

# THE SANCTUARY-KEEPER

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





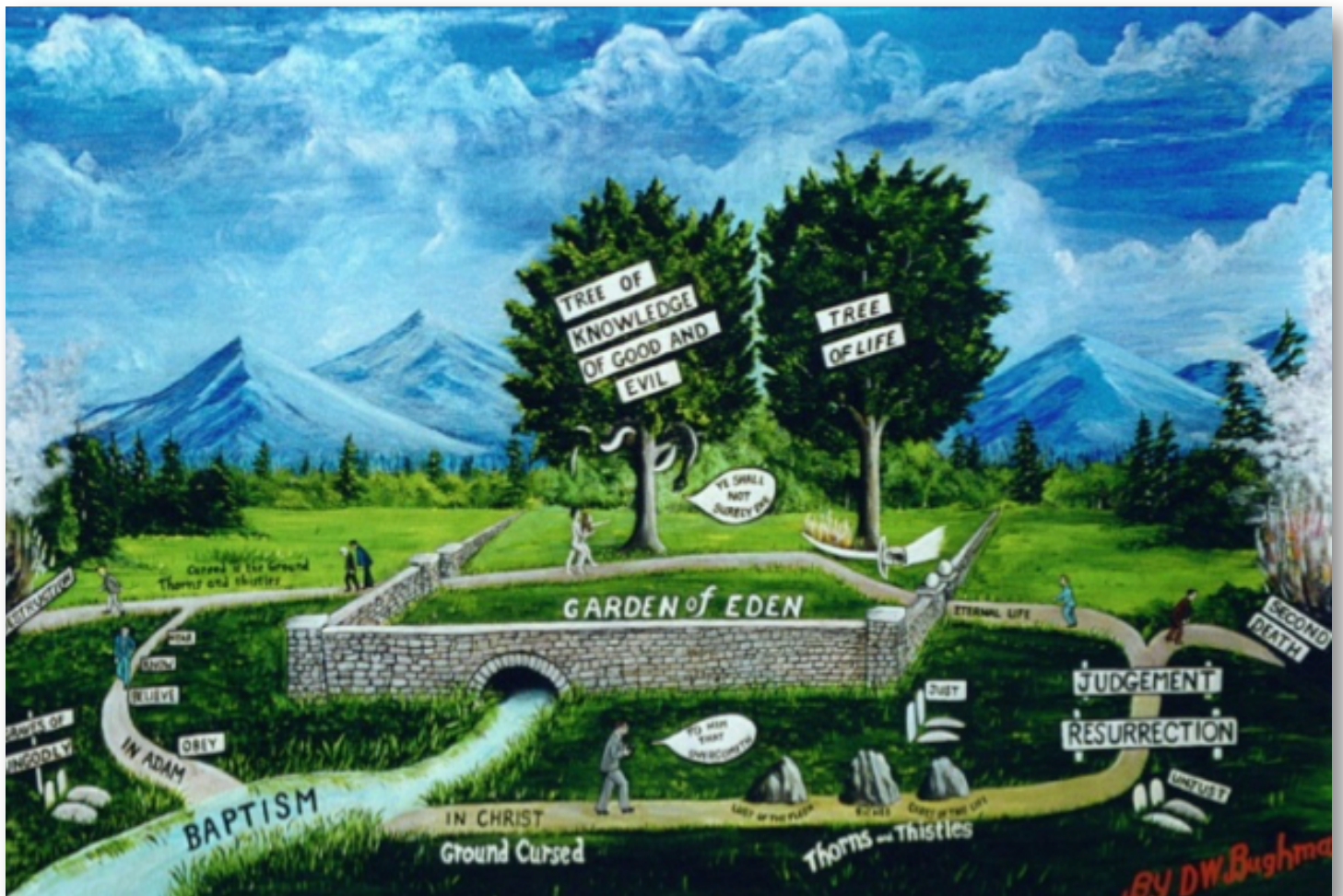
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*“Ye shall keep the charge of the sanctuary, and the charge of the altar”*

*Num. 18:5*

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

*I Peter 2:5*

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

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## ON SPIRITUAL EDUCATION

*“Herein is my Father glorified, that ye bear much fruit.” John 15:8*

**T**HESE words occur in the record of one of Christ's discourses to His disciples. To such, in our day, as lay claim to a similar relationship to Him, they are very encouraging import. A verbal expression of faith is not a sufficient test of fidelity; it is a “patient continuance in well doing” and an endurance of hardships like a good soldier that prove the strength of our character. Christ's remarks indicate that the design of the Gospel is to lead His brethren and sisters to “delight themselves in the Lord” and to excite them to use their strength, time, and talents in His work.

The opening words of this chapter (John 15) are a specific declaration. Christ is “*the true vine*,” the only source of spiritual nourishment, the only “name under Heaven given among men whereby we must be saved.” His brethren and sisters are related to Him as branches. God Himself is “the husbandman,” or vinedresser, an appellation which implies that He bestows upon the vine and its branches great thought and attention.

The next verse is very significant. When we become Christ's we are united to Him in all our interests; weakness derives strength from the union;

imperfection is covered as with a robe or righteousness; a son of Adam or a daughter of Eve finds in Christ a Redeemer and Friend, one who having been *"tempted in all points like as we are,"* is *"able to succor those that are tempted."* Now, as the vinedresser removes all branches that are dead or that bear no fruit, so our Heavenly Father will reject such as give not the required evidence that they appreciate their privileges. This may occur in a variety of ways: temptation may prove too strong for one; tribulation may overthrow the faith of another, or the deceitfulness of riches may cause a third to stumble. On the other hand, every branch that "beareth fruit" is purged or pruned so that it may become more fruitful. By removing such obstacles as keep them inactive, by making them feel their dependence upon Him, by exciting their love and desire to render unto God the things that are God's, does He cause their usefulness and their energy to be increasingly devoted to His service.

*"As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me."* This, in effect, is parallel to, *"if ye love Me, keep My commandments."* We are required to follow in the footsteps of our Elder Brother and constantly exercise faith in Him and in His word, not only as *"the sacrifice for sin"* but also as *"the Lion of the Tribe of Judah."* So long as we are united to Him by a living faith, we receive strength and nourishment from Him; if, on the other hand, our attachment to Him is not as close as that of branches to the parent stock, our spiritual life will lose its strength, and we shall eventually be cast away as useless.

The next three verses enforce the same idea. As a severed branch withers and droops, so those who lose their zeal, neglect prayer, forget their dependence on God, and forsake the assembling of themselves together: such will reap nothing but contumely and death.

*"Herein is My Father glorified, that ye bear much fruit."* By "glorified," we understand honored, and if by striving after perfection, if by straining every faculty, every nerve, in our endeavor to work out our salvation, we thereby glorify or honor God, should

not the great things which He has done for us supply the motive power for thus *"bearing much fruit"*? We know that, at best, we are *"unprofitable servants,"* having done only what it was *"our duty to do."* It is our *"reasonable service,"* in view of the mercies of God toward us, that we *"present our bodies as a living sacrifice"* to Him. Thus it is that we exhibit the power of the Truth to overcome and to mortify the desires of the flesh and to produce the *"works of the spirit."*

*"Bearing much fruit"* is a work of great labor. It is not an easy task. True, it may be made a pleasure because the closer we keep to the vine, the more nourishment we shall receive, and thus obtain that assistance which will lighten our burden - indeed, we shall not consider it a burden. *"My yoke is easy, and my burden is light"* to those who *"learn of me,"* says Christ (Matt. 11: 29, 30). Nevertheless, the responsibility is ever present, and it is for us to use such means as will enable us to comply with all the requirements of our probation. And since we do not, on first entering the Truth, arrive at the full knowledge and keen appreciation of the Word which we have or should have in after years, diligent attention should be paid to our *"spiritual education."* We should value *"understanding"* as a noble faculty, and at all times be engaged in enriching it with a variety of knowledge.

We enter the Truth as *"babes in Christ,"* able only to digest the *"milk of the word,"* and not until we are of *"full age"* can we hope to receive *"strong meat";* hence we should use all diligence to acquire and treasure up a large store of divine truths. Let us begin with the most simple and obvious truths, then by degrees join two, as it were, and obtain a logical conclusion: thus shall we be edified and instructed when listening to the exhortation of our brethren or when reading our daily Bible portions. A teacher has to study in order that he may impart knowledge to his pupils. We all must study so as to be able to recognize truth from error. *"Take care how ye hear,"* said Christ on one occasion, and on another, He added, *"Take care what ye hear."* Likewise, John, the Apostle, admonished the brethren to *"try the spirits"*



(or teachers) *whether they be of God.*" The principle on which we shall receive the glory and immortality of the age to come is laid down by the Apostle Peter (2<sup>nd</sup> Epistle 1:5-7), after enumerating certain comprehensive virtues : *"For if these things be in you,*

*and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."*

John Owler, *The Sanctuary-Keeper*, June 1897

## **BE PATIENT UNTO THE COMING OF THE LORD**

*"Be strong and of good courage,"* the Lord said to Joshua, which is good advice to all his servants, *"be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest"* (Josh. 1:9). And pay no heed to those scoffers who say *"Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation"* (2<sup>nd</sup> Peter 3:4). *"For the Lord hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained"* (Acts 17:31). *"For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it (seem to) tarry, wait for it, it will not tarry"* (Hab. 2:3).

Let not our personal trials and burdens cause us to forget the promise of Christ's return, and in the meantime, *"endure hardness,"* (meaning hardship, adversity) *"as good soldiers of Jesus Christ"* (2<sup>nd</sup> Tim. 2:3). *"Rejoicing in hope; patient in tribulation; continuing instant in prayer ..."* (Rom. 12:12).

Our sufferings are minimal compared to those of the Lord Jesus Christ, *"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy"* (1<sup>st</sup> Peter 4:13). *"For if we suffer, we shall also reign with him ..."* (2<sup>nd</sup> Tim. 2:12).

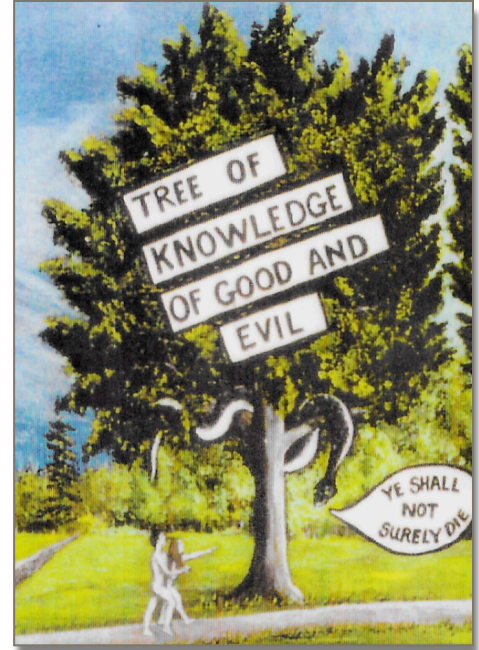
Jesus said, *"But he that shall endure unto the end, the same shall be saved"* (Matt. 24:13). To endure requires patience. *"Be patient therefore brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh"* (James 5:7).

May we be persuaded as was the apostle Paul, *"that neither life, nor angels, nor principalities, nor powers, nor things present, nor things to come, not height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"* (Rom. 8:38,39).

*"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away"* (Rev. 21:4). *"For behold, I create a new heavens and a new earth: and the former things shall not be remembered, nor come into mind"* (Is. 65:17).

Paul Safford, excerpt, from the compilation - "Consider Your Ways"

# THE WAY OF THE TREE OF LIFE



**T**HE subject matter of our comments in this article will be the significance and importance of how God uses trees in His Holy Word to teach mankind about His Plan and Purpose.

We are introduced to this subject in the workings of the Elohim during the Creation week in Genesis 1 and 2. In Genesis 1:11-12, we read that on the third day of the creation week, God, through the workings of the Elohim, created the grass, herbs, and trees. And He saw that all was good. In Genesis 2:8-9, we read that out of the ground made the Lord God grow every tree that is pleasant to the sight and good for food and the tree of life in the midst of the paradise of God and the tree of knowledge of good and evil. These verses present the foundation of the importance and significance of how God uses trees in His plan for His creation.

A review of this subject matter teaches us that there are over 30 specific trees mentioned by name in the Scriptures. There may be others that we have missed. This list of trees includes those that are specifically named.

- |              |               |                 |
|--------------|---------------|-----------------|
| 1. Acacia    | 13. Cypress   | 25. Pine        |
| 2. Algum     | 14. Elm       | 26. Pomegranate |
| 3. Almond    | 15. Fig       | 27. Poplar      |
| 4. Almug     | 16. Fir       | 28. Shittah     |
| 5. Aloes     | 17. Green Bay | 29. Sycamine    |
| 6. Apple     | 18. Juniper   | 30. Sycamore    |
| 7. Bdelium   | 19. Mulberry  | 31. Thyme       |
| 8. Box Tree  | 20. Myrtle    | 32. Turpentine  |
| 9. Cassia    | 21. Oak       | 33. Walnut      |
| 10. Cedar    | 22. Oil       | 34. Willow      |
| 11. Chestnut | 23. Olive     |                 |
| 12. Cinnamon | 24. Palm      |                 |

Every time that we read of a specifically named tree, or branches or roots or leaves or other terms used such as groves or wood that are associated with trees, we need to try to search out the lessons that are being taught with the usages of these terms relating to the trees of the Bible.



When we think of trees, there are some specific words that come into our minds: *Stately, longevity, durability, corruptibility, decay, protection, food, construction, bending without breaking, representative of the nations of the world, enduring the trials of the elements around them.* Wood from some of these trees was used in the Tabernacle and in the Temple and, unfortunately, in the worship of false idols. There are always lessons to be learned when the name of a tree is specifically used by God in His Word.

As Christ did in His days of probation on this earth, there is a joy that is set before those who remain faithful and obedient to the Word of God. Hebrews 12:2 states that for the joy set before Him, Christ endured His trials. There are many verses regarding trees that help us to maintain this hope of experiencing that joy in the Age to come.

The following verses and many others may help to bring peace to our lives and let us escape from the wickedness and evil of the world around us.

- Isaiah 65:22 – *“They shall not build, and another inhabit; they shall not plant, and another eat: for **AS THE DAYS OF A TREE ARE THE DAYS OF MY PEOPLE,** and mine elect shall long enjoy the work of their hands.”*
- Psalms 1:1-3 – *“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And **HE SHALL BE LIKE A TREE PLANTED BY THE RIVERS OF WATER, THAT BRINGETH FORTH HIS FRUIT IN HIS SEASON; HIS LEAF ALSO SHALL NOT WITHER;** and whatsoever he doeth shall prosper.”*
- Isaiah 61:1-3 – *“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of*

*vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; **THAT THEY MIGHT BE CALLED TREES OF RIGHTEOUSNESS, THE PLANTING OF THE LORD,** that he might be glorified.”*

- Revelation 2:7 – *“He that hath an ear, let him hear what the Spirit saith unto the Ecclesias; **TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE TREE OF LIFE,** which is in the midst of the paradise of God.”*

What joy and hope there is for those who will be granted a place in God's eternal Kingdom. These verses should help us realize and embrace the blessings that these verses bring to our minds. They should help us to develop and maintain strength, courage, and wisdom to endure and overcome our sinful weaknesses and the evil of the world around us. They should help us remember the perfect example of our Saviour, to remember the requirements of our high and holy calling, to remember the commandments of Our heavenly Father, and they should help us remember the love and mercy of God that enables us to grasp these special Truths regarding His Holy Word.

Let us now return to Genesis 2:8-9. Genesis 2:8 *“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. Genesis 2:9 – And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”*

In verse 9, the first two named trees are given to us – ***The Tree of Life*** and ***The Tree of the Knowledge of Good and Evil***. An inquiring person may ask why these specific trees were named at this specific time in the Creation Week. As we continue our studies of God's Plan and Purpose, we will find that these two trees are the most impactful trees to mankind in all of the Garden.

## THE TREE OF LIFE

The tree of life is the first tree mentioned in God's Word in Genesis 2:9 and the last tree mentioned in God's Word in Revelation 22:2. Revelation 22:2 KJV - *"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."* These verses teach us that the Tree of Life is the Alpha and Omega of trees in God's Plan of Salvation for His Creation.

