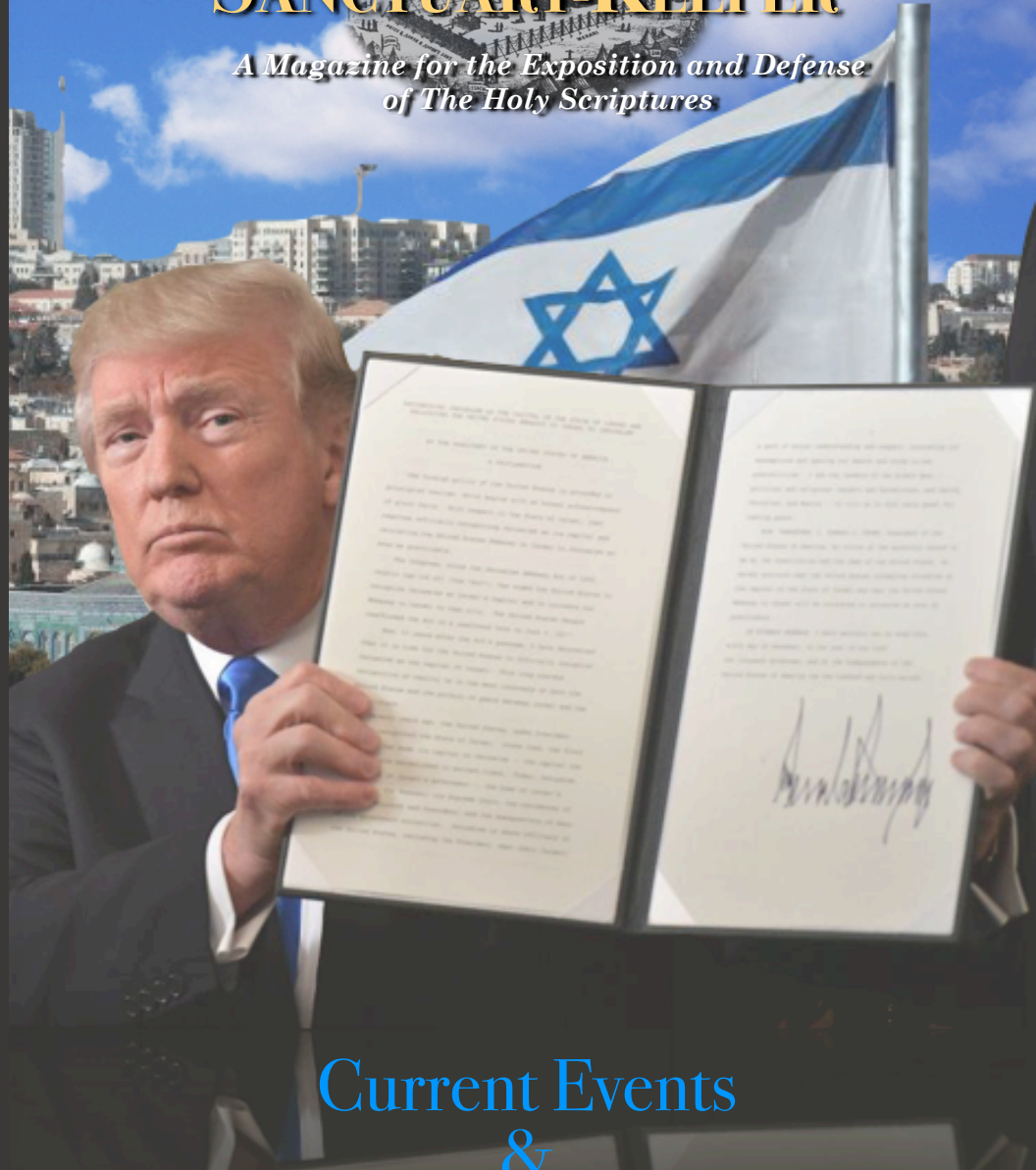
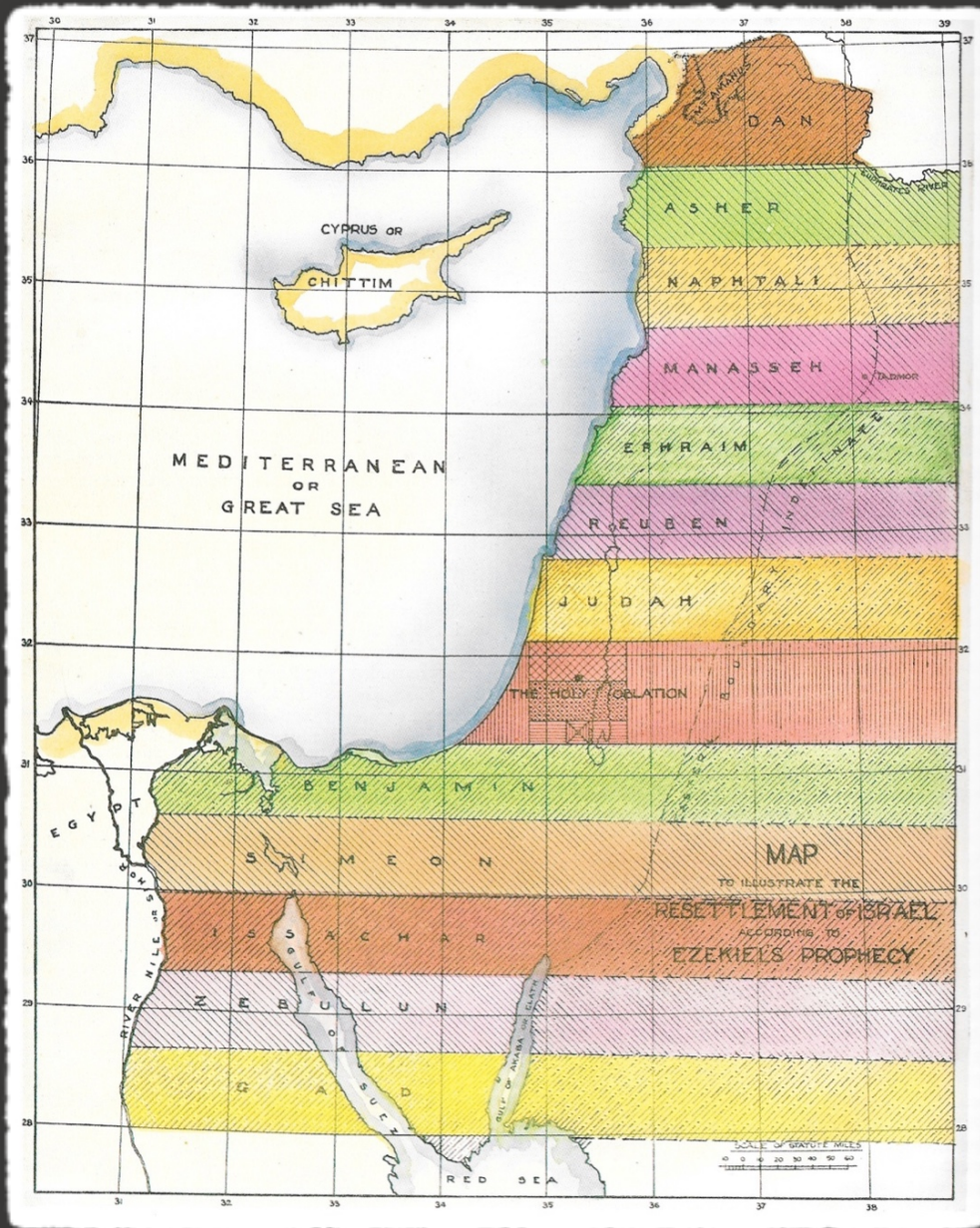


THE SANCTUARY-KEEPER

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



Current Events
&
The Parable of Jerusalem



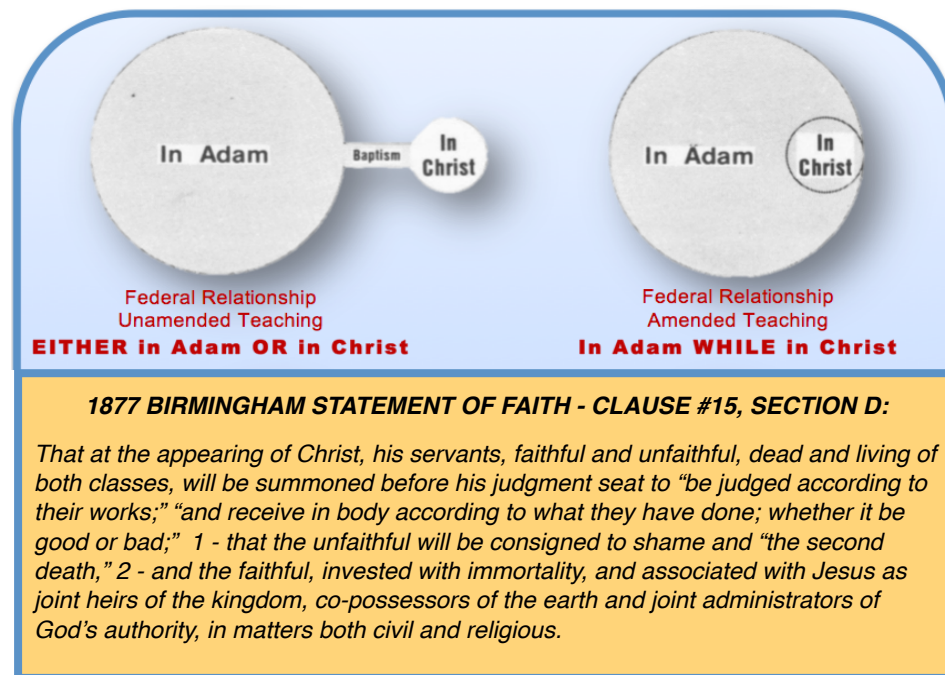
Contents

- p. 1 Current Events & The Parable of Jerusalem
- p. 9 The Journey's End
- p. 17 Revelation 20
- p. 22 Resurrectional Responsibility
- p. 27 Apocalyptic Visions of Glory
- p. 37 Things New and Old From The Treasures of The Spirit
- p. 41 Editorial Flyleaf

Back Cover: Future Israelite land grant

The Sanctuary-Keeper is published on a quarterly basis at \$10.00 per (U.S.) funds. The doctrinal position of this magazine is founded exclusively on the principles of Bible Truth as outlined and defined in The Christadelphian Unamended Statement of Faith. Subscriptions, correspondence and materials submitted for publication should be sent to the editors/publishers via email or the physical address of "The Sanctuary-Keeper", P.O. Box 302, Greenbrier, AR 72058

Bobby Henderson - bobdebhend@aol.com
 Aaron Thomas - aaronstaciethomas@gmail.com
www.sanctuary-keeper.com



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

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

THE ORIGIN AND EXTENT OF THE KINGDOM OF MEN

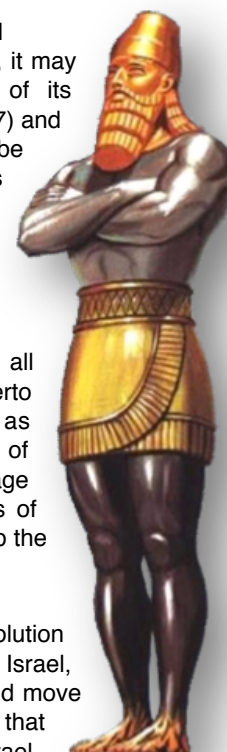
In taking a general survey of the contents of the Book of Daniel, it may be seen that two great powers are the principal subject of its predictions. The one is styled the KINGDOM OF MEN (Dan. 4:17) and the other the KINGDOM OF GOD (Dan. 2:44; 4:3; 7:27)...It will be seen that the Kingdom of men has been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

THE FEET OF THE IMAGE

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

THE DESTRUCTION OF THE IMAGE

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



THE SANCTUARY - KEEPER

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

"Ye shall keep the charge of the sanctuary, and the charge of the altar"

Num. 18:5

"Ye are...an holy priesthood to offer up spiritual sacrifices."

I Peter 2:5

"Thou hast kept My Word and hast not denied My Name" - Rev. 3:8

VOLUME 27

FALL, 2017

NUMBER 3

CURRENT EVENTS & THE PARABLE OF JERUSALEM

70 YEARS ago (November 29, 1947) the UN Partitioned Palestine giving the Jews a somewhat indefensible land mass which the Jews, nevertheless, accepted fought for and declared the State of Israel on May 14th, 1948. The original land area promised to the Jews several decades earlier under the British mandate encompassed all of Israel as well as Jordan. But political expedience came before honor and the British turned their backs on the Jews. 70 years later (70 being a very significant measuring line in the Bible), we are witnessing two major events coincide:

1

"Brexit," ending 70 years of servitude of the United Kingdom to Catholic Europe, positioning the "Old Lion" to fulfill her role. When Great Britain wrote the White Papers of the 1940's preventing Jewish Immigration into Palestine, they were unwittingly, turning their backs on Yahweh and, as a result, lost their world empire and influence on a global scale (**Isa. 23:15-18**). The 70 years of desolation on the UK has now expired and a new direction has been cast for



them to follow despite every human effort to stop it. Right now, Great Britain is again poised to become the largest merchant marine in the world. In other words, with new Brexit trading deals looming just around the corner, shipping companies far and wide are eager to position their headquarters in

Great Britain, to fly the Red ensign of the British Merchant Fleet (bringing them under the protection of the British Navy) and enter the trading renaissance of the Post Brexit Age.

