamb, clearly points to Christ and the watershed achievement of his sacrificial work. This is not simply a lamb in regard to innocence of character but the *“lamb of God slain from the foundation of the kosmos”* (Rev. 13:6). Though Christ’s innocent and morally spotless lamblike character is inseparable from the symbology, the full application of this descriptor was dependent upon the public condemnation of the sin-flesh, Adamic nature upon the stake. For this numberless multitude, their own victory over sin and death is contingent upon the victory of Christ over sin, through the shedding of his blood. John the Baptist rightly and prophetically identified Jesus as *“the Lamb of God, which taketh away the sin of the kosmos”* (John 1:29).

The Apocalypse Epitomized (p. 79) points out the interesting fact that the Lamb in relation to Christ is referenced some 28 times in the Apocalypse. Such references include the following themes:

- The centre of divine rule on earth and the object of all adoration
- The one who unlooses the seals and directs the course of human events
- The channel of divine love and salvation
- The shepherd shepherding the flock
- The inspirer of victory on the part of others
- The recorder of the book of life
- The leader and shepherd of the redeemed
- The conquest of the Beast
- The choir leader of the victorious saints
- The captain of the victorious warriors who conquer the Catholic confederacy

- The bridegroom of saints
- The foundation stone and light of the New Jerusalem
- The ruler of the Age to come.

### “CLOTHED IN WHITE ROBES”

The numberless multitude is arrayed in “white robes”. This is probably the most telling aspect in regard to the identity of this glorious host.

In Revelation 1 the first Apocalyptic Vision of Glory that we considered in an earlier installment was the vision of “one like unto the Son of Man”. It was revealed to John that this multitudinous symbol of the immortalized Christ Body was, *“clothed with a garment down to the foot”*. According to the original Greek (*poderos*), this indicated a garment that completely covered the body/flesh down to the ankles. The same word is also used by the Septuagint to describe the garment of the High Priest (Ex. 28:4); the linen attire of the angel possessing the ink horn of Ezekiel 9:2; and the new raiment given to the symbolic Joshua of Zechariah 3:4. Therefore, with these various instances we see a garment that indicates priesthood, authority and a change of nature.



In Rev. 3:4, 5 John was told - *“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for*

*they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life...*

In this passage it is made clear to us of a two stage aspect in regard to the vesture of white:

1. That those in covenant relationship (baptized) symbolically are spoken of as already having a garment that is kept white through a righteous walk. This garment is the righteousness of Christ that provides a "propitiation" or provisional covering (Rom. 3:25; Gal. 3:27) for our sin-nature upon baptism - being "justified by grace" (Rom. 3:24; Tit. 3:7). It covers our sin nature, but does not cure it; though condemnation inherited from Adam has been removed. The righteousness is not our own but Christ's, but this garment must be kept clean with the development of the righteousness of the individual, through a faithful probationary walk demonstrated through good works. Rev. 16:15 - *"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."*
2. The second stage (and what is represented in the Apocalypse) represents the final status, office and nature of the redeemed upon acceptance at the Judgment Seat. It is a symbol of the righteousness displayed by the faithful saint during their probationary walk. Continuing to Revelation 19:8 we read of the marriage of the Christ-Lamb to his redeemed bride - *"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."* Such involves an "overcoming", therefore the garment of white bestowed after resurrection and with the granting of immortality also represents victory over the sin-nature. We read in 1 Cor. 15:55 & 57 - *"O death where is thy sting? O grave, where is thy victory. The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."* Connecting this numberless

multitude with the symbolic twenty-four elders of Rev. 4 and the souls under the altar of Rev. 6; Bro. Thomas observed in Eureka (vol. 2, p. 243):

*"In this scene, the emblematic and acted-promise of the fifth seal is fulfilled. They are actually clothed, and as the "palms" indicate, have gotten victory over all their enemies. They were in full possession of the great salvation, to which they have attained through great tribulation. Their robes are made white by washing in blood, and that not their own blood, but the blood of the Lamb. In their soul-body existence, or life-time, they believed the promises covenanted to the fathers and "the faith" which came by Jesus - in other words, in "the things concerning the name of Jesus Anointed," among which, the cleansing from sin by his sprinkled blood, the blood of the Abrahamic covenant, holds an indispensable and prominent position; they believed this gospel, and were immersed in water into Christ, and so put on their holy garments, which are therefore said to be "washed and made white in the blood of the Lamb."*

Bro. Thomas' reference to the "indispensable" role of the Abrahamic covenant in connection with this glorious scene in realization of the "great salvation" reminds us of David's declaration - *"Be ye mindful ALWAYS of His covenant... even the covenant He made with Abraham..."* (1 Chron. 16:15-19). In reference to David's own place in extension of this everlasting covenant (Covenant of the Age) he would exclaim - *"for this is all my salvation, and all my desire"* (2<sup>nd</sup> Sam. 23:5). If the Abrahamic foundation along with Christ's role as the confirming "covenant sacrifice" is never fully perceived or if it is minimized or neglected, the hope of salvation and participation in this glorious host will be an impossibility.

#### **"PALMS IN THEIR HANDS"**

John noted another interesting feature in the vision. Those of the numberless multitude were holding palms in their hands. This is indicative of the 3<sup>rd</sup> of the annual Jewish feasts - The Feast of Tabernacles or Feast of Ingathering, which started on the 15<sup>th</sup> day of the 7<sup>th</sup> month of Tishrei and continued

for seven days. But it wasn't simply designed as a remembrance of deliverance from Egypt (Lev. 23:43). As indicated by the prophets it also acted as a symbol of things to come.

Hosea indicated a natural reinstatement of the feast in the Millennial Age (Hos. 12:9) as did Zechariah - "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles." (14:16).