This tree reminds us of God's entire Plan and Purpose as found in Numbers 14:21 - *"But as truly as I live, all the earth shall be filled with the glory of the LORD."* We are all familiar with this statement from Brother Thomas - *"Men were not ushered into being for the purpose of being saved or lost! God manifestation not human salvation was the great purpose of the Eternal Spirit. The salvation of the multitude is incidental to the manifestation, but was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a Divine family from among men, every one of whom shall be Spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood."* (1858 Herald of the Kingdom - as reprinted in book of Phanerosis - page 4)

This quote speaks of the culmination of the ways on this earth when God will be all in all and the earth will be filled with immortal individuals that will bring Him glory and honor for eternity. God's word begins in Genesis with the introduction to the Tree of Life that includes the vision and promise and hope of the greatest period of time on this earth and ends in

Revelation with a beautiful description of the fulfillment of this time.

### THE TREE OF KNOWLEDGE OF GOOD AND EVIL

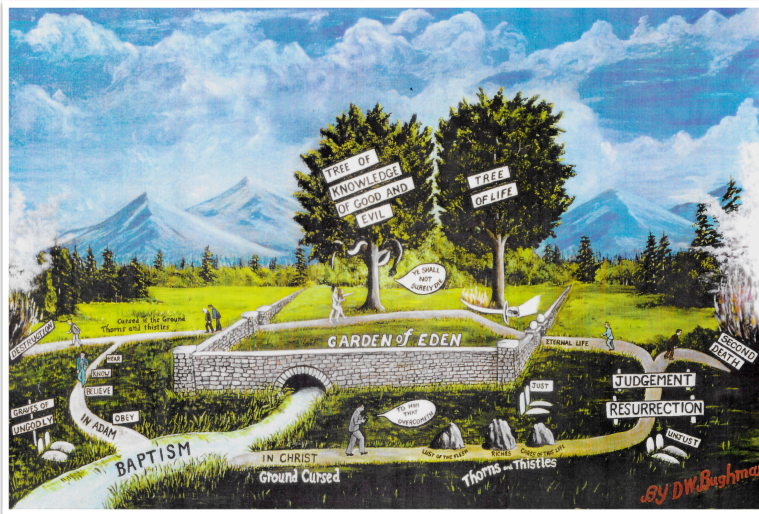
However, prior to the fulfillment of that bestowal of the blessings of the Tree of life, the Scriptures teaches us that there is another tree that has had a huge impact on mankind. That is the tree of knowledge of good and evil. An understanding of the curses that are associated with this tree are just as important as understanding the blessings associated with the Tree of Life.

Anyone that has ever attended the Arkansas Bible School should be familiar with Brother

Baughman's drawing depicting the events of Genesis 2 and 3 and the paths that mankind travels after being removed from the Garden of Eden. These two chapters in Genesis present the foundational chapters regarding all of the divine principles that follow thereafter. This is a good visual pictorial to keep in mind as

we contemplate the principles of Truth that are presented in these two trees.

Brother Thomas Williams in his series of articles in the Christadelphian Advocate magazine entitled *"Man in Relation to the Law of Sin and Death, and of Life and Immortality"* - March, 1886 made these very good comments regarding the identification of these two trees. *"There were other trees in the garden of which Adam was allowed to "freely" eat, Genesis 2:16, but the Tree of Life and the Tree of Knowledge of Good and Evil are made conspicuous by the one being made the representative of the law of sin and death, and the other (The Tree of Life) of the law of life and immortality. The law of sin and death said: if you partake of the tree of "knowledge of good and*





*evil, it, by, and in accordance with the law, will produce death; and the law of life and immortality said: if you partake of the "tree of life" you shall live forever. Thus from the beginning, it is evident that disobedience according to God's righteous law was to be the parent of mortality—death; and obedience the parent of immortality—eternal life. By the law set in operation by the Deity, they stood related to each other as cause to effect. Man was therefore mortal as the result of disobedience, and the man Christ Jesus is now immortal as the result of obedience.” End Quote.*

The impact of these two trees on mankind and their relation to Yahweh is set forth in Genesis chapters 2 and 3. Let us read Genesis 2:15-17. *“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*

In these verses, we read that Adam was commanded not to eat of the tree of knowledge of good and evil. As Brother Williams stated, by partaking of the fruit of this tree, Adam became disobedient, and in accordance with the law of Genesis 2:17, his action would produce death. This principle became known as the law of sin and death. The following verses brings our mind to the relationship between sin and death. Romans 6:23 states that the wages of sin is death. James 2:15 states that sin, brings forth death. Ezekiel 18:20 states *“the soul that sinneth shall die”*. According to Genesis and these other Scriptures, death, thus mortality, is a result of sin.

To fully understand the impact of Adam's actions on mankind, we first have to gain an understanding of Adam's status and position before His Creator pre- and post- disobedience.

#### **WHAT WAS ADAM'S STATUS BEFORE GOD PRIOR TO THE TIME THAT THE COMMANDMENT OF GENESIS 2:17 WAS GIVEN TO HIM?**

1. Adam and Eve were in a very good state, neither mortal or immortal.
2. They were in complete harmony with the Creator.
3. They were naked and unashamed of their nakedness.

#### **WHAT WAS HIS STATUS AFTER GIVEN THE COMMANDMENT IN GENESIS 2:17 AND PRIOR TO HIS ACT OF DISOBEDIENCE IN GENESIS 3:1-6?**

1. Adam and Eve were still in a very good state, neither mortal or immortal.
2. Adam and Eve were still in complete harmony with the Creator.
3. They were still naked and unashamed of their nakedness.
4. Adam and Eve were placed under a divinely given legal commandment (the Edenic Law/the Law of Sin and Death) which included the sentence of death upon disobedience.
5. They were placed under a period of probation - to obey or to disobey.
6. Adam and Eve had to make a choice of being obedient or disobedient.
7. Adam and Eve did not have any inherent inclinations to become disobedient.

Adam had to be taught of the consequences of the commandment given in Genesis 2:17. They had no experience with death so the Elohim had to teach them of the horrors of death. Their only experience of time was the length of a day or two and definitely not of a week or a month or a year. Therefore, they had to be taught that in accordance with God's Law, the divine execution of the sentence of condemnation given in Genesis 2:17 would occur the very day that they partook of the fruit of the tree of knowledge of good and evil.

It is important to remember that there was a period of time (although brief) that existed between the giving of the law and the act of disobedience to the law. They were placed under the divine law but had not yet come under the physical results of

breaking the law. These were two separate events in the life of Adam. If the giving of the law and the breaking of the law occurred at the exact same time, then they would have experienced the physical results of breaking the law at the same time that they were placed under the law, which they didn't and which is definitely not logical and Scriptural. We must remember that all of these matters were associated with the act of obeying or disobeying the commandment to not eat of the fruit of the tree of knowledge of good and evil.

### WHAT WAS HIS STATUS AFTER HIS ACT OF DISOBEDIENCE?

It is in Genesis 3:1-6 where we read of the most critical action ever undertaken by man or woman. These verses tell us of the events surrounding the first sin, the first act of disobedience committed on this earth. Adam and Eve both became disobedient to the commandment of Genesis 2:17. The few seconds that were used to place the fruit in their mouth are the most impactful unit of time in the history of this earth.

These impactful few seconds produced these changes in the relationship between God and man.

1. Adam and Eve used their free will and partook of the forbidden fruit and became disobedient.
2. The divine wrath of God against man began at the very moment that the forbidden fruit was partaken of.
3. Adam and Eve became without God and without any hope and had lost their unity and fellowship with their Creator.
4. Adam and Eve's legal status before God changed from "Very Good", neither mortal or immortal, and in fellowship and in complete harmony with God to becoming a mortal, dying, corruptible creature no longer in fellowship with God.
5. They went from life to death.
6. Adam and Eve were now alienated from God.
7. Adam and Eve's physical nature was immediately changed to a nature that no longer required an outside tempter for them to commit

sin but now became of a sinful nature having a continual tendency to commit sin based on the lust of the flesh, lust of the eyes and pride of life that now became part of their physical nature.

8. They were still under the legal condemnation to a sentence of a perishing death and they were now awaiting the physical execution of that sentence to a punishment of death that was set forth in the Law of Sin and Death of Genesis 2:16-17.
9. After their sin, they then experienced the physical effects of the legal condemnation to a perishing death.
10. Their flesh became unclean.

The "Law of Sin in their members" or sin nature as defined by Paul in Romans 7 had now been implanted in their bodies which produced the physical results of sin and death. It is important to note that the sin nature called the "Law of Sin in their members" by Paul did not exist within their bodies until after they committed their sin of disobedience. This teaches us that the Law of Sin and Death dealt with the legal commandment and the legal sentence of condemnation to a perishing death if and when sin occurred, but the Law of Sin in their members could only be the physical effects or results of that broken commandment. **The sinful couple came under the legal promise of the perishing death of the Law of Sin and Death at a different time than when they began to experience the physical results of that legal condemnation. Therefore the two laws, the Law of Sin and death and the Law of Sin in my members, could not have the same definition and can only be linked as cause and effect.**

Again, we must remember that all of these events are associated with the commandment concerning the tree of knowledge of good and evil. On page 471 of *The Worlds Redemption*, by Thomas Williams, the author makes this statement – *"we may say that, since Adam was the federal head of the race, when he fell, all fell; when he became an outcast from Eden, all became outcasts; when he became alienated from God, all the race became*



*alienated; for what is the race but a multiplication of Adam and Eve—not in the “very good” state of creation, but in the lost state?” End Quote.*

The principle of federal headship from a Scriptural perspective signifies the chief, first, father of a group of individuals. Brother Williams’ comments are scripturally proven when we read Romans 5:12-21. **Verse 12** – Adam introduced sin into the world and the resulting condemnation to a perishing death was passed on to all of His descendants. **Verse 18** – Adam’s sin brought all of his descendants under condemnation to a perishing death. **Verse 19** – By Adam’s disobedience, all of his descendants were made or were born sinners.

Adam’s disobedience and subsequent actions are recorded in the remaining verses of Genesis 3.

- Verse 7 – Adam and Eve became aware of their nakedness. Therefore, the condition of nakedness has become a symbol of sin. They designed their own method of covering their nakedness.
- Verse 8 – They hid themselves from the Elohim because of their sin.
- Verse 10 – They were afraid when talking to the Elohim. What were they afraid of? They had not experienced fear prior to this time. The only thing that they could be afraid of was the immediate execution of the death that they were instructed about in Genesis 2:17.
- Verse 12 and 13 – They confessed their sinful actions. If there was no confession, then there would have been no forgiveness. Read **I John 1:9**. *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”* Romans 10:10 – *“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”*
- Verse 14 – sentence on the serpent for his act of deception
- Verse 15 – the promise of a Redeemer. As they had no knowledge of birth or raising children, they had to be instructed and had to gain an understanding of the concept of a “seed”. Adam

and Eve had to be taught the principles of redemption and salvation and the purpose of the seed of the woman in that plan.

- Verse 16, 19 – sentence on Eve – bring forth children and be submissive to her husband as the head of the family
- Verse 17,19 – sentence on Adam – physical toil for the bread for his family, return to the dust in which he was created
- Verse 17-18 – the cursing of the earth – thorns and thistles
- Verse 20 – renaming of the “Woman” to Eve, the mother of all living. This action indicates that they again had to understand and embrace the promise of their future descendant.
- Verse 21 – The garments of salvation. This verse is the dividing point between a life of sin under the sentence of a perishing death and a life where forgiveness, hope, redemption, and salvation would become possible. They had to be taught of the necessity for blood-shedding and how this covering of their nakedness would be typical of the work of the “seed” promised in Genesis 3:15.

Putting on the garments of salvation when one is baptized into Christ is symbolically the same dividing point that a believer in this age experiences when they come up from the waters of baptism.

#### **WHAT WAS HIS STATUS AFTER HE WAS CLOTHED WITH THE BLOOD-STAINED GARMENTS OF SALVATION?**

The condemning sentence to a perishing death under the Law of Sin and Death was repealed. Adam and Eve’s sinful nature and their flesh of sin were covered with the skin of the lamb. Adam and Eve received forgiveness for their personal sin. Since the Law of Sin and Death had been repealed, they were now under the administration of the Law of Spirit of Life. Their alienation from God was healed. They were now back in fellowship with God. Their alienation came from disobedience to the Edenic Law of Genesis 2:16-17, but their return to fellowship came under the Law of Spirit of Life after they had

participated in the shed blood of the sacrificial lamb. This shows that Adam and Eve were not under the administration of both laws at the same time. Romans 8:1-2 teaches us that the Law of Spirit of Life frees a person from the condemnation of the Law of Sin and Death. To summarize these legal changes, their condition before God went from being under a condemning sentence to a perishing death to a condition of life with an assurance of resurrection and with the hope of eternal life. We know that they did not inherit eternal life at that point in time.

Regardless of the legal changes made in their relationship with God after being typically covered with the garments of salvation, there were no changes made in their physical bodies. They were still mortal; they still had the physical "Law of Sin in my members," as Paul called it, implanted in their bodies; they were still influenced by the lust of the flesh, the lust of the eyes, and the pride of life. They still had a responsibility to confess their sins, repent and seek forgiveness. These were the physical effects that were produced by the act of disobedience of breaking the only law given to Adam and Eve in the Garden.

Quoting from *The Blood of the Covenant*, page 8, J. J. Andrew, we find a very good summary of the changes made in the life of Adam in regard to a successful completion of these acts found in the process of redemption. *"As soon as Adam was clothed with the animal skin, he was justified through the Edenic sacrifice and belief in the Edenic promise. His justification was legal not moral; he was, by a typical sacrifice, "made righteous," but he did not possess a righteous character. From what was he thus justified? The "offence" he had committed and the "sin-in-the-flesh" which it had produced. What was its effect? It averted a violent death, thereby prolonging his life and giving him a second probation. Did it alter the physical consequences of his offense? No; the ground continued to be cursed, he had to toil for bread, evil desire still dwelt in him, and when his vitality was exhausted, he died."* End Quote.

When a man or woman becomes knowledgeable of God's Plan and Purpose and develops a desire to

come into covenant relationship with Yahweh, they are commanded to be spiritually baptized in this dispensation. When they arise from the waters of baptism, there are many changes that occur in their relationship with God. It is very important for one to understand that when an individual comes into covenant relationship with the Heavenly Father, there are legal changes that are made in the status and position and relationship of that individual and Yahweh. Regardless of these wonderful legal and relational changes that are made when one comes into covenant with Yahweh, baptism in this dispensation, the physical condition of the body does not change.

What are the changes in Adam's legal status before God pre and post coming into covenant relationship, which in Adam's age was the covering with the animal skin, and in our dispensation, it is the coming through the waters of baptism? Pre-baptism, a man or woman is legally considered to be in Adam; under the administration of the Law of Sin and Death; under Adamic Condemnation; alienated from God, having no hope of eternal life; always manifesting a carnal mind: under the Constitution of Sin; and a servant to the flesh. Post-baptism, a man or woman will experience the direct opposite position of the matters in the above list. They legally/relationally are considered to be

- in Christ;
- under the administration of the law of spirit of life;
- freed from Adamic Condemnation;
- reconciled to God;
- Having hope for eternal life;
- constantly striving to develop and maintain a spiritual mind;
- under the Constitution of Righteousness;
- and striving to become a servant to God.

An individual cannot be in the position without hope for eternal life and also have hope for eternal life at the same time. These are contradictory to each other. Using the same logic, **an individual cannot be in Adam and in Christ at the same time. They cannot be under the administration of the Law of Sin and Death and under the Law of**



**the Spirit of Life in Christ at the same time. An individual cannot be under Adamic condemnation and released from that condemnation at the same time. An individual cannot be alienated from God and reconciled to God at the same time. An individual cannot be under the Constitution of Sin and under the Constitution of Righteousness at the same time.** However, as we have already stated, there are no changes made in the physical condition of man pre and post-covenant making with Yahweh. Before and after baptism, man is mortal, man has the sin nature implanted in his body, man succumbs to the lust of the flesh, the lust of the eyes, and the pride of life, man has a corruptible body, and man dies.

If one still sins and dies after baptism, does that mean that we are still under the Law of Sin and Death after coming into covenant relationship with Yahweh? The answer to that question is NO! How is that true, one may ask? We can answer that question emphatically because God looks at committed sins and death prior to baptism differently than the sins and death experienced after baptism. So, therefore, they could only be under the administration of one law at a time.

