

# THE SANCTUARY-KEEPER

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



## *A Remnant* Romans 11:15



“TO THE ELECT OF GOD”  
AN ECCLESIAL GUIDE  
THE FINAL SCATTERING OF ISRAEL – III  
FOR AS MANY AS I LOVE  
A HISTORY OF REUNION EFFORTS

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

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### Back Cover

Truman Press release – May 1948  
(From the Truman Presidential Library)

### **Preaching of the Kingdom at Christ's first appearance**

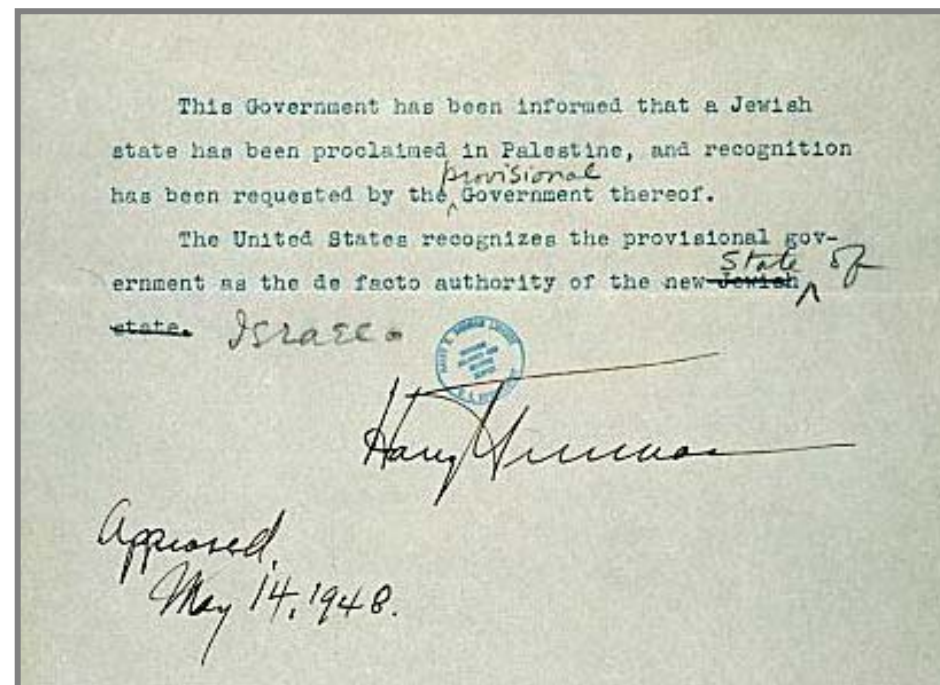
“But why did he (Christ) associate the kingdom of God with that time? Because conjointly with the appearance of the sin-bearing Messiah, the time had arrived to preach the kingdom of God as a means of calling out a people for it. “The law and the prophets were until John; since that time, the kingdom of God is preached.” (Luke xvi. 16.) The kingdom of God was “at hand,” or (more properly) had approached. Jesus, the king, had been manifested and publicly anointed, and was “among them.” In himself, he was the power of which the kingdom, when established on earth, will be but the extension; and his presence in Israel was a presence of the kingdom in its incipient form. Then he brought with him an invitation to men to become heirs of the kingdom. This was promulgated in preaching. In this sense also had the kingdom approached, for never before had the kingdom been presented to men in this way. Those who accepted the invitation were said to have been *called unto the kingdom* (Jas. ii. 5.), into which they were informed they would have to enter “through much tribulation” (Acts xiv. 22). The unrighteous, they were told, would not enter. (1 Cor. ix. 6). Only those who “gave diligence to make their calling and election sure,” by doing the things indicated, would have an abundant entrance into it, ministered to them, (2 Pet. 1:10) from which it follows that actually **the kingdom of God is a thing of the future**, and was only a thing of Christ's day so far as things then existing and being done had relation to it.” *The Christadelphian - March, 1871 - p. 98* (emphasis added)



# The Modern State of Israel 60 YEARS

As a continued witness and assurance of the  
"sure word of prophecy" and sign of  
Divinely appointed things to come

Below is the official press release given by President Truman in regard to U.S. recognition of the establishment of the State of Israel.



## SUBSCRIPTIONS & RENEWALS

The 2008 First Quarter edition of the Sanctuary-Keeper Magazine marks the annual end of our third year of publishing the magazine. If you would like to continue to receive these quarterly editions of the SK magazine in 2008, please complete the enclosed subscription slip and mail it to:

The Sanctuary-Keeper  
P.O. Box 13045  
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The subscription rate will remain at \$10.00 for four quarterly editions. We would appreciate receiving your subscriptions by the end of April, 2008. We wish to thank those who have already sent in their subscription for 2008 as well as to thank those responsible for the generous donations we have received. Any donations that are received will be used to offset the cost of printing and mailing that may be needed during the course of the year as well as for a wider distribution of the effort.

## BOOK REPRINT NOW AVAILABLE

Bro. Steve Howe of the Monroe, LA ecclesia has announced that the fourth printing of *The Key to Bible Understanding* by O.L. Dunaway is now available for purchase. The price is \$7.37 each, plus shipping. The book can be purchased directly from the publishing company on-line by going to <http://stores.lulu.com/christadelphian>

"The truth is, there are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-millennial... There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home..."

Elpis Israel, p.454

# THE SANCTUARY – KEEPER

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

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

*Num. 18:5*

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

*1 Peter 2:5*

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

VOLUME 18

1<sup>st</sup> QUARTER, 2008

NUMBER 1

## “TO THE ELECT OF GOD”

*A call for strength and courage*

In this day of change – when modernism takes the place of old-time fundamentals; when a rising generation says it will not stand for what their fathers fought, and won; when old-time principles are discarded – we have had many rude awakenings. The world is tospy turvy, and the household little better. We need strong men – men of initiative; men with penetration; men of judgment with keen insight; men of discernment; men of balance, who are not swayed by sentiment or prejudice, but who can weigh persons without personalities; men who dare to stand alone, because they know the principles they contend for are true and right. *But these men are passing away!*

The younger men (and women) who will not stand for the decisions and acts of their forerunners are not *such* men; they have not the fiber of the Truth’s pioneers. To them the man who will stand alone is an oddity, and undesirable; with whom they are amused, or maddened, according as his activities affect themselves. Men of the Luther type are not welcome as they used to be – they are not convenient, they stir up the people, stir up strife, and antagonize those who blandly prefer the paths of peace. Do you say *Speak to us smooth things?* Then, says the spirit, Prophecy deceits!

Billows of unrest have swept over the ecclesias, world wide. No section of the Christadelphian Body has escaped. Doctrines have been denied and old ways have been challenged. Exclusiveness has been condemned and a broader way demanded. The former acceptance “Few to be saved” has been put on one side, and “three thousand souls added to the church” has become a dream. It must be obvious to all who have read its pages that THE ADVOCATE has endeavored to maintain a consistent attitude, and a constant call to stand by the old paths. As we look back over the years we see how cross currents have entered the stream. The smooth even flow of the stream of Life, ‘as we first learned Christ,’ has not been maintained. A false sentimentality and a mistaken idea of the principle of liberty and the law of love (which amounts to love without law) has been introduced and fostered, and in some instances taken the place of the correct, and former, application of ‘What is Truth?’

The true Christadelphian atmosphere – so prominent in earlier days – has been lost in the latter day development, with many, of the principles of modernism. When our ecclesias were established, and men and women “came out” from the sects and denominations of the world, we felt it a privilege and a pleasure to be associated with a Body of people who were so “like-minded”. It was with true appreciation and acceptable pride that we dropped the “Mr.” and “Mrs.” and addressed one another as brother and sister! We were not afraid, or ashamed, of our “distinctiveness”. Did Jeshurun wax fat and kick? Meeting places have become churches, and brethren and sisters have become Mr. and Mrs. Not everywhere, but the change is seen in many places; and where in former days brethren and ecclesias fought for the principles of the Truth regardless of consequences, today the sword is thrust into the scabbard and the tune of battle-scarred veterans must give place to the insidious and deceitful philosophy of smooth things.

Alas! ... Alas!! How are the mighty fallen. Are there few to be saved? Heed it not. Such a thought is not popular. We shall never fill our Halls with such a message. “Aliens” of old are “Christian” friends today. And yet Christendom is just as much “astray” as it ever was. “Many are called, but few chosen”, has been lifted from the ranks of believers, and *the many* has been applied to those who are still in the world. All who accept the Truth in baptism are therefore the “chosen”, and amongst these there cannot be disfellowship - A misapplication to bolster a false conception. Irrespective of believing and teaching the “same things” brethren and ecclesias are expected to be at peace! Have ye forgotten, fellow pilgrims, that the Master of the Vineyard and Captain of our Salvation said, *“I am come to send fire on the earth. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division?”*

We have not yet reached the placid waters of the translucent sea, which as a mirror will reflect in perfection the Sun of Righteousness when He arises with healing in His beams, to dispel all the shades of darkness and sorrow. We are still in the turmoil – tempest tossed. Fellow pilgrims, stand by your guns!

Onward and upward let us press forward to the heights of Zion, Let us “seek peace and ensue it.” Let the aspirants for leadership in an atmosphere of modernism, Beware! Better stand by the old paths, which, if not perfect in their practical application by a people who still see “through a glass darkly,” are nevertheless superior to the untried methods of modernism...

Albert Hall

*The Christadelphian Advocate*, Nov/Dec, 1934 (excerpt)

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## A REMNANT

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**“Even so then at this present time also there is a remnant according to the election of grace.” Rom. 11:15**

In the past few years, efforts have been made by some of the brethren to frame and post old pictures of the ecclesia or even Bible Schools in the back of our ecclesial hall. These photos show the Unamended Christadelphians and supporting brethren and friends of the truth of that day gathered together for the purpose of glorifying Yahweh and studying His inspired Word. In these photos one can see family, friends, those that are now asleep in Christ, our children, ourselves, and most sadly, those that have departed, and those that have become adversaries of the Truth. We see the faces of those that have “Left *their* first love” (Rev. 2:4), as did the Ephesian brethren in the first century. But we also see those that have held tight to the words of Christ in **Mark 12:29-30** – “*And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*”

Sometimes it is difficult to look at Christadelphian photographs with a positive outlook. That is, we find ourselves looking to see who still remains; or rather to identify those that have departed. But, it is interesting (or enjoyable) to see the elder brethren, our parents, grandparents, and great-grandparents wearing the strange clothes, hats, glasses or lest we forget, hair. We look back on those we love, reflect upon our child-hood memories and remember all those that once walked among us. But, have you ever looked even closer at some of the brethren and wonder - why does brother so-in-so look as though he has something on his mind? Why is it that in the other pictures he had that stern look about him as well?