The Feast of Tabernacles (Sukkoth) represented a time of rest - a cessation from all laborious activity. It was a celebration in association with the final ingathering of the fruit of the Land for the year. As associated with Apocalyptic vision before us, it is a commemoration after total victory has been accomplished over the enemies of Christ and the Saints. There can be no rest until Gentile political and religious resistance is extinguished. As originally intended as a celebration of the ingathering of the fruit of the Land, here we see the celebratory ingathering of the Redeemed.

Bro. Thomas articulates the scene in the 2<sup>nd</sup> Volume of Eureka, pp. 353, 354:

*"Never before will such a Feast of Tabernacles have been observed. World's Fairs, and Fourths of Julys, and the Birthdays of Queens and Washington's, will fall into eternal insignificance and oblivion before it. "The First in War, the First in Peace, and the First in*

*the hearts" of the peoples, will not be these idols of the heathen, but the Lamb in the midst of this great palm-bearing multitude, which will make the welkin ring with their "Hallelu-Yahs." ascribing, "the salvation to him who sits upon the throne of our Deity, and to the Lamb!" The ELOHIM of this celebration will be the stars of divers magnitudes, represented by "the Elders and the Four Living Ones," who themselves fall prostrate before the throne and worship the Deity, saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto our Deity for the aions of the aions," or during the Millennium and beyond, "Amen!" These palm-bearing ELOHIM are the goodly trees,, the palm trees, the fig trees, and the willows of the brook; the Trees of Righteousness, whose leaves are unfading; "the planting of Yahweh on either side of the pure river of water of life clear as crystal;" the great forest of evergreens filling the earth with their perfume, to the glory of His Name (Isa. 61:3; Psa. 1:3; Apoc. 22:1,2).*

But there is more to consider in regard to the symbol of the palm. Leviticus 23:40 indicates that both the palm and the willow were to be used in the construction of the Israelite booths during the Feast. Why then, in this antitypical celebration of the Feast of Tabernacles as represented in Revelation 7 is there no willow found in the imagery?

The willow is suggestive of weeping and sorrow. It is found by sources of abundant water. In symbolic terms, water represents the life-giving Word of God. Therefore the willow is representative of the saints during their probationary period that is filled with sorrow under trial and a "mourning" for Zion (Matt. 5:4). Through this time, Believers are sustained by the Word of God. In the Apocalyptic scene of Rev. 7 weeping and sorrow has passed and the Redeemed are now infused with the Spirit Nature itself - in moral and physical perfection.

The palm indicates "to be upright" and is a symbol of the righteous (Ps. 92:12,13; Ez. 40:16; 41:18). And, it is also a symbol of deliverance (John 12:13-15). As this glorious vision reveals to us,

weeping has passed and now the faithful are revealed as “upright” and delivered. The palm is therefore fitting for the occasion, while the willow has fulfilled its symbolic role and not appropriate for the celebration at hand.

### THEY CRIED WITH A LOUD VOICE

John further reveals that this glorious multitude cries out in loud exaltation (vs. 10) - *“Salvation to our God which sitteth upon the throne, and unto the Lamb.”*

In the A.V. they are described as crying out with a “loud voice”. In the Greek, and similar to what we would understand in English - *“megas phōnē”*. It has been suggested that this is for the purpose for all of the world to hear this salvation proclamation. The Diaglott renders this as *“The salvation [be ascribed] to that God of ours who sits on the throne, and to the Lamb.”*

- Psalm 3:8 - *“Salvation belongeth unto the LORD: thy blessing is upon thy people.”*
- Isaiah 59:16 - *“And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.”*
- Jer. 3:23 - *“truly in the LORD our God is the salvation of Israel.”*

In regard to the throne itself, the one seated on the throne is in fact the Lamb (Christ). But why is God spoken of as sitting on the throne? Here we have the principal of God manifestation being displayed. God is the source of salvation and rule. Christ comes to the earth again in the name of the Father. During his first appearance he could say - *“if you have seen me you have seen the Father”*. How much more true this will be when Christ sits before his redeemed, not only perfectly manifesting the character of God (as he did in his first appearance), but the full manifestation of him in spirit nature and governmental authority.

### THE PRESENCE OF THE ANGELS

The angels are also included in the vision and spoken of as “standing” (or “were standing”

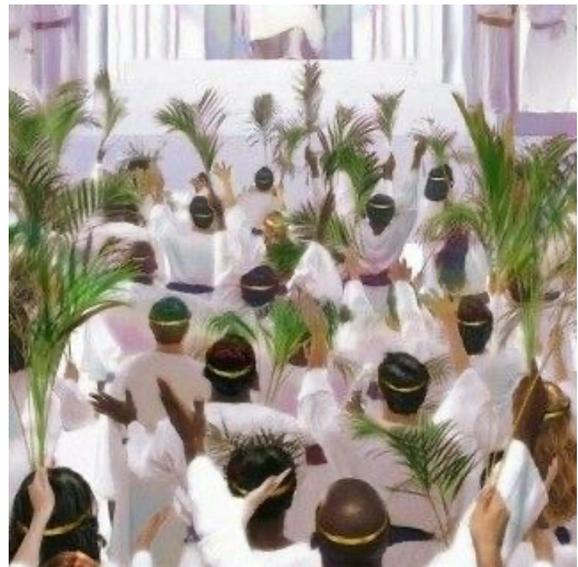
according to the marginal reference.)

