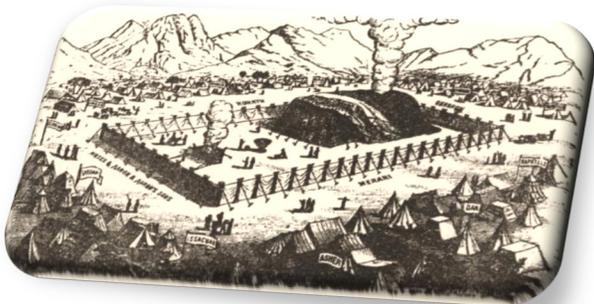


THE SANCTUARY-KEEPER

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



EVERY MAN FOR HIMSELF

THE PROCESS OF OVERCOMING SIN

TAKE, MY BRETHREN, THE PROPHETS

THE RED HEIFER

“WHAT NEXT?”

“ECCLESIAL VISITOR”

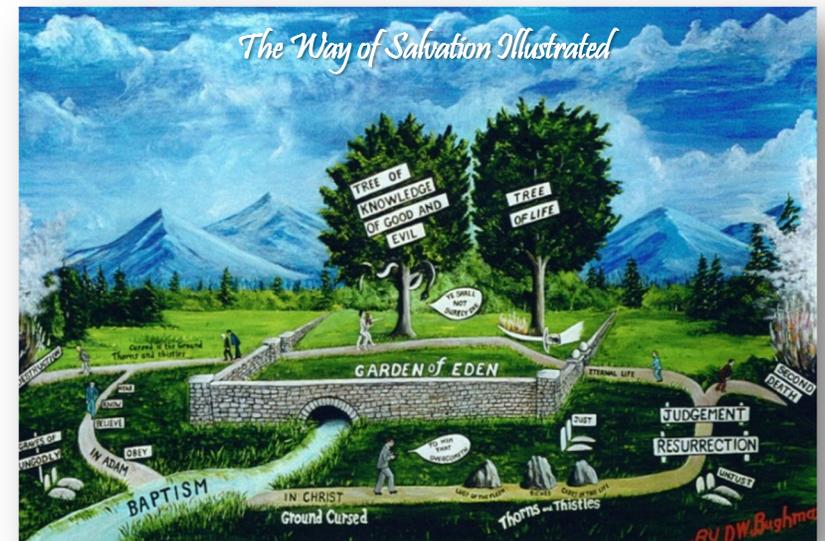
EDITORIAL FLYLEAF

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Abraham has slept in the grave for some 4,000 years, David for 3,000 years and the Apostles for almost 2,000 years. 130 years ago or even 20 years ago were clearly not the time for Christ to Return. In the larger scheme of things, such spans that have past are miniscule specs in the outworking of God's Plan. Seemingly "better days" have gone by the wayside during that time, we are now immersed in darkness; but GLORIOUS and JOYOUS days lie **IMMEDIATELY** ahead of us. How much worse will things get? None of us know the answer to that – but does it really matter? Without the ease and security of a vibrant and stable Community of Believers and without a secure and peaceful world – we are being forced to make a choice –dependence and comfort in what the flesh has to offer, or complete and utter dependence upon YAWHEH. As Micah lamented of his time, "*Woe is me!....The good man is perished out of the earth: and there is none upright among men...*" "*The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.*" But how did he respond to this dismal picture – "***Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.***" (Micah 7:1, 2, 4-7).

2013 has come, and it may go without us seeing the Return of the Master. With each day this side of the Kingdom we are given another opportunity to set our personal spiritual houses in order and to work to subdue the works of the flesh and cultivate the fruits of the spirit. We have Yahweh and His Son to serve, we have the immeasurable light of life saving Truth to manifest, we still have a remnant of faithful brothers and sisters to draw strength from and minister to, and we have the clear and unmistakable witness (miracle) of Israel before us, and the associated prophecies of the identification and plans of her enemies as to remind us of the surety of God's Plan and Purpose. God's plan is on track and it is awe inspiring to be so privileged to watch it unfold in all of its ingenious detail as the Elohim manipulate an unsuspecting and arrogant world towards imminent destruction and submission at the hands of the Lion of the Tribe of Judah. **THE TIME IS NOT LONG** and the blessed morning of joy is near! The dismal yet glorious signs all around us, despite the seemingly protracted period of time and expectation (Hab. 2:3), should make that perfectly clear to us. Psalm 30:5 – "*For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.*"



RENEWAL NOTICE

The 2012, 4th Quarter edition of the SK Magazine marks the annual end of our subscription cycle and the 8th year of publication under its revived form. We very much appreciate the support received through subscriptions and donations as well as the continued contributions of articles, excerpts and quotes for the promulgation and defense of The Truth. These are very challenging times for the Brethren, and it is our hope – Yahweh willing – to continue in the effort to "*earnestly contend for the faith which was once delivered unto the saints*"; and to follow the command to "*strengthen the things which remain*" through exhortation, exposition and words of warning. In order to continue to receive these quarterly editions of the SK in 2013, please complete the enclosed subscription slip and mail to:

**The Sanctuary-Keeper
P.O. Box 13045
Maumelle, AR 72113**

"The revival of The Sanctuary-Keeper has been brought about by what we feel is a necessity to address grave and complex issues affecting many of the individuals and ecclesias of the Christadelphian Unamended brotherhood. There is a declension of spiritual strength in the body of Christ which can be improved only by a striving to imbibe the unadulterated teaching of the Spirit Word."

Jim Stanton, Sept. ,1985

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

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EVERY MAN FOR HIMSELF

THIS selfish-sounding phrase is the type of thing you might have heard if you were in a city which was the target of an invading army, and there was no time to do much more than help yourself and/or your immediate family to try to get out of harm’s way. It is similar to the Master’s prophecy which said, *“And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment”* (Mark 13:15-16).

When a desperate predicament prevails against you it may become an “Every Man for Himself” situation. In a manner of speaking, we have an “Every Man for Himself” situation with regards to doctrine. If we want to be careful about doctrine, we all have to look into it for ourselves. We each have to “search the Scriptures” for ourselves, and try to arrive at a correct understanding of what is and what is not right, wrong or irrelevant. One

brother may reason from the Scriptures about one point, and another brother may reason from the Scriptures about something that is at variance with it. If we care, we have to investigate for ourselves to determine what is correct according to the Divine Testimony. There is nothing wrong or new about this, brethren, for we know that the Scriptures state, *“These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so”* (Acts 17:11).

So we see that to search the Scriptures daily to see what things are so is a noble thing. We need not be reticent about searching the Scriptures to see if brother X,Y, or Z is correct in what he says, and that on a daily basis if necessary. *“Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob”* (Isa. 41:21). Let us beseech Him for understanding; let us ask Him, *“O Lord, abandon us not to the deceit of our own heart,”* as we learn from the wisdom of Jeremiah 17:9. There are brethren on every side, some saying one thing and some another. O Lord, grant us understanding when we seek to establish what it is that Thou, by Thy Word, hast spoken to us when we seek to understand by searching therein.

We may earnestly contend by speaking to set forth that which is right, but it may do no more than to add to the confusion. Be not discouraged, brethren, but by patient continuance in well doing, search the Scriptures also, *“for great is your reward in heaven.”* As a tea drinker who sometimes drinks Salada brand tea which has little proverbs written on the tea bag tags, I noticed that one of these tags read, *“A person is not rewarded for having brains, only for using them.”* We should be using our brains in Scriptural studies.

The following statement is just to provide some serious food for thought. Are we to experience a great falling away among believers at the very last moments before Christ’s return? It would not be contradictory to what the Scriptures teach, would it, brethren? This thought ought to be an incentive for us to earnestly cling to the things we have learned, lest at any time we should let them slip.

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, not by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first” (2nd Thess. 2:1-3). Of course we know that these verses had their fulfillment in the first centuries and with the advent of popery. But as some verses have a

twofold application is it not possible that there will be a second falling away of believers in our day? Do we not need to “earnestly contend for the faith which was once delivered unto the saints?”