I now have a family with three children, served as an arranging brother at two different ecclesias as well as serving on a Bible School committee. It has been 20 years since my immersion and for all those years I have been amongst the Unamended Christadelphian body I realize now what could have been on their minds; **Concern** - The same concern and desire for spiritual welfare for the ecclesia that Paul had for the

brethren at Rome. **Romans 1:10-11** provides the reason for Paul's letter and we concur with his appeal: “*For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me.*”

### EXAMPLES OF CONCERN

We see that this attitude of concern, worry, grief or vexation was first exhibited by Yahweh early in course of the generation of man. We read in **Genesis 6:5-6**, “*And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved (vexed) him at his heart.*”

We see this attitude in righteous Lot when reading in **2 Peter 2:7-8**, “*And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds).*”

One of the greatest examples of a brother in trouble that most likely displayed grief, worry and vexation upon his face would have been the man Joshua when dealing with the man Achan in **Joshua 7:6 & 11**. “*And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads... Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.*”

Verse six gives indication of the trouble and the heart-felt despair that Joshua and his supporting brethren felt. And why did such a problem face these brethren? Because of *transgression of the covenant of Yahweh* and then *taking accursed things and putting it even among their own stuff!*

Are such things as what Joshua faced still a problem today in the Brotherhood? I believe so. I believe that today's problems are similar to those which faced the ecclesia of Rome in the days of Paul and those of Joshua's time. In **Romans 11:5** we read, “*Even so then at this present time also there is a remnant according to the election of grace.*” This is a statement by Paul to the ecclesia in Rome. This ecclesia was located in the “greatest metropolis of its time. This ecclesia comprised both Jews and Gentiles, and one design of the epistle *or letter to the ecclesia of Rome* was to reconcile their jarring opinions, particularly about the obligations of the Jewish law, and the way of justification. At the same time, the Gentile element faced peculiar problems in life in the Capital, and there was a need to combat the *seductive* influences of society around them.” (The Book of Romans, Verse-by-Verse, p.12)

### THE EXAMPLE OF ISRAEL

The verses of Romans chapter 11 cannot be separated from the context of chapters nine and ten. The three chapters together outline how the Gospel relates to Israel, it outlines their Divine Selection in chapter nine, it gives witness to their Rejection in

chapter ten, and the means of Restoration is discussed in chapter eleven. Reading of these chapters together in your own time to see the progression is encouraged. Our concentration will be in **chapter 11:1-6**.

*“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elijah? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”*

“Paul explains to the Brethren at Rome that Yahweh had rejected his own chosen people due to their rejection of Him by crucifixion of his only begotten son. Yahweh withdrew their exclusive and peculiar privileges and opened the gospel message to the Gentiles. *Now the question may be asked; What then, is the divine purpose with Israel? Has the disobedience of the Jewish nation caused God to cast off His people whom once He had chosen? Does he now dispense with the promises given unto the Fathers? Paul declares that Yahweh's purpose remains constant, that a remnant will finally be recovered, and that Israel will ultimately be restored to divine favor. In the recovery of both natural and spiritual Israel there is seen the elevation of the faithful remnant through the working of Christ to bring both Jew and Gentile, to the honor and glory of Yahweh.*” (The Book of Romans, Verse-by-Verse, p.383)

God selected Jacob, recognizing the weaknesses that he would manifest in life, but understanding also that through tribulation he would rise to faithfulness and dignity before Yahweh (cp. **Rom. 9:10-13**). *“And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.”*

The time will come when the natural seed of Israel will *rise to a position of faithfulness and dignity which descends from Yahweh*. The scripture Paul has already quoted show that God knew that Israel would turn from Him, and yet He still selected the nation as the vehicle of His message of salvation to mankind.

As an example of this righteous election by Yahweh, Paul reminds the Brethren of Rome of the time of Elijah's ministry in Israel. “It was a period of gross apostasy, when the nation deserted the true worship of Yahweh and slaughtered His true prophets (1 Kings 19:10, 14). It was manifested that Yahweh's vision could see beyond that of Elijah's. Elijah believed that he alone remained faithful in such times of

wickedness: 'I, *even I only*, am left; and they seek my life to take it away' (v. 10). Yet, even under such extreme apostasy, God had protected some who refused to follow the majority who flagrantly practiced evil. The presence of a faithful minority was hidden from Elijah at the time: 'I have left Me (preserved to Me) seven thousand in Israel' (v. 18). Though mankind may not see the evidence of faithfulness in an apostate Israel, Yahweh will work to bring about a reformation such as is portrayed in the prophets.”

“Paul cites the days of Elijah for another reason also. **It was undoubtedly one of the most disgraceful periods of apostasy in the nation's history.** Paul is obliquely drawing a parallel between the extent of the nation's wickedness in the days of Elijah and their rejection of Christ, and his saving Gospel in the Apostolic period of history. There is something very ominous in this parallel. Following their rejection of Elijah, terrible judgments came upon Israel at the hands of Hazeel and Jehu. For similar reasons, and worse, divine judgment was drawing near once again — this time at the hands of the Roman armies in the period of AD 70.” (The Book of Romans, Verse-by-Verse, p.385-6)

#### APPLICATION TO OUR OWN TIME

Brethren, can the times of Elijah and Paul be typical of the age in which we now live? The Scriptures definitely attest to this. **Matthew 24:37-38**, *“But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.”* **Revelation 3:14-16**, *“And unto the angel of the ecclesia of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”*

The flesh within us desires to continue through life in ease and prosperity. The society in which we live promotes this way of thinking and its lifestyle with every media opportunity. Our nature, usually, is to avoid conflict. The spirit of Democracy, freedom of speech, liberty and equality has permeated the ecclesia and the minds of every believer. How often have we heard the statement “lets agree to disagree” within the Brotherhood in order to resolve a problem. How often do we strive to seek the spirit outlined in Romans 15:4-6? *“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be **likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.**”*

It is those that have this one mind and one mouth that have been preserved by the hand of Yahweh as observed by Paul in **Romans 11:4**, *“But what saith the answer of God unto him? **I have reserved** to myself seven thousand men, who have not bowed the knee to the image of Baal.”* “The Hebrew is: 'I have caused to remain.' The words mean: 'I have done it!', or 'I have kept for Myself.' Elijah previously said: 'I am left alone'; but Yahweh replies: 'I have reserved to Myself!' This citation reintroduces the

subject of *divine selection*. The preservation of a remnant was and is a divine work. There is an analogy between Elijah's circumstances and those of Paul's day (as there is also with these latter days). The spiritual conditions are the same. The nation as a whole had rejected God's message in the days of the prophet; anti-typically they repeated that attitude in the days of the apostle Paul. Yet there was a faithful remnant, carefully nurtured by the Father: the seven thousand in Elijah's day, the ecclesia in the days of Paul — and the remnant called 'his own elect', in the days of the return of Christ (Luke 18:8) — though the company of the faithful may be small in every age." (The Book of Romans, Verse-by-Verse, p.386-7)

In Romans 8:4 those that were divinely selected had not bowed the knee to Baal. These verses must be carefully regarded, they cannot be misused to imply that extreme actions of disobedience or idolatry are the only ones that can be compared to those that were bowing down to Baal in the days of Elijah. "To bow or bend the knee is an act of worship (Dan. 3:5-6; Phil. 2:10; Eph. 3:14). These were Israelites who refused to be swayed by the general attitude of the majority in the nation at that time. They stood by the Truth, rejecting the powerful liberal influences then current. These brethren would not stand for the watering-down of the Truth in any way, nor the changing of 'the truth of God into a lie'. They opposed error without, and refused to bow the knee to fleshly pressures from within their own community." (The Book of Romans, Verse-by-Verse, p.387)

We brethren also must stand firm for the truth, not allowing ourselves to be bent or bowing down to false doctrine or idolatry whether it comes from within or without. Sadly, though, we have these same problems in our community as did Elijah and Paul. The false doctrines being professed within our community are these: *We have eternal life now; Jesus is king now; The kingdom of God began 2000 years ago; We no longer need to pray through Christ's Name; Jesus now sits in the office of King-Priest; The throne of David has been restored; "kingdom of heaven" is a reference to the location of the kingdom (IN heaven); Divine communication in our dreams.*

Other activities that are being either supported or are manifest within the body are: Usurpation of elders or the appointed ecclesial representatives; participation in voting, politics and holding political office; lack of proper direction to brethren seeking positions in the military; support of or the actual breaking of bread and wine with the CGAF and Amended Christadelphians.

Are we standing for or against such doctrines? Let's continue with Paul's thoughts in Romans 11:5, "*Even so then at this present time also there is a remnant according to the election of grace.*"

#### PRESERVATION OF THE REMNANT

"Notwithstanding the pressures and difficulties associated with the end of an epoch (both in AD 70 and today), Yahweh has 'preserved' unto Himself such a remnant of faithful worshipers (Rom. 9:27). They were protected by the gracious and merciful Hand of Providence superintending the circumstances of their lives, **and not**

**through any personal merit.** The seven thousand of Elijah's day **were preserved because of their courageous action of refusing to bow to the idol of Baal**; the remnant in Paul's day was preserved, not because they were the seed of Abraham, nor because of their works — but because God had selected them to receive His 'grace' (divine unmerited favor); the remnant of faith in these last days are similarly protected **because God finds pleasure in, and extends His loving kindness (2Pet. 3:9) to those who separate from modern Baal worshipers.**" (The Book of Romans, Verse-by-Verse, p.387-8) **2 Peter 3:9**, "*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*"

Paul, in the letter to the Romans continues his thoughts and bears out that "Common sense and basic logic require that you cannot have it both ways! Either salvation is through the grace of God or it is through works. It must be one or the other. Some might suggest (v. 5) that the seven thousand in Elijah's day were reserved because of their works, for they had certainly been obedient to the demands of Yahweh, and had 'refused to bow to Baal'. But why did they not worship Baal? **It was because of their faith**, and that was the quality that commended them to God (Heb. 11:6). It is not the mere action of rejecting associations with this ungodly world that is of importance, **but the reason for so doing: the desire to give honor and glory to Yahweh. The desire to obey His commandments naturally flows from the desire to give Him respect** (Jn. 13:34; 14:15). It is evident that the careful wording in vv. 5-6 is designed to bring the genuine seeker after Truth **to a state of utter humility**, inducing **childlike faith and trust in the heavenly Parent**, developing a deep sense of gratitude towards Him for His immeasurable goodness and mercy. This frame of mind causes a person to remain pliable to the guiding, molding influence of God and His Word (cp. Mat. 18:1-4)." (The Book of Romans, Verse-by-Verse, p.389)

**Romans 11:5-7**, "*Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.*"

So, Brothers and Sisters, do these verses drive us to give further consideration of our own faith? Are we of the election?... Do we desire to give honor and glory to Yahweh?... Do we desire to obey His commandments naturally?... Do we desire to give Him respect? ... Brethren, are we of the remnant?... Are we of the rest that were blinded? Are we fully persuaded of the testimony of Yahweh? Are we a Christadelphian by name (a noun) and not by faith (or pistis – a verb)? Is Christadelphianism the Religion of the Bible? Is Christadelphianism our Faith?