What is the impact of sin pre and post-baptism? Prior to baptism, we do not have access to God's mercy, to His forgiveness. We also do not have a Mediator between us and God. **After baptism**, God makes all of these things available to us. Romans 7:23 is a good verse for us to remember in regard to these matters - What great blessings that we experience being "In Christ" after baptism.

The way that Yahweh looks at death pre and post-baptism are also in direct opposition to each other. Prior to coming into covenant relationship with God, the death of an individual is a perishing eternal death, where there is no resurrection and no hope for eternal life. After coming into covenant relationship with God through the waters of baptism, we have been freed from the condemnation to an eternal perishing death. We are assured of resurrection, and we have a hope to be given eternal life. Romans 8:1-2 is scriptural proof of these statements. The last

words of Romans 8:1 - *"who walk not after the flesh, but after the Spirit"* should not be included in this verse and are not included in some translations. The reasoning as to why this phrase should not be included relates to this removal of the condemnation ("katakrima" of Romans 5:16, 18) to an eternal perishing death that is inherited from our first father Adam. We believe that this condemnation is removed at Baptism, therefore it does not matter if we are faithful or not faithful after baptism; the condemnation inherited from Adam has already been removed after arising from the waters of baptism. The removal of the condemnation inherited from Adam is based on covenant relationship to Yahweh not faithfulness to that covenant.

Romans 8:1-2 is a top-level summary of all of the legal changes made when one comes into covenant relationship with Yahweh. Usage of the word "For" in verse 2 teaches us that verse 2 is an explanation of verse 1. We could use the word "because" instead of the word "for" in verse 2 and get the same understanding. Therefore, the phrases in verse 1 are equivalent to the phrases in verse 2. Let us look at a little chart to see these equivalencies.

- Law of Spirit of Life in Christ Jesus (verse 2) = In Christ Jesus (verse 1)
- Hath made me free from (verse 2) = There is therefore now no (verse 1)
- Law of Sin and Death (verse 2) = Condemnation (Verse 1) (katakrima of Romans 5:16,18)

We do still sin and die after baptism, but not under the curses of the Law of Sin and Death but under the administration of the blessings of the Law of Spirit of Life. In *Elpis Israel*, page 93, Logos Edition in the section under the Constitution of Sin and the Constitution of Righteousness, Brother Thomas accurately confirms the accuracy of our understanding of this Scriptural principle of Romans 8:1-2.

*"In the animal man there dwelleth no good thing. The apostle affirms this of himself, considered as an unenlightened son of the flesh. "In me, that is, in my flesh," says he,*

"dwelleth no good thing." Hence, whatever good was in him, did not originate from the thinking of the flesh excited by the propensities, and traditions of Gamaliel; but from "the law of the spirit of life in Christ Jesus;" that is, from the influence of "the testimony of God," concerning "the things of the kingdom, and name of Jesus Christ," upon "the fleshly tablet of his heart," most assuredly believed. Submission to this "made me free," says he, "from the law of sin and death." This attests the truth of the Lord's saying, that "if the truth made a man free, he should be free indeed." Sin, though still in the flesh, should no more reign in his mortal body, nor have dominion over him." End Quote.

Brother Thomas Williams in the August 1894 Advocate – page 335 also confirms this presentation of Romans 8:1-2.

"Redemption is therefore primarily and pre-eminently from a relation and a physical state in which we are all found by nature. It is Christ versus Adam, and the redemption in Christ versus alienation in Adam. In the first (in regard to Adam) there were two stages- first, condemnation; second, the physical **RESULTS** of that condemnation. In the second (in regard to Christ) there are also two stages—first a removal of that condemnation yielding reconciliation; second, removal of the physical **RESULTS** of the condemnation. Each of these requires a new birth. The former is effected by being "born of water;" the latter by being "born of the spirit". The first enables one to say, -'There is therefore now no condemnation to them who are in Christ Jesus; for the law of the spirit of life in Christ Jesus hath made me free from the law (**not the physical effects of it**) of sin and death." The second will enable one to exclaim, "O death, where is thy sting; O grave, where is thy victory". One is a change of relation; the other is a change of physical condition." End Quote. (Highlighting is mine).

This twofold redemptive process is appropriately pointed out in these verses:

- **Born of the water** – at baptism – removal of the condemnation of the law of sin and death. Romans 8:1-2 – "There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."
- **Born of the Spirit** – at the bestowal of eternal life - Removal of the physical results/consequences of the condemnation of the law of sin and death Romans 8:23 - "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." I Corinthians 15:53-54 - "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Brother Thomas Williams gives a very good practical example of the principles regarding this twofold process of redemption. Brother Thomas Williams – August 1893 Advocate – page 334 – Example of the 2 stages of Redemption:

"A child transgresses its father's command, and for punishment is forbidden to go out to play for a stated time. Is that interdict the only punishment the child suffers and its removal or the expiration of the time all that is to be done to restore the child to where it fell from by transgression, Is it not a fact that, to a loving child, the just frowns of the father would be the greater punishment, and that forgiveness and reconciliation must take place before there could be a restoration of the child to the status from which it fell? At baptism we enter the race for eternal life; and the fact that we have to enter that race is proof that at our birth in Adam we are outside, in a state of alienation due to the sin of Adam, which is the alienating sin of the race. Since it is this sin that has caused the alienation of the race and therefore every individual of the race, it follows



*that the condemnation which it brought must be removed, remitted, pardoned, or whatever term is thought the most expressive; before reconciliation to God is accomplished. Since baptism into Christ—who is the atonement—is the means of reconciliation, it follows that in baptism we "put off the old man" Adam relation and put on the "new man" relation, and thereby enter that probationary state from which Adam, and all the race in him, fell. In the illustration we have given of the child it will be seen that, since the restoration of the child to the father's embrace and the corporal punishment are two different things, it follows that the former might take place before the latter ceases. The child might in tears approach the father, asking forgiveness and restoration to his bosom, and the father's love might receive the little one with a sweet kiss of reconciliation, while the interdict might not be removed until his good judgment decided. It is not easy to illustrate Divine things by human, but I think this illustration will help us to understand the two stages of redemption."*  
End Quote.

The beginning of this two-fold redemptive process places the individual, now a Son or Daughter of God after baptism, on the path that may lead that individual back to the Tree of Life. Returning to Brother Baughman's picture and looking at the following two verses, we are taught of the responsibility that God has placed us under in order to ultimately partake of the fruits of the Tree of life. The contemplation of these two verses concludes our thoughts on the impact of the Tree of Knowledge of Good and Evil.

- 1 John 2:16 KJV - For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."
- Revelation 2:7 KJV - "He that hath an ear, let him hear what the Spirit saith unto the Ecclesias; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

A review of the principles of Truth surrounding the Tree of Life will be presented in the next issue (God-willing) of The Sanctuary Keeper.

*B Henderson*

## GOD'S PURPOSE TO PEOPLE THE EARTH

**Question:** Adam must have understood from the words "Thou shalt surely die" that he would be cut off immediately when he sinned; but, in view of God's purpose to raise up a seed to people the earth, do you not think that God's intention was different? If not, how do you explain that He did not alter His purpose or law?

**Answer:** God necessarily knew beforehand everything that would occur as the result of His arrangement of things; but He only made known His purpose by degrees according to the requirement of the case. To have accompanied the Edenic threat with an indication of the means to be provided for averting immediate death would have been the reverse of wisdom. It would have been a premium on disobedience, and would have interfered with Adam's appreciation of Divine mercy when reduced to the position of needing it. God allowed him to be ensnared, and then propounded the way of deliverance. This does not involve an alteration of the Divine purpose, but an adaptation to the circumstances as they arose. Neither is it an alteration of God's law. Death was threatened, and death was inflicted; not in the way that Adam expected, but in such a way as not to violate the Edenic law. Adam died symbolically in the animal that was slain, and in this way he was made to participate in the subsequent violent death of the seed of the woman. God's law was thus carried out, first in shadow and then in substance, to the full.

J.J. Andrew, "Things Hard to Be Understood," The Sanctuary-Keeper, July, 1894.

# IMPROVING OUR SELF - AWARENESS

## **Proverbs 14:8-18**

*The wisdom of the prudent is to understand his way: but the folly of fools is deceit. Fools make a mock at sin: but among the righteous there is favour. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself. The simple believeth every word: but the prudent man looketh well to his going. A wise man feareth, and departeth from evil: but the fool rageth, and is confident. He that is soon angry dealeth foolishly: and a man of wicked devices is hated. The simple inherit folly: but the prudent are crowned with knowledge.*

**R**ECENTLY, I became aware of research by a noted organizational psychologist of the day who addresses a topic that many of us think we've already mastered, and that is the quality of self-awareness. By analyzing people who have significantly improved their self-awareness and exploring hundreds of studies, she explains why we have such huge blind spots. Naturally speaking, self-awareness has been shown to be critical for career success. More self-aware people tend to perform better at work, get more opportunities for promotion, are well-regarded, and lead more effectively. Interestingly, companies with more self-aware professionals have shown stronger financial performance and many other positive attributes.

In a series of surveys, this popular psychologist found that 95% of people think they're self-aware, but only 10-15% actually are. She cites three reasons for this disconnect. First, we naturally have blind spots. We often operate on autopilot, unaware of how we're behaving and why. Second, there is the feel-good effect; we only want to see ourselves in a positive

light. Third is what she calls the "cult of self", the idea that we can become more self-absorbed over time, with social media perhaps being one of the major culprits today creating this self-absorption. Also, one of the greatest shortcomings in leaders, dramatically affecting their ability to lead is a lack of self-awareness.

Self-awareness, then, is a critical element that potentially will serve us well in our natural lives. Understanding who we are enables us to develop a realistic perspective of ourselves, clearly comprehending our strengths as well as our needs as a person. How we think and how we operate have a bearing on how we perceive life in addition to how others view us. Our intent with this article is to encourage each of us to apply this concept and to practice self-awareness generally in our natural lives but specifically and most importantly in our spiritual lives. Being truthful with ourselves through frequent introspection, the application of Scripture and a willingness to change our walk where needed are vital to becoming the servant Yahweh desires us to be,

setting the stage for what we pray will be an entrance into the Kingdom of God. Our Brother Paul writes in Romans 12:3-6, *"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly [sound mind], according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us..."*

Let us dive more deeply into this quality of self-awareness, particularly relative to spiritual self-awareness. What exactly is self-awareness? How do we define it? Generally, self-awareness is the conscious knowledge of one's own character, emotions, desires, motivations, strengths, and needs. The better we know ourselves and our tendencies toward certain sins, for example, the more apparent it is where we need to grow spiritually as followers of Christ. A keen self-awareness benefits our relationships because it also enables us to understand others and how they see us. One with self-awareness will have an accurate read of how he or she is being perceived and will respond accordingly. Self-awareness is a sharp contrast to self-absorption. Self-awareness does not cause us to fixate on ourselves but rather to better understand how uniquely God has created us for His purpose. Solomon shares valuable counsel in the context of Prov. 21: 2 as well as highlights the typical propensity of man, *"Every way of a man is right in his own eyes: but the LORD pondereth the hearts."*

#### **WHAT ARE SOME OF THE SIGNS THAT WE MAY LACK SELF-AWARENESS?**

These items apply to both the natural and the spiritual. How conscious are we of the many thoughts, feelings, and behaviors that we exhibit during the day? If we tend to do any of the following, we may lack self-awareness:

- We are often unaware that our words or actions have hurt or offended another person (until they express it to us, if they do).

- We continue to make the same mistakes over and over again.
- We have trouble identifying what exactly we're feeling or thinking.
- We have a habit of behaving without thinking (i.e., we're impulsive),
- We are often surprised by people's perceptions of us (as it doesn't match how we see ourselves).

#### **WHAT ARE THE BENEFITS OF SELF-AWARENESS?**

- Greater clarity about life, especially our role in the Truth.
- Deeper compassion and a more profound appreciation of the love we enjoy in Christ.
- Less blaming of others and more embracing responsibility for our own actions.
- An expanding sense of humility, courage, and spiritual strength.
- It gives us the ability to discern others' emotions and reactions.
- It helps us identify our own needs and blind spots (issues in our characters).

Specifically, it enables us to look back at painful or regretful episodes in our lives and see them accurately, rather than inventing our own narrative. It avoids making an excuse for poor or unacceptable behavior. Note 2<sup>nd</sup> Cor. 13:5, *"Examine yourselves, whether ye be in the faith; prove your own selves..."*

Self-awareness is the opposite of denial, which is a refusal to see things as they truly are. Prov. 14:8-12 tells us, *"The wisdom of the prudent is to understand his way: but the folly of fools is deceit. Fools make a mock at sin: but among the righteous there is favour. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end thereof are the ways of death."*

How do we grow or develop our self-awareness? Sincere and humble prayer is our greatest resource, seeking God's help while



demonstrating our love for Him and our willingness to follow His instruction. We read in Eph. 6:13-18, *"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints..."* And also in Luke 18:1, *"And he spake a parable unto them to this end, that men ought always to pray, and not to faint..."*

In the Psalms, we often read of the Psalmist looking inward and crying out to God for help in this task, such as in Psa. 139:23-24, *"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."* Note also Lam. 3:40, *"Let us search and try our ways, and turn again to the LORD."* Also, Psa. 26:2, *"Examine me, O LORD, and prove me; try my reins and my heart."*

Our pride is sometimes a barrier to our responsiveness to God. For example, due to a large blind spot and unwillingness to admit we're wrong, we may miss a glaring problem that is left unaddressed. True self-awareness enables us to see ourselves as we actually are. It may take some time and effort, but even so, we must be diligent and persevere if we are to please Yahweh. Introspection also has another purpose, which is to generate encouragement. Even as we examine our lives for evidence of remaining wickedness, we are to examine our lives for evidence of God's grace. Spiritual introspection is not merely an opportunity to see sin and shortcomings but also to see blessing. Self-examination is incomplete if it does not find solace in those commands that have been obeyed and sin that has been put to death. It is incomplete if it detects only failure and fails to see and appreciate

the progress that has been made.

Careful self-examination, a critical part of being and remaining self-aware, will reveal our sins. It is meant to uncover any areas in which we're failing to live in conformity with Christ. We read in 1<sup>st</sup> John 2:3-6, *"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."*

Self-examination also discloses areas where we're withholding obedience, where we know the right thing to do yet are not doing it. It also reveals areas in which we're relishing disobedience, where we're cherishing sinful deeds and ignoble thoughts. Finally, it uncovers complacency in which our errors are known to us, but we've not taken action against them. We're searching ourselves to see if we're honoring God and displaying evidence of his power and presence in our lives—whether we are walking *"worthy of the vocation wherewith ye (we) are called,"* (Eph. 4:1).

Another way to grow in our spiritual self-awareness is to listen to ourselves. *"...Out of the abundance of the heart the mouth speaketh,"* (Matt. 12:34). Do I talk about myself most of the time? Do I dwell on my accomplishments? What do I have to say about others? Let us listen to ourselves, and if necessary, make changes that please our Heavenly Father. We should be asking God daily to give us an unadulterated perspective of ourselves. Wrestling with our sinful nature, needs or weaknesses, strengths, temptations, and emotions grow our self-awareness and help us to prepare for what we hope will be eternal service in Yahweh's Kingdom.

### THE APOSTLE PAUL

Let's consider a couple of Scriptural examples, well-known individuals who either had to become self-aware or return to a state of self-awareness. We'll begin with the Apostle Paul. Turn with me, please, to Acts 22:1-16. Paul was punishing the true

believers, having assured himself that he was doing the right thing. He was preoccupied with the activity and the cause, well-intentioned and devout in his motivation, but wholeheartedly and blindly pursuing the wrong course. We, too, can zealously get off course, failing to pray about a matter, perhaps motivated more by self-will, and even forgetting the well-being of others in the process. After the Apostle's conversion, we see from the onset his spiritual awakening and desire for greater self-awareness.