Is it not true that human nature remains the same swinish substance that it has always been? Another tea bag proverb reads, “History repeats itself because no one listens the first time.” Isn’t there a lot of truth in this? Are not Christadelphians, in effect, repeating history as far as being lax in doctrine is concerned? Are we not breaking up into many groups because of a lack of care in doctrinal understanding and study? Are we genuine Christadelphians of the first century stamp? Certainly we can call ourselves Christadelphians, but only our Master will know for sure. We, in all probability, started out as Christadelphians. The question is, will we continue as such and abide the judgment of our Master? Do you not realize that the Master would much rather say unto us, “*Well done, thou good and faithful servant,*” instead of, “*Depart from me, ye that work iniquity*”? Do not be discouraged, search the Scriptures, keep on contending for the faith, be patient and continue in well doing, “*for it is your Father’s good pleasure to give you the kingdom.*”

Aaron B. Schofield (Reprinted from the May, 1990 Sanctuary-Keeper)

EZEKIEL prophesies that the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel; where it shall shoot forth boughs, and bear fruit; and that under its branching foliage shall dwell all fowl of every wing - ch 17:22-24. He tells us concerning that epoch, that the kingdom of Israel shall be given to a man of low station whose right it is; that he shall be a Plant of Renown; that he shall be a David; that he shall be Prince, or High Priest of Israel for an Aion; that he shall be immortal; that the Holy Land shall be as the Garden of Eden, or Paradise; that the twelve tribes of Israel shall be a united nation, and form one kingdom in the land; that a magnificent temple shall be built in Jerusalem differing from that of Solomon; that the Dead Sea shall be healed, and become as productive of fish as the Mediterranean; and that from the time of the establishment of these things, the old name of the city shall be abolished - that it shall no longer be *Jeru*, “they shall see,” *shalaim*, “peace;” but *Yahweh-shammah*, **HE WHO SHALL BE IS THERE** - ch. 21:26,27; 34:29, 23; 37:25:22; 36: 35; 47: 8-10; 48:35. - Eureka, vol. 1, p. 43

THE PROCESS OF

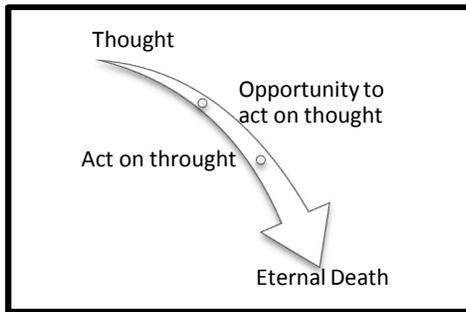
OVERCOMING SIN

T **HERE** may have been many times in our lives where we may have felt very close to the words of Paul in Romans 7:24-35 – “*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.*” Sin is such a huge part of our lives that it is often difficult to talk about because it so personal and so emotional at times. The act of sinning has different impacts on different people. It can depress us, it can humble us, it can bring us to our knees, it can sadden us, it can anger us, and it can harden us. The way that we deal with sin is also very personal, but we have to realize that Yahweh has taught us the correct way to deal with sin and His way is the only way that we can successfully overcome this part of our lives. Many people have a very difficult time in coming to grips with this terrible human condition.

I think the best way to look at the subject of sinning and the subject of overcoming sin is to look at it from the concept of a process. The dictionary definitions of a process are:

- 1) A systematic series of actions directed to some end;
- 2) A continuous action, operation, or series of changes taking place in a definite manner.

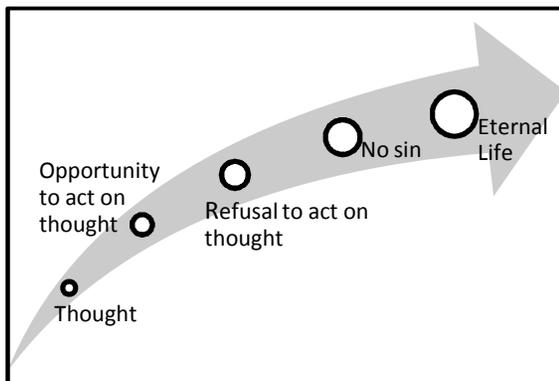
If we give these definitions some thought, we find that everything that we do is a process in and of itself. There is a process in sinning and a process in overcoming sin. Let us look at some scriptures to introduce this concept. In James 1:13-15, we find these words relating to the sin process – “*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. When lust hath conceived, it bringeth forth sin: and sin,*



when it is finished, bringeth forth death.” Romans 6:23 also brings forth some interesting thoughts regarding this sin process – “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” In these brief verses, we find a very

good vision of what this sin process may look like: Thought → Opportunity to Act on Thought → Act on Thought → Sin → Eternal Death. We have to understand and remember that the ultimate end of unrepentant sin is Eternal DEATH.

We will find some of the same action steps in the process of overcoming sin. Let us read I John 1:9 – “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”. Here we find additional steps that are required in the process of overcoming sin. The ultimate end of repentant sin and forgiveness is Eternal LIFE. We have two processes that we must consider in overcoming sin. The first process looks like this - Thought → Opportunity to Act on Thought → Refusal to Act on Thought – No Sin → Death → Eternal Life. This first process depicts the life of Christ –as we find in Hebrews 4:15 and Hebrews 7:26.

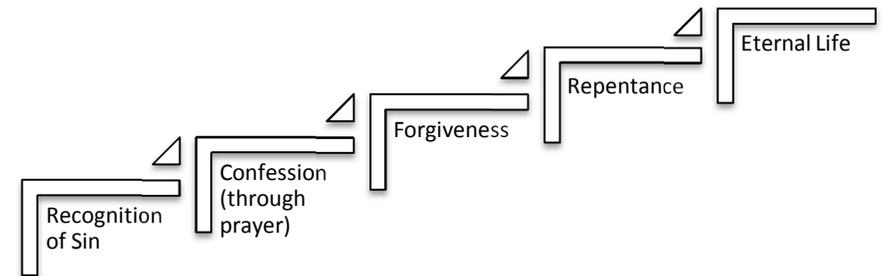


Hebrews 4:15 – “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Hebrews 7:26 – “For such an high priest

became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”

The second process of overcoming sin looks like this - Thought → Opportunity to Act on Thought → Act on Thought → Sin → Recognition of Sin → Confession (Prayer) → Forgiveness → Repentance → Death → Eternal Life. This is actually the process whereby we may have our sins forgiven. This is the process that the majority of mankind has to follow in order to receive the blessings that Yahweh has promised to those who overcome.



We all should be able to acknowledge that the process of overcoming sin is so much harder than the process of sinning. The process of overcoming sin requires us to complete the additional action steps of Sin Recognition, Confession and Repentance. An interesting thing about any process is that if you change any of the actions steps of the process, you will more than likely change the outcome of the process.

The best way to overcome sin is to not commit sin in the first place. This can be done in two ways – the first way is not to develop a sin thought. If we do not have the sin thought, then we will not find an opportunity to commit the sin, there is no need for sin recognition, confession of sins or repentance of the sin. The second way to overcome sin is to put aside the sin thought with a “Thus saith the Lord” message from God’s Holy Word. Both of these ways are very difficult for the normal human.

Since our efforts to overcome sin will usually follow the steps of sin recognition, confession, forgiveness and repentance, it is vital that we fully understand the action steps of sin recognition, confession of sins and repentance from sin and the consequences of failing to perform these action steps in the manner in which Yahweh has prescribed.

Hopefully, with our process diagrams that we have already discussed, we have laid a foundation for the remainder of these articles. I am proposing for our readers' consideration that the action steps of sin recognition and repentance are the hardest steps in this entire process.

What is Sin?

As we look at this concept of sin recognition, the first thing that we have to learn is "What is sin?" How would we define sin? How would we describe sin? How do we know when sins are committed?

In 1st John 3:4 we are told the simplest definition of sin – *it is the transgression of the law*. If we look at the applicable words in Strong's Concordance, we find that the Hebrew word "*chata*" (H2398) is the primary root word for many of the words used to describe sin in the Old Testament. In the Greek, we find that the words "*hamartia*" and "*hamartano*" (G264 and G266) are the primary words used in the New Testament. These Hebrew and Greek words have a similar definition – "*to miss the mark*". Let us pause and consider this phrase. To miss the mark implies that there is a "mark" or a prize that we should be aiming for. How is it possible for us to "*to miss the mark*"? "To miss" that mark (target) implies several things.

- 1) *We do not know what direction that we should be aiming.*
- 2) *We intentionally miss the target.*
- 3) *We don't have the strength to hit the target and our efforts fall short of the expected goal.*
- 4) *We cannot envision what the target looks like.*
- 5) *We are not mentally focused on the target.*

Any of these situations will lead to the action steps of sin. Let us remember the words of Christ in Matthew 6:33-34 - "*But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*" The words of our Brother Paul as recorded in Philippians 3:13-14 are also applicable to this subject – "*Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those*

things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Eyes on the goal

Spiritually speaking, we have to know what our goal is and how to reach that goal and the reward for hitting the target. Our eye of faith has to be continually and constantly focused on the things of the Kingdom and the example of Christ.

In the record of Matthew 14:22-31 we are taught of the instance where Christ was walking on the water. We find in these verses a very simple example of the dangers of diverting our attention away from our Saviour. As Peter started walking on the water towards Christ, he felt and saw the dangers of the worldly environment around him and he became afraid and began to sink. We will suffer the same result when we stay overly focused on the things of the world and the problems of our environment that impact us negatively.

