

THE SANCTUARY-KEEPER

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

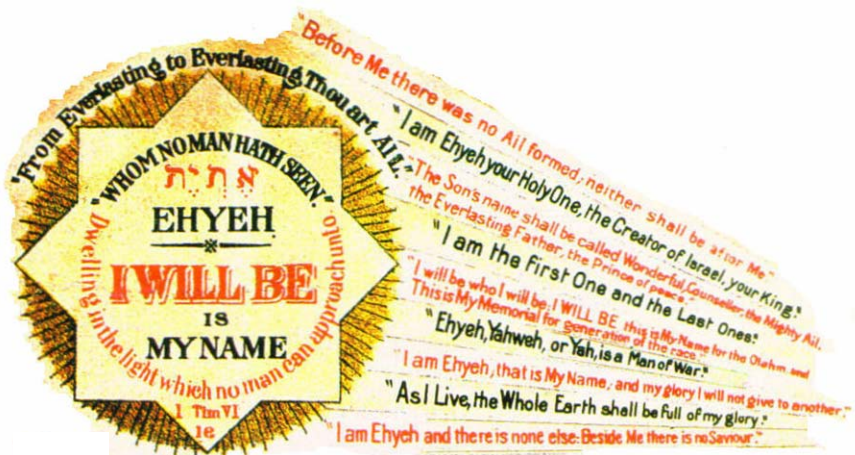


Vol. 16

1st Quarter – 2006

No. 1

GOD MANIFESTATION



GOD MANIFESTATION

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A cut from the upper left hand corner of a Pictorial Illustration by bro. John Thomas illustrating *The Manifestation of Deity in the Flesh*. The entire illustration can be seen in copies of *Phanerosis*.

EDITORIAL FLYLEAF

The State of the *Sanctuary-Keeper* 1st Quarter, 2006

We would like to thank all of our subscribers for their support of the *Sanctuary-Keeper* over the last year. Although our subscription list is not as large as other magazines, we hope that the articles over the last year have been beneficial, exhortative and strengthening to those who wish to stand in the old paths and walk therein. Based on our subscription population, Lord willing, we will continue to distribute this magazine on a quarterly basis over the upcoming year. There may be special editions that will be published as was the case during December, 2005. Quoting from the article entitled Our “Needs Be” 2005 in the January edition, we will continue to “Offer a full balance in the areas commonly referred to as DOCTRINE, PROPHECY AND WALK”. When necessary, we will offer articles in the defense of the One True Faith, and we will continue to use the works of our pioneer brethren in our efforts to strengthen the brothers and sisters of this generation.

The subscriptions for the majority of our subscribers will expire with this issue. We have included a renewal subscription form for those who wish to continue their subscriptions. This same form can be used for any new subscribers that may be interested in this magazine. A few subscriptions were received late in the calendar year of 2005. These were applied to the 2006 subscription. A special note is included in the magazine for these few subscribers, indicating that their subscription is not due until 2007. The

subscription rate will remain at \$10 for the 2006 subscription year.

The World Scene and the Prophetic Picture

World events over the past few months have been moving at an incredible clip – most notably in relation to Israel and Middle Eastern affairs. So fast have things been developing it is sometimes difficult to keep up. Some of these developments have included: Israeli pullouts from the Gaza strip and promised pullouts from the West Bank; The dramatic end of Sharon’s leadership; “Palestinian” elections and the rise of Hamas; Hamas’ sworn goal to wipe Israel off the map; Russia’s involvement with Hamas, Iran & Syria; Iran’s vocalized threats to Israel and its development of nuclear power and weapons; The world oil situation; and the maddened furor from the Islamic world over cartoons depicting Mohamed.

And of great significance is the role of other nations in relation to all of this. The U.S. and Britain grow ever closer in the support of Israel and resistance against Israel’s enemies; Europe doesn’t know which way to go; and Russia continues to agitate the scene by playing both sides of the political fence, while growing more powerful due to massive reserves of oil and natural gas, and Europe’s ever growing dependence on it.

Though we did not have room in this Quarter’s S.K. to address some of these issues, LORD willing we hope to discuss such matters and their relation to the Prophetic Picture in our next issue. There are certainly significant signs that herald the time when “Zion’s King shall reign victorious.”

Did You...?

In the early stages of a new year, most of us usually take some time to look back and reflect on things that were a part of our last year. We try to identify those times in which we did not live up to our high and holy calling. Since self-examination is to be a constant exercise in the Believer’s life, the little table below is offered as a simple way to examine one’s self.

<i>Did You</i> awake this morning and go to bed last night with a prayer on your lips?	OR	<i>Did You</i> neglect your Creator due to your fast paced and tiring lifestyle?
<i>Did You</i> always do your daily Bible readings?	OR	<i>Did You</i> say that you would catch up later in the week?
<i>Did You</i> miss any opportunity to remember our Lord in the prescribed manner around His Table with others of like precious faith?	OR	<i>Did You</i> put your personal desires and issues and problems in the way of this most precious commandment?
<i>Did You</i> make time to visit the sick, the elderly and those who are struggling with the tribulations of this evil world?	OR	<i>Did You</i> just think that this could be done by those with more time or those who are better at visiting than you are?
<i>Did You</i> always relish the opportunity to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear?	OR	<i>Did You</i> shy away from controversial subjects for fear of stepping on someone’s toes or trying to be politically correct in matters relating to the Truth?
<i>Did You</i> always defend the Truth and our precious Hope regardless of the circumstances and the personal peril?	OR	<i>Did You</i> ignore the problems within the Body and decide to leave your head in the proverbial sand?
<i>Did You</i> manifest the true spirit of humility?	OR	<i>Did You</i> place “Self” at the top of the list and always make sure that your pride was never wounded?

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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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NUMBER 1

THE APPLICATION OF LOVE

I N a recent article written for the Sanctuary Keeper the writer attempted to define love as it relates to God and in turn how it should be reflected in His followers even as it was in His son Jesus Christ. We found in that study that God’s love and the love we are to have for Him is not an emotional thing but an active force that should guide our lives. It is a force that is generated by our realization of the enormous blessings He has heaped on us through His love for us, even to giving “His Only Begotten Son” so, “that those believing in him should not perish but have everlasting life.” It is a force that can only be expressed through our obedience to his commandments; not through fear but through the desire to please Him and honor His name. This may sound simple but due to our evil, sinful nature it is the hardest thing we will ever undertake to perform yet it is our duty to Him and to Jesus who is the representative of his Father in every way.

When we first come into Christ we are filled with the love and desire to do everything that we can to please Him but all too soon the cares of life, better stated as the lusts of our flesh, pull at us to such an extent that we loose this initial love and although hopefully still trying to please God we have lessened our intensity to do so. We become more tolerant toward ourselves and toward our fellow brothers and sisters. This tolerance is very bad. The best explanation for tolerance I found some years ago, and I do not even remember where I found it, but it defined *tolerant* and *tolerate* (which are verbs associated with tolerance) as, “allowing something to continue

without active opposition.” Think about this! Do we act in this way? I think that it is safe to say that each of us without exception follows this line of life both in relation to our own actions and toward those actions of our brothers and sisters.

It is so easy to just let things pass without calling attention to them whether it is something in our own way of life or in the actions of those around us even though we know in our hearts it is wrong. We don’t like to stir up the waters, wanting our lives to be free of trouble and the effort to correct or change. Is this what God wants us to do? I hope that none of us think so because if so we are as wrong as we can be. The Bible is full of the words of God’s prophets, the writers of the New Testament, and Christ himself trying to teach us that this is not the way God would have us live.

I would like to examine a very fine example that we are given in Christ’s message to the ecclesia in Ephesus as to how he expects us to live our lives in this regard.

Revelation 2:2 –6, “*I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*”

Please notice that with all the commendations for the good they were doing in keeping the ecclesia free of errorists, had not fainted in their efforts, and laboured in their works they had still lost the first intensity, their first love. Here he calls upon them (and us to whom this message was also intended) to change, to go back to that first love. Evidently the works they were doing were merely out of a sense of obligation they felt toward God and not the joyous desire to do His will out of love. Our love generates in us a sense of duty toward God but our sense of duty does not necessarily generate in us a love. It can actually generate in us weariness and an actual fear of displeasing God and being punished for it rather than desiring to do His will and bringing Him pleasure out of a love for Him.

Notice what he told them in vs. 5, “*Remember therefore from whence thou art fallen, and repent, and do the first works;..*”. He does not say tolerate what is going on among them but to change their ways which is what repent means. Notice what he says will happen if they do not; “*or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*” The candlestick or better translated lampstand is the life of the ecclesia; the light being given off by burning the oil of God’s Word. If they failed to do as he said he would take his Word from them, their lamp would go out and the ecclesia would die. This is exactly what happened future to John’s time, the ecclesia in Ephesus soon passed into oblivion. Is there a lesson in this message for us? If we do not think so then the eye of our understanding has become very dim.