"There is no true religion without faith; nor any true faith without the belief of *the* truth. Now, although a scriptural faith is the scarcest thing among men, it is exceedingly simple, and by no means difficult to acquire, **when it is sought for correctly**. Paul gives the best definition of *living* faith. He says, "*faith is a confident*

*anticipation* (προσpects) of things hoped for, a full persuasion (ἐλεγχος) of events (πραγμάτων) not seen" (Heb. 11:1). Without this faith God is not, and cannot be pleased. It is a faith which lays hold of the past and the future. The person who possesses it, knows what is testified concerning Jesus by the apostles, and is fully persuaded of its truth. He also knows the exceeding great and precious promises which God has made concerning things to come, and he confidently anticipates the literal fulfillment of them. Laying hold of these things with a firm faith, **he acquires a mode of thinking and a disposition which are admirable in the sight of God**; and being like Abraham in these particulars, he is prepared by induction into Christ, to become a son of the father of the faithful, and of the friend of God. **This faith comes by studying the scriptures**; as it is written, 'faith comes by hearing, and hearing by the word of God' (Rom. 10:17). This word contains 'the testimony of God.' When this testimony is understood, and allowed to make its own impression in 'a good and honest heart,' faith establishes itself there." (Elpis Israel, p. 165-6)

Paul wrote further to the Romans (9:23-27), "*And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Isaiah also crieth concerning Israel, 'Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.'*" Again I ask, Are we of the Remnant?

### CONCLUSION

We started our thoughts out first by thinking of the Christadelphian photographs that have been preserved showing the faces of brethren that came together for a common purpose of Glorifying Yahweh and studying His word. If we were to take a photograph today of our home ecclesia and if the return of our Lord does not come in 2008 will this photograph just be a record of the past? If we take a picture a year from now – would the same faces occupy the photograph? What if the Return is still another five or ten years away, will you be amongst the remnant awaiting His return? Will there be oil in our lamps? Brethren, these thoughts and concerns come to you in the spirit and admonition as did the words of Paul to the Roman ecclesia (Rom 1:10-11). "*For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me.*"

Robby Bennett

"We don't want numbers based upon a sandy foundation. We want numbers – many or few – based upon the rock of the divine testimony – men who understand what they are about, and are able to tell others what they have believed and done, and why." *John Thomas, part of an address given in March, 1870*

## AN ECCLESIAL GUIDE FOR 21<sup>ST</sup> CENTURY ECCLESIAS

*Lessons from  
the epistles to  
Timothy*

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

So reads the words of advice of the Apostle Paul to his young disciple, Timothy. This piece of advice may be considered one of the most critical instructions to this young man as he tried to fulfill his responsibility of being the divinely appointed shepherd of the first century Ephesian Ecclesia. The instructions that Paul provided to this first century servant of God are actually a perfect Ecclesial Guide to the Ecclesias of all ages. The problems that Timothy faced and the struggles that he had to overcome are problems that have impacted the Ecclesias of God throughout the centuries of time.

The words of Paul in the first and second epistles to Timothy provide excellent advice, guidance and direction to all members of every Ecclesia of every age. The responsibilities of the elders are addressed; the role of the senior sisters is beautifully described and the requirements of the youthful members of the Ecclesia are written to guide all through the challenges that are especially experienced in the fleeting days of our youth.

Humility and spiritual courage are the two characteristics that I think best describe the reaction that we should have after digesting these beautiful words of the man who once was the primary enemy of the true believers of the one True Gospel. As we contemplate the lessons from the books of First and Second Timothy, let us drive away any thoughts of trying to justify our individual or Ecclesial past actions and let us carefully inspect our current thoughts and way of life and examine our selves and our Ecclesia to see if we are following the words of spiritual advice and Ecclesial guidance given to us by our elder brother in Christ.

After we have completed our self examination, then let each and every one of us develop the spiritual courage to "*Continue thou in the things which we have learned and hast been assured of*" as stated by Paul to Timothy in 2<sup>nd</sup> Timothy 3:14. If we do this successfully, we believe the words of 2<sup>nd</sup> Timothy 4:18 will be applied to us – "*The Lord shall deliver us from every evil work, and will preserve us unto His heavenly Kingdom; to whom be glory for ever and ever, Amen.*"

Prior to looking at the actual words of advice from Paul to Timothy, let us briefly look at the life of Timothy and his life in the Truth prior to giving the responsibilities of shepherding the Ephesian Ecclesia. We also want to look at the Ecclesia of

Ephesus and the conditions in which Timothy would be required to address during his period of ministry to the Ecclesia.

### TIMOTHY – PAUL’S SON IN THE FAITH

Timothy is a shortened form of the name Timotheus, which signifies a Worshiper of God (per H. P. Mansfield). Bullinger states that this name means “honor of God” or “valued by God”. All of these definitions indicate the important part that Timothy was to play in the spreading of the gospel message to the first century believers. He was the son of a Greek father and a Hebrew mother (Acts 16:1). He was taught the Word of God by his grandmother Lois and his mother Eunice (2<sup>nd</sup> Tim. 1:5) from the time of his infancy (2<sup>nd</sup> Tim. 3:15). He became a constant companion of Paul and he is mentioned in the opening salutation of six of Paul’s epistles (2<sup>nd</sup> Corinthians, Philippians, Colossians, 1<sup>st</sup> and 2<sup>nd</sup> Thessalonians, and Philemon). Timothy was probably baptized by Paul himself during Paul’s first visit to Lystra as recorded in Acts 14:6-7.

During his second visit to Lystra (Acts 16), Paul recognized the spiritual characteristics of this young man and sought to take him on all of his travels as he continued to preach the Gospel to the Gentile regions around the Mediterranean Sea. Because of his descent from a Gentile father, Paul thought it necessary to circumcise Timothy. He did not do this because he thought that the Law of Moses was still operative, but he performed this act to allow Timothy easier access to the Jewish synagogues of the cities of Paul’s travel. We are told in God’s Holy Writ, that Paul always went to the Jewish places of worshippers first to try to convince the Jewish people of the necessity of putting away the Jewish traditions that had developed in their midst and to take on the saving name of their Messiah which most Jews had rejected. Timothy became such an important part of Paul’s travels and preaching efforts that Paul called Timothy his own son in the faith ( 1<sup>st</sup> Tim 1:2), and his dearly beloved son ( 2<sup>nd</sup> Tim 1:2 and 1<sup>st</sup> Cor 4:17). Therefore, as we read and contemplate the words of Paul to Timothy in these two epistles, we see the tenderness and the wisdom of instructions from a father to his son - Advice in which Timothy would pay special attention to, just as a child would to his natural father.

Timothy did not appear to be a very strong physical man, as noted in I Timothy 5:23 which mentions his often infirmities. Probably because of his appearance and demeanor, Paul, in 1<sup>st</sup> Corinthians 16:10-11, had to warn the Corinthians to not despise him because of his gentile spiritual instruction. Paul also had to warn Timothy, as recorded in 1<sup>st</sup> Timothy 4:12, not to be intimidated by those who may choose to despise him, because of his youth. Timothy was encouraged by Paul to always be an example to the believers in conversation, in charity or love, in spirit and in purity. He was commanded in 1<sup>st</sup> Timothy 4:16 to take heed unto himself and unto the doctrine, to continue in them; for in doing this, he would save himself and all those that would hear him. As we contemplate this great spiritual man and the physical challenges that he had to overcome, we can only marvel at the spiritual courage that he had to continually manifest to follow the instructions of the Ecclesial guide that Paul left with

him as the shepherd of the first century Ephesian Ecclesia. How could a man with such apparent physical weaknesses and mild manner demeanor, guide and lead this Ecclesia and the Ecclesia members towards spiritual perfection?

Although physically weak, he was a man strong in the faith, ready to take on all challenges in preaching and defending the truth once delivered to the saints. We all know of Paul’s spiritual attributes and spiritual courage and spiritual wisdom. Philippians 2:19-22 tells us that Timothy was made of the same mold. Paul states that there were no other disciples who were as like minded with Paul as was Timothy. What a commendation that the apostle gives of this true servant of God! As we look at ourselves today in our time of individual and Ecclesial self-examination, can we say that we are as like-minded with Paul in conversation, love, spirit and purity? If not, then let us take heed to the instructions that Paul gives to his young companion in the truth and strive to manifest and be obedient to all of the spiritual advice that Paul provides in this first century Ecclesial Guide.

### THE STATE OF THE EPHESIAN ECCLESIA

We find the first mention of this Ecclesia in Acts 18:19. The Ecclesia’s foundation was a group of 12 disciples who knew only the baptism of John. After more fully receiving instruction on the atonement and the salvation received through the blood of the everlasting covenant, they were baptized into the saving name of Jesus Christ. These disciples became the foundation members of this Ecclesia.

As described in *The Story of the Bible* – the city of Ephesus was considered a very large city for the time with around 500,000 people and was noted for its rich commerce and the beauty of the worldly buildings that existed within the city environment. The most famous of these buildings was the temple of Diana. This temple dominated the city and set the moral climate of its inhabitants. The temple and its worshippers emphasized sexual impurity and immorality. This set the standard for the whole city. The city was also known for its emphasis on the works of magic. Paul spent almost three years (Acts 20:31), in this city of evil, trying to preach the gospel message.

These years of preaching the gospel to the Ecclesias in this region was a very trying time for him. However, Paul knew that grievous times would come for this Ecclesia. In Acts 20:29, Paul warns them of grievous wolves that would come in their midst with the outcome being the destruction of the flock. He told the elders of the Ecclesia that there would be men that would desire to draw away the true brethren by speaking false things. He warned Timothy in 1<sup>st</sup> Timothy 1:4-7 and 1<sup>st</sup> Timothy 1:19-20, that some would swerve away from the Truth, desiring to be teachers of the law and having no understanding of what they were saying.

With this brief introduction to the state of affairs in the Ephesian Ecclesia in which we see Paul predicting troublous times within the Ecclesia and gross immorality of the inhabitants in the city in which the true brethren lived, can we not see a perfect



type of the Ecclesias in these latter days before the return of our Master and Lord of Lords?

### PAUL'S CHARGES TO HIS SON IN THE FAITH

If all Ecclesias could only take heed to the loving guidance and instructions provided to Paul's son in the faith! In 1<sup>st</sup> Timothy, we see a constant theme of Paul's writing to Timothy. In several passages in 1<sup>st</sup> Timothy, we read Paul's charges/commandments to his disciple in preparing Timothy to be the shepherd of this Ephesian Ecclesia. The words "charge" and "commandment" are interchanged in the KJV, but all are rendered charge in the Revised Version. This word comes from the Greek word – *parangelia*, which when used as a proclamation or command means – "strictly used of commands received from a superior officer and transmitted to others."

Let us look briefly at the specific charges and commandments that Paul gave unto Timothy. All of these charges can be summarized by reading **1<sup>st</sup> Timothy 6:20-21**. "*O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith.*" The marginal translation for this is "GUARD THE DEPOSIT that has been given unto you." Brethren - shouldn't this be the greatest responsibility that we have every day of our life? Peter says in his second epistle that we have been given great and exceeding precious promises. Most Christadelphians in this country have been given natural riches in this life of mortality. We have been called to be a priestly kingdom in the Age to come. Those in covenant relationship have a great high Priest who knows the feeling of our infirmities and who struggled with the same sins that we do. Through Christ, we have access to our Heavenly Father, who is "*the faithful God, which keepeth covenant and mercy with them that love Him and keep his commandments to a thousand generations*" – **Deuteronomy 7:9**. Indeed, we do have great riches that have been committed to our trust. We read of a similar charge in 2<sup>nd</sup> Timothy 1:13-14.