Throughout his writings, we find his counsel on self-awareness expressed in a variety of ways. Note his words to his son in the faith, Timothy, in 1<sup>st</sup> Tim. 4:16, *"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."* Consider also his remarks to the Ephesian brethren in Eph. 4:17-23. We see the depth of Paul's spiritual growth and ever-developing self-awareness in his service to Yahweh and Christ. He clearly acknowledges the lasting effects of his ill-treatment of the brethren before his enlightenment in such verses as 1<sup>st</sup> Tim. 1:15, "... Christ Jesus came into the world to save sinners, of whom I am chief." And yet, through self-awareness and keen knowledge of God's will, Paul was able to forget those things which were behind, and reach forth unto those things which were before..." (Phil. 3:13). Matthew writes in Matt. 16:24-25, *"...if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."* Paul indeed took up the cross and followed Jesus, ever-expanding his self-awareness. Also, the Apostle could readily say, as the Psalmist does in Psm. 119:59-60, *"I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."*

### DAVID

Let's now talk about David, who in spite of natural failings, is described in 1<sup>st</sup> Sam. 13:14 as a man after God's own heart. David provides many positive examples of faithful service, spiritual

courage, and unique dedication to Yahweh—in his slaying of Goliath, for example, at an early age, as well as his loyalty to Saul, at that time the Lord's anointed, and so much more.

Self-awareness generally characterized David from his youth, but there were significant lapses in his self-awareness at times. One such situation was his sin with Bathsheba and the surrounding consequences. Turn with me please to 2<sup>nd</sup> Sam. 12:1-14. David could readily see the error in the actions of another but not in himself here. David had temporarily seared his conscience as to his sin with Bathsheba and the killing of Uriah. Indeed, he was blind to the magnitude of his sin. We, like David, can fool ourselves and justify our wrongdoing in whatever form it may take, but Yahweh is always aware of the works of our hands and the intentions of our hearts. This incident with Bathsheba well illustrates that when one loses self-awareness due to sin, the results can be devastating.

A major point of this episode in David's life is to show that we're all vulnerable to lapses in self-awareness, and though our sins may not be so grievous as David's, there are negative consequences, usually not only affecting us but others as well. To his credit, when Nathan identified David as this man in the story, the great offender, he quickly acknowledged his sin against God and repented. He was, we know, deserving of death, but as a result of Yahweh's abundant mercy, David was spared. As we also know, there were lasting effects of what he had done. The child of his sin died, and the sword never departed from David's house. While for us, there is the comfort of forgiveness like God extended to David; that is, when there is repentance, let us be ever mindful of the shameful and potentially lasting results of disobedience to Yahweh. David suffered for the rest of his life for his serious departure from self-awareness. With this in mind, we should continually echo the thoughts of the Psalmist in Psm. 139:23-24, *"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."*

Our gracious Heavenly Father has provided us with the opportunity to serve Him eternally, and as we've considered in these remarks, a critical facet of our necessary spiritual growth revolves around developing and maintaining self-awareness. Are we pleasing God? Are our daily practices in accordance with His will? Do we have the best interests of our brothers and sisters at heart? Am I being honest with myself, being diligent in correcting wrong thinking and improper actions? These and similar questions we should be asking ourselves daily so that we are truly being self-aware. I'd like to leave you with a few Scriptures for us to reflect upon:

**2nd Pet. 1:3-10**, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to

*make your calling and election sure: for if ye do these things, ye shall never fall...*"

**Prov. 20:5-7**, "Counsel in the heart of man is like deep water; but a man of understanding will draw it out. Most men will proclaim every one his own goodness: but a faithful man who can find? The just man walketh in his integrity: his children are blessed after him."

**Jer. 17:7-10**, "Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

**Gal. 6:3-8**, "For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

*Sid Strickland*

## Isaiah 12:6

*"Cry out and shout thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee"*

We want to focus on the word "inhabitant" in this beautiful passage and short chapter. Let it be noted that the word is in the **feminine** form. Bullinger translates the word as "inhabitress." The Brown, Driver, & Briggs concordance indicates that along with its connection to the concept of dwelling, that it can also mean "to marry". Considering the relationship of Christ to his redeemed bride, and that "YAHWEH hath chosen Zion" (Ps. 132:13) for His future "habitation" (naturally as manifest in Christ, and spiritually speaking as well), how fitting that an "inhabitress" is also here mentioned. We also note that natural Israel is repeatedly referred to as the "daughter of Zion" in the previous chapters of Isaiah (1:8; 3:16, 17; 4:4; 10:32). - A.T.

# THE YAHWEH TITLES PART 2



*“I will be who I will be”*

## YAHWEH SHALOM

**I**n Judges 6:22- 24, we read, “And when Gideon perceived that he was an Angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an Angel of the LORD face to face.” And the LORD said unto him, “Peace be unto thee; fear not: thou shalt not die.” Then Gideon built an altar there unto the LORD and called it Jehovah-shalom.” Keeping in mind the sanctification aspect of the Memorial Name, we understand that peace (shalom) or healing of a breach between God and Man is the result. The Apostle Paul tells us in Romans that “sin bringeth forth death,” so then what is the alternative? Life and peace are the opposite of death, but man must be reconciled to God and at peace with Him for this latter condition to be brought about.

“Peace” (Heb. - *shalom*) appears 236 times in the Old Testament alone, according to Strong’s. It carries the meaning of *completeness, soundness, welfare, peace, friendship, and contentment*. God is most certainly a Jealous God and has revealed himself as a consuming fire. But His ultimate objective, as



seen in its connection with the Memorial Name, is one of PEACE.

One of the primary offerings under the Law was the “Peace Offering,” as recorded in Leviticus 3. It was to be offered in conjunction with the burnt offerings, which itself was a complete burning or consumption of the flesh in regard to its will and actions. Once this was done, once this aspect of sanctification was carried out — then and only then could there be peace with God. The peace offering exhibited the fact of reconciliation, atonement, communion, fellowship, and peace - **BUT ALL UPON THE BASIS OF SHED BLOOD.**  $\frac{1}{3}$  of the offering was to be burnt,  $\frac{1}{3}$  was for the priests, and  $\frac{1}{3}$  a feast for the offerer. Truly a sign of fellowship once peace is enjoyed.

Christ, of course, is the antitype of this offering.

We read in Ephesians 2: 13-17 a direct correlation to the meaning of this offering and a manifestation of this MEMORIAL TITLE: “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. **For he is our peace,** Who hath made both one, and hath broken down the middle wall



*of partition; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar, and to them that were nigh (Jew and Gentile)."*

God's work of redemption through the offering of His son is in of itself the very definition of peace. Heb. 13:20 - *"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant..."* Col. 1:20 - *"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven."*

As in the principle of sanctification, the product of such sanctification is peace through the very same means by which sanctification is achieved: God himself is PEACE, and it is He who provides the means by which peace may be achieved, by the sacrificial work of His Son, through the instruction given to us through His Word. As a matter of fact, the concept of sanctification and peace are inseparably intertwined with one another - so much so that this principle of Peace was a common message found in the Apostolic Epistles:

- **1 These 5:23** - *"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."*
- **Col. 3:15** - *"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."*
- **2nd Pet. 1:2** - *"Grace and peace be multiplied unto you THROUGH the knowledge of God, and of Jesus our Lord."*
- **2nd John 1:3** - *"Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."*
- **2nd Pet. 3:14** - *"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be*

*found of him in peace, without spot, and blameless."*

- **1 Pet. 3:11** - *"Let him eschew evil, and do good; let him seek peace, and ensue (pursue) it."*
- **Hebrews 12:14** - *"Follow peace with all men, and holiness, without which no man shall see the Lord."*

Considering the words of the Apostles, Paul himself reaches back even further into the Divine record to address this issue of peace and its connection to the work of Christ as High Priest and future King when he makes references to Melchisedec. Heb. 7:1,2 - *"For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."* Please note - "righteousness" is first in the title, then followed by the title of "peace."



And we consider one more passage out of the Apostolic writings which should provide us with a source of great comfort IF the principles of sanctification are understood, embraced, and

consume our very being: **Philippians 4:7** - *"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."* Regarding the phrase "shall keep your hearts and mind," the commentator Adam Clarke wrote:

*"Shall keep them as in a strong place or castle. Your hearts, the seat of all your affections and passions, and minds - your understanding, judgment, and conscience through Christ Jesus; by whom ye were brought into this state of favor, through whom ye are preserved in it, and in whom ye possess it; for Christ keeps that heart in peace in which he dwells and rules. This peace passeth all understanding; it is a very different nature from all that can arise from human occurrences; it is a peace which Christ has purchased, and which God dispenses; it is felt by all the truly godly, but can be explained by none; it is communion with the Father, and his Son Jesus Christ, by the power and influence of the Holy Spirit (and we would add here to the latter, that it is through His Word.)"*

There is most certainly a present benefit to this peace, but there is a desired objective in God's ultimate purpose with this earth.

- Isaiah 9:6,7: - *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, THE PRINCE OF PEACE. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever (or for the Coming Age). The zeal of the LORD of hosts will perform this."*

It is the fulfillment of this peace through the work of this LORD OF HOSTS that we will consider next in our consideration of the YAHWEH TITLES.

#### **YAHWEH Tz'VAOTH**

We now look at 1<sup>st</sup> Samuel 1:1-3 - *"Now there was a certain man of Ramathaim-zophim, of mount*

*Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the **LORD of hosts** in Shiloh."*

Though the principle is found earlier in the scriptures, the concept of the LORD of Hosts is saturated throughout the Bible. This phrase or title is found 235 times throughout the scriptures. The Hebrew word is Tz'Vaoth, or what we sometimes hear pronounced as Sabaoth. This indicates an army or military host. So, we have *"He who will be manifest in armies"* - **A militant manifestation of the Divine Purpose.**

We read of the account in Joshua 5:13 - *"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold there stood a Man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, 'Art Thou for us, or for our adversaries? And He said, 'Nay; but as **Captain of the host of the LORD am I now come.**'"* This host was/is both a protecting agent for Israel and a force of aggression against Yahweh's enemies. But this aggressive force was also used against Israel itself when the people reached the limits of God's long-suffering. We read in Isaiah 5:24 - *"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel."*

David understood the protective hand of this Yahweh of Hosts through personal experience - as both a refugee from the vengeful arm of Saul as well as his position as King. He declared in Ps. 34:7 - *"The angel of Yahweh encampeth round about them that fear Him, and delivereth them."* In reference to the Israelite nation the Psalmist declared in 46:7 - *"The LORD of Hosts is with us; The God (Elohim) of Jacob is our refuge (or impregnable place)."*

King Hezekiah acknowledged this Yahweh Host when the army of Assyria threatened to finish off the Davidic Kingdom. Though not mentioning the title by name, his reference is very clear. 2<sup>nd</sup> Chron. 32:7 - *"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles."* And the People rested themselves upon the words of Hezekiah."

Elisha was able to make the invisible presence known to his fearful servant when surrounded by the soldiers of the Syrian king. 2<sup>nd</sup> Kings 6:17 - *"And Elisha prayed, and said, 'LORD, I pray thee, open his eyes, that he may see.' And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."*

Christ made reference to this host in response to Peter's resistance to Christ being taken away by the Jewish leadership. Matthew 26:52, 53 - *"Then said Jesus unto him, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?'"* Up to the point of Jesus' trial and crucifixion, the angels in fact acted as a protecting force around Christ until the time of his delivering up would come to pass. Ps. 91:11, 12 - *"For He shall give His angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone."* The Jewish leaders would not be able to lay a hand on Jesus until the time appointed by Yahweh came to pass. Until then, his host of



protecting angels, as they had done in the past, provided him with the necessary protection and were at Christ's disposal if he asked.

Therefore, in this Divine Host, there is both protection as well as an offensive weapon against unrighteousness. So in this Yahweh title, we see an expression, as stated by the apostle Paul - *"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also*

*shalt be cut off"* (Rom. 11:22). Paul further expresses the severity aspect when he states in his letter to the Hebrews (10:31), *"It is a fearful thing to fall into the hands of the living God."* And the Apostle Peter in his first epistle (3:1), *"For the eyes of the*

*LORD are over the righteous, and His ears are open unto their prayers: but the face of the LORD is against them that do evil."* Both protection for good as well as destruction for evil is the work of a military force - defense and offense. **But the work of the Yahweh of Armies is not something that simply belongs to the past or for the present - but the title itself points forward to a future manifestation and a Divine Host other than the angels who now work as ministering spirits and powerful ones who direct the course of world events to their final consummation.**

God has and is now currently developing a host from out of the Jews and Gentiles whose work will involve the subjection of the nations under the Command of Christ the King. 2<sup>nd</sup> Timothy 2:1 - 4, *"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ."*

As soldiers of the here and now, our fight is not for the present order or affairs of men. Still, it is a current fight against the flesh - a spiritual warfare. If found worthy by Christ at his Judgment Seat, it will then turn into a literal warfare to subject the nations to the rule of Christ when he returns as the Commander or Generalissimo.

Rev. 19:11 - *"And I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a*

*vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven*

*followed Him upon white horses, clothed in fine linen, white and clean (the vesture of the immortalized saints). And out of His mouth goeth a sharp sword, that with it He should smite the nations: and he shall rule them with a rod (scepter) of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."*

As protector and preserver of national Israel, we see the rescuing nature of this Multitudinous Host under its Christ-Commander, expressed in prophetic form by David in Psalm 24 - *"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the Kings of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; Even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah."*



Despite the misfortunes and extreme pressures Israel has experienced through the centuries, with more shortly to come, Paul expresses the existence of this continued protective force over Israel in his letter to the Romans. In chapter 9, verse 29 we read his quotation from Isaiah - *"Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah."*

As we read in our previous installment, the King of this mighty force is expressed by the Prophet Isaiah. Not only to the nature of this King, but how that authority will be carried out. Not by peaceful means, but by Divine military force - Isaiah 9:6 - *"For unto us a Child is born, unto us a Son is given: and*

*the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, Divine Hero, Father of the Coming Age, The Prince of Peace.*

*Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."*

And later on in Isaiah, we read (55:4) - *"Behold, I have given Him for a Witness to the people, a Leader and Commander to the people."* One cannot be a leader or commander without an army to lead. Herein lies the role of the saints and will also incorporate (at some point) the remnant of Israel under Christ's command to enforce the worship and fear of God throughout the earth. Psalm 2:8,9 - *"Ask of me, and I shall give Thee the heathen for Thine inheritance. And the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel."*

Of this time, we also read in Zechariah 14: 3,5 in the day of national crisis for Israel at the hands of the Gogian invader - *"Then shall the LORD go forth, and*



*fight against those nations, as when He fought in the day of battle.” .... “And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with Thee.”* It is as YAHWEH of ARMIES that God will at first reveal Himself to the nations - before they can enjoy the goodness and healing aspects of Yahweh, they must first learn subjection and obedience under His mighty hand of militant manifestation.

In Haggai, chapter two, within three verses, this YAHWEH of ARMIES is mentioned five times in relation to the shaking of the nations and the setting up of His House of Worship in Jerusalem - that which the nations now stand against. 2:6,7 - *“For thus saith the LORD of HOSTS; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come (Christ is that “desire”): and I will fill this house with glory, saith the LORD of hosts. The silver is Mine, and the gold is Mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.”*

This is God’s intended purpose, and it will take violent, heavy-handed means to bring about his Plan and Purpose by first subduing the rebellious spirit of mortal men who oppose that Plan. Christ will lead this glorious host, and it is our hope to be incorporated into its ranks: Rev. 2:26,27 - *“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.”*

#### **YAHWEH ZIDKENU - YAHWEH OUR RIGHTEOUSNESS**

**Jeremiah 23:5,6** *“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah*

*shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS”* (He Who Will be Righteousness).

The context of this chapter begins with a woe to the pastors or rulers of Israel who had corrupted their duty to faithfully lead the people or sheep of Israel. As God calls his people - *“the sheep of my pasture!”*. The judgment upon these corrupt rulers would be fierce, as Jeremiah prophesied - *“Ye have scattered My flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.”*



Though the Israelite flock would be scattered, Yahweh would gather them up once again and establish his own appointed shepherds over the people: Vv. 3, 4 - *“And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.”*

Instead of corrupt pastors or leaders, God would appoint a leader whose qualities would be as opposite in character as day and night - *“I will raise unto David a righteous Branch (or sprout from the root), and a King shall reign and prosper, and shall execute judgment and justice in the earth.”* Such is the character of this rule and its King, especially

provided by God, and God alone we have the title presented of **He who will be our Righteousness.**

That this has direct reference to Christ, as the manifestation of his Heavenly Father there can be no doubt. He is the righteous Branch or sprout of David, and it is he who will execute judgment and justice in the earth upon his return. It is this attribute of Righteousness that we wish to give further consideration.