The following report from the *House of Commons Library* (DEBATE PACK Number CDP-2017/0009, 10 January 2017) entitled “Future of the UK Maritime industry” gives us a glimpse into what is transpiring behind the scenes in the world of British trade.

“Summary: This pack has been prepared ahead of the debate on the maritime industry to take place in Westminster Hall on 12 January 2017 at 3pm. The subject for the debate has been chosen by Alistair Carmichael.

1.3 Maritime Growth Study and government response:

In 2015, a Government commissioned report, Maritime Growth Study: keeping the UK competitive in a global market, presented a vision for the maritime industry in the future: the UK is the world's foremost maritime center and a maritime nation that:

1. exploits the full range and depth of its maritime cluster to promote the UK's position as the world's leading maritime center.
2. attracts inward investment in ports and other maritime business, contributing to both the national and regional economies.
3. sells its marine engineering and manufacturing expertise and innovation to shipowners and other maritime businesses around the world.
4. ensures that the world's shipping industry chooses UK based maritime business services, including maritime training, to support their global trading fleets.
5. draws the world's shipowners to the UK, with more shipping operations being managed from here, creating UK jobs and with owners paying UK Tonnage Tax.
6. provides shipowners with a high quality, commercially oriented UK Ship Register that promotes the UK brand, reinforces our maritime center status

and generates income for the UK taxpayer – the Flag of choice for quality owners.

7. replenishes and builds its vital maritime skills base, including through shore-based apprenticeships and by attracting more shipowners into UK Tonnage Tax with the associated commitment to train seafarers through government funded maritime training schemes.”

To achieve this vision, the report recommended that both private and government sectors needed to take a more proactive role needed *“to maintain our position as a world-leading maritime center”*

While the world is addicted to the sordid politics of the frog-spirited media, surely the Elohim are guiding these affairs behind the scenes bringing the powers that be into their role to fulfill both before, during and after the advent of our Lord.

2

The Second event we wish to mention is the recognition of Jerusalem as the Capitol of a Sovereign Jewish State by the President of the United States and calling for "Peace and Security" among all participants (**I Thes. 5:3**). Disappointingly, the British have rejected this declaration of Jerusalem as being the Capitol of Israel, but we foresee through the eye of the prophets that this policy must change and, therefore, Ms. May's days at the helm of the British people must be numbered. Nevertheless, we also perceive this act as bringing the U.S. closer into the "young-lion" fold.

These times are very exciting. However, that we might make the most of the moment, these events should inspire us to self-examine and to rededicate ourselves to service in Yahweh's vineyard as the Master's return looms in the shadow of these events. To that end, and while the events of the past week are fresh on our mind, we would like to consider the subject of Jerusalem and the lessons that abound from its storied history. We will find therein a parable for our reflection. We will



Area Allocated for Jewish National Home
San Remo Conference, 1920

see examples of distraction, defection, destruction and despair interwoven with a message of promise, hope, praise and glory.

Exposition of Jerusalem Past

Through the prophet Ahijah, Yahweh declared, *“And unto [Solomon’s] son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there”* (**1 Kings 11:36**). The city has been a special place since its beginning, but it has also been a place of great expectation, both past and future. *“For unto whomsoever much is given, of him shall be much required”* (**Luke 12:48**) and to those who called Jerusalem their capital *“were committed the oracles of God”* (**Rom 3:2**).

The city’s failures were met with judgment, its successes with blessing. It was a repeated cycle throughout the scripture record, and one that has continued right through history, as Yahweh never fully deserts His chosen people, even in their darkest days.

The first mention of Jerusalem proper is found in the conquests of Joshua (**Josh. 10:1-4**). Jerusalem (Strong’s 3389, *yer-oo-shaw-lah-im*) signifies *Foundation (or Vision) of Peace*, and teaches that true peace can only be established upon the basis of the Hope of Israel. The military success of the Israelites under Joshua had created widespread alarm among the nations within the land of Canaan. Jericho, Ai and Bethel had already fallen, and the Gibeonites had formed their deceptive league with the Children of Israel. In an attempt to counter this rising threat, the Canaanites began to unite and planned an attack upon the Gibeonites in order to stall Joshua’s offensive. It was Adonizedek, king of Jerusalem, who organized this confederacy.

Adonizedek means *lord (or ruler) of right*. The name (or title) seems good enough at first glance, but the king opposed Joshua, the servant of Yahweh, so we are required to dig deeper into the account.

(**Heb. 7:1-2**): Originally, Jerusalem was called Salem, and its king was Melchizedek. Melchizedek means *king of right (or righteousness)*, and he was *“the priest of the most high God”* (Gen. 14:18). It was Melchizedek who came out to meet Abram following his typical victory over the northern power in Genesis 14, offering bread and wine, and blessing Abram. Salem, according to Strong’s, means *peaceful, an early name of Jerusalem*, thus we connect Salem with Jerusalem, and both names with the concept of peace.

As evidenced in Joshua’s conquest of Jerusalem, the city had, from its very beginning, a future of suppression and siege. The sieges of Jerusalem in Joshua 10:1 and again in Judges 1 serve as an epitome of the city’s subsequent history. The judgments that have been poured out upon Jerusalem and its inhabitants are well documented and familiar to us all. It has been a *city of siege* for most of its existence.

The Companion Bible notes that Jerusalem has come under siege no less than 27 times, 14 of which are recorded for us in scripture. Twenty-seven stands out as an interesting number (9 X 3). We know that nine is the number of *Judgment*, manifested in this instance by Yahweh’s control and evidenced in the sieges experienced by the city. Three, however, speaks of *Completeness and New Life*. Though the judgments of the Almighty have continually been levied out upon Jerusalem, the city has continually found a new life. Jerusalem has held a somewhat permanent presence throughout history.



But we can add to this point. The last siege (number 27) listed in the Companion Bible occurred in AD 1244, when the “*wild Kharezmian tartar hordes captured and plundered the city.*” If we add to this 27th siege the conquest of Jerusalem by the Sultan Selim of the Ottoman Empire in 1517 and the British occupation of the city under General Allenby in 1917, we now have 29 conquests of Jerusalem over the course of its history.

The scriptures confirm that another siege of the city still remains (**Zech. 14:1-2**). The fall of Jerusalem at the hands of the Gogian confederacy would make the 30th siege, also a number not without significance. The number thirty is comprised of the numbers 10 X 3. Ten speaks of *Ordinal Perfection (or Completeness)* and three, as stated earlier, implies *Completeness and New Life*. (**Ezekiel 21:25-27**) In this reference we believe, that while the throne and the priesthood are implied in the removal of the Diadem and the crown, another main object the prophecy has to do with the judgments that would fall upon Jerusalem and its disobedient inhabitants: first, at the hands of the Babylonians, which included the destruction of the Temple; next, in AD 70 by the Romans, in which the Temple was also burned with fire and destroyed; and thirdly, the future siege of Jerusalem that we read about in Zechariah 14.

It is interesting to note that, using Bullinger’s chronology, these three “overturnings” would mark the 10th, 20th and 30th sieges, respectively. Three “tens,” if you will, matching the prophetic “overturning” of Ezekiel 21 with the divine order set forth in Yahweh’s plan. The completion of Ezekiel’s brief prophecy culminates with the ultimate newness of life for the city at the hands of Christ and the Saints.

The Warning for Jerusalem Present

In the days of Joshua, the king of Jerusalem had retained virtually the same title as that of Melchizedek centuries earlier. Melchizedek (*king of righteousness*) had morphed only slightly into Adonizedek (*ruler of righteousness*). In this we see that the kings of Jerusalem had retained *virtually the same title* up to this point.

However, though the title remained almost unaltered, Adonizedek was in no way the “*priest of the most high God,*” as was his long ago predecessor, a position held by the king of Salem under Melchizedek’s sovereign rule. This subtle change in title carries with it a significant lesson in the *Parable of Jerusalem*.

The original title was divinely amended because apostasy now prevailed in the city that was once called the *City of Peace*. Adonizedek opposed the Children of Israel, and thus was considered the enemy of Yahweh. The corruption of divine Truth had been complete among the Canaanites, and godly “righteousness” was no longer appropriately associated with the title.

What we have here before us is a picture of a slight and deceptive deterioration of the Truth. The history confirms that there was no semblance of the righteousness displayed by the city’s first king, Melchizedek, yet the title remained virtually unchanged. The parable is prophetic. The purity of the apostolic teaching of the first century, the subject of Jerusalem which is from above, was also soon corrupted (**2 Tim. 4: 3-4**).

Like the Canaanites of Joshua’s time, “Christianity” today resembles the true teachings of Yahweh in title only. The teachings of Christ and his apostles have been thoroughly corrupted by the papal system and its deceptions. The “daughters” of that harlot system, the other religions claiming to be “Christian,” are not much closer to practicing “*the faith once delivered unto the saints*” (Jude 3) than are the “Mother Church” of Roman apostasy. Abominations before Yahweh such as a triune God, an immortal soul and heaven-going are a constant with the “good Christians,” so-called, with whom we interact in our worldly associations.

Unfortunately, the Ecclesia today is not immune from the lessons of the parable. The title “Christadelphian” has also deteriorated from its introduction by Bro. Thomas some 165 years ago. What would the first-generation Christadelphians think of this title being associated with some of the current teachings within the Body today? Regrettably, we as a community are not in a position to sit back and be thankful that our “title” has not been corrupted like that of “Christianity.”

As true Brethren of Christ we must heed the warning found in the *Parable of Jerusalem*. We must sound the warning of the watchman, for the history of Jerusalem provides the answer of what happens to the “city” that goes astray. In the days of Melchizedek, it stands to reason that there was an “ecclesia” of believing servants living in Salem. What happened to this faithful community? Based on the state of the city under the leadership of Adonizedek, the Canaanite king, we can only conclude the worst. Following the death of Melchizedek, the Truth somehow became corrupted, or was gradually ignored, until ultimately it was lost entirely to the people of that city.

As we ponder what went wrong for those of Salem over the years, may we again reflect upon the warnings made available to us in the apocalyptic letters to the seven ecclesias (Ephesus – Rev. 2:4; Pergamos – Rev. 2:14-15; Thyatira – Rev. 2:20; Sardis—Rev. 3:1; Philadelphia—Rev. 3:8; Laodicea – Rev. 3: 14-17). The tragic history of Jerusalem serves as exhortation to us in our day. The deterioration of the Truth does not occur instantaneously. At some point, sound doctrine is challenged or ignored, thus weakening the foundation of the city. Moral values also begin to collapse, as the influences of the environment around the city take hold of the citizens and war against a godly character.

The conclusion of the matter is this: If no unmistakable stand is made in defense of the purity of the Truth, the result is fatal. The Truth will be lost to such people as evidenced time and again in the *Parable of Jerusalem*. The history of God’s people is another witness to this fact and for which reason the dwellers

of the city of Jerusalem have been the object of so much sorrow and pain. Yet hope springs eternal for the City of peace and the seed of Abraham (**Isa. 61:3-4**). This brings us to our next topic:

The Promise of Jerusalem to come

It is significant that the first mention of Jerusalem by name in scripture, Joshua 10, is associated with war. This illustrates the meaning of its name as the **Vision of Peace**, *Vision* implying that peace is something ahead, something future. The resiliency of the city to continue to rebuild itself should not surprise us, for Jerusalem is also a city of promise.

Literal Jerusalem will be fully cleansed of all the present abominations, naturally elevated, and home to Ezekiel's Temple - the center of Yahweh's kingdom on earth. Ezekiel was carried away in Spirit to be shown the literal city of Jerusalem in its future glory (**Ezek. 40:2-4**). What Ezekiel was shown over the following eight



chapters were the details of the glorious temple to be constructed at Jerusalem in the millennial age, new life given to the city which Yahweh had chosen. This time it will be a new life that will last for the aion of the aions.

The city had long been given a primary position in the plan of Yahweh (**Psa. 132:13-14**). It is the principle of “dwelling” found in this passage that ties together Jerusalem past with Jerusalem future. The word “habitation” (Strong's 4186, *mo-shawb'*) means *a seat*; by extension *an abode, dwell in, dwelling (-place)*. It is from the root word *yaw-shab'* (3427 *to dwell, to settle, to marry*). This same word *yaw-shab'* is translated “dwell” in verse 14. Both verses speak of God manifestation, not in a physical city, although His glory will most certainly be a constant in Ezekiel's Temple, but rather, this manifestation is found in a righteous multitude of immortalized *called-out ones*, the Bride (*yaw-shab': to marry*) of Christ. It is the fulfillment of His divine name revealed to Moses in the flame at the bush: He who shall be manifested in whom He shall be.

In the apocalyptic letter to the Philadelphian ecclesia, the promise to him that overcometh is this: “(Him) will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Rev. 3:12).

On this point Bro. Thomas states, "It is called 'New Jerusalem' in contradistinction to the Old Jerusalem under the Mosaic constitution, 'in bondage with her children'. The latter was the mother of those whose name was good for nothing, but the former is the mother of all who believe the promises concerning the glorious things spoken of her approaching future" (*Eureka*, vol. I, p.399).