In our times of self and Ecclesial examination, we MUST ask ourselves what it means to us to "Guard the deposit that has been given unto us." What would happen if all of us did not perform this responsibility to the best of our ability? If we do not adequately and consistently guard this deposit of faith that has been entrusted to us, then this faith, the Truth, will not be available to our future generations. How do we Guard the Deposit? One way to do this is through an active proclamation of the gospel message and a consistent and strong defense of the one true faith. As Timothy was charged, we cannot let false brethren come in our midst dressed as sheep, but inwardly are as wolves.

What terms and phrases did Paul use to instruct Timothy to guard the precious deposit given to his trust? In 1<sup>st</sup> Timothy 1:3, he was instructed to charge some that they preach no other doctrine. This charge is consistently given to Timothy throughout the first epistle. Look at the phrases in 1<sup>st</sup> Timothy 1:10 and 1<sup>st</sup> Timothy 6:3 and also 2<sup>nd</sup> Timothy 1:13. The word used for "sound" and "wholesome" in these verses is not found anywhere else in Paul's epistles. The word refers to the health of

the Christ Body and is the root word of the English word – "hygiene". The health of the Christ Body is directly impacted by the commitment of the Ecclesial members to Guard that which has been entrusted to us.

In 1<sup>st</sup> Timothy 1:18, he was charged to war a good warfare and fight the good fight of faith against those who had made the faith shipwreck. In 1<sup>st</sup> Timothy 4:10-11, he is charged to labor in the vineyard and suffer whatever reproach that may come. In 1<sup>st</sup> Timothy 5:1-7, he is instructed in the Ecclesial responsibilities regarding the elders of the Ecclesia, the older women and the widows of the Ecclesia. In 1<sup>st</sup> Timothy 5:21, Timothy was charged to carry out these commandments without partiality or preferring one above another. In 1<sup>st</sup> Timothy 6:17, Timothy is instructed to teach some of the Ecclesial members that the true riches of the world were found in the Living God and not in the uncertain riches of the world. Timothy was also instructed to be obedient to these commandments in charity, out of a pure heart, and of a good conscience and of faith unfeigned (1<sup>st</sup> Timothy 1:5), having no spot with a character that would not require rebuke from anyone (1<sup>st</sup> Timothy 6:13-14).

In 2<sup>nd</sup> Timothy, Paul issues Timothy several challenges and Timothy would be expected to pass these on to the Ecclesial members.

- **2<sup>nd</sup> Timothy 1:6** – "Be not thou therefore ashamed of the gospel of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."
- **1:13-14** – "Hold fast the form of sound words, which thou hast heard of me in faith and in love which is in Christ Jesus. That good thing that was committed unto thee, keep by the Holy Spirit."
- **2:15** – "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."
- **2:22** – "Flee youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart."
- **3:14** – "Continue thou in the things which thou has learned and been assured of, knowing of whom thou hast learned them."
- **4:2** – "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine."

There are other verses that we could read, but the lesson that Timothy was to learn that the Ecclesia would indeed suffer because of the troubles within and without. Timothy was challenged to help his brothers and sisters maintain the purity of the truth, so that the one true faith would continue in the hearts of those who once embraced it. Brethren, do we have any less responsibility? Did Paul allow Timothy to make excuses for not doing this? Did Paul allow for Timothy to shirk his responsibilities, duties and commandments received from his superior officer in the faith? We see just the opposite. Let us follow the spiritual guidance and direction set forth in this first century Ecclesia Guide.

### THE STATEMENTS OF FAITH THAT THE ECCLESIA WAS TO FOLLOW

Along with any Ecclesia Guide, there are elements of faith that MUST be adhered to. We see this same truism in the spiritual guidance delivered to Timothy. In four different passages, Paul makes this statement “Faithful is the saying”. The literal translation of the Greek is “Faithful the word”. These appear to be the guiding principles in which the Faith of the Ecclesia was built upon. In the book entitled *Letters to Timothy and Titus* (p. 50) we read this statement regarding these faithful sayings – “The Apostle relates these faithful statements to the purpose in hand, the restraint of false teaching and the edification of the ecclesia through the wise guidance of responsible members.” (End quote)

**1<sup>st</sup> Timothy 1:15** – This is the first faithful saying. Jesus Christ came into the world to save sinners. This first statement of faith involves the necessity for a plan of salvation for those who are alienated from God due to the twofold aspect of sin. The purpose and objective of this plan of salvation requires that this Word, this logos, became flesh of human nature, having the same flesh nature as they who he came to offer salvation.

**1<sup>st</sup> Timothy 3:1** - In this verse and the verses following, Paul makes it clear that every Ecclesia must be properly organized in order to edify the members of the Ecclesia and to preach the gospel to those outside of covenant relationship. The word desire is used twice more in the New Testament. Once, in 1<sup>st</sup> Timothy 6:10, we can see the negative connotation of this word, where the Scriptures are talking about the desire of filthy lucre. However, in Hebrews 11:16, we see the true meaning of the phrase in 1<sup>st</sup> Timothy 3:1. 1<sup>st</sup> Peter 5:2-3 also provides the true spiritual meaning of this verse in Timothy. The elders of the Ecclesia are to feed the flock willingly. One way that they can do this is to be an example to the flock. The concept of being an example was clearly part of the charges that Paul gave to Timothy, in which we have already discussed. The elders of the Ecclesia should not strive to be an example to the flock because of any inherent righteousness that they think they may have, but through agape love, to help lead the flock towards that great prize of the crown of righteousness that is promised to all who love and desire the future appearance of Jesus Christ.

**1<sup>st</sup> Timothy 4:9** – This third statement of faith is like unto the first, worthy of all acceptance. This phrase, worthy of all acceptance, means that all should gladly receive it and accept it unreservedly. In this third statement of faith, there are differences of opinion whether the faithful saying is referencing verse 8 or verse 10. However, it seems that the concept in verse 8 is a weightier matter than what we read in verse 10. “Godliness is profitable unto all things.” The Greek word for “godliness” is *eusebia*. It is used in the following verses in Timothy – 1<sup>st</sup> Timothy 2:2; 3:16; 4:7-8; 6:3, 5, 6, 11 and 2<sup>nd</sup> Timothy 3:5. In reading these words of guidance from the Apostle Paul, he seems to be saying that true godliness is the same as God-likeness. We must strive to manifest Godly characteristics in all that we do.

**2<sup>nd</sup> Timothy 2:11-13** – The fourth statement of faith is an accumulation of various other teachings that Paul has learned or taught to others in his career.

For if we be dead with him, we shall also live with him	Romans 6:8 – Now if we be dead with Christ, we believe that we shall also live with him.
If we suffer (endure), we shall also reign with him	Romans 8:17 – If so be that we suffer with him (Christ), that we may be also glorified together.
If we deny him, He also will deny us	Matthew 10:33 – But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
If we believe not, Yet he abideth faithful	Romans 3:3 – For what if some did not believe? Shall their unbelief make the faith of God without effect?
He cannot deny himself.	Numbers 23:19 - God is not a man, that He should lie: neither the son of man that he should repent.

Within these statements of faith, we have the foundation doctrines of truth that all Ecclesias should base their beliefs upon.

It is the responsibility of all in the Ecclesia to guard the deposit of these precious things that have been left in our trust. Let us, as Timothy was commanded to do, use this Ecclesial Guide and the accompanying statements of faith as our rallying cry in this day of evil, where the latter day Ecclesias are fighting the gross immorality of the world around us, and are struggling with the problems caused by brethren within the Body that are introducing false doctrines.

Let us close with some final words of advice from the Apostle Paul. These verses summarize the commandments, the challenges and the responsibilities given to not only Timothy, but to all members of all Ecclesias throughout the centuries.

- **1<sup>st</sup> Timothy 4:6** – “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.”
- **1<sup>st</sup> Timothy 4:13, 15, 16** – “Till I (Paul) come, give attendance to reading, to exhortation, to doctrine... Meditate upon these things, give thyself wholly to them’ that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”

## THE FINAL SCATTERING OF ISRAEL

### PART III - How Salvation Comes to Israel

We continue to re-read key verses that reveal to us what will befall Judah - the time of Jacob's trouble in the latter days (Jer. 30:7). "Outcasts" or refugees are scattered into Moab where they find shelter (Isa. 16). Jews flee into Egypt and cry out because of their oppressors (Isa. 19). The Holy City and the "glorious mountain/goodly land" that being Jerusalem is taken by the Northern Invader/Gogue (Dan. 11, Zech. 12:2; 14:2). Jews are deported out of the land in Joel chapter 3. The rebels will be purged from the nation of Israel (Ezek. 20:37-38) even two thirds - "two parts therein shall be cut off and die, but a third shall be left therein" (Zech. 13:8-9). But despite these terrible events, through all of this we know that Yahweh's name will be magnified in the eyes of the nations (Ezek. 38:23) and that a remnant of Israel will be saved.

We will now look deeper into Israel's scattering into the "wilderness" during the time of Jacob's Trouble. As we consider this matter further a couple of questions arise if it is to be considered (as a portion of the Household currently believes) that Christ and the Saints are the cause of the "peace and safety" which entices Gogue down to the Land of Israel. If such is to be seriously considered as a valid interpretation, how can Gogue be successful over Christ and the saints considering that the Scriptures indicate that the northern invader is successful in overrunning Eretz (the Land) of Israel? Do Christ and the saints pull-back and allow Gogue to terrorize Israel after they have been redeemed/saved from the Arabs "round about"? This is the paradox we find ourselves in if we ignore these Scriptures. These prophecies by these various prophets are the SAME prophecy, they're speaking about the same event. They are not disjointed, disconnected, individual prophecies that have no relation to one another. With this in mind please turn to Ezekiel 38:17.

#### GOGUE

In Ezekiel chapters 38 and 39 we have a prophecy regarding a great northern invader styled Gogue of the land of Magog. He is the head of a great confederacy driven by an evil thought against the land and people of Israel - A people brought back from the sword (scattered), gathered out of many peoples (lands) and in human terms dwelling as a self-governed, sovereign nation; prosperous (with cattle and goods), and with self determination. Many critics have said that these two chapters (38 & 39) and this specific prophecy about Gogue do not fit in the book of Ezekiel. It is



considered by some to be an isolated prophecy about a unique or isolated nation/event (Gog). And therefore, because Gogue is nowhere else spoken of in Scripture (with exception in Revelation 20) it is thought that we must disconnect this prophecy from other latter-day invasion prophecies. But if this is true, what are we to do with verse 17 of the 38<sup>th</sup> chapter?

Verse 17 tells us that this Gogue, this northern aggressor, has been spoken of by the prophets of old. In contrast to being an obscure reference to a nation and event that no other prophet ever referenced, here we have the statement of Ezekiel, the representative Son of Man proclaiming the word of Yahweh saying "Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days that (after) many years I would bring thee (Gogue) against them (Israel)?" This statement of Yahweh compels us to discover where Gogue is spoken of by the "prophets of Israel" (notice prophets is plural denoting more than one prophet). The prophets of Yahweh have all made reference to this Gogue of the latter days. Ezekiel was not the only prophet to speak of the attitude of Gogue towards God's people and the subsequent humiliation of the invader.