What should Peter have done to overcome the situation that he found himself in? TRUST, TRUST, TRUST. The characteristic of TRUST is very difficult to develop and maintain throughout our lifetime. The things that undermine our Trust in divine things are many. Pride, jealousy, the influences of family and friends, the allures of the world, our ego, self doubts, worthless anxieties, and the list could go on and on. How do we overcome these things? The first step to consider is the action step of sin recognition. We must recognize the times that we have not placed our trust in Yahweh. How many times have we taken things in our own hands without consulting the Scriptures or without praying for guidance and direction? The Scriptures are full of advice about the necessity of placing our trust in God and not man. My favorite verses regarding this subject are found in Proverbs 3:5-6 – "*Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*"

All of us should realize that our Unamended community is facing issues and problems that we would have never dreamed of 5, 10, 15 years ago. We wonder when and if the barrage of false doctrines will stop. But we truly believe and trust that for those who keep their eye of faith squarely focused on the promises and the commandments of

our Heavenly Father, He will save a remnant from the “boisterous winds” of false doctrine that are impacting the sea of humanity for this generation of believers. We must place our trust in the fulfillment of the promises to the seven Ecclesias in Revelation - *“To Him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God (Revelation 2:7).”*

Let us now return to our question of “What is Sin”? A very good exposition of this subject can be found in the writings of Brother John Thomas in Elpis Israel in the chapter called “Rudiments of the World”. These statements should be familiar to all who have studied Elpis Israel. Let us read some of the thoughts from our brother.

“The word *sin* is used in two principal acceptations in the scripture. It signifies in the first place, *“the transgression of the law”*; and in the next, it represents that physical principle of the animal nature, which is the cause of all its diseases, death, and resolution unto dust. It is that in the flesh *“which has the power of death”*; and it is called sin, because the development or fixation, of this evil in the flesh, was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled *“sinful flesh,”* that is *“flesh full of sin”*; so that sin, in the sacred style, came to stand for the substance called man. In human flesh *“dwells no good thing”*, and all the evil a man does is the result of this principle dwelling in him (Romans 7:14-18). Operating upon the brain, it excites the *“propensities”*, and these set the *“intellect”* and *“sentiments”* to work. The propensities are blind, and so are the intellect and sentiments in a purely natural state; when therefore, the latter operate under the sole impulse of the propensities, *“the understanding is darkened through ignorance, because of the blindness of the heart”* (Ephesians 4:18).

Brother Thomas continues in the same book and the same chapter:

“Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean. It is therefore written, “How can he be clean who is born of a woman (Job 25:4)?” “Who can bring a clean thing out of an unclean? Not one (Job 14:4).”

“Sin in the flesh is hereditary; and entailed upon mankind as the consequence of Adam’s violation of the Eden law. Adam and Eve committed the “original sin”; and their posterity is suffering the consequences of it.”

*“Mankind being born of the flesh, and of the will of man, are born into the world under the constitution of sin. By their fleshly birth, they are entitled to all that *sin* can impart to them.”*

“Children are born sinners or unclean, because they are born of sinful flesh; and “that which is born of the flesh is flesh”, or sin. This is a misfortune, not a crime. They do not will to be born sinners, but they have no choice.”

“But men are not only made, or constituted sinners by the disobedience of Adam, but they become sinners even as he, by actual transgression.”

“Thus men are sinners in a twofold sense; first, by natural birth; and next, by transgression. “

Why is it important to understand these basic and fundamental concepts of the aspects of sin? **ANSWER** - If we do not know what sin is, we will never be able to recognize, confess and repent from that sin. If we do not know what sin is, then we will never be able to overcome sin.

Based on our understanding of the teachings of the Scriptures, we believe that all mankind is born with a nature that is described as sinful flesh or sin in the flesh. Mankind begins their life in an unclean state in the eyes of Yahweh. This unclean condition is not the result of any individual sin that the babes of the world have committed, as we know that they cannot sin because they have no knowledge of the conditions and requirements of God’s laws. Mankind is unclean because they were in the loins of their first father when he committed the first sin and became prone to sin again and again. Let’s look at these scriptures to prove this point. Romans 5:12-19 addresses the condition of all sons of Adam. Galatians 4:4 speaks more specifically of Christ. We also read in Luke 3:22 that Mary, the mother of Christ, had to go through a purification process at the time of the birth of Jesus. This purification ceremony was in obedience to the commandments of the Law of Moses that we read about in Leviticus 12:6-8 which provides the

requirements that a mother had to offer a sin offering upon the birth of a child. The offering for sin was not because the conception of the child was considered sinful nor was it for any personal sins of the young babe, because they could not have any personal sins. Therefore, it had to be for the unclean nature of that human being that the mother brought into the world.

The Law of Sin and Death

We need to address the subject matter of the principle that the Scriptures describes as “The Law of Sin and Death”. What is this law? The simple answer can be found in Romans 6:23 – *The wages of sin is death*. Brother J. J. Andrew makes these statements about The Law of Sin and Death in “The Blood of the Covenant”.

“All of the human race are under “the law of sin and death” ... “The end” of those who remain under this law is to “perish”... The “law of sin and death” contains no provision for justification from sin and consequently no element which counteracts the reign of death”. End quote

If we are associated with sin, then we are subject to death. Unrepentant and uncleansed sin may lead to eternal death. This law of sin and death was proclaimed to Adam in the Garden. In Genesis 2:17, we read the pronouncement of the sentence that Adam would surely die if he disobeyed Yahweh’s commandment to not eat of the Tree of Knowledge of Good and Evil. When Adam and Eve disobeyed and partook of the fruit of this tree, they became sinners and subject to the previously pronounced sentence of death. This sentence of death passed upon all of their descendants not because their descendants were guilty of the first sin, but because they inherited the same sin nature as their first parents. Therefore, the condemnation of death was imputed to Adam’s and Eve’s descendants.

The Imputation of Sin

Our studies of the sin processes have now led us to another subject that we must understand in the process of sin and overcoming sin. This is the subject matter of imputation. I hope that all of our readers will agree to this statement – *“This sentence of death passed upon all of their descendants not because their descendants were guilty of the*

first sin, but because they inherited the same sin nature as their first parents. Therefore, the condemnation/sentence of death was imputed to Adam’s and Eve’s descendants.”

What is imputation? Let us read from a booklet entitled “The Imputation of Adam’s Sin” that was written by Bro. Ted Farrar.

“Definition – To invest with honor or office, to ascribe honor or virtue to; to attribute, clothe or confer; to bestow on something or somebody as due or appropriate.

“A good example is the usage of paper money by the governments of the world. The paper that the money is printed on has no intrinsic value of its own. However, the government imputes (attributes) value to the paper even though it has no value of its own.” End quote

We should understand this concept in God’s pronouncement of condemnation to death that He places on the children of Adam. This does not mean that Adam’s children are guilty of the sin of Adam, but since we are associated with Adam by being in his loins when the first sin was committed, we inherit the condemnation that was placed on him due to his sin. We should remember the words of the Apostle Paul in Romans 5:12 – *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”*. Adam became a sinner, but his descendants were made (born or constituted) sinners as taught in Romans 5:19.

As previously stated, we hope most, if not all, Unamended Christadelphians would agree that the condemnation to death was placed on the children of Adam throughout their generations, because of their inherited sin nature that we have been discussing.

As Brother Thomas stated, this is our misfortune, not our crime. All men are inflicted with this. We cannot be born with a clean nature, because our parents were also inflicted with this imputed sentence to death. Mankind can receive cleansing for this unclean nature by entering into a divine covenant with our Heavenly Father. We must come into contact with the blood of the everlasting covenant. We do this in this age by putting on Christ through the waters of baptism. Those who have a correct knowledge of the things of the Kingdom and of the name of Jesus Christ and are scripturally baptized will have their sin nature cleansed, their sentence to eternal death removed, their

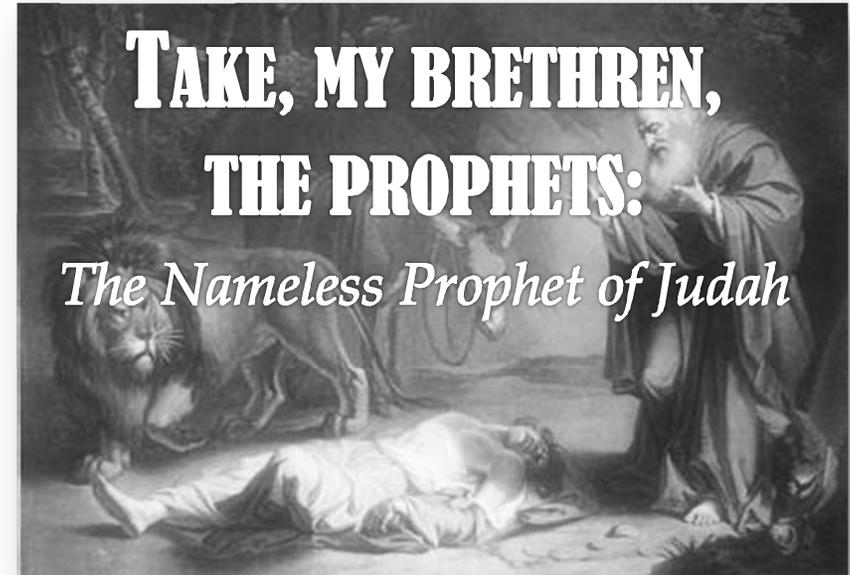
personal sins committed up to that point in time will be forgiven. They enter into the race for eternal life a new man or woman. In the overall process of overcoming sin and seeking reconciliation with Yahweh, this is the only scripturally method provided. (To be continued, Yahweh willing.)