The promise of Jerusalem to come introduces us to a typical term regularly used to present the city in the future age: Zion. Zion is often used as a figure for the Redeemed (**Psa. 87:1-3,5** and **Heb. 12:22-23**). The Hebrew word for Zion is *tsee-yone'*, which is a *mountain of Jerusalem* and suggests a *permanent capital*. The Greek version of Sion (*see-own'*) also speaks of a *hill of Jerusalem*, but Strong's Concordance adds to this the figurative implication of the *Ecclesia* (*militant or triumphant*): Revelation 14:1 says, "*And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*"

Thus it is clear that "New Jerusalem" speaks of a glorious multitude manifesting the Name of Yahweh, "*prepared as a bride adorned for her husband*" (Rev. 21:2). Revelation 21:10 reads, "*And he carried me (John) away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.*" John was shown in vision the spiritual city in its future glory, New Jerusalem, a "city" to be composed of immortal people. This is the promise of Jerusalem to come (**Isa. 60:14-22**).

Summary

In Summary: over the past year we have witnessed two incredibly significant events occurring at the terminus of a 70-year cycle beginning with the partition of Palestine in 1947. Remember, 70 was the time period, multiplied in sabbaths of years revealed to Daniel, a prophecy we call the 70 weeks, that concluded with the advent, ministry and crucifixion of Messiah. AD 70 was the year in which the judgments predicted by Messiah himself fell upon the Jewish Commonwealth bringing an end to the Mosaic Aion. Russia, was plunged into 70 years of totalitarianism between December 1921 and December 1991, when the Soviet Union collapsed, turning Russia back to its eastern orthodox roots and in line to fill its role as the "king of the North".

And now, we witness the terminus of another 70 year period culminating with Brexit and the Recognition of Jerusalem as the Capitol of Israel on the international stage. What will follow? Another lull in things prophetic, an easing of tensions and expectations, or the advent, the resurrection, the long-expected call to judgment? May we be ready at that moment which may come at a point least expected if we are not vigilant upon the watchtower of the One Faith, ecclesially and personally.

Al Bryan



THE JOURNEY'S END

ONE OF THE primary lessons to be learned from the book of Numbers is that this book depicts the story of two generations of Israelites. The first generation represents the Israel of God that was called out of the darkness of a Gentile land and were baptized through the Red Sea and brought into covenant with Yahweh. Numbers depicts all of the trials that these covenanted individuals experienced in their days of probationary wandering in the wilderness of life. Although in covenant relationship with their heavenly Father, they still were subject to the workings of their flesh and most weren't successful in overcoming the lust of the flesh, the lust of the eyes and the pride of life. All but two individuals from the original census of 603,550 males (**Number 2:32**) of the non-Levitical tribes were destroyed in the wilderness and were not allowed to enter into the land promised unto them at the time of their calling.



The second generation of Israelites that were identified at the second census in Numbers 26 were allowed to enter into the land promised unto them, the place in which Yahweh has said – I will give it to you – **Numbers 10:29**. These are typical of the future Natural and Spiritual Israel of God who will be allowed to enter into the place in which God has said – I will give it to you. In the first chapter of Deuteronomy, we read of Moses' last address to this second generation of Israelites who were allowed to enter into their promised land. The words of Yahweh in **Deuteronomy 1:10** reads – *"The LORD your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude."* These words restate the promise that Yahweh made to Abram back in **Genesis 15:5** when Abram was told to *"look now toward heaven and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."* Although the restatement of this Abrahamic promise was made to the natural seed of Abraham, I think that the primary application of this verse is to the

redeemed who will be allowed to participate with Christ in the coming Kingdom age. In **Revelation 7:9**, the Apostle states – *“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, clothed with white robes and palms in their hands.”* As the literal stars in the heaven cannot be numbered, neither can the multitudinous Christ be numbered. I think we can also find an apt description of this unnumbered seed of Abraham in **Philippians 2:14-15**. Verse 14 admonishes the faithful not to be murmurers. Verse 15 speaks of the faithful as those who shine as lights in the world. These verses bring our minds to the status of the Redeemed in the age to come. Those who shine as lights in the kosmos (order of things) in their mortal lives will be brought forth to be manifested as the unnumbered stars of the heaven. I think it is very interesting to compare these verses in Philippians with the incidents recorded in Numbers in regard to the plagues placed on the children of Israel because of their murmurings, complaints and disputing with Moses. **The future redeemed will not in this mortal life be found as habitual complainers and murmurers.** They will have manifested total trust in Yahweh and His Son and will accept the necessary chastisements and corrections in their probationary life and will be thankful for all blessings with no complaints on their lips. **Daniel 12:3** provides similar descriptions of that special immortalized seed of Abraham who will shine in the brightness of the firmament.

This second generation represents all those who have successfully buried the old man of the flesh. They have put aside and overcome those lusts that destroyed those who chose to forget the covenant that they made with Yahweh.

“Be ye mindful always of his covenant; the word which he commanded to a thousand generations Even of the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; When ye were but few, even a few, and strangers in it.” - 1st Chronicles 16:15-19

This passage teaches us to always be mindful of our covenant with Yahweh and the requirements therein. This second generation of Israelites who survived the wilderness journeys represents those who symbolically digested the daily word/food from God and let it direct their paths without complaint during their years of probation.

Armies of Yahweh

Deuteronomy 1:3 tells us that this book contains the last words of Moses which were given in the first day of the eleventh month of the 40th year after leaving Egypt. In the first few chapters of Deuteronomy, we find that Moses is providing a recap of the wilderness wanderings. Beginning in Deuteronomy 5, he provides a second reading of the law. These two events may be a type of the time that the redeemed will spend with Christ and His angels to first review the incidents in their wilderness wanderings in their probationary life and secondly, if found acceptable to the Judge, to be taught the requirements of the law of

THE JOURNEY'S END

Christ that they will then be responsible for teaching the mortals of the Kingdom. The third event after this gathering around Yahweh's Lawgiver will be to band together behind the captain of Yahweh's host of armies. Typically, we find this to be the case in the responsibilities of Joshua leading the natural Israelites into the land of promise and outlined in the book of Joshua. This would be antitypical of the future battles led by the true Captain of our salvation, even Jesus the Christ, who will lead His spiritual band of unnumbered immortalized warriors to destroy the northern invader who will be occupying the land promised to the seed of Abraham.



At the end of the journey in the wilderness of life, there will be a special privilege for those called to recapture the land promised to the seed of Abraham from the Gentile occupants of that day. We ask our readers to turn up and read **Psalms 149:4-9** and **Revelation 19:11-16**. Those individuals in whom the Lord has pleasure, will be clothed with the white robes of righteousness and will be at the command of He who bears the name of the Word of God. These are the sons and daughters who survived and patiently endured their wilderness wanderings and have come to the end of their journey in this probationary mortal life.

Those numbered in the second census of Numbers 26 that occurred just prior to going into the land of promise, represent the individuals of all ages who grow and mature in the ways of the Lord during their symbolic 40 years of probationary wanderings. They were babes at the beginning of the 40 years of wanderings, but at the end they were accounted as men of war, strong and courageous, and found acceptable to enter into the land in which Yahweh had said – I will give it to you – **Numbers 10:29**.

Hebrews 12:22-24 identifies this symbolic group of accepted individuals as “the Ecclesia of the firstborn”. In **Acts 7:38**, Stephen makes the connection for us between this future “Ecclesia of the firstborn” and the wandering Israelites after leaving Egypt when he calls them the “Ecclesia in the wilderness”.

One of the joys of reaching the end of our journey is detailed in **I Peter 2:9**. For those accepted into the coming Kingdom, Peter's declaration in chapter 2, verse 9 perfectly describes those in whom God takes pleasure. Those in this redeemed group of faithful servants will truly be a chosen nation, a royal priesthood, and a holy nation. The shackles of mortality will be released, the

strings attached to the ways of the flesh will be severed. These are those described by Malachi who have been written in God's book of life. Death, pain, sorrow and the tears of the flesh will have been driven away. All that will be seen in the eyes and face of the members of this future Ecclesia of the firstborn will be unimaginable joy, having nothing but praise to Yahweh and His Son on their immortalized lips. The trials and tribulations of days gone by will no longer trouble their minds or their works. The words of **Revelation 7:12** will be sung over and over again, resounding and echoing across the barren hills of the place of judgment. *"Saying, Amen: Blessing, and glory and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for the age of ages. Amen."* In the days of their probation, every member of this future Ecclesia of the firstborn must have repeatedly mouthed the words of Revelation 6:10 – *"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."* The lifelong desire of every member of this immortalized cloud of faithful witnesses would have always been to seek His kingdom and put forth continual prayer for the soon establishment of that glorious age. Unlike the habitual complainers that made up the majority of the Israelites who came out of Egypt, the individuals who have reached the end of their journey and are found acceptable in God's sight lived a life of joy, peace and contentment. But, as God's Word tells us, they had specific things that they had to accomplish in order to make it to the end of the race.

A Royal Priesthood

Although Israel was God's firstborn national son (**Exodus 4:22**), there was a special group of Jews at the time that God chose for his firstborn tribe instead of the true natural firstborn tribe of Reuben. Please read **Numbers 8: 14-18** concerning this special group of called out Israelites. From the details in this chapter of Yahweh's selection of the tribe of Levi, the priestly tribe, we can see God's wonderful plan of salvation identified. Believers of all generations must follow this plan in order to be accounted acceptable at the end of the journey and become an eternal member of that chosen and holy and spiritual nation and royal priesthood of the age to come. In this chapter, the tribe of Levi is symbolic of spiritual Israel. This list is detailed on page 88 of the Numbers Expositor.

- **Numbers 8:6, 14** – The Levities and spiritual Israel must separate themselves to Yahweh – we must leave our previous way of life – crucify the old man Adam
- **Numbers 8:6-7** – they must be cleansed – signifying baptism
- **Numbers 8:7** – they must put on clean clothes – spiritually speaking - putting on the garments of salvation
- **Numbers 8:8, 12** – they must associate themselves with the offering of a bullock for a burnt offering and a bullock for a sin offering and a meal offering – baptism for our sin nature (burnt offering) and for our personal sins (sin offering) and offer our works and service to only Yahweh (meal offering)

THE JOURNEY'S END

- **Numbers 8:21** – they required an atonement to be made for them by the High Priest
- **Numbers 8:9** – their selection, separation and cleansing must be displayed before the entire congregation – one's faith cannot be hid under a basket.
- **Numbers 8:11, 13** – they must present their bodies a living sacrifice – read **Romans 12:1-2**
- **Numbers 8:19** – they were presented as a gift to Aaron and his sons, the High Priests – read **Hebrews 2:13**
- **Numbers 8:22, 24** – They must dedicate their entire life to serve Yahweh in the tabernacle of the congregation. – read **Romans 6:16**
- **Numbers 8:24** – they must “war the warfare” of the tabernacle – read **II Timothy 4:7, I Timothy 6:20**.



These are the requirements of the firstborn Ecclesia in Israel that was founded in the midst of the Ecclesia in the Wilderness. When we compare the faithful Levites with the remnant of unfaithful Israelites in the wilderness, we may think of the message in **Romans 9:6-8** – “they are not all Israel, which are of Israel”. Those who follow the requirements of Numbers 8 and successfully run their

race with patience and abide in Christ throughout their probationary lives will be of that unnumbered class of true Israelites indeed.

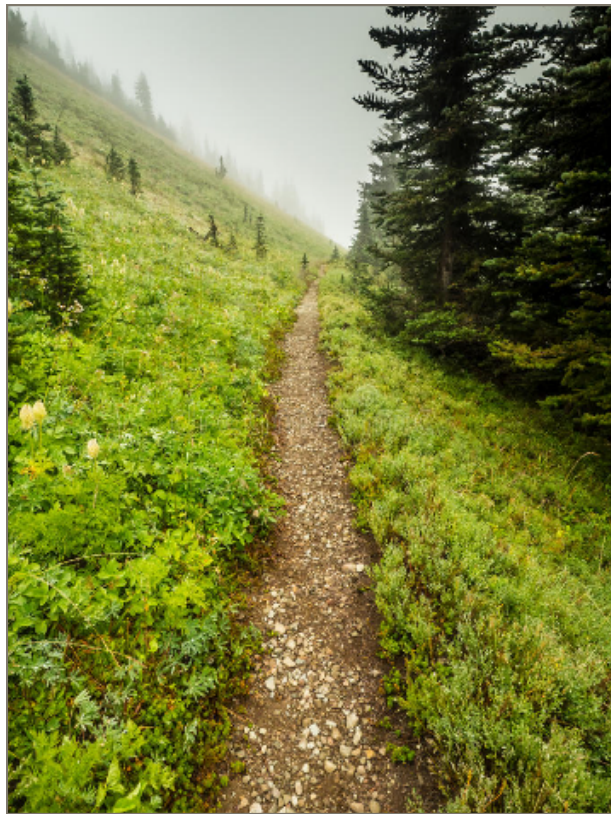
A New Journey for the Redeemed

For those who have finished their probationary journey and will be bound together for the Millennium with their resurrected and anointed King, there is still a journey to complete. There is one huge difference between this future journey and that with which we struggle today. In that glorious future journey of the redeemed, there will be no aimless wanderings for an uncertain time period. The set time to favor Zion will have come. The day of Yahweh will be at hand. All of the encouraging words of the prophets of old will come to fruition. The northern invader of the future age will be destroyed. God's Holy land will be cleansed of all impurities. The monuments and governments of men will be trampled to the ground like chaff in the wind. The power and prestige of the beast nations of Europe and the false prophet of the apostasy will be no more. The remnant of God's chosen nation will be regathered and planted in the land grant promised to Abraham – from the Euphrates to the Nile. The glorious

Gospel message will be taught to all survivors of the tribulations of the last days. A magnificent and holy Temple, unfathomable to these mortal and sinful eyes, will be built. Sacrifices and feast days will be re-established. All nations will bow at the feet of the King of Kings and Lord of Lords. All nations will learn of the need for atonement and salvation. The name of God will be manifested from one end of the earth to the other. The earth shall be filled with the glory of Yahweh.