The first nation to fight against Israel during her journey from Egypt to the Land of Promise was Amalek. Of this encounter Balaam was compelled to write, "Amalek was the first of the nations [to fight against Israel]; but his latter end shall be that he perish for ever" (Num. 24:20) Quoting from John Allfree: "It is clear that there is far more in this expression of God's intentions than the annihilation of the Amalekites. To celebrate the victory of Israel over the Amalekites an altar was to be erected. It was to be named Yahweh Nissi - 'Yahweh my ensign' - and the reason why it was so called is explained in Ex. 17:15, 16 AV, "Because the hand of Amalek is against the throne of the LORD, therefore the LORD will have war with Amalek from generation to generation." (End of quote)

The implication in this is that the war with Amalek would proceed apace when Yahweh revealed Himself as Israel's ensign. This He did when He sent His son, who lived a life of [perfect] obedience and was crucified or "lifted up" onto "the pole" (the Hebrew word is nes = the ensign) "as Moses lifted up the serpent in the wilderness" (Num 21:8, 9; John 3:14). Allfree continues, "Thus he destroyed in himself the diabolos principle which energized the Amalekite nation and which motivates and guides those who prosecute that anti-Semitic, anti-throne of Yahweh war which Amalek began. Being successful in this [personal] battle against sin, Jesus became the One appointed to fight against the Amalek principle politically manifested (in the latter day in a multitude). He is the "ensign" to which his future assistants (Saints) in that conflict rally; the root of Jesse, which stands for an ensign of the peoples, unto whom the faithful of the Gentiles now seek (Isa. 11:10; Rom. 15:12)."

#### HISTORICAL PRECEDENCE AND TYPES

The Gogian confederacy on the mountains of Israel is the latter-day manifestation of Amalek. It is in his destruction that the words of Balaam will be at last fulfilled -

“*His latter end shall be that he perish for ever.*” It is no coincidence that Balaam also spoke of the time when “*the shout of a king will be among them (Israel)*” (Num. 23:21), and of this time “*his (Israel’s) king shall be higher than Agag (Septuagint = “Gog”) and his kingdom shall be exalted*” (Num 24:7).

Interestingly enough, the original Hebrew word for Agag is *gogue*. In the Septuagint Agag is rendered *gogue* in Num. 24:7 and Esther 3:1. What other famous Agagite (or Amalekite) do we have in Scripture? It is Haman from the account of Esther (3:10). Haman in the spirit of Amalek (Agag being the title of the kings of Amalek, much like Pharaoh is the title of the kings of Egypt – see 1 Sam. 15) desired to kill all of the children of Israel but was instead hung (as well as his sons) on the very gallows he had prepared for Mordecai. (7:10; 9:25).

(As a side note and interesting and relevant type, Haman had ten sons which points us towards the Second Phase of the Multitudinous Christ’s work. Who after defeating the Gogian Host, and now with the natural and rescued Jews as the “goodly horse in battle” move up to conquer Europe [the ten horn powers – Rev. 17:14], the Papacy and that city Babylon-Rome.)

In a miraculous and wonderful account, Esther pleads for her people the Jews and we read of those incredible events that resulted from the evil thought of Haman, the Agagite, an ancient representative of Gogue (Esther 8:10-11, 13, 16-17; 9:1, 2, 5). It is also interesting to note that though Haman had been given riches and prominence by the king, yet all of this “does not satisfy me every time I see Mordecai the Jew sitting at the king’s gate” (Est. 5:13) For Gogue, he and his allies will “think an evil thought...to take a spoil, and to take a prey”. Haman opposed Mordecai and the Jewish people and at the height of pride was destroyed. Likewise in the latter day, it will be the pride and self exaltation of Gogue that will be destroyed when it has thought that it has solved the “Zionist problem” once and for all. In response he will think an evil thought or like Haman a “wicked device,” being the “Jews enemy.” And as Haman’s designs were only further encouraged by his wife Zeresh – it will be a symbolic woman, the woman riding the Beast, which will encourage the latter day Agagite/Gogue to devise Israel’s destruction. We know the end of that matter. Is it any coincidence that when we read of the latter-day Gogue’s destruction, the place of his burial is called the valley of Haman-gog “that is to say the multitude of Gogue, or where the multitude of gogue is buried” (Ezek. 39:11).

Haman as a type typifies the flesh in several manifestations. He represented the seed of the serpent which sought to put Christ to death, but in doing so encompassed his own destruction (Acts 2:23-24) (Mordecai being a type of Christ in the account of Esther). He also represented the flesh yet to be politically manifested in Gogue who will be destroyed after causing the time of Jacob’s trouble (Jer. 30:7, Ezek. 37, Deut. 4:30). And as already suggested, as Haman’s ten sons were also destroyed this foreshadows the flesh ecclesiastically manifested in the Man of Sin of (2<sup>nd</sup> Thes. 2:4, 8) who is destroyed together with the ten horn powers (Rev. 17:12-14).

Thus, in the earliest of the prophets (in old time, Ezek. 38:17) God spoke of the humiliation of Gog, the latter day champion of the Amalekite cause. This great theme subsequently formed the basis of many a prophetic message. This should lead us to view with extreme caution those explanations of Ezekiel 38 that relate it to a different time than the prophecies referred to in Scripture, such as Joel 3 and Habakkuk 3 that were given before Ezekiel’s and to those such as Zech. 14 given after Ezekiel’s. We also cannot forget the detailed information given to us in the latter portion of Daniel 11. All of these are expansions of those early predictions of Moses and Balaam and seen in type in the story of Esther. So Gogue has a long appointed destiny he must accomplish and all of these prophets spoke of him and that day when he would meet his end.

### A REVIEW OF EVENTS

The invasion of the land by Gogue and the taking of Israel are clearly described by Scripture in Ezekiel 38 and Daniel 11. Ezekiel indicates that Persia (Iran), Ethiopia and Libya are in the northern confederacy, but not Egypt. Egypt is initially taken by the “King of the North” (Dan. 11:42) before the invader turns his complete focus on Israel, which leads to the “*planting of the tabernacles of his palace in the holy mountain.*” But, the drive beyond Jerusalem is halted and Edom and Moab (modern Jordan,) escape the Gogian onslaught (Dan. 11:41). Any challenge from the occupying and supporting power of Tarshish and her associates (the young lions) will not be successful. It is at this time when the enemy is actually in Jerusalem, that Yahweh arises for the salvation of His people. But at this point of crisis, Israel is in great distress because of the success of the enemy.

There is a terrible massacre of a portion of the Jews in the Land – Zechariah says: “*And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried.*” (13:8). Those who are saved in this time of trial are those who already had responded to the instruction and warning of Elijah (his contingency, i.e. John the Baptist) and have faith to come through the refining process (have taken the appropriate precautions in face of the impending invasion).

### THE FUTURE OF THE REFINED REMNANT

We need to briefly highlight and explain this remnant concept. Referencing *Exposition of Daniel*, pg. 101 - “*But “they are not all Israel who are of Israel: neither because they are the seed of Abraham, are they all children”.* The natural descendants of Abraham, Isaac, and Jacob, numerous as the sand of the sea, who have gone down to the grave, are not the Israel-the generations of the nation-that shall inhabit the Holy Land when Abraham, Isaac, Jacob, David, Christ, their seed, and all in him, shall possess it for ever. It is only “a remnant shall be saved” of them – a remnant “who walked in the steps of that faith of their father Abraham which he had when yet uncircumcised.” This is also true of the Israelites according to the flesh living contemporary with the overthrow of the king of the north - “a remnant will be saved”;

all of them that “abide not in unbelief shall be grafted in: for the Deity is able to graft them in again”; and only He. This latter-day remnant will be saved, however, in a different sense from that in which the remnant in the grave will experience salvation. These (those risen from the grave) “awake for living ones of the aeon” to possess the kingdom and glory for ever; whereas the others continuing subject to death individually are saved nationally from their down-trodden condition among the nations; established as an independent and powerful nation in the Holy Land, under the scepter of Jacob’s Star, whose dominion shall be acknowledged throughout the earth. Their salvation is a restoration to Canaan and a national regeneration to newness of intellectual, moral, civil and religious life.” (End of quote)

These shall be the mortal subjects of the kingdom elevated to favored nation status. A mortal Jewish priesthood unable to approach the Yahweh altar will officiate to the Gentile world presenting their sacrifices. We read of this status of affairs in Ezek 44:10-14. We get clues that mortal life will be prolonged in the kingdom for those that serve and obey Yahweh, but it is still a mortal life (Isa. 65:19-20). The final quickening to occur will be at the end of the thousand year reign when Christ turns over the kingdom to Yahweh for the Eternal Father to become “all in all” and when there will be no more flesh, (1 Cor. 15:24-28, Rev 21:1-5).

Bro. Thomas continues on page 102 and 103, “When Michael the great prince stands up for the overthrow of Israel’s enemies, he finds them and Israel shut up in unbelief-the Gentiles without faith in the kingdom: and the Jews without faith in its king; both conditions being equally fatal to a participation with Christ in the glory, honour, incorruptibility, and life, which are the special attributes of the princes of the regenerated Israel. He will also find a multitude of Jews in the Holy Land as faithless in Jesus as the generation that crucified him; for it is to make a spoil of these that Gog invades the land (Ezek 38:8) (**the Jews that have returned in unbelief to settle the Land** – T.N.). The calamities of war, however, greatly reduce their numbers. Whatever that number may be, it is diminished by two-thirds. “In all the land, saith Yahweh, two parts shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say it is my people: and they shall say, Yahweh is my Elohim” (Zech. 13:8-9).

“Who are Daniel’s people, and their children, for whom Michael standeth up? They are the righteous dead of Israel, both native-born and adopted; secondly, the contemporary living believers who have obeyed the Gospel of the Kingdom; and thirdly Judah’s third part, and the rising generation of the rest of Israel disciplined in the Wilderness of the People subsequent to the fall of Gog on Yahweh’s mountains. These all in the aggregate constitute the Saints, and the people of the Saints, for whose deliverance Michael (Christ) stands up in the time of trouble.” (End quote). Herein Brothers and Sisters, we see a great purpose revealed by Yahweh for his remnant.

Then there is another portion of Jews taken captive. Zechariah says: “half of the city (Jerusalem) shall go into captivity.” Also Joel chapter 3 speaks of the children of

Judah and the children of Jerusalem being sold unto the Grecians. This took place after 70 A.D. and there may be a similar happening during the Gogian invasion. It would seem that some Jews flee and some become captives in Egypt (Isa. 19), where they cry to Yahweh because of their oppressors and are saved.

Thirdly, in addition to those who are killed and taken captive, Jews flee into Moab from the oppressor (the majority of these are the Jews who have hearkened unto Elijah’s warning): “*Take counsel, execute judgment, make thy shadow as the night in the midst of the noonday; hide the outcasts, bewray (i.e. expose to shame) not him that wandereth. Let mine outcasts dwell with thee, Moab be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established; he shall sit upon it in truth in the tabernacle of David*” (**Isa. 16:3-5**).