Though the angels are not spoken of as having inheritance in the blessings of the Millennial Age, the angels have been directly involved with this earth from its Creation and have been active in the directing of God’s Plan and Purpose throughout the millennia. We also know, from Hebrews 1:14, of their involvement as “ministering spirits” in the help and protection of those “who shall be heirs of salvation”. At the consummation of these things, the angels will rejoice in the completed work. The public coronation and praise of Christ will be a matter of great interest and rejoicing for the angels as well as the saints as the angels have a vested interest **(Ps. 2:6; Ps. 45; Luke 12:8).**

### THE EULOGY

In verse 12 after the “Amen” or “so be it” of Christ’s triumph is affirmed, there is a list of seven elements ascribed to God - **“Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might.”** This is similar to what is found in chapter 5:12 where similar ascription is stated of the Lamb: **“power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”**

To both God and His Son (the Lamb) is ascribed a “blessing” (Greek: *hay eulogia*), which corresponds to our English phrase “the eulogy”. We understand a eulogy usually in the context of a funeral where kind



words are spoken regarding someone's life, but this is not the limit of its application. Strong's indicates that it means "*fine speaking, that is, elegance of language, commendation, that is (reverentially) adoration.*" Thayer's indicates - "*praise, laudation, panegyric: of Christ or God.*"

We cannot render to God or His Son a blessing in the sense of some kind of benefit as we possess nothing of lasting value to give, but we can both now and hopefully in the future offer profoundly sincere and truthful sentiments of reverential adoration to Him in whom we "*live, and move and have our being*". 1<sup>st</sup> Pet. 1:3 - "*Blessed (Gr. eulogetos) be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead...*" The glorious scene before us as represented by this numberless multitude is that living hope realized. Ps. 66:8-12;

*"O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place."*

#### **A QUESTION ASKED**

In verse 13, John explains that, "One of the elders answered". This should be that one of the elders "asked" or "spoke". Adam Clarke indicates that this is a Hebraism that indicates that the elder spoke with the intent of asking a question of John. What was the question, "*Who are these which are arrayed in white robes, who are they? and whence came they?*" That is the opening question of this article out of Hymn 153 - "Who are these?".

John defers the question back to the elder by what is better rendered "*Thou has known,*" which is in the perfect tense. It wasn't that John didn't understand the representation of the vision, but he speaks to the elder (who was once himself mortal) understanding that the elder knows by experience.

We must remember that John is seeing all of this in vision and as if he is actually at the scene, which is placed in the future. The elder he speaks to belongs to this vision of the future and himself is one of the redeemed. He can explain this as one who is experiencing it. The word "know" is from the Greek *oida*, which indicates *fulness of knowledge and to comprehend absolutely*. John could understand the vision as to its meaning, but he could not comprehend it as a matter of experience - at least not yet.

#### **THE TRIBULATION**

The "elder" responds with the answer, "*These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*"

"Great tribulation" should be preceded by the article "the" - so "The great tribulation." This is not speaking of a time spoken of by evangelical Christianity when they think they are whisked off in the rapture to leave the rest of the world in a 3 ½ year time of misery. If this was speaking to a specific time in the future then this excludes the scene from representing the totality of saints from all ages.

Tribulation (Gr. *thlipsis*) indicates *pressure, affliction, anguish, burdened, persecution, tribulation, trouble*. Thayer's indicates, "*metaphorically oppression, affliction, tribulation, distress, straits.*" It can, but does not necessarily indicate physical persecution. What this is speaking to is the trial and tribulation that has faced every saint throughout the ages; a common experience of all those given the garments of white.

In Acts 14:22 we read that, "*we must through much tribulation (thlipsis) enter into the kingdom of God.*" (See also 1<sup>st</sup> Thess. 3:4; Heb. 11:37). Paul viewed such pressure as light in comparison with future glory (2<sup>nd</sup> Cor. 2:4; 4:17). John spoke of his exile to Patmos as making him a "companion in tribulation" (Rev. 1:9) with his fellow brethren (Rev. 2:9). "*These who well the fight sustained, triumph through the Lamb have gained.*"

#### **WASHED AND WHITE**

To be made "washed and white" can only be

made possible through the sacrificial work of Christ, and the continued use of his mediatorship. We read in Titus 3:3 - *“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.”* Psalm 51:2 - *“Wash me thoroughly from mine iniquity, and cleanse me from my sin.”* And 1<sup>st</sup> John 2:1 - *“if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”*

As an added point of clarification, the word “in” should be “by” - *“by the blood of the Lamb.* So we are cleansed through the operation of Christ’s sacrificial work: Covenant making upon the basis of shed blood. Therefore, Christ’s sacrificial work is a means to an end.

#### **A GLORIOUS END**

The final words of this vision paint a glorious and beautiful picture for the Redeemed. It states:

*“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”*

The fact that the redeemed are spoken of as being “before the throne” represent close proximity to the seat of power. This is close proximity to a position of power as joint rulers with Christ. Rev. 2:26 - *“he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.”* Rev. 3:21 - *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”* Rev. 5:9,10 - *“hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests (a priestly kingdom): and we shall reign on the earth.”*

Though there is of course a natural application for the future Temple service, this involves a more intimate relationship and identification as the Temple itself. Temple is from the Greek “*naos*” and represents the inner Sanctuary as opposed to the outer courts or the structure of a temple as a whole. We know that the Christ ecclesia is currently styled as the Temple of God (1<sup>st</sup> Cor. 3:16; 6:19; 2<sup>nd</sup> Cor. 6:16; Eph. 2:21). This will be even more applicable to the finished spiritual structure of the Redeemed.

The Divine presence that is to dwell among them is a reference to the Shekinah glory that overspread the Mercy Seat. The Revised Version renders this as “shall spread His tabernacle (tent) over them. “Dwell” in the authorized version means *“to pitch a tent.”* Yahweh has dwelt among Israel in the past and will do so in the midst of spiritual Israel in the future.