The word righteousness is not a complicated word to understand. It is from the Hebrew *tsedeq*. Its meaning is defined by Strong as *"the right (natural, moral or legal); also (abstractly) equity or (figuratively) prosperity - that which is altogether just."* Righteousness is the supreme character of Deity - all that He is, all that He does, and all that He requires is JUST. Our Heavenly Father is the only and supreme standard of goodness and equity. The Psalmist declares in Psalm 119:137 - *"Righteous art thou, O LORD, and upright are thy judgments."* In the next verse, it is stated - *"Thy testimonies that thou hast commanded are righteous and very faithful."* Psalm 145:17 states - *"The LORD is righteous in all his ways, and holy in all his works."* The only way that man can be righteous is to manifest the judgments and commandments of our Heavenly Father in strict obedience. This does not originate out of man himself but can only be a reflection of the Divine character. Daniel, in his prayer to God exclaimed - *"Therefore hath the LORD watched upon the evil, and brought it upon us: for The LORD our God is righteous in all his works which he doeth: for we obeyed not his voice."*

At the destruction of the Great Harlot system, a cry goes up of praise to God (Rev. 19:1,2) - *"Alleluia, Salvation, and glory, and honor, and power, unto the LORD our God: For true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand."* This character of Right or Righteousness is the outstanding attribute of Christ's coming rule - a standard that is exclusively and thoroughly centered upon God's standard of right and justness. The

apostle Paul tells us in his epistle to the Hebrews that when Christ returns again (Heb. 9:28), that *"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin, and unto salvation."* Christ will be completely without sin. At his first appearance, he was without sin in a moral sense but plagued with sin in the bearing of Adamic Nature (its condemnation and uncleanness). But as immortal, he will appear again in perfection - wholly righteous in character and nature - to provide the deliverance long looked for.

That which is unrighteous cannot provide salvation. As Jesus stated to his cousin John at his baptism, *"it is becoming for us to fulfill all righteousness."* Christ is the embodiment or manifestation of righteousness - the only man that has ever lived that is fully fit to rule the earth, though many a man has embraced such an ambition.

We have referenced this before in our consideration. Still, we refer once again to Paul's reference of Melchisedec as the type of Christ as King/Priest, where he states (Heb. 7:2) - *"first being by interpretation king of righteousness, and after that also king of Salem, which is, King of peace."* This Christ - *Yahweh Tsidkenu* - is, in fact, king of Righteousness, sent to perfectly execute the Divine Will in his rule over the earth.

But how does Christ qualify for this position? As we consider his words to his disciples after his resurrection (Luke 24:44 - 47), *"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."* Then opened He their understanding, that they might understand the Scriptures, and said unto them, *"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."*

He is the fulfillment of the Law, and the sacrifice made necessary due to the transgression of Adam and Eve as an atonement for sin. And as declared in

Hebrews 2:14 - "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil (diabolos or sin-flesh nature)"..... and further on in 3:1,2 - "*consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him.*"

The Apostle John, in his first epistle, denotes Jesus with this title - "*If any man sin, we have an advocate with the Father, JESUS CHRIST THE RIGHTEOUS.*" Also, Isaiah 53:11 - "*He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall **my righteous servant** justify many; for he shall bear their iniquities.*"

We return to Isaiah 9 and look again at verse 7, where we are reminded of the righteous character of Christ's rule - "*Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever (for the Age). The zeal of the LORD of hosts will perform this.*"

As we considered previously, it is by the military might as manifested through Christ and the saints that will make way for a One World Government - not after the dictates or ambitions of men, but by the will of Deity Himself.

We read in Psalm 45 to Psalm 48 of the righteous character of this king (as well as in numerous other places).

- Psalm 45:1-7
- Psalm 46:1-9
- Psalm 47: 1-3
- Also, Ps. 72 - 1-7

We read in Proverbs 29:2 of the wondrous position it will be to be ruled under such a righteous administration as opposed to the wicked dictates of the flesh: "*When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.*" How true this is! Especially when we see the horrendous history of man's attempt to "direct his own steps" as played out over and over during the course of the last 6,000 years.

We read of this coming glory also in Malachi 4:2 as the "Sun of Righteousness" Mal. 4 - "*For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and that do wickedly shall be stubble and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.*"

This divine title is not exclusive to Christ himself but is also referenced of Jerusalem in that coming day. We read in Jeremiah 33:15,16 - "*In those days, and at that time, will I cause the Branch of righteousness to grow up into David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.*" But why? Is it the nature of the city itself or is it because of the righteousness that is manifested there due to its king? Read the next verse - "*For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel.*" It is the presence of the Righteous King that qualifies Jerusalem for bearing this glorious Yahweh Title upon it.

(An excellent summary of what we have considered here can be read in Eureka, Vol. 1, p. 42,43 - Logos Edition.)

#### **YAHWEH SHAMMAH - YAHWEH WILL BE THERE/ THITHER**

In our previous section, we considered the Yahweh Title of - THE LORD OUR RIGHTEOUSNESS. This will rest upon Christ himself, but as we considered, due to the presence of Christ in Jerusalem, this Yahweh title will also be applicable to Jerusalem. This leads us to the next Yahweh title that is found in Ezekiel 48:35. Speaking of a massive city that is to be built some 20 miles from Jerusalem itself, we read - "*It was found about eighteen thousand measures: and the name of the city from that day shall be, **THE LORD is THERE/THITHER.***"

Yahweh is there, or "thither". Yahweh is not manifested in this profane city here described, but thither in location or over at Jerusalem. So from the vantage point of the city, the Temple (Yahweh's dwelling place) is "thither." "Thither" simply means "to or towards that place." It is our supposition that from this city the walls, towers, and glory of Jerusalem, raised in elevation, will be distantly visible as one looks northwards towards the eventual destination of the visitors that have flocked to the Land of Israel to worship and offer sacrifice in the city of the Great King. (See picture for a proposed rendition of Jerusalem and its Temple in the distance.)

It appears to be a city of lodging, as it is serviced by the twelve tribes but of no mention of them being residents of it. Sulley explained: "The city may be likened to a huge garden city hotel in which are received all those who visit the Temple. Here the people who come from all parts of the earth to hear the wisdom of the greater than Solomon, and to pay their vows unto the Most High, would be entertained. The city is large enough for such a purpose, viz., eighteen thousand reeds, or about forty-one statute miles, in circuit. If all go up from it to worship The Lord enthroned in the Temple, its appropriate designation would be "The Lord thither," or, to The Lord from this place."

It is from here that a pilgrimage is staged that will eventually lead the worshippers to The Temple at Jerusalem. (See Ezekiel 39:11-16.) Therefore, to be given the title of *He who will be there* indicates the city is at a perfect vantage point as the visitors from the nations behold their final goal or destination of their grand pilgrimage. Such will fill these visitors with great expectation, but no doubt also with a great sense of sobriety and fear as they set out to

approach where God has chosen to manifest His name - Truly, HE WHO WILL BE THERE.

This will not be some unseen, invisible force - reserved and hidden from the sight of man; but manifested in the physical form of Jesus of Nazareth on earth again, in a physical place on earth - The holy temple at Jerusalem. Truly this will be an awe-inspiring display of God's glory that will not be approached with the shallow, silly mind of a modern tourist. The environment will impress them with a great sense of awe and wonder. They will be enlightened by experience in regard to the goodness

and severity as well as might, power, strength and wisdom of God. Isaiah 2:2,3 - "And it shall come to pass in the last days that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people



shall go and say, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths:" for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

#### YAHWEH ELYON - YAHWEH WILL BE THE MOST HIGH

In Psalm 7: 17 we read the words of David - "I will praise the LORD according to His righteousness: And will sing praise to the name of the LORD MOST HIGH." Here we see - **HE WHO WILL BE THE MOST HIGH or YAHWEH ELYON.** We are familiar with the title EL ELYON, but this is "YAHWEH ELYON." ELYON appears some 36 times in the Old Testament. It is mentioned four times alone (in connection with EL) in Genesis 14:18 - 22.

- In verse 18, Melchizedek is called "a priest of



the MOST HIGH GOD.”

- In verse 19, Melchizedek blessed Abraham “of the MOST HIGH GOD.”
- In verse 20, blessing is aimed directly at God as “THE MOST HIGH GOD”
- And in verse 22, Abraham gave glory to God before the king of Sodom as “the MOST HIGH GOD.”

This four-fold mention of this name would connect us to “creative works,” as well as the four-sided encampment of Israel - ultimately spiritual Israel. Both the seed of Abraham, natural and spiritual, are a part of His creative power.

The term ELYON itself, by implication, indicates that there are others of the heavenly host, but of inferior status. But, in regard to the title YAHWEH ELYON, or He who will be the MOST HIGH, we would suggest is in reference to the future Age when there is an addition to the immortal host out of the spiritual seed of Abraham. Such will be mighty ones, but there is only one single power that is the MOST HIGH - The Father Himself. But, He will be manifested in the supreme authority of His Son, who will rule the world in righteousness, and will stand as the head of his glorious host of Redeemed Ones. Though vested with power, they are still subservient to the authority that God has given to His Son.

Christ will be the perfect manifestation of His Father as he reigns over the earth and will be vested with the Name of His Father, with all authority and power that comes with it. As is prophetically declared of Christ in Revelation 19:16 - *“And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.”* It is through Christ’s sacrifice that the spiritual seed of Abraham has been made secure and will become a reality at the dawn of the future Age. We read in Revelation 4:10,11 - *“The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, “Thou art worthy, O LORD to receive (to take) glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.”* And then further down

to Revelation 5:9, 10 - *“And they sung a new song, saying, “Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation; And hast made us unto our God kings and priests, and we shall reign on the earth.””*

#### **YAHWEH RO’I - YAHWEH WILL BE MY SHEPHERD**

In Psalm 23:1 - we read - *“The LORD is my shepherd (YAHWEH RO’I); I shall not want. Or, in other words, He who will be my shepherd.”*

We will come back to this Psalm, but we want to now turn to Genesis 49:24 where we read of Jacob’s prophecy. Speaking prophetically and symbolically of Joseph, Jacob stated - *“But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from these is the Shepherd, the Stone of Israel).”* These are striking words that show that Jacob saw, through the eye of faith, the antitype of the work of his son Joseph. Jacob could see the coming Redeemer - both Son of Man and Son of God. As Joseph acted as a redeemer and shepherd to the natural seed of Abraham, so to will Christ function as the redeemer and shepherd of His people (natural and spiritual Israel).

Jacob was able to see this shepherd (and stone) of Israel as “God manifest in the flesh”. Both Son of God as well as a representative of the Adamic race. Christ has and will manifest the shepherding characteristics of his Father - providing comfort, drink, restoration of life, guidance in the ways of righteousness, deliverance from death, nourishment, and victory over all enemies of righteousness. These, spiritually speaking, and the intent of the 23<sup>rd</sup> Psalm, is what Christ is able to provide for the sheep.

That God’s people are designated as sheep is clearly and beautifully declared throughout the Scriptures:

- **Psalm 77:20** - *“thou leddest Thy People like a flock, by the hand of Moses and Aaron.”*
- **Ps. 80:1** - A Psalm of Asaph - *“Give ear, O*

*Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwells between the cherubims, shine forth."*

- **Ps. 79:13** - "So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations."
- **Ps. 95:7** - "For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice."
- **Ps. 100:3** - "Know ye that the LORD he is God: it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture."



- Christ commanded Peter to take charge of the guidance and protection of his sheep during his absence (**John 21:17**).
- **John 10: 1-5** - "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him. for they know not the voice of strangers."

God, Himself, is the shepherd of Israel (natural and spiritual), but through his Son, the Greater than David, who himself was a shepherd, God has given charge for this life-saving duty. Who is and will be our Shepherd provides us with the life-saving means to provide restoration to life, peace, nourishment, and

victory in the face of our enemies. As the 23<sup>rd</sup> Psalm states - "Thou art with me, Thy rod and Thy staff they comfort me."

But not only does this 23<sup>rd</sup> Psalm direct our attention to the YAHWEH title of SHEPHERD, **but there are also a total of 7 YAHWEH titles encapsulated in regard to action within this 23<sup>rd</sup> Psalm.**

- In verse 1 we have the **YAHWEH-YIREH**, or in other words, *Yahweh will provide*, along with the Shepherd identifier. "I shall not want" is an indicator of this providing aspect.
- In verse 2 we have the **YAHWEH SHALOM** - or He who will be peace.
- In verse 3 we have both the **YAHWEH ROPHEKA** - *He who will heal*, and **YAHWEH ZIDKENU** - *He who will be our righteousness*.
- In verse 4 we see the **YAHWEH SHAMMAH** - *He who will be there* - "Thou art with me."
- And in the 5<sup>th</sup> verse we have **YAHWEH NISSI** - *He will be my banner* along with the **YAHWEH MeKADDISHKEM** - *He will sanctify*. There is hear deliverance from the enemy and anointing - the principle of sanctification through the anointing process.

### SUMMARY

In conclusion, in our summary of these Yahweh titles, we see the magnificence of God's power, glory, and purpose, as well as its manifestation in the work of Christ - both past, present, and future. He who will be the:

- *Strength of the hidden period or coming age*
- *Provider*
- *Healer*
- *Banner*
- *Source of sanctification*
- *Peace*
- *Armies*
- *Righteousness*
- *He who will be there or manifested*
- *The Most High*
- *and Shepherd*

*A Thomas*

# “CLAUSE VI, BUSF”

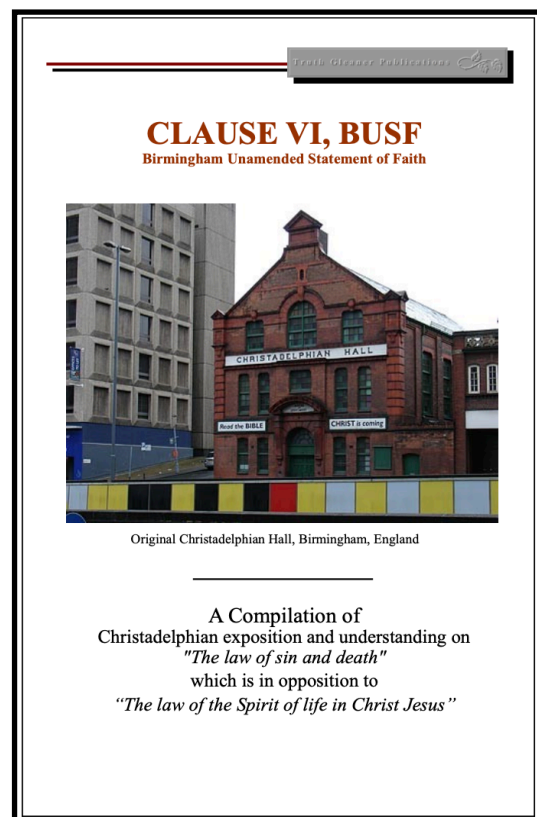
## A long overdue consideration

**W**ithin the last few years, a booklet has been circulating around a small segment of the Unamended Brethren titled - “Clause VI, BUSF” with the subheading, “A Compilation of Christadelphian exposition and understanding on ‘The law of sin and death’ which is in opposition to ‘The law of the Spirit of life in Christ Jesus.’” The booklet was put together and published by bro. Al Bryan.

This booklet has caused a great deal of confusion amongst our small remnant. We did not have knowledge or access to the booklet for some time after its publication but have had a copy in possession long enough that we should have already provided commentary on it. We have received questions from brethren on our position and fully realize that we should have directly addressed the booklet sooner. In the meantime, the matter has become the proverbial “elephant in the room” issue amongst us. We did provide our position on Romans 8:1,2 in very unambiguous terms in the Fall/Winter issue of the 2019 Sanctuary-Keeper but without direct reference to the “Clause VI” booklet. That summary is once again provided following this article, though the subject is more comprehensively addressed in the earlier article of this issue - “The Way of the Tree of Life.”

### ROMANS 8:1,2

The booklet takes objection to the traditional Unamended belief that the “law of sin and death,” as referenced by the Apostle Paul in Romans 8:2, is synonymous with the “condemnation” (Gr. *katakrima*)



of the previous verse. Romans 8:1,2 reads - “There is therefore now no condemnation to them which are in Christ Jesus, for the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.” It has been a common understanding among Unamended Christadelphians that Romans 8:1,2 is speaking to a legal sentence of a perishing death (i.e., Adamic Condemnation) that is removed at baptism. In verse one, the Apostle Paul states, “there is therefore now no condemnation (Gr. *katakrima*) to them which are in Christ Jesus.” The following phrase

in the A.V., “who walk not after the flesh, but after the spirit” is not in the original texts and should be struck out. This means we are brought directly to the conjunction word “for” which connects us with what Paul has just declared. *“For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.”* So, why is there no longer a state of “condemnation”? Because one has been made “free from the law of sin and death.”