Even in this weakened condition Christ commends the ecclesia for one special thing; they hated the deeds of the Nicolaitanes even as Christ said that he did. Who were these people spoken of as Nicolaitanes? Bro. Thomas took the two Greek words that combine to make up the word and translated them into English as *nicos* = *victory* and *laitos* = *the people* which he says signifies vanquishers of the people. What does it mean to vanquish people? It would be to subdue them, to make servants of them, or make them subject to what the vanquishers were teaching. Who could do this to God's people? Anyone who preaches something other than the Truth either through word or deed thus causing others to "miss the mark" (the meaning of the Hebrew and Greek words translated sin). From time to time in almost every ecclesia there arises someone who begins to teach something other than the true gospel message. If this teaching is followed the members will eventually be vanquished. They will become subdued by this teaching and prisoners of the false teacher, losing their hope of eternal life. This is what happened to the ecclesias of John's day; in the years shortly after his time these ecclesias passed away as the true gospel became polluted by man's thinking. This was already happening in Paul's day as we can see in his epistle to the Galatians; (Galatians 1:6-9) *"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."*

What is the gospel? Is it not the good news concerning the Kingdom of God and the name of Jesus Christ? Very pure and simple is God's message to teach people about his kingdom and the process to get into it. Anything that changes His message cannot be good news because there is only one way to get into His kingdom and anything else can only lead to death, so Paul says there is no other gospel and that anyone teaching anything else should be accursed. Anything else than the true gospel cannot be good news as it cannot give life. Only the true gospel can bring salvation.

Evidently the Nicolaitanes of the Ephesian ecclesia were some who were attempting to teach another gospel which would vanquish the people and put them back into the captivity of sin and could only result in death. We must notice that Christ does not say that they should hate the Nicolaitanes but their deeds. Likewise we must not hate those who now teach false messages but we should hate their deeds and try to correct them. Those in error should be reasoned with, worked with in every way in order that they be corrected and restored to the right way. This is the application of love as God sees love. Does He not try to correct us with longsuffering and patience giving us every opportunity to change our ways back to His ways? Can we do anything other than attempt the same methods with those in error? Not and still remain in favor with God.

Let us now look at another ecclesia Jesus sent a message to. This ecclesia is the one in Pergamos. As Dr. Thomas explained in his writings each ecclesia mentioned

described an actual ecclesia existing in John's time but also represented a time in history wherein the conditions presented were the conditions of the ecclesia of God at that time in history. This being the case we look at this ecclesia and see conditions vastly different from those in Ephesus that we just looked at. According to it being later in order than the Ephesian ecclesia in John's writings the Pergamos ecclesia represents a time further along from John's time in history and shows a further decline from God's ways. Although Jesus commends the Pergamos ecclesia for some things he points out some things he definitely doesn't like. These brethren not only did not hate the deeds of the Nicolaitanes as the Ephesians did but actually allowed them to remain in the midst of the ecclesia along with another group he speaks of as the followers of Balaam. We have already seen that the Nicolaitanes were those known to be the, "Vanquishers of the People". Dr. Thomas says that Balaam means the "Waster of the People"; very similar to the meaning of the term Nicolaitanes. Remember he commended the Ephesians for hating the deeds of the Nicolaitanes which He also hated but here in Pergamos we see the ecclesia not only not hating their doctrines but allowing them to stay in the ecclesia endangering the spiritual welfare of the membership. Let us read the message John was commanded to send to Pergamos.

Revelation 2:12-17; "And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Balaam in his desire to gain the riches promised him by Balak in the time of Israel's approach to the Promised land could not curse them as Balak wanted but in order to gain the reward promised him he advised the people of Balak to intermarry with the Israelites and to divert them from worshiping God to worshiping the idols worshipped by Balak's people. This brought on God's punishments upon many in Israel keeping some from entering into the Promised Land. (Num. 25: 1-5)

Both the Balaamites and the Nicolaitanes represent those who work within the ecclesia to promote ways of worship, false doctrines, false practices, etc. that are not part of the one true gospel. As stated previously, the gospel means good news concerning the Name of Jesus Christ and the things concerning the Kingdom of God. This entails all the things necessary for us to understand in order to obtain immortality in that kingdom. Any other doctrines cannot be good news or gospel in that they do

not teach the way into God's Kingdom but only the way into death. Thus the names of "Wasters of the People" and "Vanquishers of the People" are very fitting names for these classes of people be they outsiders or members trying to influence the membership of the ecclesia. Christ says in verse 14 that he was holding the presence of these people in the ecclesia against those who were leaders of the ecclesia. Would he feel any differently toward the ecclesias today guilty of this same fault? Christ, like God, does not change. What he hated then he hates now and will hold those accountable who do not take care of his ecclesia!

Why is it necessary to remove the Balaamites and Nicolaitanes from the ecclesia? To answer this I would like to refer to two quotations from the Apostle Paul. The first of these in 1 Corinthians 5:6 – 8; "*Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: ⁸Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*"

The second passage is Galatians 5:9; "*A little leaven leaveneth the whole lump.*"

These passages of course refer to the baking process wherein a little yeast or leaven is added to a large lump of dough and left for awhile to work. This alters the whole lump after a period of time, starting it to ferment or sour and in time will ruin the dough if left alone and the baking process is not finished. The same will be the fate of an ecclesia if the leaven or false teachings, practices, etc. are left to work unchecked. Soon the whole ecclesia will be polluted and soon will be unfit for the work God intended it to do.

Someone may ask what this has to do with the application of love on any level. First it will be an act of love toward God and Christ to try to keep the ecclesia on the right path, as pure as possible in these last times. Second it will be an act of love both to the ones guilty of false teachings and those who may be affected by those teachings. Calling attention to their errors gives them a chance to correct themselves, repent, and receive forgiveness and a renewed chance for salvation. Tolerating (allowing something to continue without opposition) these false doctrines and those teaching them not only endangers the false teachers but those believing their doctrines. Remember there is only one true gospel and false teachings are not a gospel therefore the removal of them from the ecclesia insures that the true gospel is being preached and the way of life is still available to the members and students of the Sunday Schools.

Which is an act of love, the toleration of false doctrines which lead to death; or the removal of those false doctrines that the way of life can still be taught? Think about it! The answer should be obvious with very little thought to each of us.

This subject is almost inexhaustible but hopefully these examples will get us to thinking and determined to show true love toward God, Jesus, and our fellow members. There are so many ways that love can be expressed but it seems that this

way is so often neglected because it is unpleasant to have to carry it out, yet it is the one way that is vital to the life of the Body in these last times - If we don't think so look where those ecclesias of Revelation are today. They do not exist due to their failure to keep up the duties given them by Christ, a large part of which was the application of love in keeping Christ's ecclesia pure and lively. Can we expect anything less?

Charles Kelley

"THE WORSHIP THE FATHER SEEKS"

Jesus is the highest example of that kind of worship that is pleasing to the Father. In him we see what he meant by the expression "in spirit and in truth." It was the "unity of the spirit" in the perfect harmony between the mind of the Father and that of the Son, and perfect subjection of the will of Jesus to that of the Father. "My meat is to do the will of Him that sent me and to finish the work that he gave me to do" (John 4:34). "Lo, I come to do thy will, O God" (Heb. 10:7). Even in the supreme crisis, as he went forth to his death, he says "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy Name" (John 12:28). This was audibly answered, for the voice from heaven said, "I have both glorified it and will glorify it again." In the prayer recorded by the beloved disciple John (John 17th chapter) becomes very plain and in few words showing us what is the basis of the confident approach of Jesus to the Father. Notice the words how he declared that he had finished the work that was given him to do when he said, "I have finished the work which thou gavest me to do." What was the work that he had done? He answers the question, "I have manifested Thy Name unto the men who thou gavest me out of the world" (John 17:6). "I have given unto them the words which thou gavest me" (vs. 8).

Here is the worship the Father seeks, based upon intelligent, affectionate, self-sacrificing identification with His great and glorious purpose on earth, and the unflinching obedience to His commands. Such worship is the rarest and most precious things on earth. The very idea of self-sacrificing worship has faded out in Christendom, where it has become a tradition, that worship now means attending the meetings now and then, contending that it is a noble thing to worship God according to the dictates of one's own conscience with little regard of what God has said. Let us take note, that nothing is acceptable to God that is not based upon His Word, and the affectionate belief of His "exceeding great and precious promises" and the obedience of His commandments.

D.W. Bughman- The Christadelphian Bible School Messenger, Sept-Oct., 1957

KNOWING GOD

A STUDY IN GOD MANIFESTATION

TO know God in the Scriptural sense involves a comprehensive study of the subject of God Manifestation. When I think of God Manifestation, I think of the Great and Mighty Day in the future when the Son of God will arise with healing in His Wings and will bring the sons and daughters of God to His Judgment Seat and will pronounce merciful judgments upon His fellow brothers and sisters. This ultimately leads to the finality of sin and the time when God will be all in all. His creation will finally be in a condition when all will recognize and loudly proclaim praise and glory to the Eternal Creator.

As we begin our studies of this awe-inspiring subject, we cry out as Paul did in Romans 11:33-36. Our path towards this knowledge will lead us to subjects that form the very foundation of the eternal plan and purpose. We will learn about the very character of the One in whom we live and move and have our very being, the One who has provided us with all blessings in this life and the One in who has promised eternal blessings in the life to come.