B. Henderson

Interesting and Pertinent Quotes

Winston Churchill was an extremely unique leader in the history of Gentile dominions. And though a man of the world, he had a keen sense of human nature, and through an incredible understanding of history was able to make sharp and pertinent observations of his contemporary circumstances as well as to warn of the perils of future developments long before anyone else had the discernment or courage to perceive gathering storm clouds (e.g. of the rising Nazi threat in the early 1930's, of the Soviet "iron curtain" threat in the late 1940's as well as the rise of Islamic radicalism). He was distinctive to the field of politics in his bulldogged determination to speak and warn bluntly and clearly (and hated for it). We provide a few of his following quotes as they offer timeless and pertinent application to spiritual circumstances as well.

- "The truth is incontrovertible. Malice may attack it, ignorance may deride it, but in the end, there it is."***
- "You have enemies? Good. That means you've stood up for something, sometime in your life."***
- "An appeaser is one who feeds a crocodile, hoping it will eat him last."***
- "If you have an important point to make, don't try to be subtle or clever. Use a pile driver. Hit the point once. Then come back and hit it again. Then hit it a third time - a tremendous whack."***
- "A lie gets halfway around the world before the truth has a chance to get its pants on."***
- "Success is not final, failure is not fatal: it is the courage to continue that counts."***



History and Character of Jeroboam

This installment of our series must begin with an examination of Jeroboam.

THE account concerning Jeroboam begins in 1st Kings 11:26-28: "And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph."

In **vs. 26** we are told that Jeroboam was the son of a widow. This likely contributed to his ability and industry. Being in such a difficult situation, responsibility probably fell upon him at an earlier age than most of his contemporaries. He became a "mighty man of valor", which is also translated "an able man", "a man of strength and

courage”, and “a strong and able man.” These are admirable characteristics. The Proverb states: “Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.” (Pro 22:29) They are only truly admirable and profitable, however, if exercised in faithful service to Yahweh.

By his strength, courage, leadership abilities, and industry, Jeroboam grew in notoriety among the people, gaining even the notice of King Solomon, who elevated him to the position of ruler over all the burden of the house of Joseph. This position given to him, as well as the statement in **vs. 26**, suggest Jeroboam may have been of the tribe of Ephraim. The Hebrew word for the English “Ephrathite” in **vs. 26** is used to identify individuals from both Ephrath and Ephraim. Ephraim is the predominant tribe amongst the 10 tribe division of the nation, and is often used to reference the whole of the 10 tribes. (Eze. 37:16, 19; Isa. 11:13; Hos. 4:17; 5:12).

We therefore find Jeroboam in a position of great influence and authority, particularly in relation to the house of Joseph/Ephraim. He was evidently well respected among the people. This must be remembered as we continue, for it contributes to the later developments in the account.

Prophecy of Ahijah

In **vs. 29 of 1 Kings 11**, the account of the prophecy of Ahijah commences. “*And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him [Jeroboam] in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)* Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my

judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his 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. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.” (1Ki 11:29-40)

This prophecy is given to Jeroboam at some time subsequent to his elevation over the house of Joseph by Solomon. As Jeroboam is travelling outside of Jerusalem, he is caught by Ahijah ALONE. The prophecy was known to only the two men present—Ahijah and Jeroboam. One of these two must have revealed the prophecy to others, for it came to Solomon’s attention, as we saw in **vs. 40**. Prior to this, Solomon knew the throne was to be taken from him, but he was not informed to whom it would be given. (1 Kings 11:11)

Pride resulting from increased knowledge

This disclosure must have been made at Jeroboam’s hand, for it was he who “*lifted up his hand against the King*”, and this was evidently done as a result of his knowledge of Yahweh’s plan. Jeroboam was assured that Yahweh would give 10 of the tribes into his hand, as we saw in **vs. 31, 35, and 37**. He did not need to engage in this insubordination to obtain the Kingdom. It had been promised to him, but was to be obtained in Yahweh’s time and manner. In **vs. 34-36** the prophet plainly declared that the rule of the 10 tribes of Ephraim would be given to Jeroboam AFTER the death of Solomon, those tribes being taken from the hand of his son, Rehoboam.

Rather than being humbled by the words of the prophet, Jeroboam seems to have been emboldened and even prideful against Solomon, the anointed King of Israel. **Vs. 27** said that “*this*”, i.e., the knowledge of the prophecy which follows in the account, “*was the cause that he lifted up his hand against the King.*”

The lesson for us

The word of Yahweh should not, and in fact, it cannot instill pride in us. It does not have the power to do this. A document that so severely denounces pride cannot, in its moral effect upon the minds of men, instill pride. Such pride is the outworking of the flesh, not the work of the Spirit-Word upon the mind.

- 1st Jn 2:16 - “*For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*”
- Pro 6:16-19 - “*These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.*”
- Pro 11:2 - “*When pride cometh, then cometh shame: but with the lowly is wisdom.*”
- Pro 16:18 - “*Pride goeth before destruction, and a haughty spirit before a fall.*”

The Word, by working upon the minds of men, develops humility and meekness (as demonstrated by Moses in the previous installment), not pride. Those who are proud are not so due to their exposure to the word, but rather, their refusal to submit to its commands.

- Isa 57:15 - “*For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*”

- Isa 66:2 - “*For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*”
- 1Pe 5:5 - “*Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*”
- Psa 34:18 - “*The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.*”
- Psa 51:17 - “*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*”
- Mic 6:8 - “*He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*”

None should be proud as a result of their understanding of Yahweh’s plan. We should be humbled that the Creator and Sustainer of the universe has condescended to man by making this plan known, and that of all the people on the earth, we have been called to understand and partake in this plan. We should feel a responsibility to work in the vineyard of the Lord, and preserve the Word entrusted to us.

Rom 11:17-22 - “*And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*”

1st Co 8:1-3 - “*Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he*

knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.”

1st Ti 3:1-6 – “This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the ecclesia of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.”

The fight against pride is a continual struggle for all, being one of the innate characteristics of sin’s flesh. Paul’s words indicate this struggle is an ongoing one. 2Co 12:6-10 – “For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”

We must take care, lest when Yahweh utilizes us in his present work, we become “exalted above measure” in our own eyes. Rom 12:1-3 – “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man

the measure of faith.” 1st Co 4:6-7: *And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?”*

Flees to Egypt

To avoid being slain by Solomon, Jeroboam had to flee from Israel. This was a direct result of the prideful and faithless actions he took after receiving the prophecy of Ahijah. He was faithless because he tried to obtain that which was promised by his own means prior to the appointed time, rather than patiently awaiting the time when the blessing would be given in the Divinely prescribed manner.

Having to flee the country, Jeroboam determined to go back into Egypt, though this was strictly forbidden after the Exodus. Deu 17:16 - “But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Yahweh hath said unto you, Ye shall henceforth return no more that way.” Isa 31:1 – “Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Yahweh!”

The account points out twice that Jeroboam went down into Egypt, in 1st Kings 11:40 & 12:2. This is where he receives inspiration for his later idolatry. His tenure in Egypt had a deep and lasting impression upon him, which eventually affected his entire nation.

A lesson for us

Do we face the problem today of people trying to obtain that which is promised prior to the appointed time, and by their own invention? Do we attempt to have peace in the present day between the Seed of the Woman and Seed of the Serpent? For example, do we attempt to change the world by participation in political, military, or judicial systems of the world? We must consider the spiritual instruction of this law as it relates to us. We are

forbidden from returning to spiritual Egypt (Rome) and having any commonality with her.