What a glorious journey awaits those who are found successful in this temporary journey of today. God's Word teaches us that even that glorious journey of the redeemed will have an end. **I Corinthians 15:24-28.** *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."* The manifestation of the Creator of all things will be fulfilled.

The path of the journey that we take today is often bumpy, full of potholes and alluring detours. It is treacherous and can be very harmful to the unwise. There are times that it may appear very dark and frightening. There will be obstacles that we will trip and stumble over. Brethren, we must continue to walk down the straight and narrow path regardless of the many non-eternal issues that may hinder our path. The path that we take could be life threatening, if we let it, just as it was to the habitual complainers that we read about in Numbers. We must never let the distractions of today redirect the path of our journey towards tomorrow.



There will be an end to that redirected wrong journey also. We see this end when we think of the typical graves of the 603,548 men of war destroyed in the Wilderness that are scattered throughout the land of their probationary wanderings. The graves of lust will be the end for all who choose to ignore their eternal blessings and the love that

THE JOURNEY'S END

Yahweh has given them, when instead, they choose to direct all of their thoughts, words, actions and energy to pleasing self.

But there is always the presence of the beacon of He who is the Light of the world. **John 8:12** – *“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”* **Matthew 11:28-30** – *“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”*

There are times in our trek through this probationary journey of life, that our vision may become blurred or dimmed because of the difficulties encountered on the path that we are journeying upon. We should remember that God, in His grace, longsuffering, mercy, love and patience with His Sons and Daughters, who He has called out of the darkness of the uncovenanted typical land of Egypt, has provided prominent prophetic signposts to direct us along the correct path that may lead to the glorious journey towards the Millennial age. We see the divine positioning of the nations and the political chaos, turmoil and mayhem in the world and have to realize that the end of this journey is just over the top of the hill, just around the corner, maybe right after midnight this very night.

The author of the Numbers Expositor summarizes the lessons learned from the Book of Numbers in this manner –

“Literally, the Book of Numbers is the history of Israel's wilderness-life from Sinai onwards, that is, after its formal incorporation as the people of God under the legal covenant. It is a history of sad and terrible failure. Instead of a rapid march to the Promised Land, they experience a sojourn of thirty-eight years in the desert, during which the entire generation that left Egypt as grown-up men (except for two persons) perish under the judgment of Yahweh. But a new generation is led on to the borders of the land, conquerors over all opposition, until just opposite and ready to enter the Promised Land, the narrative ends. Deuteronomy is merely a review, and not a history; the narrative continues with the Book of Joshua.

Spiritually, its lesson is simple and obvious: it is the trial of the believer in the world; in which, unfortunately, his weaknesses become manifest, yet by the grace of God he does not fail. The resources of the priesthood, as found in the Lord whose resurrection is the token of victory, are brought out, the enemy is defeated, no curse can succeed on those whom Yahweh has not cursed, they go from strength to strength, until the good land of their inheritance is practically reached.

The Levites and their service are prominent throughout the book. This foreshadows the responsibility of believers to exhibit the principles of Christ in the world. The people are seen as Yahweh's army, united together for wilderness-warfare; strengthened by God to overcome. So it is that whilst the first generation perished, the second reached the Land

of Promise. Many powerful exhortations are presented through these experiences that reach down to our age and generation.” End Quote.

We will end these comments on the lessons from the book of Numbers by reading the Apostle Paul’s summary of the wilderness wanderings. **I Corinthians 10: 6-13** reads: *“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”*

These events experienced by the wandering Israelite in the 40 years of probation are all examples, brethren. Both good and bad. Choose you today which example you will follow. *“This is the day which the LORD has made, we will rejoice and be glad in it.” Psalms 118:24.*

B. Henderson



Mental Storage

As we live our lives from day to day, whatever we do, whatever we say, whatever we read, whatever we watch, whatever we eat, however we entertain ourselves, and any way we spend our time, are all recorded in our minds. So also is the time we spend on all these things, as well as our enthusiasm or zeal towards them. We are scripturally admonished to seek for some things and refrain from others. When Christ comes to judge his household he will know how all these things are proportioned within us. How will he then address us? “Enter thou into the joy of thy Lord,” or, “Depart from me, ye cursed”?

Selected from the August, 1990 S.K. from “A.B.S.”

REVELATION 20



I T IS WIDELY debated in Christadelphian circles as to whether or not there will be a rebellion at the end of the thousand years. For clarification it is sometimes referred to as the Post Millennial Rebellion. The primary reference can be found in the Apocalypse chapter **20:7-10** -

“And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Now what this amounts to is an organized political revolt. Of this there are three manifestations, The Satan, Gog and Magog. The elements that will make up the re-established kingdom upon this earth include first and foremost a king, then comes the territory; next we have a capital city and then a throne. There must of necessity be co-rulers and of course then subjects. At the re-establishing of this kingdom, all nations will be subject to it, all other kings and queens will be required to lay down their thrones at the feet of the newly installed king.

The problem as we see it, is that for the next 1000 years, will all these subjugated kings and peoples automatically fall in line and be converted, or as we might say scripturally, change from flesh to spirit body?

Going back to The Satan, one of our three manifestations of revolt, we recognize that it is a manifestation of sin's flesh and by nature is hostile to God. The Spirit describes it this way: **Rev 20:2** *“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years...”*

The word Satan means to lie in wait, to be an adversary, to persecute an enemy. For 1000 years that false spirit of deception which naturally arises out of the heart of man, is revealed by the prophet Jeremiah as, *“deceitful above all things, and desperately wicked: who can know it?”* And so, this spirit will not be allowed to manifest itself or rear its ugly head openly in any form whatsoever during this time frame.

The prophet Zechariah declares (**13:2,3**):

“And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be

remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth."

For flesh to be revealed for what it is, the rod of iron will of necessity be lifted at the end of the Millennial Age. Then and only then will flesh be able to manifest its true intentions, whether it shall serve its Creator or not.

The apocalyptic terms Gog and Magog, are descriptive of their national counterparts that existed a thousand years before which opposed natural Israel - the apple of God's eye. At the end of the 1,000 years these terms are applied to an amassing army of malcontents to go against the Israelite Messiah-king, Jesus of Nazareth and his Royal associates. These ancient terms of Gog and Magog are applied to the same adversarial spirit of rebellion. Those rebels at the beginning of the 1,000 years will be destroyed, but flesh being what it is will remain, until energized as in the past. Solomon said in **Ecclesiastes 1:9** - *"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."*

The flesh will operate on the same principle in the Seventh-Day-Kingdom as it did outside the Garden of Eden with Cain 6000 years ago. Brother Thomas, writing in *Elpis Israel*, tells us that, *"although there will be no open militant revolt during the 1000 years, sin will still exist in the flesh, and in some instances reveal itself in overt acts of disobedience. This is implied by the sayings; 'the sinner shall be accursed', and 'Whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them will be no rain'."*

Christ has said that he will take away the political restraint for a little season; we need not question how flesh will react then. Paul writes of the flesh in **Romans 7:23-25**:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

A Type

Now the question arises, is there examples of this rebellious behavior to be found in the scriptures? The answer is, in a word, "yes". In fact there is a passage that serves as a parable. Numbers 16, perhaps more than any other, clearly demonstrates the insolence that is this thing called flesh. Remarkably, there are parallels.

A company of peoples, the family of Jacob, and a mix of Egyptians, were joined to Yahweh after marvelous works had been performed by Him in Egypt. Similarly, Israel and many nations shall be joined unto Yahweh in the Kingdom Age after He again shows His marvelous works in Egypt and the nations. The mixed multitude provided materials and workmanship for the tabernacle. Anti-

typically, in the age to come, Jew and Gentile will provide materials and workmanship for the great temple on Zion's hill.

The lives of the mixed multitude were to be centered upon divine worship at the Tabernacle and the laws administered by Moses. Anti-typically, the future affairs of Israel and the nations that are left will be centered upon divine worship at the temple and the laws issued from Christ's throne.

The daily miracle of manna was seen and taken for granted by some. Likewise, the future daily miracle of abundant crops will be seen and taken for granted by some. Amos writes (9:13): *"Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."*

A constant testimony of Yahweh's presence was seen hovering over the tabernacle in the form of a pillar of fire. Anti-typically, a cloud of smoke and a pillar of fire will also canopy the future temple. It too, will be a constant reminder of Yahweh's presence.

The tribes that left Egypt were the descendants of Abraham. In the Kingdom Age all nations will become sons of Abraham. Both classes did and will benefit from Deity's grace. Both will have seen His wonderful signs, yet despite all this, within sight of the cloud that gave testimony to the divine selection of the men who ministered in the Holy Places, the people rebelled.

Who were those men who led the rebellion against Moses?

Num 16:1 *"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?"*

The chief insurgents, Korah, Dathan, and Abiram, represent the political/religious alliance that will exalt itself above the anointed of Deity. Korah, the



Levite, is mentioned first in Numbers 16 and in Jude (**vs. 11**): *"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."*

He headed the false religious leaders, which gave impetus to political rebellion. We see therefore the figure of Korah typing the figure of satan (an adversary). As a Levite of the family of Kohath, Korah put forth religious pretensions to reject the divine

authority vested in Moses and Aaron. Korah's name means, to make oneself or others bald. He had rejected the atoning or covering work of Aaron. In his spiritual baldness he turned himself and many others to the worship of self. In the antitype, at the end of the millennium, the satanic/adversarial spirit embodied in the nations, deluded by leaders (Gog and Magog), the rebels will reject the covering that can provide salvation offered under the administration of Christ.

Korah did not act alone. As a servant of the flesh, he was emboldened in its magnification. His grandfather's name means assembly, and his great grandfather, Levi means joined. Not until a large assembly joined itself with Korah through the spirit of wickedness would he taunt Yahweh's anointed.

Can we identify Dathan and Abiram with Gog and Magog? Who were these two? The record states that they were of the tribe of Reuben. **Num 16:1** - *"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men..."*

It is interesting also to note that in the four square encampment, the tribe of Reuben camped in very close proximity to the camp of Kohath. They therefore had opportunity. Did they have cause, supposed or otherwise? Robert Roberts, writes in *Thirteen Lectures*; *"the nations may get tired of being in the hands of one class all the time. They will know that a thousand years previously, self-government was a power exercised by mankind in various forms all the world over."* Alluding to the typology of the account of Dathan and Abiram, he says, *"They may begin to question the right of any power to set this natural birthright aside."* Now we know the account of Reuben, and we know also the blessing given to his sons as Jacob was about to die. Were Dathan and Abiram acting as a result of built up jealousies? Whatever they thought, they embodied the spirit of political self-determination and rulership as manifested in Gog and Magog of Revelation 20. As Reubenites, it would seem that they, of all the tribes, could claim the right of rulership because of their firstborn position to their father Jacob.

Once again let's look at Numbers chapter 16 verse 1-3:

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron..."

Religion and politics are once more joined together, and Dathan and Abiram who typify Gog and Magog, represent the rebellious nations preparing for revolution. There is nothing new under the sun in human behavior. By understanding what happened in the past we can better appreciate what will happen to the flesh in the future.

The rest of verse 3 states: *"Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?"*

In the type, the false claim of the confederation is not a direct rejection of God but it is a challenge non-the-less. It is a claim that all men are created equal and none are superior to their fellows.

The satan/adversarial power will be self-justifying, as was Korah of olden time, and will not see the need for the Christ-covering. Instead, as a typical son of Levi, he will join himself to many people as did his father. His covering will be the strength of the flesh, a creation of his own hands. He will beguile the people into thinking that they are holy, having no need for the blessedness of the Abrahamic promises. As all flesh before them, they will want their own way:

“And when Moses heard it, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even tomorrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.”

Moses issues a religious challenge and orders them to appear the next day. Tomorrow is descriptive of the time that judgment will be meted out. It is after the seventh millennial day, on the typical eighth day when the flesh will be violently cut off.

One of the arguments against a rebellion is that such action would indicate that the work and purpose of God has been a failure. While it is true that the Creator's purpose is to bring perfection to the earth and fill it with His glory, it is not true that this should be done in the seventh millennial day. Certainly Yahweh desires that all men willingly serve Him but there is one thing that stands in the way. Wicked, corrupt, self-serving, sinful flesh is controlled for brief periods of time but eventually it always rears its ugly head. As long as sin's flesh continues, there can be no perfection of God's kingdom.

The seventh millennial day kingdom is only a transition period from the world of sin to the world of righteousness. It is the eighth day, or era after the millennial kingdom, when the earth's perfection comes.