One passes out of “the law of sin and death” at baptism and passes into “the law of the spirit of life in Christ Jesus.” We believe, as expressed by Scripture, that one cannot be under both laws at the same time as these phrases (as used by the Apostle Paul) represent our Constitutional or Federal Relationship to either Adam or Christ.

Bro. A.B. argues in his booklet that such a position is not the historical position of Unamended Christadelphians. The brother contends that though we pass out of the “law of sin and death” in a legal sense, we still are under this law in a “moral/intellectual/physical” sense (pp. 14, 20). Since we still suffer from mortality and sin after baptism, it is concluded that we are still under “the law of sin and death.” The brother contends that Clause V and VI of the BUSF support his position.

- (V) - “That Adam broke this law, and was sentenced to return to the ground from whence he was taken - a sentence which in effect defiled and became a physical law of his being, and was transmitted to all his posterity.”
- (VI) - “That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the obedient race from destruction, and people the earth with sinless immortals.”

Now, admittedly, it can be very easy to get lost in the argument, and some may conclude that all of this is simply a matter of “semantics.” There is NO DOUBT that we continue to be mortal after baptism and that we continue to struggle with the sin-flesh nature as further elaborated in the “curse” of Gen. 3:16-19. But that does not mean that we are still

under the jurisdiction of “the law of sin and death,” as the phrase is used by the Apostle Paul. We contend that the Scriptures teach that we are no longer under condemnation/katakrima after baptism and therefore are no longer under “the law of sin and death.” Why? Because the Apostle Paul speaks of “condemnation” and “the law of sin and death” as synonyms of one another in the context of not only Romans 8:1,2, but as part of his complete exposition on justification. This becomes quite focused in the 5<sup>th</sup> chapter and reaches full circle in the early portions of the 8<sup>th</sup> chapter. Paul also does not speak of justification and freedom from condemnation/“the law of sin and death” as some kind of prospective hope but as something that is a matter of present benefit.

So how do we explain our current corruptible condition after baptism? We believe that we still suffer the physical **consequences** of a corrupted nature that was set in motion by the Edenic transgression, though no longer falling under the legal edict of a perishing death. Paul explains in Romans 6:7, 22 that we have been “freed” or **ACQUITTED** from sin. *“For he that is dead (i.e., dead in Christ, putting off of the “old man”) is freed from sin.”* We know that we still struggle with sin after baptism, so how are we “freed from sin”? Paul uses a legal term to describe a legal change. This is a clear extension of what is beautifully and masterfully explained in Romans 5 regarding passing out of the condemnation we inherit from Adam due to his “offense” (“in whom all have sinned”) and the “justification of life” that we have in Christ. But though freed/acquitted” from the Sin Constitution and condemnation in Adam we find that though we have found legal justification, we are still sin-flesh creatures. Paul describes this continued probationary struggle with sin-in-the-flesh, specifically in Romans 7, as “sin in my members.” Though we are “freed from the law of sin and death” or the legal edict of “condemnation,” we are still left with a physically corrupt nature. We are left to prove our worthiness through obedience before Yahweh in the hope of the **CONDITIONAL** promise of eternal life. Do we not still have “the law of sin and death” in



a “physical” sense? Not according to the arguments of the Apostle, as the edict of a perishing death has, in fact, been removed. But there is a physical sin-principal that still dwells within us that Paul terms - “sin in my members.” The edict or writ of condemnation of “The Law of Sin and Death” is removed while the physical principle of sin’s flesh still remains.

With the “law of sin and death” removed, the death of the saint is spoken of as a sleep (i.e. Acts 13:6; 1 Cor. 15:51; 1 Thes. 4:14), with the guarantee of resurrection. Death is not even a necessity for the saint if Christ returns before death is experienced. Why is death not a necessity? Because “condemnation”/“the law of sin and death” has been removed! As was once beautifully and solemnly stated at the funeral of a Sister:

*“Our sister may be said to have died for a different reason from that which explains the occurrence of death in the case of mankind in general. They die, and return to their dust in harmony with the sentence which was originally pronounced upon their progenitor by whom ‘sin entered into the world and death by sin.’ But she rests not beneath that law. She was under it by natural birth, but she has escaped from it by divine arrangement provided for that purpose, for all the sons and daughters of men who are willing to avail themselves of it. ‘The law of the spirit of life in Christ Jesus made her free from the law of sin and death’ (Rom. 8:2). There was, therefore, no legal necessity for her death. Had she ‘by reason of strength,’ been enabled to live until the return of Christ from heaven, she would have not required to taste of death at all, but would have been changed in a moment from a state of mortality to one of incorruptibility and endless life, at his appearing and his kingdom.”* (The Christadelphian, July, 1882, p. 306, Robert Ashcroft with an introduction from Robert Roberts.)

The template is clearly set for us in the justification of Adam and Eve after their

transgression. They were provided the means of atonement/justification upon their admission of sin and repentance. This freed them from condemnation but not from negative consequences. Their sin corrupted them both morally and physically. Mercy was shown to them in Yahweh not cutting them off as the penalty for disobedience required - “thou shalt surely die” (Heb. *muth temuth*). But the condemnation of “thou shalt surely die” was not set aside and would have to be satisfied through the work (blood-shedding) of the Promised Seed. It can be said that Adam and Eve did die symbolically through the provisional act of the animal sacrifice (looking forward to Christ’s permanent sacrifice as “the lamb slain”) and the subsequent covering of their corrupted nature by the skins of that sacrifice.

Is this not what bro. A.B. is also expressing, but in a different way? We would hope that there would be common ground on this, but clearly, the brother takes exception to the position we have expressed in the previous paragraphs. We had once hoped that this was, in fact, all a matter of semantics. Clearly, the brother expresses in his booklet an understanding of a legal change that takes place at baptism. But at the same time, he contends that we are still under “the law of sin and death” in a “moral/ intellectual/physical” sense. And the brother himself contends these are not just matters of semantics. *“These differences in understanding regarding the Law of Sin and Death and the Law of the Spirit of Life certainly amount to more than semantics”* (p. 26). After carefully going over the arguments in his booklet, we are forced to also come to the unfortunate conclusion that this issue is not a matter of semantics (i.e. using different words or explanations to describe the same principle.)

## TWO OPPOSING POSITIONS

Bro. A.B., summarizing his own position, contends that the “law of sin and death” and the “law of the spirit of life” represent two contrasting principles manifested in the moral and physical lives of believers. Quoting from page 26:

“While some brethren sincerely believe that the phrases “the law of sin and death” and

“the law of the spirit of life” should be understood in a “citizenship” context (i.e. in Adam or in Christ - a principle validly supported by other Scriptures), others, including this writer, recognize these phrases as being opposing principles in operation in both the mind and body that are contrary one to another as described by the Apostle Paul in Romans 7 [i.e., “For the good that I would I do not; but the evil which I would not, that I do ... I find then a law, that, when I would do good, evil is present with me” (Rom. 7:19 and 21).

The author here describes the law of sin and death as well as the law of the spirit of life as moral and physical laws. Yes, the two laws (one that only provides “death” and the other that promises “life”) are truly contrasting principles. And, there is no doubt that our constitutional position under The Law of the Spirit Life comes with a moral code we are to follow - The Commandments of Christ. But we can understand the confusion that this type of application of terminology creates. It also reveals a lack of clarity and a serious difference between us as to what the phrase “The Law of Sin and Death” represents. Are we struggling with “the law of sin and death” after baptism? No, we are not. But we do continue to struggle with “sin in our members” - a consequence of the Edenic transgression but not the very law of condemnation itself.

We understand that the brother is trying to explain why it is we still sin and die after baptism; why we still struggle with our obedience to Christ against the corruptness of our mind and body. But he is misapplying the Scripture-given principles and terminology that helps us properly understand and label and apply the necessary principles to our beliefs. Hopefully, our readers can perceive the doctrinal dangers of not understanding the synonymous relationship between the “condemnation” of Romans 8:1 and the “law of sin and death” of verse 2. Isn’t the contention of the booklet essentially making the Apostle Paul say - “I am freed from condemnation, but I am still under the law of sin and death”? Or “I am freed from

*condemnation and from the law of sin and death prospectively”? Is that what Romans 8:1,2 states? Is that what Romans chapters 5 - 8 teach us? No, brethren. This certainly is not just a matter of semantics. Confusing, yes, but certainly not the same thing expressed in different terms.*

Though the brother puts emphasis upon Clause V and VI of the SOF in the attempts to support his position of a physical/moral application to the “Law of Sin and Death,” what then are we to do with Clause VIII? Speaking of the role of the Promises in God’s plan of salvation and Christ’s role in those Promises, it states that he “*was to be raised up of the condemned race of Adam, in the line of Abraham and David, and who, through wearing the condemned nature, was to obtain a title to resurrection by perfect obedience, and by dying, ABROGATE THE CONDEMNATION for himself and all who should believe and obey him.*” Do we not share with Christ this “abrogation” (*the appeal or abolition of a law*) by going through the symbolic death, burial, and resurrection through the waters of baptism?

When was the condemnation of Christ abrogated? Was it at his death or at His resurrection and immortalization? It was at his death as Acts 2:34 proves. It was impossible for God to leave him in the grave because the inherited condemnation (the law of sin and death) had been repealed at the shedding of His blood. It did not follow Him until His immortalization.

Bro. Jim Stanton, in a reprint of the Unamended SOF in 1986, makes a comment under Clause XVI that we think summarizes the matter quite well in harmony with Scripture:

*“... The condemnation to death acquired at birth by all of Adam’s descendants is canceled, removed or invalidated by the act of baptism, as are previous wicked works and the newly baptized person comes under the jurisdiction of “the law of the Spirit of life in Christ Jesus” (Rom. 8:2), the previous birthright to death and jurisdiction of “the law of sin and death” being terminated (Rom. 8:1,2). If the newly baptized person ultimately*

*receives death as the result of his unfaithfulness, it is predicated upon his relation to "the law of the Spirit of life in Christ Jesus" and not from a relation to the federal class of "in Adam" or "the law of sin and death," that relationship having been removed."*

So as to not fall into false accusations, Brother A.B. does admit to the removal of condemnation at baptism (For example, pp. 5, 11, 15, 18, 19). But on page 20, he refers to the removal of "condemnation" as a PROVISIONAL act in his interpretation of a quote from Bro. Williams. An interpretation that we believe clearly misrepresents what bro. Williams is teaching out of p. 490 of *The World's Redemption*. Bro. A.B. states:

"We would summarize Bro. Williams' thoughts by saying that the "law of condemnation" in Adam as a legally binding sentence to eternal death is provisionally waived at baptism (again, a pardon of life as Bro. Thomas expresses in *Elpis Israel*), while the freeing from the "law of sin and death" - a moral/intellectual/physical principle of our being - is an ongoing process that involves the manifestation/implantation of a higher law in our mind to overpower its carnal instincts. This higher law is the "Law of the Spirit of Life."

From this, and other quotations, it is again clear that Bro. A.B. views the "condemnation" of Romans 8:1 as something separate from Romans 8:2. The first he seems to view as a legal sentence, but the second as a "moral/intellectual/physical principle." As we have already shown, such is not what the Apostle Paul teaches, and neither does bro. Williams.

#### **"PROVISIONAL"?**

And what does "provisional" mean? The word indicates something that is temporary. Now, we ourselves have used this word to describe sacrificial matters of atonement before, but we do not see that this brother means the same thing as how we understand it. As a brother articulated to us recently, the animal sacrifices ("the blood of bulls and goats)

that preceded and pointed forward to Christ's sacrifice can be said to be "provisional" as they provided a temporary or interim means of atonement. But Christ's sacrifice provided a permanent means of justification. Our freedom from condemnation/"the law of sin and death," in other words, the justification that we receive at baptism is much more than "provisional" in regard to its atoning efficacy. Yes, immortality is the goal desired, and justification/removal of condemnation at baptism is a stepping stone towards that goal. But again, present justification is more than provisional in its efficacy.

We agree with Bro. A.B., that our salvation is certainly a "process." But we have to properly understand what happens to us at the different stages of that process. At baptism we are "made free" from condemnation, which is the same as saying we are made free from the "law of sin and death." The Edenic edict of death is removed from us - PERMANENTLY. Not as a "provisional" matter but that which is of present efficacy and not something to be brought before us again. We stand justified before God, and though we still are of the sin-flesh nature, we have been provided an atonement (or "covering") for our corrupted nature by the imputation of Christ's righteousness (e.g., Rom. 4:23-25; Rom. 5:1, 18,19). Once having been justified or "acquitted from sin" through the imputation of Christ's righteousness, Paul explains beautifully in Romans 6 the manner of life that we are to live. This is, in essence, a description of our required walk under the Constitution of Righteousness. Though "justified by faith" (Rom. 5:1), we then enter into a life of probation. We, like Adam and Eve, still find ourselves outside of the Garden. The gift of eternal life, or access to the Tree of Life, is still conditional and dependent on our walk according to the Constitution of Righteousness/ The Law of the Spirit of Life in Christ Jesus that we find ourselves under. We are to "grow in grace (favor), and in the knowledge of our Lord and Saviour Jesus Christ" (2<sup>nd</sup> Pet. 3:18). As bro. Thomas states in *Elpis Israel* - "Probation before Exaltation." The final phase of this process is found in whether or not we are deemed worthy by Christ at his BEMA to receive

eternal life and to cast off this corrupted, mortal condition we currently find ourselves (1 Cor. 15:52). Then will the “great salvation” have been made complete in us.

### **“THE LAW OF SIN AND DEATH” NOT AN “EDICT” OR “SENTENCE”?**

After misrepresenting comments made by bro. J.J. Andrew in *The Blood of the Covenant* (Blood of the Covenant, p. 29, 3<sup>rd</sup> paragraph), A.B. interprets that Bro. Andrew taught that we are still under “the law of sin and death.” Even though bro. Andrew very clearly articulates the opposite. Bro. Andrew stated, speaking of baptized believers who are now under “the law of the spirit of life”:

*“Why do they die? As a consequence of ‘the law of sin and death,’ but not under its restricted operation; having been ‘made free’ from that law it cannot retain its hold upon them; they must rise. Is their death a necessity? No; otherwise the last generation of those under ‘the law of the Spirit of life’ could not escape going into the grave.”*

From this quote (more of the paragraph quoted in the booklet) bro. A.B. concludes that the brother using the word “restricted” indicates that bro. Andrew believed that “the law of sin and death” was still in operation in the believer. We are puzzled by this conclusion when bro. Andrew, as a point of emphasis, makes it clear (using the language of the Apostle Paul) that the believer has been “‘made free’ from that law.” Bro. Andrew recognized the continuance of physical CONSEQUENCES after baptism, but that the law of sin and death itself has “no hold” upon those baptized.

Bro. A.B. goes on to conclude the following:

“Therefore, the “Law of Sin and Death” is not an “Edict” or “Sentence,” but is a principle of our mortal frame which was the consequence or result of the sentence, not the sentence itself” (p. 14, last paragraph onto next page).

**This reveals a significant divergence of understanding.** On one hand, is the belief (one that we contend for as Scriptural and believe to be

traditional Unamended understanding) that The Law of Sin and Death is, in fact, an “Edict” or “Sentence” of death that originated in Genesis 2:17. It is, in fact, an “Edict” or “Sentence” that the Apostle is emphatically clear that we are made “free” from through our connection to the atoning work of Christ.

On the other hand, bro. A.B. views The Law of Sin and Death as an ongoing “moral/intellectual/physical” (p. 14) principle. If this is the proper way to understand “The Law of Sin and Death” would it not have had to begin with some kind of “edict”? His position is, in contrast to the teaching of Romans 8:1,2, that the “law of sin and death” finds no relieve until immortalization.

### **“THE LAW OF SIN AND DEATH” CONTINUES WITH US TO JUDGMENT?**

Bro. A.B. takes issue with the belief that if one is rejected at the Judgment Seat that such will be under the condemnation of The Law of the Spirit of Life rather than the Law of Sin and Death. He explains himself in the following:

“... if the law of sin and death is removed from the believer at baptism and, God forbid, if that believer is unsuccessful in their race for eternal life, then would this not necessitate that they would have to be made subject to the law of sin and death again such that they may then be cast out and destroyed? If this is so, then where is the Scriptural evidence to support this theory? There is none, in the same way that eternal life (if already in the supposed possession of an unfaithful saint, as some would have it), would have to be taken away. Thus, neither theory appears to conclude in a logical manner.”