- Rev 11:8 – *“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”*
- Rev 18:4: *“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”*
- 2Co 6:14-18: *“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”*

The root of the Hebrew word for Egypt (*mitzraim*) signifies cramping, confinement, and siege. From such terms we can easily draw a parallel to the bondage and oppression Israel was subjected to in that land. Just as we are forbidden from returning to the spiritual city of Egypt, we are also forbidden from becoming enslaved again to our former master Sin, from whose bondage we have been freed by baptism. We should not return to old beliefs or behaviors that we have put off in our obedience to the Truth.

- Rom 6:5-7 – *“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”*
- Vs. 11-14 - *“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our*

Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.”

- Vs. 17-22 – *“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”*
- Rom 8:1-2 – *“There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”*

Division of the Kingdom

Read **1 Kings 12:1-19**. After Solomon’s death, Yahweh directs the situation in Israel to the division prophesied of by Ahijah. What was the cause of the apparently natural, yet providentially guided division? - The heeding of inexperienced youthful counsel. If Rehoboam had been wise and heeded the advice of the elders, his father’s counselors, the division may have been prevented. This was, however, all according to Yahweh’s plan.

Jeroboam elevated to King

1st Kings 12:20—After the conflict with Rehoboam and departure of the 10 tribes of Ephraim, the 10 tribes learn of Jeroboam’s return to the country. He had accompanied the smaller group of representatives to the meeting with Rehoboam, but his presence

was evidently unknown to the nation at large. When “all Israel” heard that Jeroboam had returned, they immediately set out to make him King. This further demonstrates his popularity and notoriety among the people as a result of his courage, ability, industry, and time spent overseeing all the “*burden of the house of Joseph.*”

12:25-33—Jeroboam built up and fortified the city of Shechem, which had been destroyed by Abimilech during the time of the Judges (Jdg. 9:45-49). This was a notable place in Israel’s history. Most recently, it was the location associated with Ephraim’s rejection of Rehoboam, which resulted in Jeroboam’s ascension to the throne. Joshua presented the nation before Yahweh and renewed the covenant with Israel there (Josh. 24). Joseph’s bones were buried there (Josh. 24). Abraham first pitched his tent, and first received the promise there. (Gen. 12:6-7) This was also a city of refuge under the Mosaic Law (Josh. 21:21). After Shechem, he built up Peniel, or “*Face of El*”. This is where Jacob wrestled with the angel of God and obtained the name Israel (Gen 32:24-30).

To this day, political leaders and activists use special locations for special purposes to accentuate the message they are attempting to convey, just as Jeroboam utilized a city of great significance as his capitol.

Ruling out of political ambition and fear; initiating an apostate religion

Rather than have faith in the promise Yahweh made to him, Jeroboam rules and acts out of fear and paranoia. He has only his own personal and political future in mind. His faithlessness in the promise of God is particularly evident in his statement of **vs. 27**: “*then shall the heart of this people turn again unto their lord, even unto Rehoboam.*” Rehoboam was not the “*lord*” of Israel. Jeroboam had been given these 10 tribes to reign over, and he was their “*lord.*” (1 Kings 11:37) **Do we behave as one ruled by fear, or do we have faith in the promises of God, and live a life in accordance with those promises? Are we “mindful always of His covenant”?** (1 Chr. 16:15)

In **vs. 28** we see that Jeroboam “*took counsel*”. The Hebrew for this phrase means devised, deliberated, resolved, or planned. It appears as if Jeroboam did this within himself. He deliberated in his mind how he might further the division in the Kingdom of Israel and thereby supposedly secure his future. We say supposedly because the only way for him to secure his future was by faithfulness to Yahweh, as stated in the prophecy of Ahijah. (1st Kings 11:38) Jeroboam’s deliberations conclude with the decision to adapt a part of the Egyptian worship he was exposed to while exiled in Egypt to the Mosaic system of worship, just as Aaron did while Moses was in the mount. (Cp.Ex. 32:2-4, 8) This is apostasy—the changing of a system of worship rather than an immediate overthrow of the system. **Do we have any in the body today who attempt to assimilate Egyptian doctrines into our teachings? Do we attempt to claim the present possession of eternal life? Do we attempt to claim present citizenship in, or possession of, the Kingdom of God?**

Jeroboam deliberately attempted to diminish the Law of Moses in the eyes of Israel. He claimed it was “*too much*” to travel all the way to Jerusalem to worship, especially when a golden calf was conveniently placed in Bethel. Bethel was on one of the main routes to Jerusalem from the north. **Do we have any today who detract from elements of our teaching or worship, perhaps even providing excuses and alternatives to them?**

Jeroboam placed a golden calf in Dan as well. It was in this city that the tribe of Dan carried the idols of the house of Micah, as well as his hired priest, and established pagan worship (See Judges 19). From the time the Israelites settled there, the city of Dan was known for pagan worship. It was therefore an ideal city for Jeroboam to place his second golden calf. The actions of the tribe of Dan after their conquest of the city, as well as these later developments likely relate to the prophecy of Jacob found in Gen. 49:17. By setting up a center of idolatry, Dan caused Israel to “*fall backward*” into the idolatry they struggled to escape from throughout their history. It is noteworthy that I Kings 12:30 says the people went to worship, “*even unto Dan*”. Dan was located in the far northeast corner of Israel. It was more than twice the distance from Shechem than Jerusalem, and very harsh terrain to navigate. **This demonstrates**

that the flesh will go to any lengths to satisfy itself, while it can hardly be bothered to serve Yahweh in the appropriate manner. It takes great effort and dedication to continue in the path of righteousness laid out for the servant of God in the scriptures.

Jeroboam's apostate system of worship also made priests of the lowest sorts. Any profane person was elevated and enjoyed the privileges of serving as a priest. (See 2 Chr. 13:9-10) **Do we have those who would permit or elevate those disallowed from fellowship due to their beliefs and practices to active roles in the ecclesia? An unwillingness or inability to judge such matters is not to be considered a spiritual attribute. Such confusion of right and wrong and its position before Yahweh is sin.**

- Prov 17:15 – *“He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the LORD.”*
- Pro 24:24-25 – *“He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: But to them that rebuke him shall be delight, and a good blessing shall come upon them.”*
- Pro 28:4 – *“They that forsake the law praise the wicked: but such as keep the law contend with them.”*
- Isa 5:20 – *“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”*
- Eze 13:22 – *“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life...”*
- Mal 2:17 – *“Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?”*
- Rom 1:28-32 – *“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all*

unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

We must remember that Jeroboam did not entirely abandon the appointed Mosaic system of worship; rather, he changed and adapted it to fit his own needs. He used religion as a tool for his own personal gain. Constantine is an excellent historical example of this type of behavior. **Are there such characters in the body today? Do we adapt the Truth to our own needs, to the point that the Truth becomes whatever each individual thinks it is?** Jeroboam “changed”, not abandoned completely, *“the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.”* (Rom 1:23)

Jeroboam even created a feast to mimic the Feast of Tabernacles in Jerusalem, but held it one month later to discourage the travel of his subjects to Jerusalem for the two week celebration.

These apostate practices had a disastrous affect upon the integrity of the population, as can be seen from 2 Chr. 11:13-17 – *“And the priests and the Levites that were in all Israel resorted to him [Rehoboam in Judah] out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.”*

So we see that the faithful Levites, and subsequently those of the other 10 tribes, left Israel and went to Judah. This migration of people continued for many years when there was a faithful King to

be found in Judah. 2 Chron 15:9 – *“And he [Asa] gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.”*

The drain on the population was so great, that Baasha, King of Israel, built a fortification to prevent the people from leaving him for Judah. 2Chron 16:1 – *“In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.”*

These faithful individuals, who left apostate Israel, serve as an example to us. We are plainly told they left *“possessions”* behind. Most certainly their departure severed close friendships they previously enjoyed in their community. Perhaps some had to even leave family members. Far too often we hear claims today that individuals remain in ecclesias which have departed from the Truth because of their historical or family ties to that particular ecclesia. Neither the number of family members we have in a meeting nor the number of years we have attended a particular meeting determines whether that ecclesia remains a *“lampstand”*, or if it has had its *“lampstand”* removed *“out of his place”*. (Rev. 2:5) The possession of the pure oil of the word determines this. When a congregation ceases to adhere to the Truth of the word, it ceases to be a light emitting fixture, and becomes overshadowed with darkness by *“clouds carried with a tempest”* (2 Pet. 2:17). Paul defines this tempest in clear terms: *“every wind of doctrine, by the sleight of men, and cunning craftiness”*. (Eph. 4:14)

Shall we resort to a faithful congregation, as the faithful of old, or remain in one that has apostatized the Truth to be carried along with their various *“wind of doctrine”*? Some may decry the actions of the faithful of old, claiming it degenerated the population in Israel. Perhaps, some might argue, had the faithful remained in Israel, they could have had a regenerating effect upon the apostate nation. These are optimistic, but very shallow arguments. The leadership of the congregation had, with the golden calves, opened the door to not only apostate understandings of the Mosaic Law, but the old Egyptian paganism. Those who did not even adhere to the Mosaic

code were now accommodated in the worship services by the setting up of the calves. Whatever minor influence the faithful remnant may have had in the nation would have been overshadowed and eliminated by the apostasy of the Kings, and the apostate foundation upon which the nation now worshiped. We would do better to consider **what an impression the faithful would have left upon the inquisitive lover of Truth by their absolute rejection of all that the congregation had fallen to, manifest in their withdrawal from that congregation. Perhaps this was the most effective way to inform their former associates of the error into which the congregation had fallen, and emphasize the gravity of the situation.**

By this point we should have a clear picture of the type of character Jeroboam was. The following terms describe him well: Courageous, able, industrious, calculating, scheming, skillful leader, respected by the multitude, apostate, influential, ambitious, faithless, fearful (of loss of influence), insubordinate.