There is a huge spiritual gap between knowing that there is a God and believing and having faith that God IS. We must have faith in Him and be fully persuaded that He is a rewarder of those that diligently seek Him. (Hebrews 11:6)

This study of God manifestation will lead us into the depths of the secrets of the Eternal Deity. It will lead us through the shadows of good things to come even to the very substance of the wisdom of God. Proverbs 25:2 teaches us that it is our responsibility to search out these matters. *“It is the glory of God to conceal a thing, But the honor of kings is to search out a matter.”* Our eternal life depends on our diligent study and understanding of these things.

John 17:3 provides a very good definition of how we obtain life eternal. To know God and Jesus Christ whom He sent is the most important subject in the Holy Scriptures. The hope and desire of all of the faithful is the future reward of eternal life. As the apostle John points out, the only way we can receive this goal is to obtain knowledge of the Creator and His Only Begotten Son. The way to eternal life is linked with the glorifying of the Father and the Son in verse 1 and 2. We have to ask ourselves – “What does it mean to know God and His Son?” What are our responsibilities and requirements to gain this required knowledge? If we can obtain this knowledge through our daily study of God’s Word, how should we apply this knowledge to our daily lives? Should this knowledge impact our daily lives? We hope this study will peak the interest of all so that we can learn how to obtain this knowledge and how to apply it to our lives in the days that lie ahead before the second

advent of our Master. The same apostle that recorded these words that constitute the last prayer of the Master repeated this doctrine in I John 5:20.

This knowledge of the one and only True God will lead to the development of the likeness of His moral and spiritual image impressed on those who truly seek for this wonderful knowledge. (Read Colossians 3:9-10) Without this knowledge, Ephesians 4:17-18 teaches us that mankind is alienated from the life of God through the ignorance that is in us. The true son and daughter will have a desire to gain as much knowledge about the Creator of the universe as possible. If we are successful in our pursuit of Godly knowledge, we will receive the blessings mentioned in II Peter 1:2-3. Grace and peace will be multiplied toward us. The daily application of this knowledge is given in verses 4 through 11 of this first chapter of Second Peter. Let us now embark on this journey towards Godly wisdom and knowledge keeping in mind the instruction of the wise man as recorded in Proverbs 1:7 – *“The fear of the Lord is the beginning of knowledge.”* Our studies in this area should always be taken with a reverence of the majesty and glory of the topic of our subject of study – God Manifestation.

What is the purpose of God in revealing Himself through the types and antitypes that are recorded in His Word? Numbers 14:21 tells us of the ultimate purpose of the Father in finishing His creation of this world – “As truly as I live, all the earth will be filled with the glory of the LORD.” Read Isaiah 45:18 and I Corinthians 15:23-28. Brother John Thomas penned this statement many years ago regarding the purpose of God relating to the topic of God manifestation. “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.” These words of Dr. Thomas probably best express the ultimate purpose of the manifestation of God in a multitude of immortalized and sinless body of believers.

There are many scriptures that speak of this glorious subject of knowing God. When we come across these in our Daily studies, we should pay particular attention to the lessons that God is trying to teach us. Then we should ask ourselves this question – What does it mean to know God? How should the knowledge of knowing God impact my life today? Read Psalms 46:10, Psalms 83:18, Isaiah 43:10, and Jeremiah 9:24.

What’s in a name?

Scriptural names are usually used to describe the person or place so named (Examples – Gen 17:5, Gen 32:28, Acts 13:9, Ruth 1:20, I Samuel 25:25, Joshua 7:25-26, Gen 5:29). As we read the names of certain people and places in our daily readings and studies, we should look in the margin or in a concordance or other reference materials to find out the meaning of the name. We should write these

meanings in the margin of our Bible. Usually, a correct understanding of these names will allow us to better understand the lesson taught by God's Holy Word. Here are a few examples – Gen 17:5 – Abram's name changed to Abraham; Gen 32:28 – Jacob's name changed to Israel; Acts 13:9 – Saul was known by Paul after his conversion; Ruth 1:20 – Naomi told the women of Bethlehem not to call her Naomi (pleasant) but call her Mara (bitter); I Samuel 25:25 – When Abigail met David, she spoke to him about her husband – Nabal (fool) is his name and folly is his nature; Joshua 7:25-26 – Joshua named the man who had brought disgrace to Israel – Achan (troubler) asking him Why has thou troubled Israel?; Gen 5:29 – Lamech made this statement about his son Noah (comforter) – This same shall comfort us concerning our work and toil of our hands because of the ground which the Lord cursed.

The same reasoning applies to the names and titles of God in which He has chosen to manifest Himself to His children. The names and titles of God and His Son are most important if we truly want to "Know" Him. God dwells in "unapproachable light whom no man hath seen nor can see" I Tim 6:16 – However, on every page of scripture, He has provided information about His character and His purpose. He has selected words and titles and applied them to Himself with the sole purpose of teaching His Children about Him and His Glorious Plan and Purpose for His Creation.

God uses many titles and descriptions in His Holy Word to not only describe Himself and His Holy Character, but also His eternal plan and purpose of the manifestation of these divine characteristics in a multitude of immortalized bodies. As described by Brother Thomas in Phanerosis – "The name Yahweh is a prophetic name and proclaims God's intention to manifest Himself without particularly specifying the manner in which this will be done. The addition of titles indicates the form of manifestation."

Here is a very small list of names and titles in which God has used to manifest His name. Ehyeh Asher Ehyeh - I will be who I will be; Lord God – Yahweh Elohim – He who will be manifested in Mighty Ones; the Lord of Hosts – Yahweh Tz'vaoth – He who shall be manifested in armies; the Lord our Righteousness – Yahweh Tz'kenu – He who will be our righteousness; Yahweh Shalom – He who will give peace; Yahweh Jireh – He who will see or provide; Yahweh Ropheka – He who will heal thee.

As we read these and others, we should think of how the meanings of these names can be applied towards our daily lives. Peter asks – "What manner of persons ought we to be in all holy conversation and godliness?" How does the Name of the LORD God impact our daily lives? Who are the Mighty Ones? How do we become a Mighty One? Why does God desire to be manifested in armies? Isn't he a God of peace? Why then does he need armies? When will this band of militant ones be brought together? What is the purpose of their battles? How does this name impact our stand as Conscientious Objectors? What will be the outcome of the battles that these armies will fight? What does the title of "He who will be our righteousness" mean in relation to our doctrine of the nature of man? Are we in a natural state of

righteousness? How and when will we be bestowed with this Godly character? The name of "He who will see or provide" teaches us about our utter dependency on the Heavenly Father for our day to day sustenance and for our eternal blessings. "He who will heal thee" speaks of the only one that can provide ointment to our daily sufferings, pains, troubles, trials and afflictions. The Psalmist tells us that God is our refuge, a very pleasant help in time of trouble. – Psalms 46:1. These are the type of questions that we should ask ourselves every time that we come across words, descriptions and titles that God has chosen to apply to himself.

As we ponder these verses that include some description of the name or title of Yahweh, we should realize the tremendous responsibility that the children of God have in relation to the "Name". The Scriptures are full of direct commandments on how we should treat this holy name and all that it represents. We are commanded to despise not the Name – Malachi 1:6; exalt it – Psalms 34:3-4; extol it – Psalms 68:4; remember it – Psalms 20:7; fear it – Psalms 86:11-12; praise it – Psalms 113:1-3; love it – Isaiah 56:6; bless it – Psalms 11:4; know it – Isaiah 52:6 and to publish it – Deuteronomy 32:3. In Colossians 3:9-17, we are told to "do all in the name of the Lord Jesus Christ" – the "I Am" of God manifestation. We are taught to pray – Hallowed be thy name in all of our prayers. Read Revelation 3:8 – Can God say this about this generation of Christadelphians, individually and collectively? He can only if we are truly trying to manifest the qualities and characteristics of Yahweh and Christ.

As we study this awe-inspiring and humbling subject, we should understand that there is a progression in which God has chosen to teach us about this beautiful subject. God has provided many scriptures that describe himself, He then teaches us and allows us to see through the eye of faith, the one who was a perfect manifestation of Himself, that being His only begotten Son, Jesus Christ. We are finally taught that as Christ is the firstfruits of the family of God, there will be others who will be allowed to share the glorious nature of our Father and our King, who is now sitting at the right hand of His Father. God is the "I Will Be" of the scriptures, Christ is the "I Am" and the multitudinous Christ are the "We Shall Be".

God has told us that He will be manifested in who he will be and we know that Christ declared unto his believers that He was the single individual that God spoke about. When we study the "I am" statements of Christ, we should think about how these statements reflect the character, plan and purpose of the Deity. I Timothy 3:16 is a good verse that describes the manifestation of the Father in His Son. Finally, we are taught about what the believers shall be if we strive to develop the character and doctrine of He who is the "I Am" of godly manifestation. We shall be like Him, O how rich the promise.

"I Will Be" as Yahweh describes himself

- Exodus 23:22 – *I will be* an enemy into thine enemies and an adversary to thine adversaries

- Exodus 33:19 – *I will be* gracious and will show mercy on whom I will show mercy
- Lev 10:3 – *I will be* sanctified in them that come nigh to me and before all the people I will be glorified
- Lev 22:32 – *I will be* hallowed among the children of Israel
- II Samuel 7:14 – *I will be* his father and he will be my son
- Psalms 46:10 – *I will be* exalted among the heathen, *I will be* exalted in the earth
- Jeremiah 7:23 – *I will be* your God and ye shall be my people

The verses where Yahweh uses this description of himself are ones that we should take great comfort in. They tell us of what the Father will do, has done and will continue to do for His children. They speak of the things that God does for us every day.