We then are told of the protective and nourishing aspects of the Lamb upon the redeemed. The literal translation of “feed” is to tend or shepherd, which encompasses all aspects of care. This a beautifully descriptive scene of tenderness in regard to the Lamb and his fellow brethren. *“These are they who have contended, for their Saviour’s honor long.”* Christ rewards them with an intimate care and affection that goes well beyond acceptance at His Judgment Seat. This is directly tied to Isaiah 49:10. and Psalm 121:5-7, and of course the 23<sup>rd</sup> Psalm. (Other references: Isaiah 12:3; Ezekiel 34:23; John 10:11; Heb. 13:20 and Rev. 14:4).

#### **NO MORE TEARS**

When we reflect upon the certainty of death for ourselves and our loved ones; when we consider the pain and suffering of our aging bodies; when we consider the apathy and hatred by most of this world towards the glorious Gospel of life that we hold dear as the only treasure worth having; when we consider the various shames and sacrifices that the responsibilities of the Truth demand of us; when we consider the controversies and divisions with fellow brethren; when we consider the loss of brethren to the powerful lusts of the flesh; when we consider the Adamic curse of thorn and thistle upon this earth;

and when we consider the sheer vanity of our lives - then and only then can we appreciate the enormously powerful statement, "and God shall wipe away all tears from their eyes."

Imagine the sheer tears of joy that will flow from those Redeemed when they first hear the words, "well done thou good and faithful servant, enter thou into the joy of my Lord." All of life's past pressures (tribulations); all of life's past shames and fears; all of life's past doubts, and all of life's past pains (both mental and physical) will be lifted from the shoulders of this numberless multitude of the redeemed. No doubt great tears of joy and ecstatic relief will flow from those who gain the glorious prize that can seem like a distant dream during one's probationary life. Psalm 126 (which can no doubt apply to the fortunes of both natural and spiritual Israel) captures this superbly:

*"When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them. The LORD hath done great things for us; whereof we are glad. Turn again our captivity, O LORD, as the streams in the south. **They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.**"*

David remarked regarding his time as a fugitive - "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book? (Ps. 56:8)". God has not been ambivalent to the suffering of His saints. But in His Wisdom, He carefully uses the hard and tragic experiences of life to humble and mould the character of those who love Him (Heb. 12); as the Potter moulds the clay (Isaiah 64:8) or as the Master gem cutter shapes and polishes the precious gem-stone (Mal. 3:17).

For those rejected from admittance into the multitude of the Redeemed there will be an agony of emotional trauma never experienced before at the realization of eternal opportunity lost - "there shall be weeping and gnashing of teeth." While those on

Jesus' right hand will forevermore be filled with unspeakable joy.

- Isaiah 25:8,9 - "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."
- Matthew 5:4 - "Blessed are they that mourn, for they shall be comforted."
- Revelation 21:4 - "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

#### CLOSING

As we opened this consideration, we will ask the same question - "Who are these like stars appearing?" Will we be included? We cannot answer for anyone else but ourselves. Have we contended for our Saviour's honor long? Have we wrestled with the flesh or surrendered to it? Have we followed after the whims and vanities of the "sinful throng"?

This Apocalyptic Vision of Glory is so hard for our finite and selfish minds to fully grasp and envision, and is easy for us to forget when not continually ruminated upon. It is an immeasurable gift laid before us, but yet we are so easily distracted with the lust of the flesh, the lust of the eye and the pride of life.

We must remember that the victory is only to those who, "**well the fight sustained, Triumph through the Lamb have gained.**"

*A Thomas*





From The Sanctuary Keeper – Volume 3 –  
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**T**HE practice of sacrifice is universal among not only the civilized but the most degraded of mankind. Its true import, however, is not apprehended; indeed it cannot be without divine enlightenment.

The human conception of it is that God is mollified at the sight of suffering and blood, and His enmity is by its means turned into benignity. This is a perversion. The true explanation is that the righteousness and immutability of God require the infliction of the penalty due to sin. Animal sacrifice foreshadowed this; Christ's sacrifice fulfilled it.

The object of the Mosaic Law was to emphasize the existence of sin that it "might become exceedingly sinful" in the sight of Israel. Another object was to display God's favour, mercy, and justice in the removal of sin, and the means He had devised to that end. A third object was to show the difference between a state of alienation and a state of restored friendship between man and his Creator; to show the believer's state, duty, character, and privileges; and it was designed to set forth symbolically the various phases of the life and sacrificial death of the Lamb of God, who was to fulfill the Law, and by the bringing in of an everlasting righteousness instead of a temporary one, to abolish a law which, by reason of the strength of sin, none but the Christ could perfectly obey.

The Book of Leviticus presents the sacrifices to

our notice in the order of their estimation in God's view. First, the whole burnt offering, with its meal offering, fragrant with oil and incense; next, the peace offering, with its pleasant associations of harmony and fellowship; and lastly the sacrifices for sins—with which we all have at first to do —will, perhaps, be most appropriately considered before the others. In all of them the shedding of blood and its application to the altar, both outside and within the Sanctuary, proclaimed in an unmistakable way the only terms upon which man could obtain God's favour. "Without the shedding of blood there is no remission." This truth could not have been taught more forcibly if the words had been written in flaming scarlet upon the altar, whilst, with silent voice, the laver proclaimed, "Without holiness no man shall see the Lord."