Adam Kuipers

THE RED HEIFER

Numbers 19:1-9



OUR objective in this study is to be edified by the light Yahweh has revealed unto us. The subject of the “Red Heifer” gives us a glimpse into the awe inspiring wisdom of the Deity and certainly puts things in their proper perspective. As we examine some of these things, it becomes clear that it is we who are in need of purification and it’s only by the grace and mercy of our benevolent

creator that we have been granted the hope of being cleansed from our state of defilement.

There are many valuable lessons available to us as we examine the sacrifice of the “Red Heifer”. As a means of beginning, we think it is important to be aware of the reason why (during the era of the law) so much emphasis was placed upon purification from defilement resulting from contact with death, and why death is an abhorrence to all mankind.

All who believe the Word of Truth should be aware of how sin entered into the world and death as a result of that sin. Upon this transgression of the “Edenic Law”, man was immediately made aware of the breach that was caused due to sin, and as a result, access to the tree of life was now forbidden. Man had become defiled by sin, he now existed in a sin defiled condition, and he had come in contact with that which caused death. Genesis 1:31 proclaims that “*God saw everything that he had made, and behold it was very good*”. God did not create death; it was the penalty which man brought upon himself for not complying with the only law then extant.

The word “defile” in the Hebrew means to “*make foul*” and in English, it means to “*corrupt purity*”. The closest thing to absolute purity, as far as Adam was concerned, was the “very good” condition he was created in. By his disobedience, he not only corrupted himself, but he caused a curse to be placed upon the earth as well.

Hope, however, was not lost. GOD in his great mercy placed in position a means of redemption. The blood of the animals in the garden was a sacrifice that pointed to the means by which GOD would reconcile the world unto himself and purify the earth and the faithful who would be able to discern the truth of GOD’s word.

As we read in Isaiah 55:12-13, it is the purpose of Yahweh to remove the curse man placed upon the earth - “*instead of the thorn, shall come up the fir tree, instead of the briar, shall come up the myrtle tree*”. The plan for the ages involves the eradication of defilement, “*for as truly as I live all the earth shall be filled with the glory of the Lord*”. In essence, we have a sin cursed earth, and a plan of redemption, and what rational person, who inherently fears death, would not want to be part of that grand purpose of the Eternal Spirit?

Curing of death by death

Numbers 19 tell us that under the Law of Moses, anyone who came in contact with a dead person, a bone, a grave or anything that a corpse had touched, was declared to be ceremonially unclean, and as such he was required to go through a seven day ritual or purification process, even though touching a dead person did not physically defile him. Anyone who has touched a dead person knows it may feel strange, but as far as being worse off for it, we are not. Through this ceremonial uncleanness and its purification ritual, God was teaching his people a valuable lesson. They should have been able to discern that in order to live, one must be cleansed from the effects of death and that the way to cure death was by death.

The explanation of this seeming paradox is clarified by Paul in Heb. 2:14 where he states “*that through death he might destroy him that had the power of death.*” By his own sinless life and the sacrifice of himself he was resurrected. Aionian life can only come by death. The literal fulfillment of what is to be perceived as a type is obviously Christ as the first-fruits. The antitype is our association with the sacrificial death of Christ through the waters of baptism which is a symbolic death, burial, and resurrection.

As stated earlier, under the Law of Moses, anyone who came in contact with death was required to go through a seven day purification process. The penalty for non-compliance was to be cut off from the camp of Israel.

When we are born, we are automatically born as defiled creatures due to our being born of defiled parents; it’s the working of Adamic nature. We stand in need of purification. At baptism, we obtain a purified or “atoned for” status by being clothed upon with the clean garments of redemption.

Under the law, each time a person defiled himself, he was required to repeat the purification process. In the antitype, each time we sin, or defile our garment obtained at baptism, we too must make the offering of incense or sacrificial prayer. The penalty for non-compliance is to be cut off at the tribunal of Christ.

The purification was a process of seven days in duration. A defiled person was to be sprinkled with a mixture of the ashes of the “Red Heifer”, cedar wood, hyssop, scarlet and running or living water. The

unclean person was sprinkled on the third day and again on the seventh. He bathed himself, washed his clothes and was pronounced clean at evening. This tells us that purification was indeed a process and not something to be obtained in a single act. The first sprinkling came on the third day. This we think points to the resurrection of Christ, who by the sacrifice of himself triumphed over sin, and death no longer had dominion over him at the third day. We obviously become related to the work of the third day when we put off the old man, with his deeds, in the waters of separation or baptism. At that time we enter into a probation process, after which, if successful, we will be sprinkled with the spirit nature and thereby be pronounced clean on the seventh day. This seven day purification process points still farther to the 7000 year plan wherein God will complete his ultimate purification for man and the earth.

In Numbers 19:1-3 we read - *“and the Lord spake unto Moses and unto Aaron, saying, this is the ordinance of the law which the LORD hath commanded, saying, speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye shall give it unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face”*.

In these verses, we see that not only is Christ the antitype of the “Red Heifer”; but he is also the antitype of Eleazar the priest. Who was Eleazar and why was he officiating instead of Aaron, who was the high priest? Eleazar was the third son of Aaron, (Nadab and Abihu had died by this time, following the incident with the strange fire), thus making him the high priest elect or designate for the high priesthood. Two things should be noted:

1. This sacrifice was always made by the high priest designate or elect.
2. It was always made outside the camp.

The boundless wisdom of Yahweh shines forth here as a light for all to see. It reminds us that his thoughts and ways are so much higher than our own. The type being here enacted speaks to us the fact that purification from defilement was not to come by the Law and its ritual, but by the high priest to come, by the high priest elect. Purification

was to come from outside the Law, from one who was to become the high priest, even Jesus the Christ.

In Heb. 13:12 Paul says that Christ suffered, or was sacrificed, without the gate, or outside the Law. In Galatians 3:21, Paul again says - *“if there had been a Law given which could have given life, verily righteousness should have been by the Law”*. Paul is explaining that righteousness or the Righteous One was to come from outside the Law, via the Everlasting Covenant to Abraham concerning his seed in the singular that is Christ.

As we read in Numbers 19, Moses and Aaron were to select a particular animal; a red heifer, three years old, not having spot or blemish, and one which had never borne the yoke.

Type & Shadow of the Red Heifer itself

The color of the sacrificial animal was red, which we perceive to be a symbol of sin flesh. Isaiah 1:18 says - *“come let us reason together, though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool”*. The man Jesus was born of sinful flesh, to a mother who was of Adamic descent, as seen in Luke 1:27-31. Christ was made like unto, and tempted the same as his brethren. The color red points to Jesus, who, in the days of his flesh, bore the same red sin stricken, temptable nature as we do. We, who are red with sin, have Jesus as an example, a goal, and as a mediator who was tempted yet undefiled.

Next, we note this sacrificial animal was a female, although the reason God commanded it so is not specifically pointed out, and in view of the fact of the importance of the male element in sacrifice, all we can do is examine the facts we have to work with. However it should be pointed out here that there are certain areas concerning Christ and his life that the male sacrifice is unable to adequately typify.

Four suggestions are offered for consideration.