In addition to the escape into Moab, the Jews are scattered generally into the wilderness of the south. Isaiah refers to this in several chapters, particularly **chapter 41**; “*When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them...I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water and the dry land springs of water.*” “*Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel*” (**17, 14**).

Such is the unhappy state of the Jews at that time. All their many years of effort in the Land (the strength of their own hand) is brought to ruin. Isaiah describes their work of re-building, and its spoiling by the invader: “*Because thou hast forgotten the God of thy salvation, and has not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips (a false or faithless plant or planting): In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and desperate sorrow,*” (**Isa 17:10**). The prophet then describes the rushing of the nations “*like the rushing of many waters*” against the Land in the eventide trouble. This is the time of Jacob’s trouble; but Jeremiah says “*he shall be saved out of it*” but not until Yahweh’s purpose is accomplished (Jer 30:7). In addition to the blackness in the Land, the Jews in Europe and all the land of the enemy will be in great distress because of the intense anti-Semitism/anti-Zionism.

Just as the invasion of the Land by the Gogian confederacy involves several steps with the climax of the taking of Jerusalem, so the steps taken by Christ for the deliverance of Israel will also have a variety of preliminary steps reaching a climax in his saving of those scattered Jews: the re-gathering of those Jews being led back to Jerusalem like a “trembling bird”; the decisive destruction of the assembled vast armies by the powers of figurative and literal earthquakes, hail, rain, fire and brimstone; and finally the standing upon the Mount of Olives victorious and in dramatic appearance to the entire world.

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## FOR AS MANY AS I LOVE

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### *The Scriptural definition and application of love*

These last days before the long-awaited return of Christ find believers battling the influences of the world from every direction. It is with great sorrow that we recognize that some of these influences have infiltrated the ranks of the brotherhood. It is our duty to “earnestly contend for the faith which was once delivered unto the saints.” In the spirit of doing so, one of the plagues we must endure is the increasingly popular opinion that it is unloving to be active in correcting one another when we falter. Rather, we are told that love requires us to be patient and tolerant of whatever sinful condition (moral error) or erroneous position (doctrinal error) one wishes to maintain. Brethren, patience and toleration most assuredly have their proper place, but to the detriment of the Truth these have been joined with love as the three ingredients for silent watchmen and inactivity in Yahweh’s vineyard. Though there may be no intention on the part of its supporters, this idea teaches that, in order to be loving toward brethren, we shouldn’t say anything that might offend another. An increasingly popular opinion within the Household is that correction of one brother by another is “unloving”, “hypocritical”, “Pharisaical”, “unmerciful”, “legalistic”, “unChrist like”, etc., because we are all sinners and we should “esteem our brethren better than ourselves”. While these last two points are most certainly true, they are not intended to prevent us from aiding brethren with loving rebuke and must not be taken to this extreme. We will see momentarily that the faulty idea that love requires us to refrain from correction of a brother or sister is not a new thing. This misunderstanding of the way in which love is to be shown toward an erring brother has long plagued the Christadelphian body. Have the supporters of this misguided idea forgotten Paul’s words in 1<sup>st</sup> Corinthians 13:6, where he states that charity (love) “rejoiceth not in iniquity, but rejoiceth in the truth?” Though those who intelligently endorse it would never admit this, when carried to its logical conclusion, this theory teaches that we should turn a blind eye to sin and allow it to cultivate in our midst. With this in mind, let’s ask ourselves this question: Can we safely accept this claim as well-founded on Biblical teaching? It is our objective to prove otherwise.

Bro. Thomas left us some valuable thoughts on this subject of being “too harsh.” The following extract deals with those who are opposed to brethren standing up against error. It is taken from the booklet “*Christadelphian Facts*” and can be found under the heading “Quasi-Christadelphians”.

*“They accuse you of rudeness and reviling. They would have you adopt a style as if you were pleading a case in Court in which you had no more*

*interest than the fee you had got through your otherwise irksome task. They would reduce you to the cold, unimpassioned style of a clerical reader of sermons, purchased in Paternoster Row at so much per dozen.”*

*“Whatever they may think, they dare not accuse Paul, Peter, John, Jude, and Christ of reviling; but they condemn their words in the mouths of Christ’s brethren. ‘Oh’, say they, ‘Christ was inspired and infallible, but you are not, and have no right to do as he did’. But Peter exhorts us differently. He tells us that Christ left us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again. Now it is well to follow his steps in speaking as well as in action. No better model for style than his can be found.”*

From this we can see that bro. Thomas faced the same response to correction that we encounter today and that he did not give it a moment’s consideration when it came to matters of truth versus error. Let us gain encouragement from his stance when we take our own, knowing that this is no new thing that we are struggling against. Human nature tends to ease guilt by pointing the finger at those who stand up for what is right. God’s way never has been and never will be popular with the majority of men. As Bro. Thomas has aptly stated, “*No better model for style than his (Christ’s) can be found.*” Let us search out the model that Christ has left us, and by doing so determine the answer to the way in which love should deal with sin.

### PROPERLY APPLYING DEFINITIONS

If we are to understand the way we should love one another, we must first know that there are two different Greek words used to express love as Christ and Paul spoke of it – *agapao* and *phileo*. We understand that most reading this magazine are familiar with these terms and their meanings, but it is critical to our argument that we establish this foundation before we begin to build. These words have two very different meanings and it is therefore essential to our understanding of the subject to differentiate between them. A large part of the misconception of how love is to be applied is due to a misunderstanding of which of these types of love is being spoken of in various instances in Scripture. That being said, let us define these two words:

- **Phileo (Strong’s #5368)** – “to love, to have affection and regard of a very high order”
- **Agapao (Strong’s #25)** – “to love; in the NT (New Testament) usually the active love of God for His Son and His people, and the active love His people are to have for God, each other, and even enemies”

Though the two definitions begin the same, the difference soon becomes apparent. While *agapao* is related to God by definition, *phileo* represents only affection and high regard, and stands unrelated to God in general meaning. God

is not the author of confusion and did not choose the wording of His Scriptures flippantly. We should recognize this and take the time to study the meaning of both of these words to gain a better understanding of the intended instruction of each. We must recognize the fallacy in applying the *phileo* definition to instances in which *agapao* is actually the word used. This error has led to a misunderstanding of the concept of love in its entirety in modern apostate Christianity, and is a growing problem in the Christadelphian community today.

Society's modern day concept of love has its roots in the word *phileo*. *Phileo* is a warm feeling of fondness that manifests itself in close, personal relationships. *Agapao*, on the other hand, is what we might call Divine Love. It can include *phileo* love, but does not carry the same meaning. It is a love that can set aside sentiment and emotion when necessary to see the big picture. It does not allow affection to cloud its judgment at times that call for decisive action. Perhaps the best and most complete definition that we can offer is this: *Agapao* is a love that does whatever is necessary to help one another along the straight and narrow that leads to the Kingdom of God. In a recent Sunday School class, a brother stated that *agapao* love is "guided by the discernment of the mind rather than the emotions of the heart" – an important concept to understand in light of Jeremiah's testimony that "*the heart is deceitful above all things, and desperately wicked: who can know it?*" (17:9) and Paul's declaration that "*we have the mind of Christ*" (1 Cor. 2:16). Christadelphians have believed these things concerning the subject of "Biblical love" for over 150 years. They have been studied and proven time and time again. There is no reason to search for new definitions, as these have been shown to adequately represent the testimony of the Word. Having defined the two types of love, we can now proceed to determine the status each holds in relation to the other.

A scriptural search of the word "love" reveals that out of 179 occurrences in the New Testament, it is translated from *agapao* or *agape* (a form of *agapao*) 158 times (not counting the 28 times *agapao/agape* is translated as "charity"), and from *phileo* only 10 times. In light of these statistics, the importance of differentiating between the two becomes immediately obvious. We are given examples of *agapao/agape* toward God (Matt. 22:37), Christ (John 14:15), our neighbor (Matt. 19:19; 22:39), the brotherhood/one another (1 Peter 2:17; John 13:35, 15:12, 17), and even our enemies (Matt. 5:44). These all speak of the application of Divine love. Conversely, *phileo* is hardly mentioned in the NT, and it isn't mentioned once in a positive context by Jesus during His preaching efforts recorded in the four Gospels. This is not to say that *phileo* is never a good thing. *Phileo* love between brethren can be inspiring and encouraging. The point regarding Christ's use of *phileo* is only made to further emphasize the superiority of *agapao* over *phileo*.

The evidence provided above should be sufficient to show that *phileo* love is inferior to *agapao* as far as Yahweh is concerned. God's intent is for man to

develop spiritually rather than remaining entrenched in the carnal. *Phileo* is a base brand of love that even young children can understand and feel. *Agapao* is something that must be learned; **it does not come naturally**. *Agapao* must reign over *phileo*, deciding the proper Scriptural means of its application; otherwise we run on pure emotion rather than making carefully thought-out decisions based on Divine Instruction.

Having given definition to the two terms that will form the nucleus of our study, and understanding the status of each in relation to the other, we can proceed on to consideration of the application of love in Scripture. All that we have said thus far has been for the purpose of establishing a foundation upon which to build our argument - none of this means anything if we fail to put it into action. James 1:22 tells us to be "*doers of the word, and not hearers only.*" Therefore, it is imperative that we not only know the difference between the two words and which is paramount, but also understand how we are to apply each in our daily lives. We can gain insight into this area by considering some Scriptural examples.

#### THE APPLICATION OF LOVE

David says in Psalm 139:19-22, "*Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O YAHWEH, that hate thee? and am not I grieved with those that rise up against thee? I hate them with a perfect hatred: I count them as mine enemies.*" From this passage we can safely conclude that David did not have any sentimental attachment to the wicked sinners of his day. We are told that he hated them with a perfect hatred. It might seem contradictory to this when we are told to have an active love for our enemies, as well as for our God and our brethren. This should raise a red flag for us. It should be clear now why the world's modern day understanding of love cannot be applied to every instance in Scripture. If we were to apply today's common definition throughout the Bible, this passage in the Psalms would certainly contradict other areas of Scripture that tell us to love our enemies. In fact our *phileo* definition of love properly fits very few times.

As alluded to earlier, *phileo* is one of many human emotions. It comes and goes as frequently as our view or opinion of a person changes. On the contrary, *agapao* does not change as emotions fluctuate. It never ceases to exist, nor does it vary in degree. It is a love that should manifest itself in our actions toward all people. It is not meant to describe the way we treat people to whom we become emotionally attached. This explains how we can both love (Greek - *agape*) and hate (Hebrew - *sane*) our enemies. We hate their way of life and what they stand for because it is sinful and opposed to God's will, but we show them love by treating them in a way that will manifest the glory of God and hopefully cause them to turn from their wickedness to serve Him. This should not be confused with the famous words of modern Christendom, "Hate the sin, but

love the sinner.” The love that is called for here is not love at all, but toleration. It places the guilt on an action when the guilt actually belongs to the person committing the action. The concept we are dealing with requires an emotional hatred for carnal deeds, but a spiritual love intended to guide the transgressor to the straight and narrow.