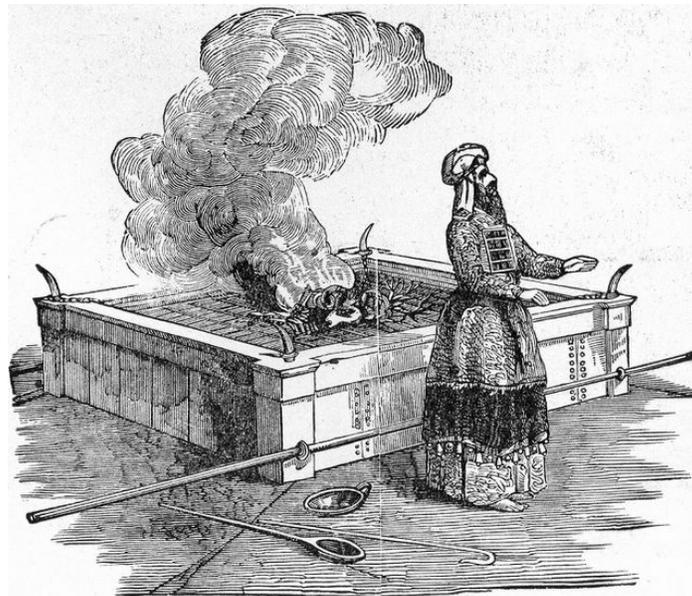
No distinction was observed between priest, ruler, or labourer, save the merciful provision of an offering proportionate in value to their means. The priest or ruler, when convicted of sin, had to offer a bullock, whilst the poor man might offer a female of the goats, a lamb, or turtle doves; if he could not afford the small sum requisite for these he might bring about five pints of fine flour for his atonement. This, by its fineness, signified a tribulatory action in the process of its refinement. It was burnt without frankincense to denote the loathfulness of sin, and without oil, the emblem of gladness. Similar lessons were enforced by the animal sacrifice.

Guilt could be contracted by the breaking of law or the omission to observe any of its enactments. It was imputed, whether the sinner knew his guilt or

was ignorant of it. If the priest brought guilt upon the people, or the whole nation sinned unwittingly, an unblemished bullock was brought between the altar and the door of the Sanctuary. The guilty, or their representative prince, then identified themselves with the animal by placing the hand upon its head, after which it was slain and its blood sprinkled by the finger seven times before the Veil; the horns of the altar and the altar of incense were touched therewith, and the rest of the blood was poured out at the base of the altar. Every part of its flesh was consumed without the camp, but its fat was consumed upon the brazen altar.

The guilt of common people was not atoned for with so much ceremony. The priest, who made the atonement, had the flesh for his own and fellow-priests' consumption; the skin was his perquisite.

No sin offering, of which the blood had been taken into the Sanctuary, might be eaten; it was wholly consumed by fire. The offerer could not partake of it; fasting, not feasting, was his attitude. The priest by eating it, bore the iniquity of the congregation (10-17), thus prefiguring the very real way in which Christ, by partaking of the same nature as his brethren, bore their iniquities. He was consumed without the camp, on dreary Golgotha, possibly the very place where the ashes of the temple sacrifices were cast out; but not until he had offered the fat or sweet smelling savor of an obedient life upon the brazen altar. His goodness whilst in the flesh nature answers to the fat which fed the heaven- lit fire of the altar, the savour of which consisted in his willing obedience to the divine will— a process involving bruising and down-treading. As



the flowers give out fragrance under pressure so by tribulation and flesh-crucifying are the moral qualities refined, and the natural overcome by the spiritual.

It should be noted that sacrifices could not be offered before confession; and if, by covetousness, fraud had been committed, restitution, with the addition of one-fifth, was required before the sinner could approach the altar. In like manner Christ instructs his disciples not to profanely present themselves when they have aught, against a neighbor. First be reconciled to thy brother, then offer thy sacrifices.

Sin being by these means blotted out, the pardoned were in a position to offer their thank, or peace-offerings. The peace offering, likewise, kept the idea of mercy and favour in view, in that peace could only be enjoyed by virtue of the blood of a victim.

The fat – a term used in Hebrew as a synonym for the "best" – was burned upon the brazen altar for a sweet-smelling savor; it represented the offerer's gratitude and determination to live acceptably in the service of the Lord, because of the great things which had been done for him. In Num. 28:2 the sacrifices are

styled by God "My food."

Unlike the sin-offering the peace offering was divided between the altar, priest, and offerer, thus showing a communion between them. God as it were, preparing a table for his reconciled people, and supped with them; He admitted them to His friendship upon the basis of the atoning blood. This offering was for a vow and freewill offering as well as for thanksgiving; it was to be offered cheerfully, as indicated by the command "Thine own hands shall

bring it.” It had this peculiarity that, for a freewill offering, an imperfect animal might be sacrificed, one that had “anything superfluous or lacking in its parts” (22-23), thereby showing that our offerings, at best, are not necessarily perfect; they must, however, be uncorrupt, and be given willingly in the service of God and His people. The servants and poor were participators in the peace offerings, but none, however miserly, were allowed to keep any after the third day. For a vow none of the offering might be kept beyond the day of its sacrifice, a caution to the Israelites against reservation in the fulfillment of the vows which they willingly took upon themselves. Properly carried out, the peace-offering would foster a fraternal and considerate spirit in Israel, and vastly increase their happiness.

In antitype, Jesus is our peace offering. “Ye who were once far off were made nigh by the blood of Christ; for He is our peace, who made both one, having slain the enmity through the Cross, - through Him we have our access unto the Father” (Ep.ii.13).

The whole burnt offering was the most troublesome to offer, as it is the most difficult to fulfill in its antitype. The directions for its observance, as in the other sacrifices, were given by the Lord from the mercy seat in the tent of meeting, and not amidst the terrifying sights and sounds of the Mount. It was to be voluntarily rendered by any clean member of the Israelites either by bullock, ram, goat, or fowl, according to the means of the offerer. Its blood was to make atonement for him, the offerer standing at

the door of the tent as one unworthy to enter beforehand. No part was eaten, but it was flayed, cut in pieces, its inwards and legs washed in water from the laver, and the whole burnt as an offering of sweet savor. It was to be kept burning all night until the morning. In this, the flesh of the inward parts are laid bare, and cleansed before offering, showing that the offeror recognizes that God looks upon the heart and desires truth in the inward parts.