“I Am” as Yahweh describes himself

- Genesis 15:1 – *I am* thy shield and exceeding great reward
- Exodus 22:7 – *I am* gracious
- Exodus 31:13 – *I am* the LORD that doth sanctify you
- Leviticus 11:45 – *I am* holy
- Isaiah 44:6 – *I am* the first and *I am* the last
- Isaiah 44:24 – *I am* the Lord that maketh all things
- Isaiah 51:12 – I, even *I, am* he that comforteth you
- Jeremiah 9:24 – *I am* the LORD which exercises lovingkindness, judgment and righteousness
- Malachi 1:14 – *I am* a great King

These verses are the most intimate of all verses as they speak of the very character of the Almighty God. They provide the basis and foundation of this profound subject of God manifestation. These are the characteristics that were perfectly manifested by His Son and those in which we should strive for every day of our life. The “I Am” statements pronounced by He who will be gives us hope and describes the relationship that The Father has with the family of God. God, our Father, is our protectorate, provider, and teacher. When we read the “I am” statements that God has applied to Himself, we are taught of the singleness of the Deity and His plan and purpose and we are reminded of the eternity that He has promised to the Faithful. We are reminded of our High and Holy calling and the requirement to be separate from all that is in opposition to the Father. God expects, even demands that the true believers put off the old man and put on Christ, the perfect embodiment of the character of the Eternal Creator as we are taught in these “I am” statements.

We are instructed in several places in God’s Holy Word that we are to be holy (separate, sanctified, set apart) from all that is evil and all that is in opposition to the Lord God. Read Leviticus 20:7 and I Peter 1:15-16. How do we know what is meant to be holy, pure, separated and sanctified? The only way to do this is to focus our

single eye of faith on Him that was the perfect manifestation of all that is Holy and Godly.

“I Am” as Christ describes himself

- Matthew 11:29 – *I am* meek and lowly in heart
- Mark 14:61-62 – Art Thou the Christ, the Son of the Blessed? Jesus said, *I am*.
- John 6:35 – *I am* the bread of life
- John 6:51 – *I am* the living bread
- John 6:21 – *I am* the light of the world
- John 10:7 – *I am* the door of the sheep
- John 10:11-14 – *I am* the good shepherd
- John 11:25 – *I am* the resurrection and the life
- John 13:13 – ye call me Master and Lord; and ye say well, for so *I am*
- John 15:1 – *I am* the true vine
- John 17:14 – *I am* not of the world

As we remember our risen Lord and Saviour every week, we should keep in mind these statements in which Christ has described himself. They tell us of the mission of the man known as Jesus. They tell us of the role that He played in the fulfillment of God’s plan and purpose. This man in whom we remember was called Immanuel or “God with us”. This is not a description of the erroneous doctrine of the Trinity. This title is applied to the Son of God, always and successfully doing His Father’s Will. He was God’s son, not God the son. In Matthew 3:23, God declares, This is My Beloved Son, in whom I am well pleased. Although created in the fleshly nature of His earthly mother, his desire was to be in the image of His Heavenly Father. This was accomplished when He was raised in glory and allowed to sit at the right hand of the Father in heaven.

“We shall be” in relation to the multitudinous Christ

This phrase occurs 16 times in God’s Holy Word. The most prevalent occurrence is “We Shall be Saved”. The occurrences that are the most descriptive of the manifestation of God’s name are Romans 6:5 – “*we shall be* in the likeness of His resurrection”; I Corinthians 15:52 – “*we shall be* changed”; and I John 3:2 – “*we shall be* like Him”. This should be our goal. This is the joy set before us. Those who have been baptized into Christ in this generation, who have been justified from our inherited Adamic Condemnation will be raised to Judgment and with God’s grace and mercy be invested with immortality, the eternal nature of the Eternal Deity. These worthy individuals will be priests and kings forever in a Kingdom ruled by the righteous and just rule of the Prince of Peace, the King of Kings and the Lord of Lords. We shall be changed – mortality thrown away, the shackles of the flesh unlocked, the frailties of our weak bodies remembered no more. Our hopes realized and salvation ultimately accomplished for the individual and collective members of the multitude of worthy ones that are standing at the right of the Judge of the whole earth.

We shall be like Him – O how rich the promise. These phrases constitute the final aspect of God Manifestation for those who hear the blessed words of our Master – Well done thou faithful servant, enter into the joy of thy Lord.

We must constantly be aware that until that great and mighty day comes, we have great responsibilities. Malachi 3:16-17 is a good summary of these responsibilities. Every day of our Life, we should think about the name of God and compare our thoughts, words and deeds to the Perfect Standard of righteousness – our Lord Jesus Christ who was the perfect manifestation of what we have studied in regard to the characteristics of the He who will be. We should always strive to gain a better understanding of this most important doctrine of the Bible.

The manifestation of the Father does not stop with the beginning of the 7th millennium. The mortals of the Kingdom Age will continue to learn about this subject that is the focal point of God's plan and purpose. They will learn of God's nature, character and desires for His creation. They will be able to see this manifestation through their eternal leader and rulers and judges. They will experience the most benevolent, just and fair laws and government that has ever been experienced by mankind. They will be taught about sin and the necessity for Godly redemption. They will be taught about the necessity for blood shedding as the only way of salvation. They will experience the great feast days that will be held in the magnificent Temple in Jerusalem. Throughout the entire year, these mortals will be taught about God and His plan 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". Read Zechariah 3:9, Philippians 2:9-11, Revelation 2:17, Revelation 3:12 and Revelation 19:11-12.

God's Final Plan

We will conclude by asking our readers to read Revelation 21:1-4. These verses describe the ultimate consummation of God's Plan for His Creation. The former things have passed away. The manifestation of God in this earth has been accomplished. The earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea (Habakkuk 2:14) and God will be all in all (I Corinthians 15:28). All mankind will KNOW God in the truest sense.

B. Henderson

Well may the apostle exhort believers to "walk worthy of God, who has called them to His kingdom and glory." It is indeed "a high calling," and a great manifestation of divine love, bestowed upon men by the Father, that He should invite them to become His sons, and when manifested in the divine nature, be in them "all things for all." When we contemplate such a destiny, that we are to be elements of the Spirit-glory, the Cherubic manifestation of the Eternal Spirit, which is to fill the earth as waters cover the sea, we ought, indeed, to "purify ourselves, even as He is pure," and to live superior to the mean and petty considerations of time and sense. "Walk worthy of God" – worthy of a position in which we shall be *isangeloi*, equal to the angels, "the sons of God being the children of the resurrection." - *Phanerosis*

“MATTHEW 18”

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the ecclesia: but if he neglect to hear the ecclesia, let him be unto thee as an heathen man and a publican.” Matthew 18:15-17.

FROM the teachings of the Master, we have here a cornerstone reference as to ecclesial procedure in handling the sin (either of action or doctrine) of a brother/sister in the ecclesia. In this passage we have a clearly laid out progression of steps to be taken in the instance that a sin is committed – From the first steps of early intervention and recovery of the one who is in error to the last resort of disfellowship if the admonition of the ecclesia is not heeded. What we find here in Matthew 18 is a very logical set of instructions as well as a beautiful lesson regarding the merciful workings and righteous judgments of Yahweh and His expectations for such characteristics to be manifest in the ecclesia - *“The LORD, The LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty”*. (Exodus 34:6,7)

But to the detriment of the Truth in these last days, the passage is often misapplied frustrating the ability of the Brotherhood to effectively respond to and deal with various errors that threaten the Household of Faith as a whole. Before we discuss the way that Matthew 18:15-17 is being misapplied we wish to review its context and application.

Context

Much of Matthew 18 deals with the subject of personal transgression, its influence on others, its consequences and forgiveness. Some of the principles laid out that lead up to verses 15-18 are as follows:

- In verse 6 we are given a graphic illustration as to the grievous nature of *causing other brethren – *“little ones which believe in me”* - to sin. *“It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea”*. (* “Whoso shall offend” is rendered in margin as “cause to offend.”)
- Verses 7- 9: Here we are made to realize the reality of sin in the present kosmos and that it is the duty of every believer to do all in their power to eliminate any weakness or influence that prompts us to sin.

- Verses 11-14 show the care of God as to the recovery for “that which is gone astray”. *“Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”*

The thought of recovering that which has gone astray continues into verse 15 with the conjunction “Moreover”. Here we are told of the circumstances - *“if thy brother shall trespass against thee”* – followed by the instructions as to the proper course of action. The wording of the passage seems to indicate that the instructions are provided in relation to a sin of one brother “against” (Greek – *eis*) another brother, though “against” is left out of some versions. Further down in verse 15 we see where Peter sought more clarification on what Christ was teaching. He asked, *“Lord, how oft shall my brother sin against (Greek – eis) me, and I forgive him? Till seven times?”*

But are we only speaking here of some kind of sin that is done personally against another? The Ecclesial Guide offers a more general interpretation – “The rule laid down by Christ for the treatment of personal offences is doubtless applicable to sin in general. Sin of any kind on the part of a brother, becoming known to another brother, is a sin against that brother – more heinous, indeed, when Scripturally estimated, than a mere offence against himself” (p.21). Christadelphians have generally viewed this to be a reasonable estimation and application of the passage now under review.