When we consider what our flesh really is as recorded for our admonition in the Scriptures, the prophecy of the post-millennial rebellion is seen in absolute harmony.

When we remember our Lord's great sacrifice do we perceive that these two elements of Divine revelation are connected? We say much in every way, as the declared purpose of God requires it. It is God's purpose to fill the earth with a host of perfected beings. It is His purpose to cover this earth with His glory as waters cover the sea. By the sacrificial death of His beloved son, His Everlasting Covenant is ratified, making possible the gathering together of that host of perfected beings. The final cleansing of the earth allows the entire covering of the earth with His righteousness and His glory as He so declared.

Remembrance of those things should be constantly before us with the knowledge that the nature we currently possess can stand up and turn us aside. Paul writing to the **Romans 7:18,19**: *“For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.”*

Sin's flesh is capable of causing one to miss out on the glorious opportunity to live and reign with Jesus Christ upon this earth forever.

Herb Thomas



RESURRECTIONAL RESPONSIBILITY



The following article is a reprint from a 1990 issue of The Sanctuary-Keeper. It is a comparison of varying positions within the Unamended community at that time regarding the subject. Though the matter of Resurrectional Responsibility is not a pressing controversy for the remnant of Believers at this time as it has been in the past, it is still an issue of fundamental importance. It holds a consequential role in the history of the Unamended Community, but also one of confusion. It is a subject that we must continue to understand as it has far reaching implications upon other areas of doctrinal belief and fellowship practice. (Any editorial insertions or footnotes found in the following are that of bro. Jim Stanton.) - S.K.

T HIS ARTICLE is a compilation of notes and documents that show to some extent the confusion that still reigns among the Unamended Christadelphians on resurrectional responsibility of the enlightened rejector. I am not addressing the differences that clearly exist between the Amended and the Unamended. Volumes have been written on this, but all our readers have to do is turn to the back inside cover of this magazine and read the respective wordings of the Statements of Faith. They are as different as black is from white, and those who choose to ignore them or try to make them compatible are to be pitied.

First we are going to extract some notes from a letter we received in February, 1989. Of necessity this has to be an extraction to protect the identity of the writer and the brother written about. It read in part,

“We had an interesting discussion on resurrectional responsibility for enlightened rejectors - which he told me he believes. I asked him how his ecclesia accepted this and he said his ecclesia’s Statement of Faith or charter was more liberal about the matter.

“He seemed more vague on the issue of Adamic condemnation and claimed that most of the Amended believe the same as us about it but used ‘different terms.’ [Oh please; how many more times are we going to hear this? - Ed.]

“I told him I knew definitely that the Amended leaders do not have such a liberal attitude towards US and he admitted to this, so I said maybe he meant that the vague people on their side and the vague

RESURRECTIONAL RESPONSIBILITY

people on our side should just get together and have their own 'thing' and the conservatives on both sides (including me) could just stay as we are.

"Can you explain to me what's going on there? There is another young person from that ecclesia (O-O alumnus) here fellowshiping with the Amended group. He told me that for him fellowship was a 'social thing'!"

Yours, in the Hope of Israel

I feel that those who actually believe in the the resurrection of enlightened but unbaptized Gentiles are minimal. But those who are willing to wink at it are many. As for those who practice inter fellowship with the Amended, there are quite a few. They have a rallying circle promoted by the Williamsburg Conference, the Williamsburg Foundation, the Operation Onesimus endeavor, and some Bible Schools. The ecclesias that subscribe to this open door policy of fellowship are also fairly well known.

It is a sad state of affairs; people choose to be willingly ignorant for the sake of human accommodation. The importance of essential doctrine is subordinated to a form of humanism.

Next we are going to outline, word for word, the position of the Belmont, California Ecclesia as taken from their "Faith and Practice of the Christadelphian Ecclesia in Belmont," dated and adopted May 4, 1980.

1. The doctrines believed and taught by us are the First Principles of the One Faith as revealed in the Holy Scriptures. The Birmingham Statements of Faith (both Amended and Unamended, with positive and negative clauses and the Commandments of Christ) give a reasonable definition of these principles as explained with reference to particular matters in the following paragraphs.
2. This affirmation is offered in the interest of clarifying and laying to rest issues which have been the focus of long-standing division in the Household. By majority assent the belief and teaching of the Christadelphian Ecclesia in Belmont concerning "resurrectional responsibility" and the handling of opposing doctrinal errors is as follows:
 - (a) We believe that men are amenable to resurrection and judgment on the basis of God's revelation of His will to them.*
 - (b) We reject the teaching of the doctrine which states that God definitely cannot or will not raise to a resurrectional judgement any but the validly baptized, or the teaching that it does not matter what one believes regarding resurrectional judgment. Likewise, we reject the identification of specific unbaptized individuals to whom the gospel has been preached as being resurrectionally accountable (since apostolic times).

* The footnote to #2 above is: This statement is inclusive of what Brother Roberts termed "a General Principle - That men are responsible to the resurrection of condemnation who refuse subjection to the will of God when their circumstances are such as to leave them no excuse for such refusal."

There are two other items in the Belmont adoption of May 4, 1980 that are not relevant to resurrectional responsibility, but which indicate their willingness to break bread with those adhering to EITHER of the Birmingham Statements of Faith.

A later note on “those who insist on teaching that only the baptized can/will be raised to judgment” states that “we cannot share with those who insist on preaching error.” It goes on to say, “The persons at issue here are by their error not only causing division, but are assuming God’s prerogatives by asserting ‘whom’ God will or will not raise to judgment. Such may also be guilty of, in fact or by implication, suggesting that men can ignore the command to repent with impunity.”

We have made reference to the inconsistent position of the Belmont Ecclesia in previous issues. If ever there was an open-door ecclesia, Belmont is. Most ecclesias hide the fact of their open-door policy, but Belmont does not. How much this ecclesia contributes to the open-door policy of the West Coast Bible School I know not. The West Coast Bible School consistently has Amended teachers in their program and those Unamended who have no objection to it.

How the Belmont Ecclesia can reconcile the two Statements of Faith is an enigma to me. The Unamended says “both classes,” which according to the Belmont policy is “preaching error” and “assuming God’s prerogatives,” while the Amended says the resurrectionally responsible are “namely, those who know the revealed will of God and have been called upon to submit to it.” This adds a third class to the Unamended’s “both classes.”

Next we want to quote from the constitution of the Canadian Christadelphian Bible School. “Article 4 - Recognition and Fellowship: Fellowship is extended to baptized believers of good standing accepting the Christadelphian Birmingham Unamended Statement of Faith, and any whose beliefs are sufficiently close to the statement. Cases of doubt are to be brought to the committee for decision.”

While this is much milder and more conservative than the position of Belmont, it leaves people wondering what is meant by “any whose beliefs are sufficiently close to the statement.” Is the Amended Statement sufficiently close? Much to be preferred is the statement by ecclesias or Bible Schools that “we meet on the basis of the Unamended Statement,” or, “our basis of fellowship is the Unamended Statement *exclusively*.”

We should know from experience that there are those who meet on the Unamended basis, but not exclusively. And the same hold true for some of the Amended. They accept either, so some form of wording needs to be incorporated that there is one basis and one basis only. As has been shown at the Great Lakes Bible School, those who subscribe to the Church of God of the Abrahamic Faith are able to fellowship, based, I presume, upon an “acceptance” of the BUSF.

Even in the Canadian Bible School article #5 dealing with teaching there is ambiguity. It states, “No teaching at the School shall be contrary to the Christadelphian Birmingham Statement of Faith.” In the past they have had Amended teachers at the school. It would appear from this article that as long as they refrained from teaching the very vital principles that separate us, they would be acceptable. This would include the purpose of baptism, the principle of resurrectional responsibility (for there is a principle, namely, baptism), the

RESURRECTIONAL RESPONSIBILITY

principle of Adamic condemnation, when one legally changes his “in Adam” status, the association of the Abrahamic covenant with resurrection, and others.

Next we refer to the Statement of Faith used by the Hamilton, Ontario Ecclesia (1954 edition):

Proposition XXIV. - That at the appearing of Christ, prior to the establishment of the Kingdom, God will raise from the dead for the purpose of judgment all responsible to Christ's judgment seat, who will be judged “according to what they have done, whether it be good or bad.” Touching this judgment all that can with certainty be laid down is that those who are responsible will be raised; who these are can only be defined in general terms, viz.: Those who have come under the operation of the Light; who these are can only be determined by Christ (II For. 5:10; II Tim. 4:1; Rom. 2:5-6, 16; 14:10-12; I For. 4:5; Rev. 1:18).

Although this is the 1954 edition, I believe that it goes back to about 1905. The general consensus of ecclesias of non-responsibility persuasion saw no need to alter the Unamended Statement which had been in effect since the 1860's or 1870's. But the Hamilton Ecclesia saw a need for change. If you will read this Proposition carefully, you will see that it states that we as believers DO NOT KNOW who will be resurrected, that is today, we do not know the principle of resurrection. Resurrection is an enigmatic mystery upon which we cannot affirm a belief. It is so hidden or concealed in the Bible that we just do not know who will be raised from the dead - it is totally in Christ's hands, and he alone knows.

The general terms of defining the responsible are “those who have come under the operation of the Light.” Is this the mainstream doctrine of the Unamended? No, not as I know them. We teach with no reservation that valid baptism places a person in line for resurrection, a condition that he did not have prior to baptism, no matter how much undefined “light” he has.

We should all know the purpose of resurrection. It is to judge how well or improperly the believer has conducted himself under the law of the spirit of life. Gentiles are not answerable to the law of the spirit of life; they are still under the law of sin and death and that law has a claim upon them.

The affirmation in the above statement that the responsible to Christ's judgment seat will be judged “according to their works” and “receive in body according to what they have done, whether it be good or bad,” undefined as it is and assuming that there are some uncovenanted there, is an inconsistency. What works will they be judged for? And the condition, “whether it be good or bad,” would present quite a problem if the person had been good. The only defense that can be offered is that the offense of not being baptized is 100 times more evil than all the good life a person may have lived. It never has made sense and it never will.

There is but one conclusion that can be drawn. A Statement of Faith is only going to be changed for two reasons. One, if a doctrine is deemed to be in error, that is, what was formerly acceptable is now wrong, and two, if an accommodation is to be made to a person or group of persons. With the change of the Hamilton Statement from its original form of the 1870s, accommodation was made to those who felt that resurrection of the enlightened rejector was certain.

Now, one final item, taken from the minutes of a Managing Board meeting of the Richmond, Virginia Hall Ecclesia, dated July 29, 1955. I had nothing to do with the statement, and I doubt if any member of the present meeting did. This is not a rule of the ecclesia, and I don't know whether it would be sustained today. But it does show how brethren of different areas felt about these matters. It reads,

"The following points were discussed and agreed that any one of them might be sufficient grounds on which a member might be disfellowshipped.

"1st - Holding any doctrine not in accord with our Statement of Faith.

"2nd - Conduct unbecoming a believer of the Truth.

"3rd - A person baptized by the Amended party and not re-baptized.

"4th - Causing schism in the body.

"5th - Marrying a divorced person or having two living wives or husbands at the same time."

The underlying feeling of this group was that the Amended were not at one with our beliefs. No accommodation is provided for. A review of their present and past literature indicates major differences of belief on important doctrines. It is past time for recognizing these and act accordingly, individually and ecclesially.

James Stanton

Although Jesus Christ is often called the Redeemer, on the basis of such passages as Galatians 3:13 and Revelation 5:9, yet, strictly speaking, the term in its highest application, denotes the action of God (Isa. 63:16; Psa. 10:3,4). Yahweh is the redeemer of mankind, and His Son, Jesus Christ, the medium through whom the redemption is effected. He first redeemed from the effects of sin His "only begotten Son," and then gave to him the power of redeeming the adopted sons (Gal. 4:4,5; Eph. 1:5,7). This constitutes him their "redemption" (1 Cor. 1:30). That redemption is a process in which there are two distinct stages, one mental [we would add "legal" as well - SK], the other physical. The mental stage is represented by belief and immersion, when past sins are blotted out. The physical stage is identified with "the redemption of" the "body (Rom. 8:23) - and bestowal of eternal life after the judgment seat. To speak, therefore, as some do, of redemption as an act completed at the crucifixion, is a serious mistake. Where there is a clear conception of the taking away of sin it finds no place.

The Doctrine of the Atonement, J.J. Andrew, p. 18

APOCALYPTIC VISIONS OF GLORY

“One Like Unto the Son of Man”



IN THE 4th Chapter of the 1st Epistle to the Thessalonians we read the Apostle Paul's words of great comfort to the believers when he states (starting in the 13th verse) - *“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

The Apostle Paul, apart from the confirmation of the surety of resurrection, gives us no other revelation here regarding what happens after the resurrection except for the words that we will ***all be caught up together in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*** Such is a vision of future glory for the saints, but only as a very general and symbolic reference to future exaltation to political authority in the Coming Kingdom Age on earth, and of course not ascension into the literal heavens.