The washing finds a parallel in a conscience void of offence, effected by the washing of regeneration by the Word. It is moral righteousness based upon the justification effected by blood of atonement—without which righteousness cannot be imputed. It symbolically represents the offerer rendering a complete living sacrifice of himself, of body (flesh), soul (blood), spirit (pure mind washed by the Truth). Having received all from God, it is reasonable service that he render all back again.

In perfection Jesus only accomplished the burnt-offering; during His life the zeal for God's house consumed Him; His whole being was consecrated to the work the Father had given Him to do. With His burnt-offering He presented the meal offering of fine flour, a broken and a contrite spirit, tempered with the Spirit's Oil of Truth, and perfumed with the frankincense of prayer and praise— thus giving Himself up for us an offering, and a sacrifice to God for a sweet smelling savor (Eph. 5:2).

*R.H. Ford*

Christ is described as “the Lamb that hath been slain from the foundation of the world” (Rev. 13:8). How was He slain prior to the Crucifixion? In type, by all the sacrifices prescribed by God from Eden to the abolition of the Mosaic covenant. Christ, like the slain animals, was a sin-bearer: - “He bare the sin of many” (Isa. 53:12); but he was not made a sin-bearer in the way they were. Animal sacrifice was “a shadow” (Heb. 10:1), but Christ's sacrifice was the substance. Hence sin could not be transferred to him figuratively; it must be imparted to him in reality. Therefore, he was “made sin” (2 Cor. 5:21) by being “made of a woman” (Gal. 4:4); he “took part of the same flesh and blood” as his brethren, and “in all things” was “made like unto” them (Heb. 10:1). - “The Blood of the Covenant”, J.J. Andrew, p. 7

# THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT

*F.R. Shuttleworth*

REFERENCE TABLET No. 36 - June, 1873

## SCRIPTURE NAMES DOCTRINALLY APPLICABLE TO CHRIST

**Malchiram:** King of height. "I will make him my firstborn higher than the kings of the earth." - (Ps. 89:27).

**Malchi-shua:** King of salvation. "Behold Thy king cometh unto thee - he is just and having salvation." - Zech. 9:9).

**Malachi:** (Heb. *Malakhiy-yah*), Messenger of Yahweh. "Behold, I will send my messenger and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant." - (Mal. 3:1)

**Ishod:** - Man of majesty, beauty, splendor. "O most mighty with Thy glory and Thy majesty." - Ps. 14:3). "The king in his beauty." - (Isa. 33:17). "Looking for his glorious appearing" - (Tit. 2:13).

**Jamlech:** - he will be made to reign. "He shall reign over the house of Jacob." - (Luke 1:33).

**Jecholiah:** (Heb. *y'khalyahu*) made strong of Yahweh. "The branch that Thou madest strong for thyself." - (Ps. 53:15).

**Jashub:** He will return. "He shall appear the second time" - (Heb. 9:28).

**Malchiah:** (Heb. *Malki-yah*) Yahweh is king. "Yahweh of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. 34:23).

**Michael:** who like God. "The brightness of His glory and the express image of His person." - (Heb. 1:3; see also Ex. 15:11).

**Schechaniah:** (Heb. *Sh'khan-yah*) inhabited of Yahweh. "In him dwells all the fulness of the Godhead bodily." - (Col 2:9).

**Jochebed:** (*Yakhebhedh*). Beloved of Yahweh. "This is my beloved Son, in whom I am well pleased." - (Matt 3:17).

**Jedidiah:** (*Y'dhiydh-yah*) Beloved of Yahweh. "This is my beloved Son, in whom I am well pleased." - (Matt. 3:17).

**Gemariah:** (*G'mar-yah*). Perfected of Yahweh. "The third day I shall be perfected." - (Luke 13:32).

**Azaniah:** (*Heb. Avan-yah*). Heard of Yahweh. "He was heard in that he feared." - (Heb. 5:7). "Thou hearest me always." - (John 11:42).

**Amittai:** Truth of Yahweh. "I am the way, the truth and the life."

**Aaron:** Very high. "He shall be exalted and extolled, and be very high." - (Isaiah 52:13).

**Abital:** Father of dew. "From the womb of the morning thou hast the dew of thy youth." - (Ps. 110:3)

**Athlai:** (*Athai-yah*). Afflicted of Yahweh. “It pleased Yahweh to bruise him, he hath put him to grief.”

**Benjamin:** Son of the right hand. “Sit thou on my right hand.”

**Eri:** (*Eriy-yah*). Watcher of Yahweh. “I watch and am as a spare alone upon the house top.” - (Ps. 102:7)

**Melchizedeck:** King of righteousness. “A king shall reign in righteousness.” - (Isa. 32:1).

**Migdal-el:** Tower of God. “The name of Yahweh is a strong tower.” - (Prov. 18:10).

**Naari:** Child of Yahweh. “He shall be called the Son of the Highest.”

**Zechariah:** (*Z’rahh-yah*). Rising of the light of Yahweh. “Arise, shine, for thy light is come, and the glory of Yahweh is risen upon thee.” - (Isa. 60:1).

**Ben-hail:** Son of Strength. “Declared to be the Son of God with power.” “When we were without strength, in due time Christ died for us.”

**Heled:** Life, age, duration, lasting. “In him was life.” “Thy years shall not fail.” “Thou remainest.” “Alive for evermore.”