This line of reasoning, as expressed here by bro. A.B., indicates a profound misunderstanding of the subject at hand. The idea that the law of sin and death would have to be reinstated for those rejected at the judgment seat has never been suggested by anyone and, we would agree, is most certainly without “Scriptural evidence.” But an important point is being missed here. Bro. A.B. is proposing that one still needs to be under the “law of sin and death”, as



he defines it, for one to be rejected at the Judgment Seat.

Rejection at the judgment seat does not occur due to condemnation under the law of sin and death but due to disobedience under the covenant terms of The Law of the Spirit of Life. As was once accurately stated by bro. Robert Roberts, *"Those whom Christ at that time does not approve are delivered up to death again because of their sins and not because of Adam"* (The Christadelphian, May 1878, p. 225). Our inherited position in Adam - i.e. - "the law of sin and death" - has nothing to do with the death of rejected saints. Again, if one properly understands "the law of sin and death" as a legal edict stemming from the disobedience of Adam and that this edict is revoked or "abrogated" at baptism, then it is understood that condemnation at the Judgment is upon a different basis or law.

#### HISTORICAL SUPPORT?

The primary reason for our hesitancy in addressing the booklet itself is the simple reason that the premise of the book is based on trying to prove historical precedent for the author's views. This is problematic at best, as **shouldn't the basis of any doctrinal subject such as this be founded upon Scriptural evidence?** There is no doubt that the writings of our earlier brethren do provide an **invaluable guidepost** to our own understanding. As has been stated many a time by brethren - *"we stand on their shoulders."* But, at the same time, we have to be careful that we do not fall into the dangerous trap of elevating the views of early brethren over what the Scriptures themselves reveal to us. We also must recognize and admit inconsistencies and errors where they exist. In regard to the subject of "the law of sin and death" itself, in some instances, such inconsistencies do exist in Christadelphian writings.

We can easily stumble into using the quotes of early brethren as the basis of our arguments, while another brother can use quotes from the very same individual or individuals to counter our own claims. What can be gained but confusion? And then, we run into the issue as to what time in their spiritual probation did brother such and such hold a specific

view? Most certainly, one can even easily pit bro. Thomas against himself - even within the same writings. For example Bro. Thomas' comments on "the law of sin and death" in Elpis Israel:

#### Elpis Israel – Logos Edition – page 93

*Hence, whatever good was in him, did not originate from the thinking of the flesh excited by the propensities, and traditions of Gamaliel; but from "the law of the spirit of life in Christ Jesus;" that is, from the influence of "the testimony of God," concerning "the things of the kingdom, and name of Jesus Christ," upon "the fleshly tablet of his heart," most assuredly believed. **Submission to this "made me free," says he, "from the law of sin and death."** This attests the truth of the Lord's saying, that "if the truth made a man free, he should be free indeed." Sin, though still in the flesh, should no more reign in his mortal body, nor have dominion over him. (emphasis added)*

#### Elpis Israel – Logos Edition – page 327

*While a believer is out of Christ, he is in his sins, and while he is in his sins he is under the sentence of death; for "the wages of sin is death." As soon, however, as his sins are forgiven through Christ's name, in the act of forgiveness **he passes from under the sentence of death; and as there is no middle, or neutral, position, he comes under the sentence of life, and rejoices in hope of the kingdom of God.** (emphasis added)*

But then, we compare these previous statements that provide clear reference to a passing out of "the law of sin and death" at baptism with the following comments by bro. Thomas in Elpis Israel that apply the phrase differently:

#### Elpis Israel – Logos Edition – page 40

*But, though Adam was "made in the image and after the likeness" of the "Holy Ones," the similitude has been so greatly marred, that his posterity present but a faint representation of either. **The almost uncontrolled and***

**continuous operation of "the law of sin and death"** (Rom. 7:23), styled by philosophers "the law of nature," which is an indwelling and inseparable constituent of our present economy, has exceedingly deformed the image, and effaced the likeness of God, which man originally presented. (emphasis added)

#### **Elpis Israel – Logos Edition - Page 43**

*When we die we are buried, or "sown," like so many seeds in the earth. We are sown, says the apostle, "in corruption," "in dishonour," "in weakness," and with an animal nature; but, when we are raised to inherit the kingdom, we become incorruptible, glorious, powerful, and possessed of a spiritual nature, such as Jesus and the Elohim rejoice in. Now, a spiritual body is as material, or substantial and tangible, a body as that which we now possess. It is **a body purified from "the law of sin and death."***

#### **MORE ON THE HISTORICAL WRITINGS**

Bro. A.B. invites a reexamination of "the Pioneer writings, including John Thomas, Thomas Williams, and J.J. Andrew" (p. 13). We agree that careful examination is warranted. But a careful reading of the quotes provided will show that bro. A.B., in several instances, tries to emphasize individual words or phrases to claim support for his views while ignoring fuller context or other emphatic statements made by the very same writers - often within the same quotes that he provides. With that said, we will only make a few comments on some of the writings supplied, leaving the further investigation to our readers. We have already made reference to a few historical writings earlier on in this article.

#### **J.J. Andrew (The Christadelphian, 1894)**

The first excerpt that bro. A.B. provides is cited as coming out of the 1894 Christadelphian magazine. In this excerpt, bro. Andrew contends that freedom of "the law of sin and death" is a "prospective" matter and not "actual." The quote was originally written by bro. Andrew in the July, 1874 Christadelphian, but then used against him by The Christadelphian magazine in 1894. Bro. Andrew clarified his remarks

from 20 years previous in the December, 1894 Sanctuary-Keeper. Though we see his updated explanation as somewhat mirky, he does describe a release from the "law of sin and death" at baptism as having a present aspect for the believer, but with consequences not brought to an end until immortalization. (See Volume 1, The Sanctuary-Keeper, p. 87, 88)

What follows is a few other short quotes from bro. Andrew in 1874. Again, there can be no question that bro. Andrew's position on atonement-related matters was modified and clarified in succeeding years. He also believed in the Enlightened Rejector at one point, but of course, he changed his view on that as well.

#### **"Sin, Condemnation, Alienation and Reconciliation" CAPCO 1986**

This provides one of several examples in the booklet, in our estimation, of misapplying the writings of early brethren. In 1986 the Christadelphian Advocate Publishing Committee put out a pamphlet to defend the Unamended doctrinal position on the Atonement as opposed to Amended teaching. Bro. A.B. interprets that the booklet teaches the removal of condemnation as a conditional matter and seizes on the use of the phrase used by the pamphlet "provisionally waived" (CAPCO book, pg. 21) to try to support his own personal views on the law of sin and death. (See page 13 of the "Clause VI BUSF" booklet.)

So, did the CAPCO booklet teach that we are still under "the law of sin and death" after baptism or that condemnation and "the law of sin and death" are two separate principles? **Judge for yourselves** from these excerpts out of the CAPCO booklet.

- "Paul says that *"the law of the spirit of life in Christ Jesus hath made me **"free from the law of sin and death"**. One law freed him from another...."*
- "Obviously, since we are freed from *"the law of sin and death"* we are not, therefore, under these two laws at the same time. *"The law of sin and death" is terminated by baptism and no longer in effect. If we sin following baptism we will again*

deserve death as the wages of our own sin, but this is another matter.”

- “Now we must ask, What is changed at baptism? We are not physically changed and we therefore continue as dying creatures with the end of this life a certainty. Our inclination to sin, our sin nature, is not changed and furthermore we must continue to struggle against our fleshly tendencies after baptism. Yet Paul says there is a change. We are freed, at that time, from the law of sin and death, but we are not freed from the mortality of this body or the tendency to sin which Paul identified as the law of sin which is in our members (Rom. 7:23). From what are we freed? We are **freed from condemnation to death**. Let there be no misunderstanding. We are not here speaking of death in the sense of the inevitable termination of this mortal life. We are speaking of the condemnation to death permanently, which is the fate of all who go down to the grave with no hope in Christ Jesus. This is a consignment to absolute and eternal oblivion. In contrast, **“There is no condemnation to them which are in Christ Jesus.”** (Excerpts from CAPCO book, pp. 20, 21)

The entire CAPCO booklet is worthy of review, including the section “Sin, Condemnation and Reconciliation” (pp. 15-23), penned by bro. Ken McPhee. We believe that it provides a scripturally balanced and historically accurate assessment of traditional Unamended Christadelphian belief.

#### **“The Blood of the Covenant”**

We have already mentioned that bro. A.B. draws upon a section of bro. Andrew’s “The Blood of the Covenant” (The Blood of the Covenant, p. 29) in the attempt to imply that we are still under “the law of sin and death” in a certain sense. A careful reading of

Section #23, pp. 28-30 will show that bro. Andrew understood that the baptized believer could not be under both laws simultaneously. For example:

“All the human race are under ‘the law of sin and death,’ but only a limited portion come under ‘the law of the spirit of life.’ ‘The end’ of those who remain under the first law is to ‘perish’ (Jon. 3:16); but ‘the end’ of those who come under the second law, and depart not from its requirements, is ‘everlasting life’ (Rom. 6:22). (p. 28)

“The law of the Spirit of life” is the only law which provides for justification from sin and consequently the only law which counteracts the reign of death. Only those therefore, who come under the operation of this law can escape the permanent reign of death. Does it prevent them from going into the death-state? No; but it provides for their resuscitation, and this places them in precisely the same position as they were before saying. Why do they die? As a **consequence** of “the law of sin and death,” but not under its unrestricted operation; **having been ‘made free’ from that law** it cannot retain its hold upon them; they must rise.” (p. 29, Bold and underline added).

Let it be noted that brethren, including bro. Andrew, have long recognized freedom from the “law of sin and death” or “Adamic Condemnation” at baptism while also recognizing that the physical “**consequences**” of mortality due to the Fall of Man remain with us. The SENTENCE or EDICT of a perishing death - i.e. The Law of Sin and Death (Gen. 2:7; Rom. 5:12) - is removed at baptism; “terminated.” While a sin principle - “sin in my members” or sin’s flesh continues to be a fundamental problem for us.

One more quote from The Blood of the Covenant:

“Obviously, since we are freed from “the law of sin and death” we are not, therefore, under these two laws at the same time. “The law of sin and death” is terminated by baptism and no longer in effect.”

Sin, Condemnation, Alienation and Reconciliation - An assessment of Christadelphian Beliefs.  
Christadelphian Advocate Publishing Committee, 1986

*“God having decreed that all who remain under “the law of sin and death” shall, for the sin pertaining to that law, “perish” it necessarily follows that when they pass into the grave that law has taken effect on them, and that not having been freed from that law, they must in the grave, remain forever.” ( p. 30)*

### **Thomas Williams & “The World’s Redemption”**

Bro. A.B. quotes at length from “The World’s Redemption in the attempts to prove, in bro. A.B.’s estimation that bro. William’s was teaching that we are related to both the law of sin and death and the law of the spirit of life after baptism (p. 20, first and second paragraph). After a careful review of the quotations provided (too much to rehash here), we can find nothing of substance to support such a claim. Sections of “The World’s Redemption” quoted by bro. A.B. include: pages 317, 321, 322, 326, 392, 398, 453, 461, and 490.

In these pages we find such comments from bro. Williams as:

- *“We are “in Christ Jesus.” The “law of the spirit of life in Christ Jesus hath made us free from the law - the condemnation - of sin and death (Rom. 8:1,2), and “the dead in trespasses and sins are quickened or made alive (Ephesians 2:1). p. 322*
- *“Had man been left under this “law of sin and death” without God interposing in his behalf, death would have been his destiny without the possibility of escape from the grave ...” p. 398*
- As quoted in the first bullet point, bro. Williams equates “the law of sin and death” and “condemnation” as synonymous terms in the following - *“But even to admit that Christ’s body died, there must be an admission that his body, instead of being immaculate, was involved in the law of sin and death, under the same Adamic condemnation which all descendants of Adam are under ...” (p. 453).*
- *“There is therefore now no condemnation to them that are in Christ Jesus; for the law of the spirit of life in Christ Jesus hath made me free from the*

*law of sin and death” Rom 8.1,2. If ever those who have been freed from condemnation, come under another condemnation, they will have no one to blame but themselves.” Bro. Williams speaking of condemnation at the Judgment due to a sinful walk.*

### **SUMMARY OF DIFFERENCES, ISSUES, AND MATTERS OF CONCERN WITHIN THE CLAUSE 6 BOOKLET**

Bro. A.B. states the following in his Preface section regarding the two positions of belief regarding “The Law of Sin and Death”:

*“we note that both views have existed, and still exist, among the household - if not harmoniously, at least peaceably and being respectful of the other view.”*

If both views have existed harmoniously, the question we have is - *Where has the position contended for by bro. A.B. been openly taught and embraced within the Unamended Community over these many years?* There have been many that have expressed surprise at such a view on “the law of sin and death,” as expressed by bro. A.B., even existed within our community. It certainly was not taught by The Christadelphian Advocate. This was not something promoted by the various conservative Unamended Bible Schools. Even bro. A.B. admits that he was taught differently than how he views the matter now. We admit that there are teachings of bro. John Thomas on the subject that we cannot fully endorse as far as how they are expressed. Such has proven to have caused serious problems within the Amended community regarding atonement-related matters. But now, we appear to have a divide in our own community.

### **To summarize the issue and concerns we have:**

1. The Clause 6 booklet teaches that the “law of sin and death” in Romans 8:2 is not synonymous with the “Condemnation” of Romans 8:1.
2. The Clause 6 Booklet teaches that “The Law of Sin and Death” is not an edict or sentence to a perishing eternal death but is only a “moral/



intellectual/physical” principle residing in our bodies.

3. The Clause 6 booklet teaches that the “law of sin and death” is synonymous with the “Law of sin in my members” as found in Romans 7:23.
4. The Clause 6 booklet teaches that the believer continues under the administration of the “law of sin and death” until they are immortalized.
5. The Clause 6 booklet teaches that believers are not freed from the “law of sin and death” when they come into covenant relationship with Yahweh.
6. The Clause 6 booklet teaches while being constitutionally “In Christ” after baptism, they are under the administration of both the “law of sin and death” and the “law of spirit of life in Christ Jesus” at the same time.
7. The Clause 6 booklet teaches the “law of condemnation” in Adam as a legally binding sentence is “provisionally” waived at baptism, instead of permanently waived/repealed/abrogated.
8. The Clause 6 booklet misrepresents the teachings of our pioneers to affirm the teachings presented in the booklet.

With the presentation of these concepts, the Clause VI author has concluded that if a brother or sister believes that we are freed from the law of sin and death at baptism, then they would be believing that sin and death would have no more hold upon us and the brother/sister in Christ would be believing that we would have already been “judged” and “saved” as the apostasy believes. (Page 14 of the Clause VI booklet). In other words, the Clause VI booklet puts forth that the belief that we are freed from the “law of sin and death” at baptism is a doctrine of the apostasy. The author also implies on pp. 25-26 that to believe that we are freed from the “law of sin and death” at baptism means that those who believe that we are freed from the “law of sin and death” are “missing the mark” on “clauses V, VI and VIII of the BUSF as written and intended by the framers of the SOF which should be a matter of concern to all who look to the foundational writings of

our community.” As our brother states in his booklet on Clause VI, these differences are more than semantics.

#### **AN APPEAL FOR RATIONAL DISCERNMENT**

The Unamended community has historically taught that the terms “In Adam,” “under Adamic Condemnation,” under “the Law of Sin and Death,” under the “Constitution of Sin,” and “Alienated from God” are equivalent terms describing man’s status and position to God prior to coming into covenant relationship with Yahweh. The Unamended community has always taught that each of these matters is reversed after coming into covenant relationship with Yahweh. None of these matters can be scripturally disconnected from each other nor scripturally disconnected from the entire body of changes made in a non-covenanted individual’s legal status in the eyes of God. The “Clause VI” booklet does, in fact, teach that some of these legal changes are made at baptism, but disconnects some legal changes from each other. This is the danger of this Clause VI booklet. It is our view that these differences in the understanding of “the law of sin and death” is fundamental and should be carefully scrutinized. This booklet should be not just scanned over but carefully considered in order to navigate through the seeming confusion of the presentation.