Applying Matthew 18:15-17

Here we are given a beautiful lesson on how to handle the trespass of a brother with a continuation of the thought in verse 14 regarding the parable of the sheep that had strayed, that *“it is not the will of your Father...that one of these little ones should perish”*. The word “trespass” used here in the 15th verse is from the Greek *hamartano* and indicates a “missing of the mark”. Bullinger adds further comment – *to miss or wander from the right path; to go, or do, wrong*. The same Greek word is also used in Peter’s question in verse 21.

When a sin is committed, and it is to the knowledge of another brother there is then a responsibility to confront the matter. Why? One reason is found in verse 14 previously mentioned – *“it is not the will of your Father...that one of these should perish”*. The initial focus is on the recovery of the one who has faltered. When sin enters the picture and repentance not achieved it acts as a barrier to fellowship – fellowship with God, His Son and the fellow saints. (1 John 1:3-10). Such a course of action was also required under the Law (Lev. 19:17). The initial stage to deal with such an issue is an act of mercy for the recovery of such an individual. The first stage described also allows for the matter to be dealt with discreetly - brother to brother. Whatever the sin (or perceived sin) may be it can be dealt with without unnecessarily involving others and needlessly compounding the problem, causing more strife, misinformation and opportunities for further sin. And when such sin comes to the knowledge of another then it can be dealt with privately and with less pain and humiliation to the offender. Again, the object is recovery of that which has gone astray.

But, there is a responsibility on the part of the offender as well. The Master offers this condition once the matter has been dealt with one on one: *“if he shall hear thee, though hast gained thy brother”*. Hearing implies knowledgeable acceptance. But not only is there an understanding, but also **repentance** on the part of the offender – a turning away from a wrong course of action or belief. In Luke 17:4 we read, *“And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, ‘I repent;’ thou shalt forgive him.”* Forgiveness is directly related to the act of repentance.

All of this should call our humble attention back to our own failings of the flesh as we daily seek forgiveness from the Father through prayer. *“For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”* (Matt. 6:14,15; Luke 11:2-4). But again, the act of repentance is an integral part of the matter of forgiveness – both in our relationship with The Creator and our relationship with our fellow brethren.

But, if the matter as outlined here in Matthew 18 is not resolved “one on one” then it becomes necessary to involve “one or two more” and if that is not enough to correct the situation then it is required to bring the matter to the attention to the whole ecclesia. The offender has forfeited any opportunity for a discreet resolution of the matter. As is stated in The Ecclesial Guide, “It is then the ecclesia’s part to bring their whole influence to bear upon the offender to forsake his evil ways.” **The goal is still recovery of the one in error** but it also symbolizes the unity of the ecclesia in not tolerating rebellious influences that threaten the health of the ecclesia as the ecclesia works to be a Lightstand for the Truth in belief and practice.

If the offender does not heed the admonition, the only recourse available to the ecclesia is to withdraw fellowship from such an individual – *“let him be unto thee as an heathen man and a publican.”* 2nd Thessalonians 3:14,15 teaches, *“And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.”* Even then recovery is still the goal. Such a one is not to be treated as an “enemy” though fellowship has been cut off. It would be hoped that this extreme measure would be enough to finally make the offender to come to realize the error. This is indicated by the word “shame” (Greek – *entrepo*), which according to Thayer can mean “to turn about”. Also, and of no lesser importance, such action is to preserve the health of the ecclesia and to keep the error from influencing and spreading to the rest of the ecclesia. As is expressed by the Apostle Paul in dealing with the matter of error in the ecclesia – *“Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven”*.

It is important to note here that The Roman Catholic practice of excommunication is not that which is observed by Christ’s Ecclesia. The practice of expulsion or excommunication is to the “eternal damnation” of the one thrust out. The Ecclesial Guide makes the distinction between “expulsion” and “withdrawal”: “Withdrawal

means that those withdrawing do modestly and sorrowfully step aside from the offender for fear of implication in his offence. Expulsion means thrusting out, which is a different thing, and implies and generates the arrogant attitude of ecclesiastical excommunication. The careful preservation of right forms in these things is a help to the preservation of the right spirit.”

If followed correctly, and dealt with in its early stages error can be mercifully and judiciously dealt with in the confines of the ecclesial environment. But if not confronted and dealt with the problem then takes on a larger and more negatively impacting nature that not only affects the spiritual welfare of the ecclesia where the problem originated but it has a direct influence on the Christ Ecclesia as a whole. The weakness of one ecclesia ultimately affects the health of all of the ecclesias, especially in our day with the great degree of inter-ecclesial association that exists due to the ease and quickness of travel, instantaneous communication as well as the complicated issues that arise from family relations and marriage. Though made up of individual, “autonomous” ecclesias; the Body of Christ as a whole in an inseparably interwoven group whose beliefs, interests and judgments are to be unified. (1st Cor. 1:10; Eph. 4:3-6; Rom. 15:6; Phil. 1:27; 2:2).

Misapplication

But, what happens when sin or fundamental error has **not been dealt with** by an ecclesia and is being openly promoted to the detriment of an ecclesia or the Brotherhood at large? Opportunities to keep the matter contained as offered by the instructions given in Matthew 18 are no longer possible.

It has become more common in recent years that when error is being **publicly** promoted either through print, lecturing/teaching, public activity, personal influence, and now the internet; that when **public opposition** is expressed against such things that those that speak out are instantly called down for “not following Matthew 18” by not first speaking privately to the individual(s) involved. The application of Matthew 18 has moved beyond the problems that may arise in the confines of an individual ecclesia but is now often misapplied to how we handle the very **public** and insidious challenges to the Truth that face the Household in general in these latter days. It can be observed that such misapplication can come from one or all of the following sources:

- Those who are promoting error that attempt to hide behind “Matthew 18” to avoid public criticism of their efforts.
- Those who support the error that is being promoted.
- Those who may not agree with the error but whose desire for peace and social unity in the Brotherhood (something that is to be sympathized with) overrides their sense of responsibility and understanding on how we are to defend the Truth.

There can be no question that if a private, one-on-one conversation or correspondence can bring potential resolution to a matter either through clarification of

a possible misunderstanding or the taking advantage of the good influence of a close relationship to provide correction, **then such should be pursued**. But are we to expect that when real error is being **publicly promoted** by an individual, a group, an ecclesia or even an organization within the Brotherhood that such is any longer a private matter? As one brother recently questioned, “They preach error publicly and then we have to respond privately? Could we find any better way to tie our own hands and keep error from being rebuked and the truth from being taught?”

If error is being **publicly promoted** throughout the Household, by the way some choose to misapply Matthew 18 it would seem that it would be required that every single member of the Household must individually and privately approach the individual in question before any further action can be taken. Not only is such a thing unreasonable but also not Scriptural. And even if such a thing were possible, how would the 2nd and 3rd steps of Matthew 18 then be applied?

There is a very urgent need and Divine command for us to be as “Watchmen” (Ezek 3:17-21). This entails **public** and not just private reaction and warning to the one at fault as well as to the Brotherhood. Not just for the benefit of those in error but also for those who may not yet see or fully comprehend the danger – “*if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.*” (Ezek. 3:21; also Ezek. 33; 1st Timothy 5:20) “*Them that sin rebuke before all, that others also may fear.*”. On the other hand, to publicly tolerate or simply ignore such matters sends the opposite message (whether intended or not) that all is well and that there is no danger or concern. The latter approach is itself considered to be sin. (see Ezekiel 3)

Our Examples

When the Apostle Paul wrote his first epistle to the Corinthians a problem was addressed regarding a brother who married his father’s wife (1st Cor. 5:1). Paul informed the ecclesia at Corinth that the matter was “reported commonly” (i.e., heard everywhere). He commences to rebuke the Corinthians for their laxness and pride in the matter and for not withdrawing from the brother in question. Does the Apostle personally deal with the brother in error before addressing the issue? Was “Matthew 18” to be applied at this point? No, it was too late for that. The ecclesia had not done its duty in handling the problem early on and the news of the matter was already public knowledge among the Household. The ecclesia was responsible for not properly handling the matter. Through his letter, a letter that would eventually be viewed by those of other ecclesias, the issue is addressed, rebuke delivered and a clear solution provided. “Deliver such an one unto the adversary for the destruction of the flesh” (vs. 5), “purge out therefore the old leaven” (vs. 7), “not to keep company”, etc.