**Igeal:** He will redeem. “Christ hath redeemed us from the curse of the law.”

**Israel:** He will be Prince with God. “Prince and Saviour.” “Prince of the kings of the earth.” “Prince of Life.”

**Hadlai:** (*Heb. Hhadhl’yah*). Forsaken of Yahweh. “My God, my God, why hast Thou forsaken me.”

**Hashabiah:** (*Hhashabh yah*). Esteemed of Yahweh. “This is my beloved Son, in whom I am well pleased.”

**Hezekiah:** (*Hhizqe yah*). Strength of Yahweh. “Worthy is the Lamb to receive strength.” “Yahweh is the saving strength of His anointed.” - (Ps. 28:8).

**Zedekiah:** (*Heb. Tsidhqi-yah*). Yahweh will be righteousness. “This is the name whereby he shall be called, Yahweh our righteousness.” - (Jer. 23:6).

**Zurishaddai:** Rock of Mighty Ones. “That rock was Christ.” “A man shall be as the shadow of a great rock.” - (Isaiah 32:2).

**Zadok:** Just. “Ye denied the Holy One and the Just.” - (Acts 3:14).

**Nedabiah:** (*Heb. N’dhabh-yah*). Spontaneous gift of Yahweh. “God so loved the world that He gave His only begotten Son.” - (John 3:16. See also Rom. 8:52).

**Ahinoam:** Brother of Grace. “The grace of our Lord Jesus Christ be with you.” - (Rom. 16:26).

**Ahiezer:** Brother of Help. “He shall deliver the needy when he crieth; the poor also and him who hath no helper.” - (Ps. 72:12).

**Abishai:** Father of Gifts. “Thou hast received gifts for men.” “I will give power over the nations.” “I will give to eat of the tree of life.”

**Abimelech:** Father King. “His name shall be called the everlasting Father; of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom.” - (Isa. 9:7).

**Penuel:** To behold the face of God. “He who hath seen me hath seen the Father.” “The light of the knowledge of the glory of God, in the face of Jesus Christ.” - (2<sup>nd</sup> Cor. 4:6).

**Beraiah:** (*B’ra-yah*). Created or begotten of Yahweh. “No man hath seen God at any time, the only-begotten Son who is in the bosom of the Father, he hath declared Him.”

**Zaphnath-Paaneah:** Saviour of the Age. God “in the age to come, will shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.” - (Eph. 2:7).

**Shemiramoth:** Most exalted name. “God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow.”

**Noahdiah:** (*Noadh-yah*). To meet with Yahweh. “Then we who are alive and remain shall be caught up together with them to meet the Lord in the air.”



# EDITORIAL FLYLEAF

## ECCLESIAL ANNOUNCEMENT

We were happy to receive the following announcement from the Colinston, LA Ecclesia for publication:

*"We are so very blessed to announce the baptism of Tiffany (Dew) Bryant. She is the daughter of Pat and Jeanne Dew and the granddaughter of the late Thomas and Kathleen Dew. She grew up learning the Word of God and the reward that awaits us if we obey His commandments. She was immersed by her brother-in-law, Luke Sparks, in her dad's 'chilly' pool on 3/22/2020. We pray that our Lord continues to be with our precious sister and will guide her walk towards His coming kingdom."*

## IN MEMORY

We were saddened to hear the news of the falling asleep in Christ of two individuals over the course of the last few months. First of all, sis. Yvonne Kelley, who fell asleep on Saturday, April 4, 2020 in Del Rio. She was 85 years of age and the devoted wife of bro. Charles Kelley who fell asleep in January of 2019. We always remember both sis. Yvonne and bro. Charles sitting side by side so much of the time when we would see them at the Kentucky and New Mexico Bible Schools. She was always so quiet and soft-spoken, but both were so very friendly and happy to visit in the things of the Truth with those who would take the time.

Then we speak of bro. Lamar Sanders, of Oak Grove, LA. Bro. Lamar died on June 10, 2020 due to complications from the Corona Virus. Bro. Lamar was 93. Bro. Lamar was preceded by his wife, sis. Bobbie Nell. He is yet another brother of a passing generation who we greatly appreciated for his sincere friendliness, hospitable demeanor and his firmness in the things of the Truth. We have heard several times before that anytime you spent with bro. Lamar that the Truth was the central theme of conversation.

## WCF SURVEY

In the Summer, 2019 issue of the Sanctuary-Keeper we made mention of an online survey that was being conducted by WCF among North American Christadelphians. This is not something that any of our readership would have any connection to, but it involved questions that would supposedly assist WCF to "develop Faith initiatives that will help to build Faith in specific areas of concern." Question #5 was "My faith is weakened by these past or present challenges." Following is the top ten responses as reported by the Tidings Magazine out of 600 responses: **1)** Legalism in the Community (64%); **2)** Apathy in the Community (57%); **3)** Lack of Unity in the Christadelphian Community (55%); **4)** Boring ecclesial services or activities (33%); **5)** Competing demands on my time (31%); **6)** Materialism, (29%); **7)** Lack of good Bible study (26%); **8)** Women's roles in the ecclesia (25%); **9)** Boring music (24%); **10)** Inability to pray effectively (24%). This is an interesting and sad snapshot into a large cross-section of "Christadelphia" that does not adhere to the "old paths, wherein is the good way". Notice that, "*false teaching in belief and practice*" does not appear on this survey, though it should be at the top.

