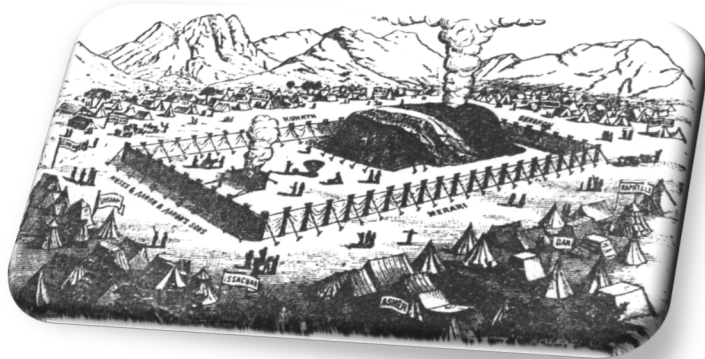


THE SANCTUARY-KEEPER

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



THREE WAYS

WCF – PAST & PRESENT

THE THUNDERS OF REVELATION 10

MARRIAGE – TYPE & ANTITYPE

QUESTIONS & ANSWERS ON THE ATONEMENT

THE WHEAT AND TARES

EDITORIAL FLYLEAF

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

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EDITORIAL FLYLEAF

“ANDREWITES”?

As was mentioned earlier in this issue, regarding WCF, an additional charge was made on the WCF *Thought for the Week* blog when several brethren expressed their opposition to comments made by its author in regards to questioning the use of a Statement of Faith in relation to fellowship. Quoting from a February 25th posting on the TFTW blog, the author tries to negatively define those who oppose him and WCF’s positions by reviving and redefining the label of so called “Andrewites”. We quote his summarization below:

The Andrewites now believe and promote the following:

- *Jesus is not their king now.*
- *They are not a part of the Kingdom of God now in any way.*
- *God cannot communicate to people via dreams now.*
- *That a man must be saved by faith and works.*
- *That the BUSF is the one and only basis of fellowship (plus their recent amendments).*
- *Breaking of bread with Amended is sinful.*
- *They are the sole remnant representing John Thomas and Apostolic doctrine on the earth today.*
- *They do not have eternal life now in any way, shape or form.*
- *That God was so angry with the world that he demanded the violent, bloody death of his son to appease his anger at sin in the flesh.*
- *Any modification to the continuous historical interpretation of Revelation as taught by John Thomas is anathema.*
- *Bible plus pioneer writings is how truth is determined.*

The author of the preceding bullets admits that these are “broad statements”, but we do not see what any of this has to do with bro. Andrew in order to warrant the “Andrewite” label. In regard to those who stand firmly against the doctrinal slide of WCF, there are a few of these points that do accurately describe such opposition – and have been a part of Christadelphian understanding since the beginning. And it clearly demonstrates, through their own self admission, the wide gulf between WCF and traditional Christadelphia. But we see other points as exaggeration and in need of qualification and others as complete misrepresentation that cannot be factually demonstrated in any quarters of conservative Unamendia. The ninth bullet point is exceptionally reckless, in attempting to equate conservative teaching regarding the atonement as the “bloody” appeasement of an “angry” God.

“UNITY” EFFORTS HIT ANOTHER ROADBLOCK

We have described in past issues of the S.K. the ongoing unity efforts in Ontario between 10 Central (amended) ecclesias and 3 Unamended ecclesias using the NASU as the basis for inter-ecclesial fellowship and calling it UA08

Continued on inside, back cover

THE SANCTUARY – KEEPER

*A Magazine for the Exposition and Defense of
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“Ye shall keep the charge of the sanctuary, and the charge of the altar”

Num. 18:5

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

I Peter 2:5

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

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THREE WAYS

A Word of Exhortation from Psalms 1

WE understand from the Scriptures that when we are born we bring nothing into this world (but our sinful nature) and it is certain that we can carry nothing out (1st Tim. 6:7). But there is one thing that is everlasting - Hope. In the first book of Psalms is found a wealth of knowledge, understanding and instruction regarding the attainment of that Hope.