Paul’s action had the desired affect on them. As revealed in the 2nd Epistle they “sorrowed to repentance”. In the 7th chapter (verses 8-12), Paul gives a beautiful expression as to his sincere intention in first rebuking them as well as to their complete repentance on the issue – “*In all things you have approved yourselves to be clear in this matter.*”. Sadly, such is not always the outcome but we do know that the actions of

the Apostle is an example for us – “*Brethren, be ye followers of me and mark them which walk so as ye have us as an example.*” (Philippians 3:17). We also know of Paul’s public rebuke of Peter (Gal. 2:11) as well as his dealings with Hymenaeus and Alexander (1st Tim. 1:20). And the example of Paul ties in closely with the actions of our greater example – The Lord Jesus Christ. We read of his very public condemnation of the sins of the Jewish leaders and unbelievers of his day (Matt. 23). We also read of his open rebukes found in the letters to the Seven Ecclesias for the laxness of certain Ecclesias in not properly dealing with and cutting off those influences that promoted error.

There is to be no revenge in the dealing with private or public error. Such things were not done by Christ, Paul or other faithful men of the Scriptures for the purpose of tearing down the Believers – **error already does that on its own**. It is about correction and the avoidance of sin that “brings forth death” so that a building up and preservation of a “spiritual house” may occur (1st Pet. 2:5).

From Our History

On page 481 of “Selected Works of Thomas Williams” (a standard piece of Unamended literature), there appears what bro. Williams entitled “An Open Letter”, which was originally published in the May, 1906 Christadelphian Advocate. In this “open letter” bro. Williams **publicly** deals with error that was being **publicly** promoted in the pages of another Christadelphian paper by a bro. Brode. He could have, and according to current misapplications of Matthew 18 should have aired his opposition first to the brother personally. But the fact is that he didn’t. Bro. Williams clearly explains his motivation and reasoning on p. 486:

“Now, brother Brode, I write this to you **to warn you** of the danger of subverting the truth in the little paper you have been generous enough to publish freely. It is a pity for good intentions to be worse than wasted. I have no reason to entertain the least animosity towards you, and I hope you will receive this in the spirit in which it is written. **Dangerous departures from the truth have of late taken place, and it is the duty of every one who loves the purity of the Truth to warn, expose and correct**. It is in this discharge of duty I send you this “open letter” in the hope that it will serve the desired end in your case and be of some help in keeping your little messenger in the path of truth; **also that it will warn others** and help to a better understanding of what the sacrifice of Christ and baptism into His death are designed to save us from.” (emphasis and underline added)

This is just one example as to how many of our early brethren (and those that have followed) have **openly** dealt with error and **those who promoted it**. This is also just one example of **many** that **publicly** recorded opposition and correction to the errors that have arisen during our Christadelphian history. Open challenges were not kept secret, hidden in a box. Consider bro. John Thomas’ uncompromising thoughts on the subject:

“Lift up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins! I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, ‘as bitter and too severe.’ Where men’s faith is weak, and their minds are full of uncertainty, and they are conscious that their own deed will not bear the light, you will find them full of ‘charity,’ and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don’t want their feelings hurt lest it should do harm! The fact is they don’t want the Truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured.”

When we consider the many challenges the Truth has faced such as “Clean Flesh”, “Immortal Emergence”, “the Responsibility Question”, challenges to “Adamic Condemnation”, “Alternate interpretations of the Apocalypse”, etc., etc.; if these matters and those promoting them were not **publicly** dealt with so as to “**warn, expose, and correct**” how worse off would we be today? Would such problems have worked themselves out on their own? Would those promoting error have quietly ceased their efforts to influence others when no opposition was found? Would the unsuspecting, novice or young have easily been able to discern the danger on their own? Would the strong have remained encouraged? The answers should be apparent. Not only did our brethren that came before us provide help for their own generation, but their public efforts provided a record for study and comparison for future generations. To **openly** contend against error is not only an issue for the present but also directly impacts the future. Such is something for us to think about.

In Conclusion

Much more could be said on our fight for the Truth and how we deal with error and those who promote it. The Scriptures are very extensive and clear on the subject. But our main concern for this present consideration has been with the proper usage of Matthew 18. We certainly do not advocate that the Christadelphian public platform be a constant free for all of open discontent and anger. But, our responsibility and ability to deal with fundamental error when it rises to threaten the whole community must not be hampered by misapplying the teachings of our Master. Matthew 18:15-17 provides very clear, merciful and judicious instructions. To apply it at the appropriate time can do nothing but strengthen our ecclesias and our community, but to misapply it and Scriptural teaching in general will certainly have the opposite affect.

A. Thomas

May We Be Men

May we be men, a time like this demands;

*Pure hearts, strong minds, true faith and
willing hands;*

*Men whom human influence cannot
move;*

Men who from faithful duty will never

IN SEARCH OF THE PERFECT ECCLESIA

Lessons from the Ecclesia at Corinth

I N considering the Holy Scriptures, one may wonder at times why the eternal Spirit didn’t determine the scriptures complete for mankind’s use with the Old Testament, the Gospels, and the Book of Acts in the New Testament. Consideration of the following verses may give us the answer. The first verses we would like to look at are in 2 Timothy 3, verses 16 and 17, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” The next verse we would consider is found in 1 Corinthians 10: “Now all these things happened unto them for ensamples (examples), and they are written for our admonition, upon whom the ends of the world are come.” It would seem then our understanding of the direction God wants us to go would be greater influenced by the Epistles of the New Testament. In view of that, we would like to look at some of the writings of Paul in his dealings with the Ecclesia at Corinth.

The history of Corinth, in both secular and religious forms, was well known to those of Paul’s day. The city, which was really a city-state, had been established hundreds of years before. It was situated on an isthmus between the gulf of Peloponnesus, and what became known as the Gulf of Corinth. Phoenician settlers were attracted to it very early in its history. They introduced many profitable businesses in manufacturing and also introduced the impure worship of the Phoenician deities. Later, the Greek influence from Attica took over, and Greek games began to be played there in honor of Poseidon. The Dorians later captured the city about 1074B.C. Two-sea’d Corinth, as it was later known, became a strong maritime force, with much of its wealth coming from the business of moving smaller ships over the isthmus from one gulf to another. Later, in the Roman world, Corinth became unmatched for its wealth, luxury, but also its vice.

The phrase “To live like a Corinthian,” became well known, a description of which meant to live a life of vice and idolatry. Because much of the wealth of the city came from the maritime business, the worship of Poseidon was widespread. That was not all though, for on the Accrocorinth, a large mountain at the edge of the city, a temple was built to Aphrodite, which employed some 1000 female “courtesans” to assist the idol worshippers which attended the temple.

In such a setting as this, is it any wonder that the Ecclesia at Corinth, one in which Paul himself started, would be affected? Yes, affected, and infected also, by the permissiveness of society present. Many were the troubles Paul faced in dealing with the believers at Corinth. Except for a few holding fast to sound doctrine, almost

everything extant in the outside world was going on in the Ecclesia. The recorded history of Israel past had not done them any good. Israel in the wilderness had divisions, with those of Korah, Dathan, and Abiram, versus those of Moses. Corinth had divisions, with those of Apollos, versus those of Cephas, versus those of Paul, versus even those who claimed to be of Christ. Paul had to remind them that Christ alone was their master, that is was in his name they were baptized, that Christ was to be their example.

Israel in the wilderness during Moses absence rose up to play, a euphemism for returning to idol worshipping employing sexual vice. In Corinth, Paul had to deal with fornication, of which some had even boasted about in a puffed-up fashion. They were told to purge the old leaven, that the offender may be corrected so that the rest might not be affected in the same way.

The believers in Corinth were guilty of going to law against another believer, of not having anyone discerning enough to handle the matters of the Ecclesia in a Christ like way. Those things the unrighteous of the world did, with the effeminate, the adulterers, revilers, extortioners, and thieves. These would not inherit the kingdom which had been promised, but because the believers were a purchased people they had been washed, sanctified, and justified. There were many things that were lawful for them to do but which were not expedient. They were to use their spiritual gifts wisely, not in debates, envyings, wraths, strifes, backbitings, whisperings, swellings, and tumults, but in the way which led to being perfectly joined together, in the same mind and the same judgment.

In addition to this, some of the believers in Corinth even doubted the resurrection, which is every believers hope. Paul told them that if the resurrection of Christ was false, they were still in their sins and they were not justified and would perish. There were Judaizers also among the brethren in Corinth, which opposed Paul at every turn, but which eventually with the help of Titus began to accept his apostleship.

Did the problems cease in the Ecclesia at Corinth even though it was instructed, and shepherded by Paul? No, the problems continued, even though they were warned by Paul himself. Some 30 years later, long after the death of Paul, Clement of Alexandria wrote an epistle to the Ecclesia at Corinth. It seems that even then the Ecclesia was still factious, or divided, and still had its problems.

Considering our opening verses, and seeing we live nearly 2000 years later, and knowing that the brethren of Corinth didn't, have we learned anything from the past? Do we have backbitings, divisions, strifes, tumults, debates, envyings, whisperings, swellings, and wrath? Knowing the religious institutions around us are only the temples of past idols redressed, are we affected by such? Are our idols perhaps something more hidden but more insidious, such as the worship of mammon, (money)? Have we learned from the failures of natural Israel, and of the Ecclesias founded shortly after the sacrifice of our Master, or are we to repeat the same mistakes

done by mankind in general? As the lampstands established in the 1st century were extinguished one by one, are the lampstands of today's dark world in the same danger?