1. The word “heifer” is from the Hebrew “*parah*” meaning “*cow or kine*” - obviously of the feminine gender. This word is derived from “*par*” of the masculine gender, meaning “*a breaking forth in wild strength*”. So the word “*parah*” seems to define a more passive, submissive, nonaggressive animal than its male counterpart. This in itself is a fitting type of Jesus, as we see both Isaiah and John describe him as the “*lamb of God*”. Jesus was indeed submissive, even unto

death itself. This is at least one reason the Jews did not accept him at his first coming, they were looking for one who would come, breaking forth in wild strength, to reestablish the Kingdom of God and the throne of David – they looked for the lion of the tribe of Judah. Somehow, in their anxiety, the Jews could not hear Isaiah the prophet when he said Jesus would be as a “*sheep before her shearers is dumb, so he openeth not his mouth.*”

2. **We notice the heifer was 3 years old.** The number 3, according to Bullinger, is the first complete number, as it requires 3 lines to form a plane figure and 3 is the first number so capable. Therefore, 3 is a number of divine perfection. So we can see that a sacrifice symbolizing perfection in the man Jesus Christ would need to be of a pure and chaste character. Even though Jesus was tempted like unto his brethren; the mind of Jesus was totally unadulterated by the yoke of sinful bondage.

3. **It has been suggested that this heifer was a virgin** or an un-bred animal, and for lack of contrary information, and especially in the context of the types, we believe that this is almost without doubt the case.

4. **The sex of the animal might be suggestive of life**, since the female is the life producer of all creatures. The name of the first woman “Eve” is indicative of this; “Eve” is from the Hebrew “chavvah” or “life spring”, the mother of all living. Not only would all life spring from Eve, but the life or the life giver would come from her as well. II Tim. 1:10 speaks of Christ as the one who “brought life and immortality to light”. In addition, at the judgment seat, Christ will be the life giver to the faithful or just, those who shall have overcome. Jesus said to Martha in John 11:25, I am the resurrection and the life he that believeth in me, though he were dead, yet shall he live”.

5. Under the Law of Moses, a female animal, that is a she-goat or ewe, was an acceptable sacrifice for a sin offering for the common people - Lev. 4:27-35. The word “common” as used in Lev. 4:27 is from “erets”, and would suggest the nation in general.

The prophet Isaiah says in Isa. 53:2 “*when we should see him (Jesus) there is no beauty that we should desire him*”. There was nothing extraordinary in the appearance of the man Jesus. He was

neither Scribe, Pharisee nor Sadducee, nor was he prince or ruler, but rather a teacher of the common multitude, who gladly received him. Mark 12:37. Jesus was a sacrifice for the common people, the poor in spirit, the general multitude, those not totally entrapped by the possession of, or desire for worldly goods or acclaim.

Four Parallels

The four foregoing parallels are given only as possible reasons why a heifer was used for this sacrifice.

Referring again to the second verse of Numbers 19, we see the “Red Heifer” was to be without spot, wherein is no blemish. In 1 Pet. 1:18-19 the Apostle explains that we are redeemed by “*the precious blood of Christ as of a lamb, without blemish and without spot*”. Paul also said in Heb. 9:14 that Christ “*offered himself to God, without spot*”.

We note also in Numbers 19:2 that the red heifer was one upon whose neck never came yoke. The word “yoke” comes from a primitive root “alal” which means “to practice” or “to effect thoroughly”. This word is used by Jeremiah as he laments his transgressions in Lam. 1:14 - “*The yoke of my transgressions is bound by his hand; they are wreathed, and come upon my neck*”. The yoke of bondage was never upon the neck of the red heifer. Likewise, the yoke of bondage to sin was never upon Jesus, he did not practice, nor was he thoroughly affected by the yoke of sin. This must also be true of the multitudinous Christ. We can never be thoroughly effected nor practice sin, even though we will be tempted and we will sin, yet to practice sin is to fail at the judgment seat of Christ.

In verses 7-10 of Numbers 19, we find the burning of the red heifer. The body of the heifer was burned with Cedar Wood (*the sweet smelling savor of righteousness*), Hyssop (*cleansing power for others*), and Scarlet (*a representation of the sin of the people*). These elements were burned together and figuratively were changed to vapor or spirit nature. The ashes were gathered together for the purpose of purification and stored in a clean place outside the camp. The parallels to Christ are most obvious. The life and sacrifice of Jesus was acceptable and righteous in the sight of the Deity, as a sweet smelling

savor. His sacrifice provided the means for our cleansing. Isaiah tells us that *"he bare the sins of many"*.

Jesus was sacrificed, rose from the dead, transformed to spirit nature, taken away to the right hand of the father, and was preserved in the written testimony of the holy scriptures. This testimony was stored outside the Mosaic economy in the ecclesia of the living God, for the purpose of purification to all who would be washed by the water of baptism.

In summation, the applications to the espoused of Christ are:

- We who are red with sin must ceremonially purify ourselves from Adamic defilement through baptism.
- We must keep our characters without spot or blemish through repentance and prayer.
- We must never to be effected thoroughly by the yoke of bondage to sin.

If we could do these things, surely we would be partakers of that spirit nature and be proclaimed pure and clean in the seventh day.

Tommy Azbill

THE BLOOD OF THE EVERLASTING COVENANT - This form of words occurs only in Hebrews 13:20, but the truth which it embodies runs through the Scriptures from Genesis to Revelation. "The everlasting covenant" is the covenant made with Abraham; and the blood pertaining thereto is the blood of Christ. This blood is an essential part of the covenant, because the promise thereof cannot be fulfilled without it. The covenant, in promising the everlasting possession of the land of Canaan, in effect promises everlasting life; and, as the promise is made to sinful man, this involves deliverance from sin and death. It is written concerning the Mosaic covenant - and it is of equal force in regard to the Abrahamic covenant - that "without the shedding of blood is no remission" (Heb. 9:22). "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). Therefore, the blood of Christ is the only blood that can deliver from sin and death and give everlasting life.

The Blood of the Covenant, Section 1, page 1

"WHAT NEXT?"



SHORTLY after the U.S. elections in November, bro. Al Bryan sent out the following e-mail with attached message.

Though intended as an opportunity to reach out to those of the world who are disillusioned by the direction that the U.S. is heading, we think that the provided exposition/exhortation provides some useful reminders for those of us of the Household as well (S.K.).

Brethren:

The attached message was sent to an acquaintance of mine, a sincere and religious man who understands Israel's place in the Divine scheme (to a point), yet, one who is a willing participant (unhappily so at the moment) in the American political process, which, as you are aware, is mired in an immoral deluge, while being painted up by the Babylonian media machine with the shallow glitter of cosmopolitan worldliness - the world loves its own, of course.

If you have friends or family for whom the political outcome has been a devastating disappointment, and who may be wondering **"where is this all heading?"** perhaps now is the time to present the true answer to their quandary; **the Elohim are fast at work to bring about the finality of all things:** The U.S. viewed as weak, incompetent and leaderless, all the while Russia and Europe (especially Germany) are emboldened to fill the void upon the world stage; Israel becomes all the more demoralized, isolated and oppressed, and at last "the evil thought," Israel to be eradicated, but at last, vindicated and exalted by their King as promised from the beginning.

The attached message is a very basic outline of where Christadelphians stand in relation to the world and its political machine.

In Christ, Bro. Al

“What Next?”

This was the headline of the Richmond Times Dispatch on Nov. 7, 2012 The Answer, according to the Divine scheme of things, is provided below...

Friends:

While more trouble awaits this nation on account of its lack of discernment and spiritual slumber, we should take heart with regard to the following...

FIRST:

Always remember, that regardless of the political outcome that Yahweh Elohim is in control, and the Son at His right hand, the Captain of our Salvation is overseeing the program; the Elohim (Angels) under his command are at work:

- *“And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding” (Dan 2:21).*
- *“This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (Dan. 4:17).*

Indeed, we observe the “basest of men” rise into great power and glory, a glory that is dismal, however, when compared to things divine, but bright enough to blind the superficial masses as to the Truth and veracity of the Word of God. Thus, Yahweh demands discerning and obedient servants regardless of the surroundings, so we do not become a “product of our environment,” which is the way of all perishing flesh, but rather, “*escape the corruption that is in the world through lust*” by submitting to the Word. The Word tells us that God is in control. His holy “watchers,” that is to say, His angels, are at work ordering all things with an aim to the completion of the Divine Plan. Thus Nebuchadnezzar, Cyrus, Alexander, Herod, the Caesars, Popes, Sultans and countless others of the wicked have arisen and fallen into

oblivion, all merely tools in the Divine hand to bring about the final prophetic blueprint.

SECOND:

This Divine Blueprint is our hope, for we are “saved by hope”

- (Rom. 8:24). *“but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”*
- (Rom 8:25) *But if we hope for that we see not, then do we with patience wait for it.”*

And what is this hope? Is it Obama’s “hope”? Or even Romney? Consider what the Word has said with regard to all the nations of this present terrestrial – *the days of these kings* - and What God will do, and the Word is true!