To show another example of the mistake of applying a *phileo* definition throughout Scripture, we might ask ourselves, “Does God want us to have an emotional attachment to those who should be our enemies, the world at large, those who oppose Him and His Word?” James exhorts us in the fourth chapter of his epistle, “*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*” We should note that the word friendship in this verse is translated from the Greek word *philia*, which is closely related to *phileo*. This warning, then, tells us that God does not ask us to form emotional, affectionate relationships with the world, a group of people whose beliefs, lifestyles and moral values have been in opposition to God’s way dating back to Cain and Nimrod. In fact, to do so is contrary to His will and makes us His enemies.

From this example, we can see the severe consequences of forcing *phileo* over *agapao*. We are told here by James not to have friendship (*philia*) with the world, our enemies, yet Christ says in Matthew 5:44 to “...*Love (agapao) your enemies...*” Because of a failure to distinguish between *agapao* and *phileo*, the world has become our friend for whom we have a fondness and high regard, and God, in effect, has contradicted Himself in His own Holy Scriptures. By inserting the *philia* definition in both instances, we have created conflicting statements. However, if we replace “love” in Matthew 5:44 with *agapao*, the correct term, our problem is solved.

We have now reconciled the two passages and we can correctly understand that we are to avoid affectionate relationships with the world, yet maintain a spiritual love that wishes for the people of the world (our enemies) to repent of their sinful ways and instead choose the way of the Tree of Life. A failure to place *agapao* and *phileo* in their proper place can have serious ramifications that culminate in our embracing the world, seemingly at the command of Christ.

We see the same concept being taught in Psalm 139 and James 4; namely, that *phileo* love is not the love that is to govern us in word and deed, but rather *agape*. Though neither proves this point on its own, when the pieces are all fit together and the whole counsel of God is considered, we have a very clear picture of how we are to love. *Phileo* love fits into *agape* love in with regard to our brethren, but must never supersede it. God has determined, and communicated to us through the Spirit Word, that we are not to let our natural, carnal lusts overtake us to the point that we feel an emotional connection to sin, whether it be in a wicked person of the world or our own brethren. Instead, we should show a spiritual love for all, allowing this love to decide our actions.

This is a problem that we are seeing more and more of in the Christadelphian body. Emotional attachments are directing actions rather than a solid, unchanging love for the commandments and doctrine of Yahweh first and foremost. Brethren, we must not be caught up in this humanistic, “churchy” approach to love. There are times when we must set aside the sentimental attachment so that we can correct one in error. There are other times when we can feel that *phileo* connection and still help an erring brother. A beautiful example of this is found in Revelation 3:19 where Christ says, “*As many as I love (phileo), I rebuke and chasten: be zealous therefore, and repent.*” Here Christ is addressing the Laodiceans, whose works He calls “lukewarm.” This is displeasing to Him and reason for correction. Notice that it is *phileo* love that drives him to do so. It is out of *phileo* that he rebukes (Strong’s – “to show fault”) and chastens (Strong’s – “to instruct for the purpose of better behavior”) them. With a strong *agapao* love driving one’s feelings and actions, *phileo* can be put to good use even at times when the unpleasant task of correcting one at fault is necessary. This was certainly the case with Christ and the Laodiceans. Our Lord preached *agapao* while on this earth. Have we any reason to believe that it was not what ruled His mind and, consequently, His heart? This overwhelming spiritual love that desired the eternal well-being of the Laodiceans demanded that he help these erring brethren. His *phileo* love followed suit because it was in subjection to the authority of *agapao* as it should have been. What a beautiful example for us to follow!

John 15:10 says, “*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.*” Both times in this verse love is translated from *agape*. “Abide” means to stay in a given place, state, relation, or expectancy. The fact that Jesus makes this conditional statement regarding dwelling in His *agape* is evidence that it is possible not to dwell in it. The condition for continuing therein is keeping His commandments. No sensible argument can be formulated against helping to restore a transgressing brother or sister into Christ’s *agape* love.

#### “GOD SO LOVED THE WORLD”

Finally, let’s consider the example given us by our Creator and Father, as we have none better. John 3:16 tells us that “*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.*” God sent His Son, out of love, not to overlook man’s sin, but to redeem him from it. Likewise, we should not use love as a reason to ignore sin, but as a motivator to help terminate it.

We realize that it is very disheartening to approach a brother or sister with nothing but good intentions and receive accusations of “hypocrite,” “Pharisee,” and “unloving” in return. Thankfully, the manifold wisdom of God has provided the necessary encouragement. We find this in the Apostle Paul’s experience with the Corinthians. He encountered the same reaction to his acts



of agape love that we often come across. He says in 2<sup>nd</sup> Corinthians 12:15, “*And I will very gladly spend and be spent for you; though the more abundantly I love (agape) you, the less I be loved (agape).*” The Corinthians had their concept of love mixed up. They let emotions dictate their response to Paul’s correction, the result of which was a decrease in concern for his spiritual well-being. And all because Paul desired their salvation! Is this not the very response we are receiving more and more of in the modern age? We, like our elder brother Paul, are witnessing a time period when phileo love and emotional attachments decide when and where agape love is appropriate, rather than the other way around. In many instances, the more concern we show for someone’s spiritual well-being, the less interest that person has in ours! Let us take solace in knowing that we are showing the same love and suffering the same sufferings as our faithful brother before us.

### LOVE OR FEAR OF RIDICULE?

It is contradictory to Scripture to claim that it is unloving to help a brother or sister back to the straight and narrow when they have strayed. Love is not an excuse for neglecting to rebuke and chasten a fellow servant. Love was the reason Christ rebuked and chastened his brethren in Laodicea, and it should be the reason we do likewise today. We must question the motive behind this false doctrine. Is it really because those who support it feel it is unloving and un-Christ like? Or, could it simply be another branch of the tree of Humanism? Could it be another sign of the Laodicean time period of the modern ecclesia when some don’t want to exert themselves and risk being ridiculed and condemned by others for standing up for what God has established as “*good, and acceptable, and perfect?*” Galatians 6:1-2 says, “*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ.*”

What is this “law of Christ”? We would submit that it is aptly stated in Mark 12:30-31, part of which instructs us to, “*...love thy neighbor as thyself.*” To bear another’s burden is the ultimate act of the love for our neighbor of which Christ spoke and, more importantly, lived when he endured the ultimate burden by laying down his life for his friends to destroy sin by nailing it to the tree. This is true love for our brethren – to love them so much that we are willing to bear their burden by looking out for their spiritual well-being, regardless of the retort that our action may induce. It is easy to love one another when everyone is doing what is right. It is much more difficult to show that same love when we have the uncomfortable task of restoring our brother as Paul’s God inspired words direct us to do.

### CONCLUSION

In these last days it is vital to our salvation that we build each other up and help each other along the straight and narrow. This cannot be accomplished if

we are afraid to correct each other out of love, in meekness and humbleness of spirit. Brethren, let us not be deterred. Let us always be willing to do what we can to help each other to the Kingdom, no matter what it may be. This is true love for one another. If this is what we strive for, then surely we are in accordance with Paul’s words to the Romans: “*Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love (agape love, a love that wishes to see our brethren in the Kingdom) is the fulfilling of the law.*”

Joey Moon

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## A HISTORY OF REUNION EFFORTS

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I have been a member of the Unamended Christadelphian body for over 4 decades, during which I participated in reunion efforts of the 1970s and 80s as a member of the Unamended Continental Reunion Committee, and witnessed later reunion efforts – none of which have resulted in much more than fragmentation of the Unamended community. What follows is a history of the Unamended Christadelphian community and efforts to affect reunion with the Amended, hoping it will be a positive benefit to the Unamended fellowship.

When I was introduced to the Christadelphian Community in the early 1960s, the difference between Amended and Unamended Christadelphians was explained as follows: “*They (Amended Christadelphians) believe that the ‘enlightened rejector is responsible’ and will be brought to the judgment seat of Christ to be punished for rejecting the gospel. We (Unamended Christadelphians) do not agree, but do not make such belief a test of fellowship as they do. We will fellowship them, but they will not fellowship us.*”

Later, I was to learn that even though this statement was often repeated, repetition did not make it true! There were more differences than this. If only the Unamended would be more careful what they said about the subject.

I continued studying and was immersed in 1967 at the Arkansas Bible School, understanding the basic principles of the Unamended Christadelphians as outlined in the works of John Thomas, Robert Roberts, Thomas Williams, J.J. Andrew, and other more contemporary writers. Those principles being:

1. I had been baptized into Christ, “Out of Adam and Into Christ”
2. I had been Justified from Adamic Condemnation, and my personal sins forgiven. I did not believe I was guilty of, or had been forgiven Adam’s sin. That justification was permanent – Adamic condemnation would no longer consign me to the grave eternally. If found unworthy at the Judgment Seat

of Christ, ANOTHER CONDEMNATION, brought on by my own actions, will consign me to the grave eternally.

3. I had come into Covenant Relationship with Christ and Yahweh, having been inducted into the “Everlasting Covenant”.
4. I was still mortal, with the same fleshly desires and tendencies – but now with an incentive and obligation to resist, and develop the mind of Christ. It would take work and effort.

For over a decade, I continued to study, teach, and lecture – all the while still believing the explanation of the difference between Amended and Unamended teachings stated above. I was to learn that this statement is only partly true - there are many other differences in the Amended and Unamended beliefs.

In the early 1970s, two committees were formed to investigate reunion efforts on the North American Continent (US & Canada). The committees were called the Amended Continental Reunion Committee and Unamended Continental Reunion Committee, respectively. The two committees consisted of the following 7 members each:

- Unamended – Roger Brown, Charles Deighton, Ray Ellam, Edward Farrar, Anthony Giordano, Alex Kay, Andrew DiLiberto (alternate), John Peake
- Amended – John Brewis, William Butts, Frank Haughton, Ashley Higham, Aude Plew, Albert Pride, Richard Stone

The two committees met in November, 1972; March, 1973; September, 1973 and October 1973 and they drafted a report/proposal for submission to their respective ecclesias. In November, 1973, the Unamended committee submitted a report/proposal to all Unamended ecclesias, asking for feedback. The proposal was turned down by the majority. Further meetings between a few members of both committees produced no positive results, so discussions were suspended until further notice.

About that time, a group of Unamended Christadelphians formed the Williamsburg Christadelphian Foundation (WCF), a well funded group with the intentions of promoting the truth and doing good among the brotherhood. Response from the brotherhood was varied. Many supported the ideals of WCF, and many took a “wait and see” attitude. Others were suspicious of the motives and methods. Time would tell who would be correct in their assessment. Those of WCF would closely work with a young Christadelphian group, Operation Onesimus (OO), whose practice was to bring young Christadelphians, Amended and Unamended, together for outreach campaigns, and other efforts. Teachers and counselors were from the Amended and Unamended, who either were unaware of or overlooked the doctrinal differences – considering them not important enough to separate the two groups. All attendees broke bread together at their meetings.