Bill Jones

PREPARING TO PREACH – Lesson #5

The Unprepared Professor

J OHNSON Auditorium in the prestigious Wale's University was simply buzzing with excitement. Students and faculty were discussing the radical new theory given by Professor John Stewart, PhD. If what he was advocating was true, it would mean that cherished philosophies held by many experts was false. The experts were insisting their understanding was correct, and the students were waiting to see where the truth of this matter lay.

Professor Stewart walked on the stage in front of his students, paused for effect at the podium, and then deftly reached into his shirt pocket under his long black gown. He pulled his hand out, and then reached into his left pocket. He patted his shirt pocket again, and then reached into his right, and then into his two back pockets. The students shifted in their seats in anticipation as Professor Stewart checked his pockets over and over, and was now clearly developing a little sweat on his forehead.

“My fellow students and faculty, I have made some extensive claims in this past day, which I know are true without question, but forgive me, I have, uh, come unprepared to this meeting, and I do not have any notes to speak from.”

“My research is based upon many research papers...uh.., I'm sorry, but I can't remember their names or where they are, but they're out there, and they prove me right.”

A snicker rose from the section of the assembly holding the expert professors.

“I have done my own research, and I have seen the results, but again, I can't remember the chemicals used or the process used to achieve the results...I think I have those papers somewhere in my house.”

The snicker from the expert section was now traveling through the entire audience as a suppressed laughter. This professor clearly had to be an idiot.

“I ask, that despite my lack of preparation or evidence, that you still consider my thoughts and I shall be able to prove all to you later.”

At that sentence, the entire assembly began getting up out of their seats and walking out of the auditorium. Minutes later, Professor John Stewart was alone in the auditorium. Alone, embarrassed, discredited - Ridiculed by his students and his peers.

The students didn't think much about the fact that he was unprepared. What they did think about was that he was advocating a point of view directly opposed to commonly held wisdom, and he had no evidence, no specific examples of research, no

organization and no cohesive speech to make his point. They assumed he simply must be wrong, and they went their way.

“He’s not going to get a chance to waste my time again like that” many thought.

The unprepared Christadelphian

Like the fictional professor in the above story, we brothers and sisters have an amazing thing to share. We call this “the gospel”. This doctrine (in complete contrast to the commonly held teachings of a multitude of highly educated priests, professors and PhD’s), teaches that the hope of man is eternal life on the earth, not eternal joy separate from the body in heaven.

The Gospel teaches that the kingdoms of this world will not go on as they have forever into the future, that Jesus Christ will return to the earth and set up a kingdom that will never end. Those who have lived according to his covenant and commands will be given eternal life, to be the eternal heirs of the entire earth, in a world wiped clean of violence, war and sin.

Are you like the unprepared professor above, who knows a great truth, but when called upon to explain it has not studied, has not prepared himself to be able to give a description of the hope he has, based upon the facts of the Bible? The Bible tells us that this should not be so: *“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”* (1 Peter 3:15)

Fear and Strength

Now, let’s be honest. Sometimes the reason why we have such a hard time getting organized to preach the Truth is because it’s hard to speak our Truth. Sometimes we may even be afraid to preach the Truth. It’s not easy to stand out and be different from everyone else. We all have a natural desire to fit in, to be liked and our gospel makes us different, and sometimes the object of derision.

Most people who have come to the truth from the outside know the inner personal strength one has to have to accept the Truth. The Truth may have cost them family members, friends, or even in some cases wives and children.

This is what faith is. Faith is when you do what God tells you what to do, ignoring the perceived consequences, knowing that supposed consequences are all subject to God’s will and protection.

When you decided to be baptized, you made the same loving courageous decision that is involved in preaching. You decided that your love and faith in God required action, and that is what you must now do when it comes to preaching. Move from fear to determined confidence. God doesn’t expect you to preach perfectly, but everyone I have met who does it will tell you that preaching imperfectly many times will lead you to preaching confidently and accurately.

When young people are born to Christadelphians, many times one of the first tests of character comes when they have to preach the truth. Does your conviction that you have to preach the truth, overcome the fear that they have inside. Does conviction bring about action, or is there not enough conviction in your heart for action?

Mark 8:36, *“For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”*

Let us, as we start this study of preaching remember how Joshua and Caleb must have felt, as they contradicted the words of ten spies, and encouraged their brethren to follow the commands of God and go into the land of Canaan. As the sentiment of the crowd shifted from disbelief to fury, they must have felt their hearts go into their throats as they stared at a million Israelites who wanted to stone them and Moses to death.

It’s not always easy to obey the commands of God, and many times it tests your ability to stand on your own two feet, alone, for what you believe. Following God is the only way that you can receive His love and protection, for *“if God be for us, who can be against us?”*

The memorization points

Once again, I want to ask you to memorize several important points. You want to repeat them to yourself every time you can, hundreds of times a day, until repeating them is automatic. When you are asked what the Christadelphians believe, you can respond with confidence and conviction.

This time I have changed my list to only include three items. However many points you want to make, write them on a piece of paper and then repeat them to yourself every time you look in a mirror or every time you sit in a chair.

- We focus on the promises God made to Abraham, Isaac and Jacob.
- We believe that Jesus Christ will return to the earth and set up a world wide kingdom that will never end.
- When he returns he will judge the living and the dead who have been baptized with knowledge. Those who are acceptable will be given eternal life, and the wicked will die again and go back to the grave forever.

With these three points, you have covered the vital elements of the gospel - The promises to Abraham Isaac and Jacob, the good news of life after death and the coming kingdom of Jesus Christ. From this foundation, discussion can lead you into all of the good news of the coming Kingdom of God.

Eternal life

This last section deals with the verses you will want to use when discussing the Bible with your friends. Some people, after hearing the gospel described as you are going to describe it, will want to know more. Your best response is to set a time to study your Bibles together when you can have all your Bible notes available for reference. Remember, a wise man is NOT someone who knows all the answers and where they are (well, OK, maybe that is a wise man, but I've only met one in 45 years), a wise man is someone who knows where to look to find information.

Today's topic is eternal life. This is one topical that has literally hundreds of verses all throughout the bible to support it. If you have a minute, go to <http://www.learnbible.net/topical/> and click on the subject of eternal life and look at all the verses all throughout the old and new testaments. It's astonishing!

Here are a couple of verses to make note of in your Bible when talking about the subject of eternal life, and remember the object here is not to note the verses in your Bible, but to make notes that will help you FIND the verses when you need them. To do this I recommend finding a blank page in the beginning or end of your Bible, write (very small so you have room for other notes) the heading of "Eternal Life" and then give the verse location plus a short quote to remind you what the verse says.

Here are some verses to note. If you think they are helpful, then make a note of the verses in your Bible.

John 3:15,16: *"That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

John 5:28, 29: *"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*

John 6:40: *"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."*

John 11:25,26: *"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"*

Romans 5:21: *"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."*

Romans 6:23: *"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."*

Galatians 6:7,8: *"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."*

James 1:12: *"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."*

1 John 5:11: *"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."*

Summary

If you have not organized yourself and done some study to prepare yourself for preaching, when the opportunity arises you will be disorganized and unprepared. In extreme cases (like mine) your mind may go blank and you simply can't think of ANYTHING to say.

When this happens, people will assume you have no proof for your beliefs and you will have missed a great opportunity to save their lives. Many times Christadelphians will go through their whole lives pining for the opportunity to preach to beloved friends and family members, and never put any effort into preparing for when that day would arrive.

What a horror to have those you love prepared to listen and you are unprepared, and instead of simply not caring what you believe, they walk away convinced you are wrong and have no evidence for your beliefs.

Let us learn to prepare ourselves to share the word of life we hold, and also develop the internal fortitude to boldly stand forward and tell anyone who asks the hope we have that in our heart.

Romans 1:16: *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."*

Jack Garvey

The popular view of the immortality of the soul and its attainment of heaven makes Adam, not Christ the bringer of eternal life in direct opposition to Paul's teaching in Romans 5:12. Had Adam not sinned, he would not have died; and if he had not died his immaterial soul could not have winged its way to 'realms beyond the bounds of time and space.' Thus

RESURRECTION PREDICATED UPON SACRIFICE

GOD had promised Abraham the land of Canaan for an everlasting inheritance, the fulfillment of which was to be after Abraham's seed had become numerous "as the dust of the earth" – (Gen 13:14). Realizing that he was a mortal man, "but as the dust of the earth" (18:27), he desired to know how he could inherit that which was promised as an everlasting inheritance, and after such a long time as would admit of such a miraculous increase of his posterity. He therefore asked, "Lord God, whereby shall I know that I shall inherit it? (15:8). According to the natural order of things it was impossible; and faith in the promise must look above natural and beyond this ephemeral life.

Now, the answer was not given in words, but by signs. It must be such an answer as would remove the difficulty and show a triumph over death. He was told to offer certain sacrifices, some of which he was to divide in the midst and lay each piece one against another (15:9,10). When the sun went down, and it was dark, behold a smoking furnace and a burning lamp passed between those pieces (vs. 17). Then it is said, "In the same day the Lord made a covenant with Abraham, saying: "Unto thy seed have I given this land, the river Euphrates (vs. 18). In addition to this answer by scriptural signs Abraham is himself caused to pass into a "deep sleep" at the time when the sun was going down, and "a horror of great darkness fell upon him" (vs. 12), which was another sign of death and the grave – the very obstacle in the way of Abraham's faith "knowing" how he should inherit the promise. The divided sacrificial victims were for a covenant sacrifice, without which a covenant in ancient times was of no force. This method of ratifying covenants is referred to Jer. 34:18 – "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me when *they cut the calf in twain* and passed between the parts thereof."