But, there are other Scriptural visions that we would like to consider in upcoming articles (Lord willing) that greatly expand the Believer's comprehension and joyous expectation of what the Apostle Paul **only briefly references**. We refer to such visions of future exaltation and joy as are found in the Book of Revelation. Within this book are what have been referred to as *interspersed visions of future glory to encourage believers*, provided before, during and after the opening of the 7 seals, the sounding of 7 trumpets, the pouring out of 7 vials and the uttering of 7 thunders that would reveal the grand architecture of events leading up to, and contemporary with the re-establishment of God's Kingdom on Earth - including the rise and destruction of Apostate Christianity and all elements of Gentile Dominion. These visions of Christ and the Saints in victory and glory, spread throughout the grand scheme of the Apocalypse, **are put before the Believers so that the end picture and glory is always kept in the forefront of their spiritual vision**. Christ commands us to "*seek first the Kingdom of God*", and such is the joy set before us. We are all familiar with the observation from Proverbs 29:10 that, "*where there is no vision, the people perish...*" Before us are visions of great jubilation, that if fully embraced, understood and meditated upon as the end exaltation of our probationary walk, will provide us with the vision to in fact "*endure unto the end.*"

Turning to the 1st chapter of the Apocalypse we read its opening declaration -

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Continuing to the 3rd verse - *"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."*

Since it was revealed to the Apostle John, brethren throughout the centuries have used this final book, built upon the entirety of all of the inspired Word, for "*doctrine, for reproof, for correction, for instruction in righteousness.*" It is therefore a grave mistake to delegate the Apocalypse to merely a book of prophecy. It is in fact one of doctrine and of extraordinary exhortation. Most have distorted its message while many others have viewed it as "too difficult" to understand. Without being rooted in fundamental Truth, they will never understand it.....and most simply don't care. But the opening words of the Revelation assure us of its supreme importance and urgency.

For those well studied on these matters it is our desired purpose to refresh your minds and hearts in the "joy set before us." For those who are inexperienced in these matters (especially the young people), it is our hope to spark in you a desire for further investigation of these glorious symbols of the future reward of the Faithful.

We here provide a general outline of these interspersed visions. Some will receive our full attention while others will only get a passing consideration so as to not overextend this series of articles.

- "One Like Unto the Son of Man" (chapter 1)
- The Throne Set in Heaven (chapters 4,5)
- The 144,000 & The Numberless Multitude (chapter 7)
- The Rainbow Angel and the unleashing of 7 Thunders
- The sounding of the 7th Trumpet & Christ in the Earth Again (chapter 11)
- Triumph of the Redeemed - "Babylon is fallen!" (chapter 14)

“ONE LIKE UNTO THE SON OF MAN”

- Marriage of the Lamb (Rev. 19)
- Millennial Reign of Christ (Rev. 20)
- The New Jerusalem (Rev. 21)
- A Pure River (Rev. 22)

“ONE LIKE UNTO THE SON OF MAN”

We wish to first consider the vision which was given to the Apostle John in the 1st chapter of Revelation. Before revealing the condition of the 7 Ecclesias in Asia, John's attention is abruptly directed to a great and terrible vision, which is referenced as, “like unto the Son of Man”.

Before going any further, it is important to note that this vision is part of a grand or general structure of the Apocalypse. The *Apocalypse Epitomized* observes that “*the general structure of the Apocalypse as a whole seems to be in the form of a long, dramatic, introverted Hebrew poem, presenting a parallelism of development, in which the first harmonizes with the last, and so on.*” That which is revealed in the first 11 chapters is mirrored or answered in reverse order. So keeping that in mind, the vision we have before us here in this 1st chapter is further answered or developed in the Vision of the New Jerusalem in the 21st chapter.

We start by referring the reader to **Revelation 1:9-18**. Starting in the 9th verse of the 1st chapter, we are informed of John's exile on the island of Patmos and then in the 10th verse that - “*I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.*” Such is better rendered “*I was in Spirit*” as the article “the” is not found in the original Greek. The use of this phrase indicates to us that John was in a state of mind, through the power of the Holy Spirit. It does not indicate when he was in Spirit but that he was thinking ahead, as a matter of spiritual vision to a certain time period. This “day” that he was contemplating is what the Scriptures speak of as the “day of the LORD”. The day that John was contemplating was the day of manifested power and judgment upon the earth (See Isaiah 1:12; Joel 2:31; Malachi 4:1-3; Acts 17:31; 1st Thess. 5:2; 2nd Thess. 2:2).

John's mind was focused on the very thing that our hope and consideration should also be focused upon - the day when Yahweh's strength is revealed and Zion's King seizes power. Any true believer finds extraordinary comfort, as John did, in the time when God will humble the pride and wickedness that now characterizes the Kingdom of Men.

But, in the midst of his meditations, we are told that John heard a great or loud voice behind him, “as of a trumpet”. Much could be said about the symbolic nature of the trumpet but to be brief - The symbolic use of the trumpet in the Scriptures is especially notable as a call to assembly (Num. 10:3) as well as a pouring out of judgment. Our opening reference, speaking of the day of resurrection, tells of the blast of the trumpet to call the dead out of their graves. This is confirmed also in the writings of the Apostle Paul in 1st Corinthians 15:51-52; “*We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised...*” In regard to Yahweh's judgments we have the use of trumpets clearly portrayed in the blowing of trumpets before the destruction of Jericho as well as in the trumpets of judgment upon Imperial Rome as laid out in Revelation 8.

We need to point out that John heard this trumpet behind him. Symbolically speaking, his attention was to be pulled back from the "Day of the Lord" of divine judgment that he was currently considering, and to have his attention directed to something slightly before that in time. Upon turning he sees seven golden Lampstands, which we are informed in verse 20, represents the Seven Ecclesias. The Seven Ecclesias are themselves representative of the Christ Ecclesia as a whole - so we are seeing John's attention brought back to a time that precedes the Day of the LORD when the Christ Body is brought forth out of their graves by the blast of the trumpet for assembly, judgment and glorification. Such must take place before the events of God's Judgments on the earth at large are to commence.



The golden Lampstand is also another symbol that is worthy of in-depth consideration, but we will only briefly touch on it. We know that the 7 branched Lampstand originally appeared in the Tabernacle in the wilderness, and was fed by the oil supplied by the Israelites (Ex. 27:20-31). Such oil can only be gleaned through great effort by a pressing and beating of the olives - a beautiful type of the spiritual effort and stress required by the believers to procure and manifest light. The oil that such a process produces gives forth light. **Light therefore is The Truth.** As the Psalmist stated - *"thy word is a lamp unto my feet and a light unto my path."* Gold (according to 2nd Pet. 1:7) represents tried faith - a faith tried through trial and tribulation against sins flesh as a witness of the light in a world that is in itself absent of such light.

In its first application it was a symbol of the light bearing "sevenfold" Ecclesia - those connected to the Everlasting Covenant. But its future application is summarized by bro. Thomas in Eureka - *"The Sevenfold Ecclesia, as the Perfect Man, will be the Seven-Branched Golden Lightstand of the Earth. How brilliant then will be the illumination of the world; the whole earth will indeed be enlightened by the glory."*

*We wish to briefly state here in regard to the beauty of the Lampstand symbol, that there are claims - under the deceptive cloak of humility - that we really cannot be absolutely certain what the Truth is. Such is a method of giving cover to error and those that promote error. "None of us can be absolutely right, so who are you to judge what constitutes error?" is their way of casting doubt. How can we, brethren, follow the command of Christ to let our light shine before men, if we really aren't sure as to what constitutes the Light of God's Truth? Now, we are always learning, always honing our understanding as we uncover the infinite layers of the pearl of great price - such as the subject matter we are considering here. But when it comes to the fundamental nature of the elements of the Gospel - the Things Concerning the Kingdom of God and the Name of Jesus Christ; we must be absolutely sure what it is, how to apply it and how to recognize **ANYTHING that undermines any single aspect of it!** Such is not arrogance, but a required jealousy for God's Truth and His Ways. Without this conviction, we cannot constitute this symbolic and collective Ecclesial Lightstand now, and certainly not in the coming Age.*

“ONE LIKE UNTO THE SON OF MAN”

Not only did John see a Lampstand, but, in the midst of it, he saw what he describes as **“One like unto the Son of Man.”** At first glance it might be thought that what John was seeing was simply a glorified vision of Christ himself, who was in fact given the title of the “Son of Man”. Although Christ is certainly a critical part of this vision, he is not the full representation of it. John does not see “The Son of Man”, but one like unto, or that which is similar to. We must understand that the title “Son of Man” helps to express something or someone that is a descendant of Adam. Bro. Thomas wrote in his first volume of Eureka that, *“Son expresses the idea of emanation; hence, that seen in the midst of the Lightstands, as their stem or shaft, as it were, was an emanation from the race of Adam - Son of Man.”* (p.166)

The vision and the prophet Daniel

Though spoken of in the singular sense we will see that it is in fact a representation of something that represents a multitude. The prophet Daniel was made aware of this multitudinous aspect when he saw similar visions some 600 years earlier.

- In **Daniel 7:13** in his vision of what was styled the “Ancient of Days” (a symbol of both Deity and Christ as Judge) whose hair was also compared to wool, we read - *“I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days”.* Verse 14, *“And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.”* So, the kingdom is given to this “Son of Man”. But as we read in the 18th, 22nd and 27th verses, the kingdom is said to be given to the “saints of the MOST HIGH” or “MOST HIGH ONES”. We must conclude then that this vision of the “Son of Man” and the “Saints of the Most High” are one and the same and therefore - a multitude.
- Again, in chapter 10, Daniel sees an image of “a certain man”. We read in the 5th verse - *“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass.”* The phrase “a certain man” is from the Hebrew *ish-ekhad* which indicates “Man of One” or as a typical representation of “The Man of the One Eternal Spirit”. But again, what does this represent? PLEASE NOTE THIS CAREFULLY in verse 6: *“the voice of his words **like the voice of a multitude.**”* Also in verse 16 - *“one like the similitude of the sons of men”.*



Though there are some details here in Daniel, that are not supplied in John's vision, and vice-versa, please note the remarkable similarity with John's vision. And whereas Daniel is spoken of as losing all strength and falling into a deep sleep, and later having no breath in him (symbolic of death) and then being strengthened twice, (resurrection and immortalization) so too did John. When he sees the vision he states that he *"fell at His feet as dead."*

So clearly, we are speaking of a vision of a multitude; a vision that both Daniel and John would be a part of when they and those that make up that multitude are resurrected and glorified; a vision of a man that arises out of the Christ Ecclesia of a previous time during the days of flesh, but who now stands A PERFECT MAN in the post resurrectional state of holiness, an inheritor of The Kingdom and all the authority and power associated with it.

The Clothing

Not only does John tell us that he sees this Man of Glory, but he gives us important details regarding his appearance.

The first detail is that of his clothing. It is a complete covering, for we are told that he is clothed "to the foot". This is important to note in that we understand that nakedness in the Scriptures, abundantly referenced, is a symbol for sin - both to the unclean Sin Nature as well as to personal transgression. **Revelation 16:15** warns - *"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."* We also know that the failing Laodicean ecclesia was considered to be in a state of "nakedness".

When Adam and Eve transgressed in the garden, they then knew that they were naked and in need of covering. Why? - because due to sin, their very existence was now corrupt in the eyes of God, and God in the ultimate act of mercy (without setting aside His justice) provided skins for a covering. This provisionally covered their unclean state, or condition of sin in the flesh, before the eyes of the Almighty. This was accomplished by the shedding of blood, typifying the shedding of the blood of the *"Lamb of God, slain from the foundation of the earth."*

The priests under the Law were required to be fully covered when they were involved in the work of the Tabernacle (Ex. 28:42-43). If any flesh was exposed, beside that of the hand and face, they would die. To show nakedness in type would be to show sin, but to be covered would represent the covering of Sin in the flesh and its wicked works. **Ps. 132:9** - *"Let Thy priests be clothed with righteousness..."*

- The word atonement, from the Hebrew *kaphar*, indicates "covering". We read in Ps. 32:1 - *"Blessed is he whose transgression is forgiven, whose sin is covered (kasah - "to conceal, hide")."*
- **Isaiah 61:10** proclaims - *"He hath clothed me with the garments of salvation, He hath clothed me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."* (Keep the latter phrase in relation to the vision of the New Jerusalem.) We put on a provisional covering at baptism as we are imputed with Christ's righteousness. Paul, in **Galatians 3:27** states that when we have been baptized into Christ, we *"have put on Christ."*

“ONE LIKE UNTO THE SON OF MAN”

- **Zechariah 3**, in beautiful imagery describes Christ (Joshua) putting off the filthy garments of the condemned, sin's flesh nature for the clean garments of the immortal nature.