According to this 1st Psalm there are three ways in this life in which a man can follow:

1. The way of the ungodly, which is like a brute beast following after his own lust
2. The way of the sinner or unfaithful, in which a man finds the truth and turns from it.
3. The way of the righteous, this is when one finds the truth and continues therein, to fight the good fight in his race for eternal life.

Blessed is the man...

Psalms 1:1 – “*Blessed is the man that walketh not in the council of the ungodly.*” If we are to be blessed we must hear the words of Yahweh, understand and refuse them not. We are told in Proverbs 8:32–36, “*Keep my ways, Hear instruction, for who so ever findeth me, findeth life and shall obtain favor of the lord.*” And in Proverbs 3:5,6, “*Trust in the lord with all thy heart and lean not onto thy own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*” David said in Psalms 26:5, “*I have hated the congregation of evil doers; and will not sit with the wicked.*”

Brothers and Sisters, we cannot follow after the path of the wicked, we must be separate and come out from them. Turning to Proverbs 4:7, 13-27 we see several crucial points to keep in mind:

- Vs. 14, 15 – “*Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.*”
- Vs. 18 – “*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*”
- Vs. 19 – “*The way of the wicked is as darkness: They know not at what they stumble.*”
- Vs. 26 – “*Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: Remove thy foot from evil.*”

Our path is set straight for us and we must not turn to the left or to the right – we must be established in God’s Ways and keep them in our heart.

In Psalm 19 we are instructed as to the perfect nature of God’s laws in giving us the guidance we need: “*The Law of the LORD is perfect*”; “*The testimony of the LORD is sure*”; “*The statutes of the LORD are right*”; “*The commandment of the LORD is pure*”; “*The fear of the LORD is clean (cleansing)*”; and “*The judgments of the LORD are true and righteous altogether.*” Verses 12–14, tell us to keep back from presumptuous sins and not to let them have dominion or rule over us, for in keeping His laws there is great reward, because God will render to every man according to his deeds.

In Romans 2, Paul instructs us that if we do well and seek to know Yahweh’s laws and obey we can find eternal life - because we have understood the law we are under, and this is the law we are judged by. (Whether it be the law of the spirit of life in Christ Jesus that we fall under through baptism, to justification and immortality for the faithful; or the law of sin and death which most of this world remain under, which guarantees death and everlasting destruction.) So if we reject what Yahweh has offered us by unfaithful service to His laws, then He will reject us (Romans 2:7–16).

Psalms 1:1 further implies that to sit “*in the seat of the scornful*” is to reject, refuse or to not believe Yahweh’s Laws. Proverbs 24:9 states, “*the*

Christ’s and the apostles’ command to ‘withdraw,’ to be ‘separate,’ &c, &c. We should in this case have to fellowship any and all who desired us to do so, if they only *professed* to be in the ‘field’, or ecclesia, although they might, at the same time, admit themselves that they were ‘tares.’ What brother or sister would be prepared to stand by such a result? It would effectually nullify the entire truth, without the possibility of a remedy. Obviously, this is not the interpretation of the parable, and why men, *brethren*, should give such an interpretation, when the author of the parable has himself given us one of his own, I am at a loss to understand, unless fleshly affections blind and overbalance their better judgment.

“Let us hear the author’s own interpretation: ‘He that soweth the good seed is the Son of man. The field is the *world*. The good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world’ – viz.: “The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that offend and those who do iniquity.’

“This gives the parable an entirely different aspect. Instead of the ecclesia being the field, it is the *world* that is the field, and the time has not come yet for the world to be cleared of the offenders, and those that do iniquity; but when that time shall come, then the Lord will send forth his angels, and will ‘break in pieces the oppressor,’ in order that the *world*, the territory of his Kingdom may be so purified of all present pollution as to be fit to become the basis of an eternal dominion, for the Creator has said, ‘He that ruleth over men must be just,’ and he will not allow unjust rule to be perpetuated forever.’

“Another feature of the false interpretation is that it makes the ecclesia the kingdom. ‘The son of man shall send forth his angels, and they shall gather out of *this kingdom* all things that offend.’ They say: Let it all stand together in the ecclesia until the Lord shall separate the tares from the wheat. They are both in the *kingdom*, for from it Jesus says his angels shall gather the offending, or the tares. It is impossible now to do away with the tares out of the future kingdom without disturbing the wheat, which is not yet ripe, it being not quite harvest time yet, but when this golden autumn shall come then the work of separation will be done very effectually.