## THE WORLD SCENE

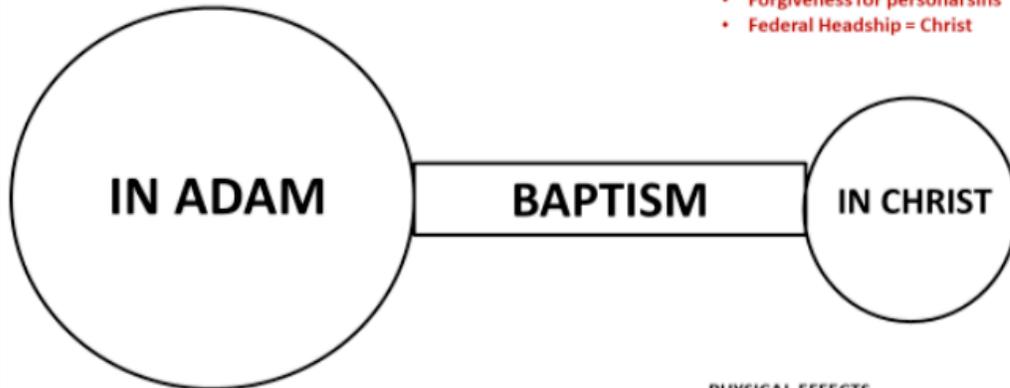
There is much more going on in the world than the COVID-19 virus and the "BLM" riots:

- Vladimir Putin has rigged the Russian political system once again to ensure that he holds power 16 more years (if not longer). So much for democracy in Russia, as Putin continues to build his Russian Empire.
- Iran's nuclear and missile production facilities have been targeted over the last few weeks by "mystery" explosions. There were two explosions on June 26<sup>th</sup>. with one at a power station at Shiraz and another at the Parchin military base east of Tehran, which is the location of a large underground tunnel system for missiles production. On July 1<sup>st</sup> the Natanz nuclear site experienced a massive explosion, close to where their centrifuges are located. Reports state that the damage is "irreparable". On July 7<sup>th</sup>, seven Iranian ships were reported in flames at the Bushehr port. Israel has remained quiet on all of this. The chain of sabotage started after Iran launched a "cyber war" against Israel's water supply system in early May.
- Earlier this month, the Turkish government had decided to turn the ancient St. Sophia Church in Istanbul into a mosque (currently a museum). The Russian Orthodox Church has declared this as an "unacceptable" move. Look for Russia to change this once they make their move to recover Istanbul/Constantinople in their Grand Offensive southward. The struggle between the crescent and the cross continues.

## LAW OF SIN AND DEATH

### ELEMENTS OF THE LAW

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



### PHYSICAL EFFECTS

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

## LAW OF SPIRIT OF LIFE IN CHRIST JESUS

### ELEMENTS OF THE LAW

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

### PHYSICAL EFFECTS

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

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

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

### THE ORIGIN AND EXTENT OF THE KINGDOM OF MEN

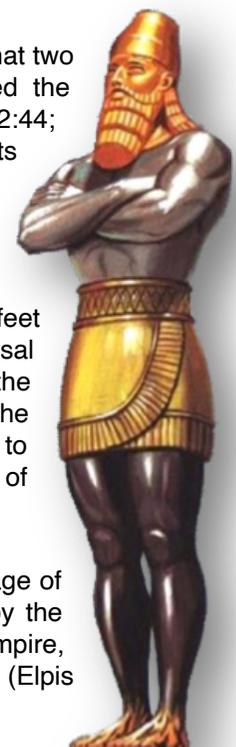
In taking a general survey of the contents of the Book of Daniel, it may be seen that two great powers are the principal subject of its predictions. The one is styled the KINGDOM OF MEN (Dan. 4:17) and the other the KINGDOM OF GOD (Dan. 2:44; 4:3; 7:27)...It will be seen that the Kingdom of men has been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

### THE FEET OF THE IMAGE

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

### THE DESTRUCTION OF THE IMAGE

The Russian Autocracy in its plenitude and on the verge of dissolution is the image of Nebuchadnezzar standing upon the mountains of Israel, ready to be smitten by the Stone. When Russia makes its grand move for the building up of its Image-empire, then let the reader know that the end of all things present constituted, is at hand. (Elpis Israel, preface)



# SPRAY FROM THE WATER OF LIFE

(Excerpt)

**A real thoroughgoing and perfect saint of the apostolic type will be characterized by:**

- a dignified, but modest and gracious demeanor
- a friendly, fraternal, sympathetic, and self-sacrificing disposition
- a humble, peaceable, and neighborly deportment
- a holy, meek, and consistent walk and conversation
- a savory, kindly, wholesome, uncorrupt, and edifying speech
- a sincere, affectionate, liberal, generous, and benevolent heart
- an inwardly joyful, hopeful, spiritual, and thanksgiving mind
- a godly gravity, and sobriety of conduct
- a single-eyed principle of action
- a devout, righteous, and God-fearing behavior
- a diligent, good-doing activity
- a uniformly upright and honorable character
- an hospitable, sociable and good-tempered manner
- a courteous, considerate, decorous, respectful, and obliging way
- a pure, unselfish, and God-serving motive
- a truthful, covenant-keeping, and reliable word, and will be altogether characterized by a discreet, circumspect, blameless, and persevering course of action, through evil and through good report, to the glory of God, and the benefit of everybody. "Be ye, therefore, perfect as your Father who is in heaven is perfect."

**A mere unsanctified professor of the truth may be known by**

- a certain flippancy of speech, or an untoward, overbearing, and brow-beating manner
- or an irascible and ungovernable temper
- or a thoroughly selfish and worldly policy
- or a boastful, swaggering, vulgar, and uncourteous address
- or a cold heartless, distant and unsociable disposition
- or a pleasure-loving, honour-seeking and ungodly ambition
- or an insipid trifling, foolish, and vain mind
- or an unsympathetic, unfeeling, ungracious and unyielding nature
- or a carnal, groveling, covetous appetite for mere creature enjoyments
- or a slothful appreciation of spiritual things
- or a lack of generous and benevolent enterprise in the truth
- or a miserable, envious, churlish, and time-serving spirit.