All these covenant sacrifices pointed to Christ, who would be "brought again from the dead through the blood of the everlasting covenant" (Heb. 13:20), and they therefore taught the resurrection of the dead as an essential part of Abrahamic or everlasting covenant. By these sacrificial signs Abraham's difficulty, as seen in mortality and death, was removed, since they taught him that in the antitypical sacrifices, whose blood would be that of the "everlasting covenant," the claims of the law of sin and death would be met by one who, on account of his holiness, would "not be left in hell, (*hades*) the grave, neither would his flesh see corruption; and thus he would acquire "the keys of hades and of death to open and no man shut, and to shut and no man open" – (Lev. 1:18; 3:7).

Doubtless the lesson also taught Abraham that his seed would be strangers in a strange land, and that they would, after four hundred years, be redeemed; but this, too, would be typical. This exit would be, as it were, death and their redemption as resurrection; for their bondage in and redemption from Egypt was typical of a future bondage and redemption, and the latter is likened to death and resurrection in the vision of the valley of dry bones – (Ezek. 37). The apostle Paul says: That in making the promise to Abraham God "preached the gospel to him" (Gal. 3:8), and the gospel necessarily contains the promise of resurrection, otherwise it would fall short of being a gospel that would meet the requirements of fallen dying man.

Thomas Williams

THE TRIAL OF OUR FAITH

The following excerpt is from the May, 1905 Christadelphian Advocate editorial section, by bro. T. Williams.

If experience was a necessity for man before he fell, how much more is it so now, when his nature has become such that only by "crucifying the flesh with the affections and lusts" can any lasting good results be worked out. The trial of our faith is therefore indispensable. Even Jesus "learned obedience by the things which he suffered."

The trial of our faith requires adverse circumstances of some sort or other. Perhaps the most severe test to which our faith is subjected is found in the disputes which cause ecclesial division, often resulting in the falling away of brethren in whom we have had great confidence.

The history of the Truth has been a history of contentions and divisions; and since God had given man the power of free moral volition, His mercy has, shall we venture to say, been compelled to bear with humanly-produced conditions. This is seen in His dealings with divided Israel.

Our "Retrospect and Warning" appearing upon another page shows what has been the result of many failing under the trial of their faith. The past should be a lesson for the present, for the lesson is needed in this our day. The trial of our faith is going on, and we must be on the alert, **intelligently, kindly, but courageously**. **We cannot afford to please men, nor parties**. Numbers may have charms, but in the trial of faith every brother must look to his own responsibility, every sister hers. "Blessed is the man that endureth temptation, for when he is tried, he shall receive a crown of life."

Retgression does not often come like thunder from a clear sky. It is a stealthy thing, and it rocks the cradle with one hand while quietly doing the

mischievous with the other. This tries the alertness of our faith. **The danger arises from a fear of appearing contentious. This is the fear of men at the cost of faithfulness and fidelity to God and His Truth.**

Now we hope our readers will not imagine we are writing about things altogether in the remote past, nor simply of possibilities of the distant future. We have in view the actual present realities, which are trying the faith of many, and which will try us in the future.

It is difficult to bring men and women into the Truth, but is much more difficult to keep bodies of people together in the bonds of love and the peace of the Truth. The question before us is the trial of our faith in the actual and threatening decadence which may be a repetition of Laodiceanism. Intelligent brethren realize this. Those who are out of touch with the current of events may not. **They may even think that when those on the alert cry out, Danger! they are excited, and sounding false alarms.** But let every one awake and let us be careful that the trial of our faith “yield the peaceful fruits of righteousness” as the result of being “exercised thereby.”

In correspondence with our esteemed Bro. James Laird upon the interests of the Truth, the following appropriate remarks are made in one of his letters, **which we hope will help to stir the brethren to be watchful:**

“Notwithstanding Bro. Evans’ letter in the last Advocate, I fear we are many, many years from the Advent, and long before that even takes place, the Truth will be NEARLY EXTINCT. ‘While the bridegroom tarried, the virgins all slumbered and slept.’ The times or conditions of the ecclesias and of the world at large are blessed today (1905), compared with what is to be.”..... “God’s ‘way’ has always been corrupted by man, until His truth has almost invariably disappeared from the people or community where it once flourished. The process is going on now in various channels. I need not enumerate them. They are quite patent to you, I am sure. Like yourself I do most heartily want peace and unity, but like yourself I want pure peace. The testimony of the brethren against the outer darkness is weakening. Perhaps they are not to blame for this; but instead of striving to build each other up in the simplicity and joy of the hope, they have run riot in disputings, strifes and divisions which have not profited the body of Christ. However much we may yearn for the days of long ago, they will never return. We have got to face a situation wherein corruptions are making headway, and there is even more need now than ever before for faithful leadership, not only in matters of doctrine, but also in matters relating to spiritual life, in the matter of not being ‘conformed to this world,’ but of being transformed by the renewing of the mind.”

(Emphasis added by the publisher. It will not be lost on the reader the great significance these words from our past have in relation to present circumstances.)

MORE ON THE SUBJECT OF GRACE

IN our last issue of the Sanctuary-Keeper (“How Far Are We Willing To Stray From The Old Paths” – Supplementary Edition/December, 2005) we more specifically dealt with the latest challenges to the Truth that are undermining long held beliefs regarding the issue of grace, works, probation, eternal life, as well as the false charges of “legalism” and “Judaizers” against those who are holding fast to the Truth. Such challenges have most notably come from the book “Legalism vs. Faith” and more recently in the series of articles titled “The Judaizers: Another Gospel” – which has been expanded and now is being promoted by the WCF in book form. We know that this is a matter that is of great concern to many in the Unamended community and we cannot stress enough the importance of standing firm against these latest challenges to fundamental Truth.

The following excerpt is from “Wrested Scriptures”, and though we do not endorse the book’s position against Unamended belief on Resurrection we believe this sample provides good and simple balance on the subject of grace and works and the relationship to salvation. The following, easy to follow explanation may be of special value to the young people. The excerpt is from pages 160, 161.

Eph. 2: 8,9 *“By grace are ye saved...it is the gift of God...not of works, lest any man should boast.”*

PROBLEM: This passage is used by Evangelicals to justify their doctrine of “eternal security” when “Jesus comes into the heart”. This “eternal security” is said to be independent of subsequent works.

SOLUTION:

1. Let it be said at the outset that one cannot obtain salvation as a return for works done. The law taught this lesson (Gal. 2:21; Rom. 3:21; 5:21).
2. There are two sides to salvation. The divine side which is *grace* and the human side which is obedient faith. Evangelicals argue that if one “works” for salvation then the reward is paid as wages rather than a gift. This is an over-simplification. God gives us food, but we must work for it. God gave Joshua the city of Jericho, but he was still commanded to march around the walls for seven days. (Josh. 6:2,4). Likewise salvation is the free gift of God, but man must comply with the conditions.

3. It is true to say that no man can ever be saved without the grace of God, but there are other characteristics required in the receiver of grace, for salvation. The following is a representative list:

- a) “For we are saved by *hope*.” (Rom. 8:24)
- b) “Therefore being justified by *faith* we have peace with God...” (Rom. 5:1)
- c) “And being made perfect, he became the author of eternal salvation unto all them that *obey* him.” (Heb. 5:9)
- d) “The like figure whereunto even *baptism* doth also now save us...” (1st Pet. 3:21)
- e) “But if we walk in the light, as he is in the light, we have fellowship one with another, and the *blood* of Jesus Christ his Son cleanseth us from all sin.” (1st John 1:7)
- f) “...*Work* out your salvation with fear and trembling.” (Phil. 2:12)
- g) “Ye see then how that by *works* a man is justified, and not by faith only.” (James 2:24)
- h) “Save *yourselves* from this untoward generation.” (Acts 2:40).
- i) “By which also ye are saved, *if ye keep in memory* what I preached unto you...” (1st Cor. 15:2)

Grace involves three things: a giver, a gift, and a receiver. From these passages it is clear that the receiver must evidence hope, faith, obedience, baptism, works, and that he also saves himself.¹

4. Ultimate salvation is not now a present possession. The following passages indicate this:

- a) “...he that endureth to the end shall be saved.” (Matt. 10:22).
- b) “...the gospel...by which ye also are saved if ye keep in memory what I have preached unto you...” (1st Cor. 15:1,2).
- c) “...give diligence to make your calling and election sure: for *if* ye do these things, ye shall never fall.” (2nd Peter 1:10).
- d) “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God...lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ *if* we hold the beginning of our confidence stedfast unto the end.” (Heb. 3:12-14).

¹ The question as to which single characteristic saves the man is an abstraction. An illustration is helpful. A man who has fallen into the river screams for help. A man on the bank runs with a rope and throws it to the man in the river. He catches hold and is pulled to safety. What saved him? Was it his scream? Was it the rope? Was it the man on the bank? Did he save himself? Or was it all of these workings together?