Although putting on righteousness upon the entering in to covenant relationship, we must keep our garments “unspotted” for the desired end result. What is implied in John's vision is the receiving of the robes of righteousness of the immortal/spirit nature. Such is the full end of the Atonement that we receive through Christ's shed blood; the reward of a righteous probation. Thus there is a constitutional change at baptism by being released from Adamic Condemnation, by the putting on of Christ; and then a change of nature if accepted, at Christ's Judgment Seat. (Please refer to: Rev. 7:13-14; 19:7-8,14 & 2 Cor. 5:2-4)

Putting these things together, we see that the full covering represents the nature and character of the Redeemed, who have in the complete sense put off the flesh and its corruption, and are covered in immortality. Eureka, Vol. I, p. 170 - *“the linen clothing of these symbols indicates the persons, their character, office, and nature, of which they are representatives. A glorious body of people prepared to execute righteous judgment upon the nations, and to govern them in righteousness when subdued - the Son of Man in glory and great power.”*

The Golden Girdle

Next our attention is drawn to the golden girdle which was worn around the chest, and not at the waist. According to Josephus the regular priests wore a band around the breasts, just under the arms. So we have, as has already been alluded to in considering the garment, a priestly type garment. As Revelation 5:10 clearly states regarding the future role of the saints - with the correct rendering - *“and hast made them unto our God a kingdom of priests, and they reign on earth.”*

The High Priest himself wore a girdle around the loins that was intertwined with gold, blue, purple and scarlet upon fine twined linen. But the intertwined colors of the priestly garment are not found here - only the white garment (as indicated in other instances) and the gold. Such colors were embodied in the suffering and sacrifice of Christ. In the vision before us there is no need for the colors, except for the result of the gold and the white linen. **What John saw here does not pertain to suffering, but to that which has been glorified.** Gold, the most precious of all metals is chosen to represent FAITH PERFECTED BY TRIAL (1st Pet. 1:7; Job 23:10). The garment of righteousness and glorification of this symbolic “Son of Man” is girded with the tried faith of an acceptable probationary walk.

The Head

Next we notice the head. Verse 14 - *“head and hairs were white like wool, as white as snow.”* This connects us once again with Daniel's “Ancient of Days” in Dan. 7, who would return to the earth to give power to the saints and to pour out judgment upon the papal “little horn”, or Catholic System. But, why the attention to the head? **Ephesians 5:23** - *“For the husband is the head of the wife, even as Christ is the Head of the ecclesia: and he is the Savior of the body.”* Though the vision in its entirety is multitudinous in nature, it is nothing

without the Christ-head that has redeemed it out of the masses of the Adamic race.

The attention to white indicates the purity of the head. In Isaiah 1:18 we read, *"though your sins be as scarlet, they shall be as white as the snow; though they be red like crimson, they shall be as wool."*

Along with the white, we are drawn to the reference of wool. The wool connects us to Christ who is "the lamb of God that takes away the sin of the world." We read in **1Peter 1:18,19** - *"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a Lamb without blemish and without spot."*

Eyes

From the hair, we move down to the eyes. It is the eye which is the symbol of intelligence as well as the indicator of intent and emotion. With "eyes as a flame of fire", we have the intelligence exercised in wrathful activity. Eye in the Hebrew indicates a spring or fountain, because tears rise up out of the eyes as a fountain or spring. Instead of tears, we have fire springing up out of the eye in fiery judgment - a consuming fire. **Is. 10:16-18; 30:27,30,31.**



Feet

Just as the head is symbolic of Christ being the head of the ecclesia - the feet are symbolic of the glorified Christ ecclesia, marching forward to execute the judgments decreed. In Revelation 14:18 we read of the thrusting in of the sickle of judgment to cut off the vine of Gentile nations after Armageddon. In **verse 19**, we are told that the fruit of such a vine is to be: *"cast into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlough"* - or in other words 40 years - the square root of 1,600.



In **Psalms 18:32-38** we see the feet connected to the calves feet of the Cherubim vision of Ezekiel and as a prophetic description of the conquering nature of the Seed of David - In **verse 32 and 33** we read - *"It is EL that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds feet, and setteth me upon my high places."* And then in **verses 37 & 38** - *"I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet."*

“ONE LIKE UNTO THE SON OF MAN”

We see the elements of brass connected to the feet in **Micah 4:13** - *“Arise and thresh, O daughter of Zion for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people...”* **Malachi 4:3** - *“And ye shall tread down the wicked; for they shall be ashes under the soles of your feet...”* And, we know that the calves feet of the Cherubic vision that Ezekiel witnessed had feet that *“sparkled like the color of burnished brass.”*

Brass itself is representative of flesh, but what is represented to John is fine or polished brass. The feet of Ezekiel’s Cherubim “sparkled” or “shined”. Such is that which has been purified by fire. The brass censers salvaged from the fiery judgment upon those who offered incense at Korah’s rebellion were used to plate the Altar. So we have in the brass not only another symbol of the Adamic origin of John’s vision, but that it is flesh purified, the beneficiaries of the atoning affects of the Christ-Altar - used as a weapon of destruction upon the wicked. Not only is it a polished brass, but we are told that it had the appearance that it was still burning in a furnace - hot and glowing. Anything it touches is not only trampled, **it is incinerated.**

Seven stars held in the hand

The Seven Stars held in the hand of the multitudinous vision are clearly explained by Christ as the eldership of the Seven ecclesias being addressed in the following chapters (vs. 20). Stars are symbols of authority and teachers of the Word (Dan. 12:3). Such are to be faithful, “rightly dividing the word of Truth”, in the carrying out of their ecclesial duty. The redeemed saints of the coming Age will carry this role as teachers of both the Jews and Gentiles of the laws and commandments of Yahweh.

The Mouth

Our attention is brought to the mouth - with two notable descriptors; first, the sound of the mouth - *“as the sound of many waters.”* We have already considered the multitudinous character of the vision, but here we have it clearly indicated. The use of “many waters” is clearly defined in **Rev. 17:15** - *“The waters which thou sawest, where the whore sitteth, are **peoples, and multitudes, and nations, and tongues.**”* In Rev. 17 we are given an indicator of the undiscerning multitudes who have been subjected to the influence of the Roman Apostasy, in contrast with the Redeemed multitude of Rev. 1 who have intelligently submitted themselves to the influence of the Christ head.

But what is the sound? We are told that out of the mouth proceeds a “two edged sword”. It is the power of the Spirit Word! **Heb. 4:12** - *“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”* Once used on themselves to excise the influence of the flesh as well as to promote and defend the Gospel message in the days of their probation, the word is turned on the world in belligerent exercise. Initially, as indicated in Revelation



14:(6,7), it is proclaimed to the world after Christ's Return as indicated in the A.V. as the "everlasting gospel" - *"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."* But to those who do not forsake the influence of Mystic Babylon, we see the sword of the spirit turned into physical force - *"the same shall drink of the wine of the wrath of God, which is poured out without mixture (i.e. "full strength") into the cup of His indignation; and he shall be tormented with fire and brimstone..."* (This is fully demonstrated in the narrative of Rev. 19:11-15.)

His Countenance

As we close our consideration of this awe inspiring vision, the Spirit Word summarizes the "countenance" or "aspect" for the whole vision in its entirety as *"the sun shineth in his strength"*; absolute eye piercing brightness and intensity, and skin burning heat for those exposed to the vision. When Christ was transfigured on the mount we were given a vision of glory, that which is also to be shared with his Saints (**Matt. 17:2**) - *"and His face did shine as the sun, and His raiment was white as the light."* Such is the manifestation of Yahweh - who is Himself symbolized by sun:

- Yahweh - **Ps. 84:11**, "For the LORD God is a sun and shield..."
- Christ - **Malachi 4:2**, "shall the Sun of righteousness arise with healing in His wings..." 2nd Sam. 4, "And he shall be as the light of the morning, when the sun riseth..."
- And the saints in glory - **Matt. 13:43**, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

A. Thomas

These *Elohim*, then embodied in the Son of Man, are "the Amen," who, in the days of their flesh, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had triple of mocking and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens, and caves of the earth." Such were the constituents of "the Amen," the Mighty Ones of Faithfulness, who all, having obtained a good report through faith, received not the promise; Deity having provided some better thing for us, that they without us should not be made perfect" - Heb. 11:33; - a perfection apocalypsed in "The Amen," who was dead and lives in the Millennial Olahm and beyond.

- Eureka, volume 1, p. 188

THINGS NEW AND OLD FROM THE TREASURES OF THE SPIRIT



By F.R. Shuttleworth



WITH the conclusion of the series "From Darkness to Light" we wish to once again draw from the early Christadelphian writings to provide (Yahweh willing) a new series taken from the writings of bro. F.R. Shuttleworth out of The Christadelphian magazines from the 1870's and 1880's.

These originally appeared under an additional heading of "Biblical Reference Tablets" and provide reference points and patterns of miscellaneous Biblical subject matter. It will be noticed that bro. Shuttleworth had an extremely sharp understanding of the Scriptures (without the aid of computer word searches) and was able to piece together various Divine sequences of thought based upon a specific subject, word or phrase. In later installments he also added various meditations and thoughts under the sub-heading "Spray from the Water of Life".

If time permits, we hope at some point to compile these into a fully published format. For now, we will only provide a sampling of these reference tablets. We have already drawn upon some of these for various fillers in previous issues of the Sanctuary-Keeper. Now we will start at the beginning in January of 1872 and work our way through chronologically and numerically. These did not originally appear in table form but in lists or short paragraphs. With the aid of modern publishing technology we felt that the nature of these items lent themselves to a table format for ease of use by the reader. - S.K.

BIBLE REFERENCE TABLET, NO. 1 *The Truth Hidden*

The Bible has been a sealed book to a large and influential portion of the community in all ages.

PROOF: Isaiah 6:9; 24:11; 56:10,11; Psalm 92:6; Micah 4:12; Matt. 23:16; Acts 13:27; Rom. 3:11; 1 Cor 1:21; 2:8; 14; Eph. 4:17,18; 1 Thess 4,5; 1 Tim. 1:6,7; 2 Pet. 2:12

<p>The class of people to whom it is obscured, comprise those whose fear of God is taught by the precepts of men; those who are self-led, self-servers, self-appointed, mere opinionists, sensualists, hypocrites, fools, liars, wicked, ignorant, proud, brutish, men-pleasers, men-fearers, men-trusters, and men-flatterers, men of high degree and men of low degree, who rob God, oppress the poor, wink at sin, and prosper.</p>	<p>PROOF: Isaiah 29:13; Tim. 3:6; Tit. 1:11; Jer 23:21; Rom. 16:18; Psalm 92:6; Jude 19; Matt. 23: 13-33; Psalm 62:9; Dan. 12:10; Jer. 17:5</p>
<p>The things of the Spirit of God are so spoken as intentionally and effectually to conceal their import equally from the self-conceited Pharisees of Judaism, the spiritual aristocrats of mock Christendom, and the the fleshly-minded multitude of both.</p>	<p>PROOF: Prov. 25:2; Psalm 82:2; Mark 4:11,12; Matt. 7:6; 13:12,15; 1 Cor 2:7.</p>
<p>The Deity, who is the author of evil as well as good (Isaiah 14:7), has also operated causatively and judicially, the end that men (who received not the truth in the love of it) should be deluded and believe a lie.</p>	<p>PROOF: John 12:37-40; Rom. 2:7-10; 1:18 to end; 9:6-23; Isaiah 30:28; 24:10-14; 2 Thess. 2:1-12; 1 Cor. 1:18-29.</p>
<p>That the things of Christ are hid from what the Pope of Rome calls "wise and prudent bishops" and the mighty and noble in general.</p>	<p>PROOF: Matt. 9:25; 6:19; 23:4; 1 Cor. 1:26</p>
<p>"The leaders of the people cause them to err;" this is historically verified, as to the Jews, in the prophets and evangelists, and as to the Gentiles, in the Acts and the epistles.</p>	<p>PROOF: Isiah 9:16; 56:10,11; Ezek. 13; Jer 5:27-31; Mic. 3:9-12; Zech. 13:2-5; Luke 20:46; Matt 15:7-14; 16:16; 23</p>
<p>The true apostles predicted the "uprise and success of the present system of theological imposture, and its triumphant existence till the advent of Jesus Christ, who will sweep away the refuges of lies, and cause the light of unknown truth to scintillate with electrical brilliancy to the ends of the earth."</p>	<p>PROOF: (Gentile apostasy); 2 Pet. 1:21 to end of second chapter, 1 John 2, 3, 4; 1 Tim 2, 3, 4, 6; Tit. 1, 2; Rev. 2, 3</p>
<p>The leaders of the people in apostasy were to be merchants in the bodies and souls of men, and the good things of the earth.</p>	<p>PROOF: Rev. 18:11-14</p>
<p>The leaders of the people in the falling away from the truth, were also to be practitioners in spiritual sorcery. This the priests and clergy are guilty of when they essay to consecrate mother earth, bless bells and candles, or pretend by aqueous grace to transmute a puling babe into a member of Christ's church, and an heir of the kingdom of heaven.</p>	<p>PROOF: Rev. 18:13</p>

BIBLE REFERENCE TABLETS

<p>The “few that be saved” are of a different order, and comprise the humble and meek, the contrite, the childlike, the wise, the God-fearing, the obedient and self-sacrificing, the believing and thankful, and those in general who magnify and tremble at the Word of God, and desire the truth at any cost. To such explorers of the divine ways, the Bible yields its hidden treasures of wisdom and knowledge.</p>	<p>PROOF: Matt. 11:25; 16:17; Dan. 12:3,10; John 7:17; Prov. 8:17; Psalm 25:14; Prov. 3:32; Dan. 2:19; Amos 3:7; James 1:5,25; 2:5; Matt. 5:3-12; 13:11,16; Isaiah 66:2; 57:15; Psalm 34:18; 51:17; 50:23</p>
---	--

BIBLE REFERENCE TABLET, NO. 2 *God-Manifestation*

Question	Answer
1. What is the revealed name of the Eternal Deity?	Yahweh or Yah (mis-pronounced Jehovah, and incorrectly rendered “Lord.”) - Psalm 68:4; 33:18; Ex. 6:3
2. What is the signification of Yahweh?	“I will be,” incorrectly translated “I am” in Ex. 4:14
3. What was it that the Deity proposed he would be or become to Israel in saying “I will be?”	Elohim. As it is written (<i>when correctly rendered</i>) “Hear, O, Israel: He who shall be (or Yahweh) our Elohim is one Yahweh.” - Deut. 6:4
4. What does Moses teach in this formula?	That there was a “future in the history of the Hebrew nation when it should be ruled by a “king and princes,” or Elohim, who should all be the eternal Spirit, self-styled Yahweh, multitudinously manifested in glorified humanity.”
5. What does the Mosaic symbol, “Yahweh Elohim” set forth?	“Deity manifested in flesh.” - 1 Tim. 3:16
6. How was the memorial name “I will be Elohim,” to be fulfilled?	According to the covenant of the hidden period (improperly rendered “an everlasting covenant,” in 2 Sam. 2:3,5) made of God with David concerning HIs son Jesus, saying “I will be to him a father, and he shall be to me a Son.” - 2 Sam. 7:11-16
7. What is the doctrinal import of “Yahweh Elohim” as initiated in Jesus?	Salvation. The name Jesus, in the Hebrew language, is Yah-shua, signifying “I will be the Savior.”
8. How does Jesus answer to this symbolic prophecy in respect of Rulership?	It is testified that he came forth “to be ruler in Israel.” - Micah 5:2
9. How does Jesus answer to the promised Elohim in respect of plurality? (<i>Elohim is plural.</i>)	He is “the firstborn of many brethren.” - (Rom. 8:29), the chief-born <i>Eloah</i> , among 10,000, the head of the body.