- *“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” (Dan 2:44)*
- *“And there was given him [Messiah] 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” (Dan 7:14)*
- *“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven [not IN heaven, but UNDER, i.e. on earth], shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Dan 7:27)*
- *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David [in Jerusalem upon the earth, not in heaven] and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa 9:6-7)*

- “Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa 24:23)
- “In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth [again, EARTH, not heaven]. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper” (Psa 72:7-12)
- “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth” [Thus, the EARTH is the inheritance of the righteous who will rule the world at the Coming of their Lord, exactly in accordance with the promises to Abraham, Isaac, Jacob, and David] (Rev 5:9-10)

THIRD:

This new day is coming, when all shall know the LORD. THIS is the day of hope, not the sham of promises from the dismal stars of the present political firmament. Do you desire “Change”? ... CONSIDER!

- “And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” (Jer 31:34)
- “And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion

shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa 2:2-4)

- “But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.” (Mic 4:1-2) **[Note...this is not Salt Lake City, Utah... sorry Mitt... no, not Rome or even Mecca. And sorry, Merkel, Sarkozy, Putin, and all other dismal mismanages of the people – this coming sovereign ore’ ALL the earth will not be you or any of your successors, but the Jewish Messiah, the King of Israel]**
- “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that 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 shall be no rain.” (Zec 14:16-17).

AND LAST:

While we wait patiently for this Day of Promise, we do so looking past the present to that City which hath foundations, whose builder and maker is God:

- “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph 6:12).

This we do, not by taking up arms, not by "getting out the vote," but by taking unto ourselves “the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness” (Eph 6:13-14).

In essence, while the wicked, in accordance with the future Divine Scheme of things, may obtain to the high places of this present age [remember how even wicked Haman was allowed for a time!], they cannot have our conscious, our hearts, or our minds, unless we be willing to give ourselves over to their putrid folly. This we will not do; we cannot do with the Spirit Word before us, always: *“How sweet are*

thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way” (Psa. 119:103-104).

So my friends, for those who would follow the Christ and not men, they must continue on the sojourn as strangers and pilgrims, as did Abraham, Israel, David, the prophets, and of course, our Lord, until the blessed coming of the Lord himself.

- *“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other”* (Mat 24:30-31)

This will be the day of the true “electorate” of Yahweh; the clouds of Yahweh’s faithful servants, now redeemed from mortality and exalted to glory with their captain, gathering Israel (*his elect*) at long last, who will then become the “First Dominion” among nations under the King of Israel, the “One Lord” ore all the earth. All others will be swept aside, I assure you. So the Word instructs us.



“ECCLESIAL VISITOR”

Dear Brethren,

In the present age, when information passes instantaneously, ecclesial news sections in periodicals have become nearly irrelevant. Even a monthly periodical requires material intended for printing to be in hand 6-8 weeks in advance of publication, making it old news by the time it is distributed. The Sanctuary Keeper suffers from this incapacity as a quarterly periodical, and it therefore is not a suitable medium for inter-ecclesial communication.

In an effort to facilitate regular communication among the brethren, after the example of those "that feared Yahweh" among the returned exiles from Babylon who "spake often one to another", an e-mail group has been created for the conservative and exclusively Unamended Christadelphian community. This medium facilitates the sharing of information of concern to that community. What information is being disseminated via this list? News about Unamended ecclesias and individuals, such as used to be published in the "Intelligence" section of the Christadelphian Advocate; updates on the temporal or spiritual welfare of individuals and ecclesias such as we hear weekly in our ecclesial announcement periods; announcements of upcoming conservative Unamended ecclesial functions; reports on such functions and pictures from the events. There has even been some original poetry shared by one of the participants, and recently a weekly “Bible Challenge Question” has started being provided. This is just a summary of the information that has been shared thus far through the group.

This opportunity could help maintain some familiarity, sense of fraternity, and unity among the participants. This can be lost among those who are geographically removed from each other with the exception of a few short visits a year. It could also help keep those in isolation "in the loop", out of which they sometimes fall in the gathering "off season".

This is a group effort. When you hear a matter of interest to the community, you send an email to the group email address (to be provided to subscribers), which automatically distributes the message to all the subscribers. Its success depends upon group participation. This could be an effective method whereby we can "know our affairs", and thereby "comfort [ourselves] together, and edify one another" in these last and trying days.

The general rules that apply to the participants:

Information should concern ecclesias and members of the conservative and exclusively Unamended community. This means -

- a) There will not be news from Amended/Nasu/UA08 ecclesias/individuals
- b) There will not be news from ecclesias/individuals affiliated with the WCF, OO, P2P, or their associates.

The only exception to these rules would be the case of a change on the part of an ecclesia or individual.

There are currently about 60 participants in the group. If you are interested in joining, you need to send an email to the following address with "subscribe" in the subject line: ecclesialwelfare-subscribe@yahoo.com

Important: After you send this e-mail, you should immediately receive a response in the form of a confirmation letter. Be aware that this confirmation frequently goes to your "junk/spam" folder. Follow the instructions therein, or you will not complete the subscription, and you will not join the list. If you have any trouble at all (several have), feel free to contact me at the address below and I will provide further assistance. **"Be kindly affectioned one to another with brotherly love; in honour preferring one another."**

Endeavoring to keep the unity of the spirit in the bond of peace,

Adam Kuipers
standinthegaps@hotmail.com

EDITORIAL FLYLEAF

This number of the Sanctuary-Keeper concludes volume 22. As we end the year 2012 and carry forward into 2013 we arrive at a point in time that most if not all Believers once thought was inconceivable. By the estimation of many we are some 20 years beyond when it was thought that Christ would have surely come and established the Kingdom; and over 130 years beyond the calculations of bro. John Thomas. For some this may be cause for faith to falter and think or say, as did the scoffers of Apostolic times, *"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation (2nd Peter 3:4)."*

Many of us who were born around or after W.W. II have grown up with the expectation of Christ's imminent return. But during this time we have also lived quite the charmed life – both in regard to our lives in this world as well as in regard to spiritual matters. We do not imply that there has never been trouble or all has been polka dots and moonbeams. But in regard to our natural lives and comparing our times to the course of history we have lived a very

privileged existence: Plenty of food, comfortable homes, abundance proceeding from political and economic stability, a general standard of societal morality and a general sense of peace and security in which to live our natural lives.

Within the Brotherhood there had been decades of stability and peace. There were strong brethren that were respected by most to lead the way, answer our questions and to fight the occasional battles. There was relative abundance of unity and goodwill among brethren, and when challenges arose the lines between right and wrong were clearly articulated and a seeming majority would answer the call to take a clear stand.

But things are changing, and changing fast. The kosmos (both in regard to outside and within the Brotherhood) of 1989 (when expectations of Christ's return were high – 40 years from the establishment of Israel) is not the kosmos of 2013. The world is descending into geo-political darkness and chaos, economic instability and all of it driven by moral anarchy. And the Brotherhood (our Unamended Community) is in absolute shambles – driven by Laodicean apathy and a refusal to follow after the "old paths". Doctrinal unity is being superseded by the drive for social unity, and the steady and uncompromising attribute of spiritual discernment has been replaced by the shallow, flighty and unstable sentiments and emotions of the flesh.

There is much to be disturbed and discouraged by as we watch the disintegration of all that we have ever known. We are having the rug of natural and spiritual comfort and peace of mind pulled out right from underneath us. From a natural view, and even a spiritual view up to a point, it would be all too easy to give up. **But ironically, the very signs that can devastate us are in fact the VERY indicators in which should make us REJOICE as to the approaching Day of Salvation, if we properly discern them!** The days of Gentile dominion are failing – they are out of ideas or solutions in which to keep the present course of this world operating. The absence of God-based morality has rendered men drunken in their own conceits and insane in their objectives. The geo-political signs of the time are clear, Israel is still a witness, and the days of Israel's modern day, self-reliant manifestation is drawing to a close as the nations of the earth are near a tipping point in their rage against the very existence of the Jewish State. Facts are stubborn things in regard to the imminent signs of the nearness and necessity of Christ's Return – we see it in the decline of the U.S., in enmity between the Roman Harlot and Jerusalem, growing enmity between Europe and Israel, the rising Russian/Persian confederacy, and the irritating and radical lunacy of the descendants of Ishmael and Esau.

Christ's rhetorical question, *"Will I find (the) faith?"* is being answered before our eyes in regard to the latter-day manifestation of Christ's Ecclesia itself. With the widely unopposed effect of heresy, worldly thinking, apathy and political correctness within the Brotherhood now being felt, who now are the "approved" that are being "made manifest" (1st Cor. 11:19) through the present spiritual trial? *(continued on inside/back cover →)*