Approval/disapproval of this practice within both the Amended and Unamended varied depending on whether the doctrinal differences between the

Amended/Unamended were understood. Most Christadelphians, Amended and Unamended, had no opinion, disapproved, or approved of OO efforts, as described here:

1. Those who had no opinion - Those that did not keep themselves informed on goings-on in the brotherhood.
2. Those who disapproved - Those who knew there were doctrinal differences.
3. Those who approved, for one of several reasons:
  - a) Those who didn't know there were doctrinal differences
  - b) Those who knew there were doctrinal differences, but either:
    - considered those differences to not be sufficient to keep Amended and Unamended apart, or
    - were not honest about what they really believed about the differences. (they wanted reunion so badly that they compromised their beliefs)

After urging from OO, and several Amended and Unamended ecclesias the Continental Reunion Committees were revitalized, and in November, 1975 both committees were expanded in order to give better representative coverage. Members of the two committees then consisted of the following:

**Amended** John Brewis, F. Brinkerhoff, William Butts, Frank Haughton, Ashley Highman, Aude Plew, R. Pommer, Albert Pride, J. Scaramastro, Richard Stone, D. Styles, R. Styles, P. Wade

**Unamended**

- **Original Members** → Roger Brown, Charles Deighton, Andrew DiLiberto, Ray Ellam, Edward Farrar, Anthony Giordano, Alex Kay, John Peake
- **Added Members** → Wayne Blakesly, Gardner Howes, Ken McPhee, James Millay, Norwood Shelton, Robert Sleeper, Blair Smith, Frank Welshman, William Winfree, Maurice Wubbels, Norman Zilmer

The expanded Unamended committee met for the first time on the 1975 Thanksgiving weekend, at Bro John Peake's home in White Bear Lake, MN. The meeting began by the committee reviewing efforts thus far to provide a statement on the differences that could be acceptable to the Amended and our Unamended constituencies. The statements presented thus far had been deemed by the Amended to be too watered down. I considered them to be going too far for the Unamended. It was an eye-opener for me to hear Unamended brothers make such statements such as were proposed to achieve reunion! It quickly became apparent that our committee consisted of brothers that were conservative, middle of the road, or liberal on the subject of reunion. For Unamended brothers to even suggest what the statement included came as a shock to me! I informed them that “*they would have to do a lot of convincing of the Unamended in the south before such statement would be accepted.*”

During the discussion, Bro Ted Farrar made an appeal, saying, “*Brethren, we should not set out to prepare a serpentine statement that winds in and out, back and forth, meaning all things to all people*”. Over the years I have come to appreciate that comment more and more. It is deceptive to word a reunion statement in such a manner that it can be interpreted in different ways by different people.

Over the next few years, the Unamended committee submitted several differently worded statements to the Amended committee for consideration, none of which were acceptable because they did not go far enough to accommodate the enlightened rejector.

Liberal members of the Unamended reunion committee, who were WCF and OO directors, frustrated by the reluctance of the conservative members to go any further than the statement, “shall not the God of the earth do right”, tried several tactics to achieve their idea of reunion.

1. Several times they tried to get us adopt a statement that would have both the BASF and BUSF, joined by a “Joint Statement” as the basis of reunion.
2. When step 1 failed, the liberal members resorted to heavy politicking for us to agree with them to accept the BASF, and be done with it.
3. When step 2 failed, the liberal members attempted to undermine the Unamended committee chairman. They attempted to convince the rest of us that he was either too conservative, or getting old and senile, and therefore not qualified for the position. Their choice for a replacement was one of the liberal members.
4. When step 3 failed, the committee was told by the liberal members, “OK, if we (the committee) don’t achieve reunion with the Amended through our efforts, WE (the liberal members) will achieve it through your children and grandchildren in this decade or the next.” They meant through the WCF and OO efforts that were already under way.

During Thanksgiving weekend, 1977, the Amended and Unamended committees met at the Detroit, MI airport. The discussions were continuation of attempts to work out an agreement acceptable to both groups – without success.

Correspondence between the two committees continued over the next few months, and in June, 1978, a “*Draft of Recommended Basis of Reunion between the Amended and Unamended Fellowships in North America*” was submitted to the ecclesias of both fellowships for review/approval/rejection. The proposal was rejected by both fellowships. The Unamended rejected it because it went too far in the direction of Amended beliefs. The Amended rejected it because it did not go far enough in the direction of Amended beliefs. Some ecclesias from both fellowships accepted the draft. We would hear more from those ecclesias in the future.

By this time, some of us on the Unamended committee had concluded that the only acceptable statement the Amended would be willing to accept is one in which the

Unamended agree to adopt the BASF as a basis of reunion and abandon the BUSF – that is become Amended!

This conclusion was confirmed by an proposal sent out to ecclesias from both fellowships in June, 1979 by the Christadelphian Magazine and Publishing Association (CMPA), in which they reiterated the standard Amended conditions of reunion. The proposal was unacceptable to most. We would hear from those favoring the proposal in years to come.

In October, 1979, the Unamended Continental Reunion Committee sent out a letter to the ecclesias asking if they should continue discussions with CMPA based on the CMPA proposal. In the letter, the committee enumerated some of the difficulties encountered in negotiating with the Amended. A couple of quotations from the statement are as follows:

*“Your committee has tried diligently to maintain a positive attitude toward any reasonable possibilities of achieving an honorable reunion. It is now fairly clear that they regard the only possibility of a reunion as being upon the following terms: **total acceptance by the Unamended community of the Amended position on all doctrines relating to The Nature of Man, The Nature and Sacrifice of Christ, Baptism, Fellowship, and Responsibility to the Judgment Seat of Christ.** This course of action has been open to any individual Unamended members or ecclesia for the past eighty years; consequently, nothing essentially new has come out of the long, tiresome, and expensive effort that we have undertaken in good faith.”*

*“The negotiations have brought to light that **the “Responsibility Question” is not the only doctrinal difference separating the two communities.** These differences of belief upon those doctrines are also of prime importance in any consideration of a possible reunion.”*

Response from the Unamended ecclesias was almost five to one against further negotiations with the Amended committee. Continued negotiation between the Amended and Unamended committees produced a final attempt – a draft entitled the “North American Reconciliation Proposal” (NARP) was submitted to the ecclesias in June, 1983. It was rejected by a majority of both the Amended and Unamended ecclesias. (a copy of the NARP document is available upon request)

Further efforts by the committees proved to be unproductive, and in October, 1984, both committees agreed to cease the reunion efforts. The final notification stated:

*“..we concur with the wisdom of terminating the efforts begun in 1972 toward finding a basis for ending on this continent the division between our two communities. Our efforts of the past twelve years have brought into clear perspective the **problems, both doctrinal and organizational**, that have rendered the hoped-for reconciliation of our two communities unrealistic... In the interests*

*of preventing further fragmentation of our communities and of maintaining cordiality of relations between members of our respective communities, we of the Unamended Continental Reunion Committee agree to the termination of our recent efforts.”*

Thus, reunion efforts by the two continental reunion committees ended. Doctrinal differences, known since the time of Thomas Williams, Robert Roberts and J.J. Andrew had been verified. Many had heard them for the first time. Those differences are as follows:

Subject	Amended	Unamended
Understanding of Rom. 5:12	<i>“for that”</i> all have sinned	<i>“in whom”</i> all have sinned
What Rom. 5:12 means pertaining to the effect of Adam’s Condemnation on the human race	We are born with the “proneness to sin”, and when we commit our first sin, we are condemned to death, alienated and estranged from God	We were “in the loins of Adam” when he sinned and was condemned (John Thomas), at birth, we are condemned to death, alienated and estranged from God
As a member of the human race, Jesus Christ:	Never committed a sin, therefore, He was not condemned to death, alienated or estranged from God. He died for us, not for himself	Was born of a woman, and therefore was condemned to death, alienated and estranged from God, died for himself as well as for us. Bro. T. Farrar: <i>“Jesus died for the seed of Abraham, of which He was one.”</i>
Baptism accomplishes:	“Into Christ” (still “in Adam”), provisional justification from condemnation, forgiveness of personal sins. Nothing to do with “covenant making”.	“Out of Adam” and “Into Christ”, Justified from Adamic Condemnation, forgiveness of personal sins, come into the “Everlasting Covenant”.
Who are “the responsible”?	Those who hear and understand the Gospel, whether they obey, or not	Those who hear, understand and obey the Gospel, and “make a covenant by sacrifice” (baptism into Christ during this dispensation)
What brings a person, living or resurrected, to the judgement seat of Christ	Those who hear and understand the Gospel, whether they obey, or not	Those who hear, understand and obey the Gospel, and “make a covenant by sacrifice” (baptism into Christ during this dispensation)

Disappointed by failure of the reunion efforts after those efforts were ended, liberal members of the Unamended reunion committee, along with other liberal Unamended brothers, made good their threat: ***“if we (the Unamended reunion committee) do not achieve reunion with the Amended through our efforts, WE (the liberal members) will achieve it through your children and grandchildren in this decade or the next.”***

They intensified the efforts of WCF and OO. Those of us who had been “forewarned” about these efforts tried to alert the Unamended community about the

danger of having our young people participate in the OO programs. Many, who didn’t study/learn the differences, or didn’t care if there were differences, disregarded our warnings. Instead, they asked, “What harm could come from good, clean interaction between young Christadelphians?”

OO began turning out “graduates” – adult teachers and lecturers, and in the mid-80s they began their efforts to achieve reunion – thinking “the old folks had not really tried very hard in the 70s”. They launched their “Focus on Unity”, FOU movement. It began with the very familiar “serpentine statement” that meant “all things to all people” that bro. Farrar had warned us about. Shortly after FOU was begun, someone pointed out to them that FOU was French for “foolish”, and the name was changed to “Christadelphians for Unity”, or CFU. A committee, formed by conservative members of the original Unamended Continental Reunion Committee, and other conservative brethren, called the *Committee of Concerned Brethren*, or “CCB”, was successful in preventing the reunion to take place on the CFU basis – which was tantamount to surrender to the BASF. They would try again.

Several ecclesias in the Mid-west and West coast ignored the mandate of the majority that voted down the CFU movement, and proceeded to meet together, Amended, Unamended, and sometimes Church of God of Abrahamic Faith (CGAF). The number of such ecclesias has grown steadily since then, causing the conservative Amended and Unamended who disagree to have little interaction with them.

In 2003, a proposal arose from what was declared as a “grassroots effort” for the adoption of a reunion document, the North American Statement of Unity (NASU). This document was yet another submission of a “serpentine” like statement that meant “all things to all people.” The voting on the proposal was not clearly revealed by the NASU group, but obviously was turned down by the majority of ecclesias, most of which published their decision in publications and on web sites. As with the defeat of the CFU proposal, several ecclesias (and individuals) throughout the US and Canada ignored the wishes of the majority that voted against the NASU Statement, and proceeded (or continued) to meet together – Amended, Unamended, and sometimes Church of God of Abrahamic Faith (CGAF). (*A trend that seems to be on the increase* – Ed.)

I am most encouraged by others who are aware of the information contained herein, and share the concern for the dilution of Unamended beliefs/values over the last few decades. To these faithful few, I say “Thank you for standing up for the Truth”. On the other hand, I am discouraged by those who are either not aware of the Amended/Unamended differences, or are aware and ignore it. Their motivation appears to be to become a member of the “larger group”, or because of “family ties”. No matter the reason, they have contributed to the compromising and dilution of the original Unamended beliefs/values. One thing to keep in mind: The “true remnant” has always been in the minority.

Norwood Shelton