10. Upon what principle are the rest of these Elohic sons of Deity being developed?	"To as many as receive him, he gives power to become sons of God." - John 1:12
11. What is the hope of the sons of God in respect of being ruling <i>Elohim</i> ?	"They shall reign on the earth." - Rev. 5:10
12. When will the chief Eloah (Jesus) and the rest of the Abrahamic <i>Elohim</i> occupy places of power over the Jewish nation?	"In the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." - Matt. 19:28
13. What are the essential attributes of Elohic nature?	Glory, power, and immortality.
14. How were these divine attributes manifested in the flesh of Jesus?	"By a resurrection from the dead according to a spirit of holiness." - Rom. 1:4
15. How will this angelic nature be realized by those who are Christ's?	By the change of the body of their humiliation into a likeness to the body of his glory. - Phil. 3:21
16. What is the object proposed in this myriad manifestation of the eternal Spirit in Jesus and his brethren?	"The Restoration of the Hebrew monarchy; the disruption of the kingdom of the clergy; the abolition of the government of the world; and the subjection of the nations to the iron and righteous despotism of the glorious and fearful name, Yahweh Elohim." - Rev. 2:26; 11:15-18; 25:4; Psalm 2:7-9

BIBLE REFERENCE TABLET, NO. 4
Apostolic Preaching versus Modern Sermonizing

They "reasoned" out of the Scriptures	Acts 17:2; 18:4,19; 24:25;
They "opened and alleged."	Acts 17:3; Luke 24:32,45; Acts 16:14
They persuaded.	Acts 19: 8,26; 28:23; 18:13; 13:43; 2 Cor. 5:11
They "declared."	Acts 15:14; John 17:23,26; 13:32; 20:27; 1 Cor. 15:1; Psalm 22:22; Heb. 2:12; Luke 1:1; Isaiah 41:26
They "shewed."	Acts 7:52; 20:20; 26:20,23; Luke 8:1; Psalm 147:19; Mic. 6:8; Acts 16:17; Luke 1:19; 1 John 1:2
They "disputed."	Acts 9:29; 17:17; 6:9; 9:8

EDITORIAL FLYLEAF

They “exhorted.”	Acts 2:40; Luke 3:18; Acts 13:15; 20:2; 15:32; 11:23
They warned.	Ezek. 3:18,21; Acts 20:31; Col. 1:28
They witnessed.	Acts 26:22:1:8; 10:39,43
They expounded the Scriptures of Moses and the prophets.	Luke 24:27; Acts 28:23; 18:26
They “testified.”	Acts 8:25; 18:15; 23:11; 28:23; 20:21; 2 Chron 24:19; John 21:24
They “proclaimed.”	Isaiah 61:1,2
They “preached.”	Isaiah 61:1; Jonah 3:2; Matt. 4:17; Mark 3:14; Luke 4:18; 9:60; Acts 5:42; 10:42; 17:3; 1 Cor. 1:23
They published.	Acts 13:49



EDITORIAL FLYLEAF

It has been requested by the National Service Committee that we print the following letter to the Unamended Community:

October 25, 2017

TO: Secretaries and Arranging Brethren of Unamended Christadelphian Ecclesias in the U. S.

From: The Christadelphian National Service Committee

The Christadelphian National Service Committee has recently become aware of various activities that indicate a departure from our historical position as conscientious objectors. These activities were all promoted from public forums which include Social Media and roadside billboards which are available for all of our opponents to use against the Christadelphian Body. These public displays have been used to directly or indirectly show support for various military causes, also to support various political candidates, to express political viewpoints and “vent” on matters within our society over which we have no control.

It is critically important for all our members to be extremely diligent in these days in which we live so that we maintain our 'separation from the world'. The Christadelphian National Service Committee Members along with many Ecclesial elders are all well aware of some of the questions and comments from the authorities in past decades in this country when a young Christadelphian Brother or a Christadelphian Sunday School Student was summoned to explain his claim as a conscientious objector. If some brethren speak or behave such that the authorities are confused or observe inconsistency about what one member says and does compared to our claims, those in positions of authority might discard the good reputation the Christadelphian Body had in years past with respect to our Conscientious Objection stand. This could become a pretext to strict decisions and judgments by Selective Service Boards.

As has been the case with the government(s) of fallen mankind throughout their histories, the U.S. government hardly knows what will happen tomorrow and thus what actions they might wish to take with respect to a Military Draft, which could occur almost at a moment's notice. Although, our only reasonable course of action is to be consistent and prepared to make our sincere claim before those who rule over us at any and all times, regardless of whether from our observations a Draft appears to be imminent or distant. Moreover, we are to speak and behave based on Scriptural instructions throughout our probation and before all audiences at all times. All Christadelphian Sunday School students should likewise maintain these same principles if he intends to make a claim as a Conscientious Objector. We are enjoined to speak and behave as "Brethren in Christ" during our lives "in Gentile times", regardless of whether the U.S. even had a military draft system.

Although the Christadelphian National Service Committee has no authoritative position over individual Ecclesias, we strongly encourage all Ecclesial elders to continually teach members and Sunday school students of the dangers of the types of objectionable activities referred to above and strive to be aware of any activity that could harm the historical Conscientious Objector stand of the Christadelphians. If applicable, the concerns stated in this letter should be addressed with your members and a request made that these activities cease and any postings to social media or other public forums be withdrawn as soon as these activities are identified.

Important Reminder 1: It has always been the policy/suggestion of the Christadelphian National Service Committee and our predecessors to advise all Christadelphian young men to register with the United States Selective Service System before they reach the age of 18. The Selective Service System requires registration no later than 30 days prior to ones 18th birthday. The earliest one can register is at age 17 and 3 months.

Important Reminder 2: If you're a young man, age 18 through 25, the law requires you to file with the United States Selective Service System an address change notification within 10 days of an address change.

Harold Thomas

JERUSALEM

From the Israel Ministry of Foreign Affairs web site it is stated - *"With the establishment of the State of Israel in 1948, Jerusalem became once more the capital of a sovereign Jewish state. Throughout the millennia of its existence, Jerusalem has never been the capital of any other sovereign nation."*

As the world cries out in protest against the Trump administration's latest move to officially recognize Jerusalem as the "eternal" capital of Israel, we are again reminded as to how much the world in fact hates Israel and any positive moves to legitimize its existence and territorial claims.

- 8 of the 15 members of the UN Security Council called an emergency meeting to deal with and oppose the U.S. policy decision.
- The U.N. secretary stated his "great anxiety" regarding the move and "I want to make it clear: There is no alternative to the two-state solution,"..."There is no Plan B."
- 5 European nations at the meeting (including Great Britain and France) stated - "The status of Jerusalem must be determined through negotiations between Israelis and Palestinians leading to a final status agreement."
- The U.K. explicit stated - "The United Kingdom does not agree with the U.S. position on this issue..." Prime Minister Theresa May specifically stated - "We believe it is unhelpful in terms of prospects for peace in the region. The British Embassy to Israel is based in Tel Aviv and we have no plans to move it." (As bro. Al stated in the opening article - this position by Great Britain will more than likely change.)
- French president Macron called the decision "regrettable" and went on to state in typical frog-like, vomiting rhetoric, "the commitment of France and Europe to the two-state solution, Israel and Palestine living side by side in peace and safe internationally recognized borders with Jerusalem as the capital of the two states."
- Russian president Vladimir Putin was quoted as saying that he was "deeply concerned" by the move. Though Russia was actually the first country to formally recognize Jerusalem as the capital of Israel, they did so with specific and exclusive reference to "Western Jerusalem" only. They have stated that they consider eastern Jerusalem to be the capital of a future Palestinian state.
- Abbas proclaimed that this move delegitimizes the U.S. role in any future peace process - "The U.S. can no longer function as a diplomatic sponsor and [peace] mediator." He went on to defiantly exclaim that Jerusalem was the "eternal capital of the State of Palestine".
- Even the United States State Department has been non-committal in supporting Trump's decision. It is reported that Secretary of State Rex Tillerson opposed the move before the decision. And, in a recent press conference, a State Department spokesman refused to confirm that changes would be made to their present practice of not recognizing Jerusalem as the capital of Israel on official documents - such as maps and passports.
- Last, but not least, we make mention of Pope Francis - "I cannot remain silent [of course, he can't keep his mouth closed on anything - SK] about my deep concern for the situation that has developed in recent days." ... "And at the same time, I wish to make a heartfelt appeal to ensure that everyone is committed to respecting the status quo of the city, in accordance with the relevant resolutions of the United Nations." He went on to say, "Jerusalem is a unique city, sacred to Jews, Christians and Muslims, where the Holy Places for the respective religions are venerated, and it has a special vocation to peace." Of course, Rome has demanded for sometime that Jerusalem be made an "international city" under Papal oversight. The Vatican has also viewed the existence of the Jewish state as a challenge to its own claims as the "Kingdom of God".

All of these voices of opposition and delusion claim to desire peace, but there has been nothing peaceful about the stalemate and status quo for the past several decades. There has been no peace while Israel continues to protect itself of the ever present threats of its enemies to “wipe Israel off of the map”. Trump noted and emphasized in his announcement of the decision that the same political game and rhetoric had been played over and over again with no success and that it was time to try something different.

For months we have heard reports that President Trump was going to commit to this announcement and relocate the US embassy from Tel Aviv to Jerusalem. But with one delay after another, we assumed nothing different than what previous Presidents had promised since Congress passed the official law of recognition (“The Jerusalem Embassy Act”) on October 23, 1995.

What seems so very ironic to us is that since 1948 Jerusalem has in fact been the capital city of Israel. The decision was made long ago, despite delusional statements to the contrary. It wasn’t until 1967 that the eastern half of the city was captured from Jordan in the Six Day War and united under Israeli sovereignty. But it has never been the capital of any other nation or religion. During the period of the Mamluk rule (1250-1516), the land was ruled from Damascus; and during the time of the Ottomans (1517-1917) the land was ruled from Constantinople.

We know that Muslim and so called “Palestinian” claims upon Jerusalem are a farce. Many other nations are simply afraid of the Muslims and fear a geo-political domino effect out of the Middle East, while at the same time holding a resentment against the modern day miracle of Israel and the implications it has towards the reality of God and His plan for His people. And others, namely the Vatican have their own designs on the city that has no place for Jewry in their view.

As Believers we cannot be caught up in the political entanglements of the present situation. But at the same time we are being forcefully awakened to realize that God’s Plan and Purpose moves full steam ahead as the nations continue to be stirred up in an insane rage against the most unlikely and insignificant (from a natural point of view) object of concern in regard to world politics. But the sure word of prophecy continues to shout the central focus Jerusalem has had and continues to have in leading the nations to their final day of reckoning. **Zechariah 12:3** - *“And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.”*

From the directing of the Elohim the U.S. has taken a very unlikely and enormous leap with this decision. It would appear a decision (just as Truman’s decision to endorse the Israeli State) to be against all odds and against universal world opinion. We have no doubt that other nations, such as Great Britain and other Tarshish nations, will follow suit in the near future as circumstances unfold. With this we will see a solidification of latter day alliances that are soon to clash over these concerns, with the Tarshish nations on one side and the Gogian Confederacy and Vatican on the other. And, with a third Political and Military Entity entering the stage that will bring all to their knees and bring peace and salvation to Jerusalem and its people once and for all. “Lift up your heads, O ye gates; And be ye lifted up, ye **age abiding entrances** (margin); and the King of glory shall come in... Who is this King of glory? Yahweh of Armies. He is the King of Glory” (Psalm 24:7,10). - S.K.