We strongly urge the “Clause VI” booklet author and all who support and endorse the teachings in the booklet to fully understand and seriously consider the negative impact that this booklet has had within the Unamended community. We understand that this booklet is no longer available for download on “The Truth Gleaner” website. But the damage has already been done and is still being felt. We encourage Bro. A.B and all who support the teachings in the Clause VI booklet to return to Scriptural and historical teachings of the Unamended Community and to retract the accusations of believing apostate doctrine that were made against those of us of the Unamended community who do believe that we are permanently freed from the “law of sin and death” when coming into covenant relationship with Yahweh.

*The Sanctuary-Keeper Magazine*

# ROMANS 8: 1,2 - A SUMMARY

- That the exposition given by the Apostle Paul as found in Rom. 8:1,2 is part of a larger context of explanation that spans back to the 5th Chapter of the same Epistle.
- That the “condemnation” (Gr. “katakrima”) of verse 1 is SYNONYMOUS with the “law of sin and death” mentioned in verse 2. In other words “condemnation” (or what we refer to as “Adamic Condemnation”) and “the law of sin and death” are one and the same as explained by the Apostle Paul.
- Therefore, the phrase “the law of sin and death,” as used by the Apostle Paul is a LEGAL pronouncement or sentence of death inherited from Adam, due to the transgression in the Garden (Rom. 5:12-19).
- By baptism into Christ we are made “free” from this legal sentence of a perishing death – not prospectively, but as a matter of present, legal benefit or “justification” through Christ’s sacrificial work (Rom. 5:18; Acts 13:39). Condemnation is removed, and though the mortal nature continues with us, if we die it will not be a perishing death but with the guarantee of resurrection to Judgment, and the CONDITIONAL hope of eternal life.
- Though “free from the law of sin and death,” the physical CONSEQUENCES of Adam’s sin – the corrupt, sin-prone, sin’s flesh, mortal nature – still remain with us, referred to by the Apostle Paul as “the law of sin which is in my members” (Rom. 7:23). Though related to each other as cause and effect, a distinction needs to be made between the legal sentence of condemnation and its physical effects or consequences. To clarify: after baptism, we are no longer UNDER condemnation (i.e. “the law of sin and death”), but still, live and struggle with the sin’s flesh condition until a change of this nature is granted at Judgment (1 Cor. 15:54). The Apostle Paul is clear that, “*the law of sin in my members*” is a continued struggle for the believer (Rom. 7), while we are made “free” from the legal sentence of “condemnation”/“the law of sin and death” through connection to Christ’s sacrifice.
- We pass into the “law of the Spirit of life in Christ Jesus” (i.e. The Constitution of Righteousness) and live under its jurisdiction as a matter of constitutional/federal relationship. Those found unworthy at the Judgment Seat will not be condemned to death according to the “law of sin and death,” which they had been freed from at baptism, but will be condemned to death according to unfaithfulness to the commandments of conduct that are required for those under The Law of the spirit of life in Christ Jesus.
- Being under “The Law of the spirit of life in Christ Jesus” does not indicate that we possess “eternal life” in any spiritual, legal or physical form this side of the Judgment seat. It simply means that we have incurred a change of relationship – out of Adam, into Christ; out from the Constitution of Sin and into the Constitution of Righteousness; Sons of Adam, into being Brethren of Christ, etc. The latter half of each of these phrases indicates a pathway, if upheld faithfully, that LEADS to the glorious gift of eternal life if found faithful by the Righteous Judge.

# GIRD UP THE LOINS OF YOUR MIND - An Excerpt

**T**HE admonition of Phil. 4:8 instructs us perfectly how to fashion our thinking: *Whatsoever things are true, honest, just, pure, lovely, and of good report, think on these things.* The spectrum of strengthening thought herein is practically unlimited. This concentrated instruction helps us to attain to the level of spirituality that we aspire to, and it helps us to discard the vain and unfruitful thought processes that can dominate us if we permit.

Negative thoughts undo the girding up of the mind that we may have attained. All of us should be familiar with the sense and strength of the 37<sup>th</sup> Psalm wherein we are counseled to “Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.” It is unprofitable to engage in wasted effort reciting the weaknesses and failures of mankind. Some believers spend more time thinking negatively than they do positively, and it shows in their lives.

Here is an area of discipline that we can work on, casting out negative thoughts and replacing them with positive thoughts about the reality and literality of what God is doing and is going to do. All of the intricate workings by God with Israel in the past are not only historically true, but they teach us by type and shadow of the ultimate purpose involving spiritual Israel. The Old Testament Scriptures are a source of strength that seem to get neglected more and more as time goes on.

The text in 1<sup>st</sup> Peter 1:13 urges us to be sober. What is it to be sober? It implies being serious, dedicated, sincere, not intoxicated by foreign

philosophy or deceit, stable, balanced.

The antonym of sobriety is drunkenness, which suggests inability to be resolute or dedicated. We can become drunk through the deceitfulness of riches, or new-fangled ideas, or watered-down principles, or a variety of worldly influences which dull the spiritual perception of the saints. If the attitude of the believer towards spiritual achievement is casual, or churchy, or on the level of a social club, the message of Truth is not reaching him.

## **BE SOBER, BE VIGILANT, AND WATCH UNTO PRAYER**

The account in Ephesians 6:11-18 describing the putting on of the whole armor of God to do battle with spiritual wickedness in high places depicts appropriately a warfare, a struggle, and the girding up or preparedness necessary to prevail. In actual battle girding up is done before going out to fight. The it is done time and again while in the process of battle. The spiritual warfare is quite parallel to this.

In learning and accepting the Truth we build a fortification so that the flesh will not prevail over the spirit. Once we bear the Name of the Covenant People the accoutrements start getting the test of the enemy's artillery, nor does it cease until probation's peace is fully run. The bearing of the Truth in our vessels should cause us to always be aware of what is expected of us as good soldiers of Jesus Christ.

We should be keenly and constantly conscious of the holy or sanctified position we occupy as brethren of the future king, of the reality and power of the cause we have espoused, of the practicality and good it holds for its adherents, of the future

glorification of the Creator and His selected faithful ones out of all nations and kindred and tongues. The Yahweh Name indicates that the future is very bright for those who gird up now and prepare for its manifestation in the multitudes of immortal ones. We err grievously if we think that casual, lukewarm, or divided-affection attitudes will suffice. It is our opinion that part of the appeal of the charismatic movement in the churches and, alas, in the household is traceable to an attempt to escape the responsibility of styling and defining a doctrinal position of what God has spoken. This charismatic-type thinking allows man to exercise more of his ideals and philosophies and to cut God out of the picture.

Conversation is the product of what our mind has been feeding on. Where does our conversation trend? Is it towards things of the world that passeth away, or is it towards the spiritual things that abide forever? What are our aspirations? Should we talk about them? Do we talk about them? Do we pain when the flesh has gotten the upper hand on us? Do we rejoice in the contemplation of the wisdom, the veracity, the justice, the beauty, the permanence of the Word of God? Can we sort out the spiritual from the natural? Can we determine what is vain, chaff, or worldly? Remember, if we think that we can gird up with mediocrity, God is not mocked, for whatsoever a man soweth, that shall he also reap.

We need to have a reason for girding up the loins of our mind. If we are trying to excel in this life, or to please others, or to make a fine show, maybe we will deceive a few people but not God. Our sole reason must be to gratify Him who hath chosen us; we must cleanse ourselves from all other self-seeking motives. *"If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness"* (Eph. 4:21-24).

There is a common misunderstanding that Christadelphian socializing is in itself spiritual in

character. We are not suggesting that each encounter with a believer must be accompanied by Bible reading and prayer, but we have all seen occasions of unfruitful banter and idle talk that become decrying. Socializing with the believers may or may not be profitable depending upon where the conversation runs. Our social contacts must be supplemented with expressions of interest in the Truth and conversation on relative matters of the Truth. Not controversial matters, but positive and uplifting matters. A brother for whom I have deep affection will often say to introduce a conversation, "We have a wonderful hope, don't we?" It is rather difficult to follow up an introduction of this kind with an elaboration of the goings-on in the sports world or some other mundane subject. Questions are great girding-up devices, for they seek a reply. "What do you think about the inroads of liberalism in the ecclesia today?" "Do you think we do enough to proclaim the Truth?" Any and all exercises of the mind along proper spiritual guidelines tend to gird up.

How many times have you had a visit or a Bible Class and later remarked on how uplifting it was? There is only one thing that makes such events uplifting, and that is a generous supply of spiritual exchange. Worldly subjects do not uplift; at best, they are informative; more often, they are depressing. Conversely, how many times have we had a visit with a believer or attended a Bible Class, and been disappointed in the lack of uplift? It shows the need for perseverance and spiritual input by all of us who would strengthen the inner man. We have the choice of guiding or accepting the trend in conversations when we are among believers. We can do a lot of good by encouraging dialogue along right lines and by discouraging the unprofitable cacophony that is like sounding brass or a tinkling cymbal.

Brethren, the days are quickly flying and Christ will come again. The all-consuming thought in every mind should be directed toward effective preparedness. Things extraneous to the Inspired Word have been and can be harmful to the point of endangering our faithfulness. We need to see clearly our dependence upon the absorption of the Word to



build ourselves up, to fashion an armor impenetrable that we might be able to stand in the final day. It is a discipline that we need, that brings out the best qualities in us, that prepares us to see the bridegroom with confidence.

*Jim Stanton*  
From the compilation - "We Have An Advocate"

## EDITORIAL FLYLEAF

**W**E have not devoted space on current world affairs in this issue of The Sanctuary-Keeper. Things stand much where they did in our last issue that came out this past Spring. The war between Russia and Ukraine continues to labor on. By some appearances, it would seem that Putin's war has been quite the disaster for the Russian military forces. While at the same time, Russia has all of Europe by the proverbial throat with Europe on the verge of an economic and humanitarian crisis without Russian fuel to heat their homes or to run their industry. Russia may be badly compromised in Ukraine, but seems to be winning the greater geo-political battle against the West.

The U.S./NATO continues to poke or "push" at the Russian bear (Daniel 11) as it ramps up financial aid, military weaponry, and military tactical support to the Ukraine. A dangerous game is being played by the U.S. (along with its western allies) as it fights a proxy war with Russia in the Ukraine. Early on in the conflict, Ukraine and Russia were willing to sit down and come up with a diplomatic end to the fighting - but the U.S. stepped in and forbade Ukraine from such a move. As a result, lives continue to be lost and property destroyed as the U.S. tries to wear Russia down. Prophetically speaking, we know that all the West is accomplishing is to infuriate and embarrass Russia to the point that a more angry, vicious and determined Russia will no doubt arise. As Europeans see that they will not be able to heat their homes and will suffer great food shortages, their

sympathies are turning away from their own leadership and towards Russia. In recent weeks, protests have been popping up all over Europe as populations demand concessions with Russia.

At some point, we will expect to see continental Europe - namely Germany and France - fall in line with Russia. As of now, this continued stalemate with Russia demonstrates how much power Russia has over Europe as it quite literally controls the fuel of Europe's survival. Israel, via Egypt, is beginning to supplement Europe's energy needs - much to the chagrin of the Russians - but how effective this will be in the short term remains to be seen. The U.S. is also attempting to provide some supplies of natural gas, but shipping it via LPG tankers is an extremely slow and limited prospect across the Atlantic.

### ECONOMIC STRAIGHTS

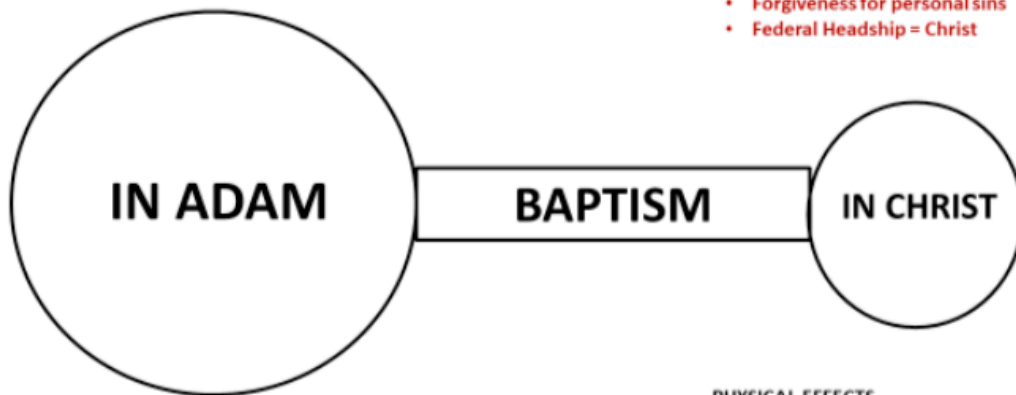
On top of the struggle over Ukraine, we see the world teetering on an extremely serious economic precipice. Major world banks and Central Banks are facing collapse as governmental debt is grossly exceeding the ability of governments to ever repay - including the U.S. And if that isn't bad enough, cataclysmic droughts this past year as well as shortages in agriculture fertilizer has put food harvests at critical levels not seen since the 1940s.

For the world, the situation is dire - and leads to only one solution - THE RETURN OF THE MASTER. For us, we watch with extreme interest and with increased hope that surely "*our redemption*" draweth nigh." S.K.

## LAW OF SIN AND DEATH

### ELEMENTS OF THE LAW

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



### PHYSICAL EFFECTS

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

## LAW OF SPIRIT OF LIFE IN CHRIST JESUS

### ELEMENTS OF THE LAW

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

### PHYSICAL EFFECTS

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

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

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

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

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

### THE FEET OF THE IMAGE

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

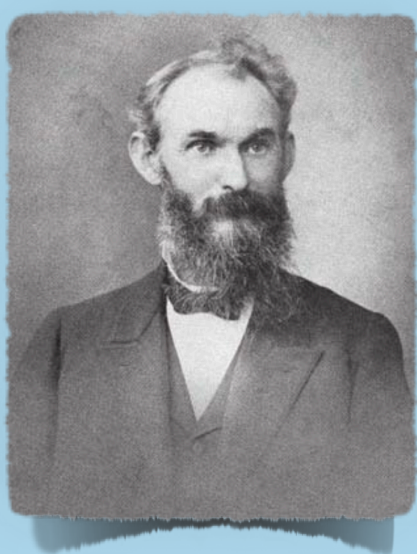
### THE DESTRUCTION OF THE IMAGE

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



# THE TRUE SERVANT OF GOD

The true servant of God is not one that is over zealous during times of excitement, and sleepy and careless at other times. Our zeal for “the truth,” and our watching for the return of the Lord, must not be manifested by “fits and starts”; a steady hand to the plow without a backward look is alone adequate



to the fitting one for the kingdom of God. The Lord is not slack concerning His promise as some men would count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance. “Some men” have counted Him slack, and have become murmurers, and their carcasses are to be seen along the highways of this wicked world; but apparent delay of the appearing of our blessed Lord, will be looked upon by his faithful brethren as a token of the long-suffering of our Heavenly Father. It would seem indeed that if ever there was a time when God’s children needed His long-suffering and forbearance, it is the present; one almost feels like praying for a little delay to give time for the restoration in some quarters, of peace and good will. But on the other hand we are told that offenses will come, and like everything else God has spoken, this must be fulfilled; and so offenses have come, and we

may make up our minds to have to wade through considerable mud and mire before we shall reach a solid footing in the land that will flow with milk and honey. But why fret? Why despair? “All things work together for good to them that love the Lord.” Do you love him? Yes, then continue to believe in him, and to keep his commandments and all will be right in the end. The troubles of this present time, are, as far as legitimate children are concerned, but the rod of chastisement, which no true child during the time of “training up” can afford to be without. He that does not receive the stripes of the Father’s chastening rod is a bastard, and not a son. Nevertheless no chastisement for the present seemeth to be joyous, but grievous, but afterwards it yieldeth the peaceful fruit of the spirit to them that are exercised thereby. Let us then, my beloved brethren and sisters, see to it that we are “exercised” by all the means our Heavenly Father has placed within our reach for that purpose, and we shall experience a measure of the “peaceful fruits of the spirit” now, but the “joy unspeakable and full of glory” of the future, will so thrill every fiber of our being as to make us feel the incomparableness of the glory revealed in us, with the sufferings of the present time.

Thomas Williams, The Christadelphian Advocate  
June, 1885, Editorial (pp. 91,92)