“I should not have written anything on so simple a point only I know by experience how widespread the misconception on it is, and if it be passed over, it must certainly produce the conclusion that there is a contradiction.”



HOW WE ONCE WERE

The Wheat and the Tares

From the July, 1886 *Christadelphian Magazine*, pp. 318,319

The parable of the wheat and the tares is sometimes quoted as a reason for not disfellowshipping false doctrine. If this application of it had been intended by Christ, there would have been no injunction in the New Testament to “beware of evil workers” (Phil. 3:2), &c, and no condemnation of those who harboured false teachers in their midst. (Rev. 2:20.) Such a use of the parable is, therefore, a misapplication. Christ’s words must not be placed in opposition to apostolic injunctions; when considered in connection with them, it will be seen that after all that man can do in purifying an ecclesia of perceptible false teaching and practice, there will still be left wheat and tares, which can only be separated by the penetrating eye of the Infallible Judge.

J.J. Andrew, London

Brother F.A. Gerdes, of Mason, Tex., USA, writes also concerning the parable of the wheat and the tares. He says: “It has no reference to fellowship and withdrawal whatever. If it had, then such a thing as withdrawal would be positively forbidden by Christ in this place, while in another place he, with equal emphasis, enjoins it (Matt. 18:17). The substance of the parable is this: A man sowed good seed in a field, and afterwards another man sowed tares on the same ground. Then the servants of the former desired to pull up the tares. The master forbids this, and his reason for it is: ‘Lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I shall say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn.’”

“The common interpretation of the whole is as follows: Christ is the man who sowed the wheat; the flesh sows the tares. The wheat are the faithful brethren, while the tares are the unfaithful ones. The faithful want to separate from the unfaithful; but Christ says: Let all remain together until the judgment of the last day.

“Where would this explanation lead us to? The legitimate, in fact the only reasonable conclusion, is that the ‘field’ is the ecclesia, for it is contended that we have no right to exclude from the ecclesia, or, in other more Scriptural words, to withdraw, although the idea is the same; which, of course, destroys

thought of foolishness is sin and the scorner is an abomination to men.” Also Proverbs 19:29 informs us that, “*Judgments are prepared for scorners and stripes for the backs of fools.*” But on the other hand of this we are given a contrast – Ps. 1:2, “*But his (i.e. a righteous man) delight is in the law of the LORD...*” To delight in the laws of Yahweh is to accept his word, to have joy and to be pleased with what he has done and offered us. David also states in Psalms 119:47, “*I will delight myself in the commandments, which I have loved.*” And Paul writes in Romans 7:22, “*For I delight in the law of God.*” Now, why was Paul so delighted in Yahweh’s Laws? It was because of his understanding of what has been offered. He understood as in Romans 8:1, that condemnation has been removed from those in Christ. He knew that the carnal mind is enmity against God and that if we live after the flesh we would also die after the flesh. Paul put his trust in the Lord, and his hope was in the God of Jacob.

And as the second part of Psalm 1:2 states, “*And in His law doth he meditate day and night.*” This is constantly thinking and studying Yahweh’s Laws. We, as Christ’s Brothers and Sisters, should constantly keep his statutes, commandments, precepts and laws at the forefront of our mind both day and night.

Now speaking of these laws or doctrine for a moment, we have all frequently heard men say that they don’t attach much importance to doctrine, that they pay more attention to living a good life. Dr. Thomas once wrote in ***Faith in the Last Days***:

“The preaching of the apostles was guided by the spirit and consisted of reasoning out of the Scriptures. They appealed to the Old Testament for evidence of God’s Purpose. The New Testament was a compliment to the Old Testament, and together they formed the source of any knowledge available of Gods will. And that is based on definite information which our belief consist and the future is founded. The apostles were urgent in pressing upon believers their duty to maintain sound doctrine, and warning was given when fables would be substitute for the truth and when men would rather believe in lies instead of the doctrines of Yahweh. So when men turn from truth, the lie becomes a power that blinds them. Paul puts it plainly, “Because they receive not the love of the truth, God would send them a strong delusion that they should believe a lie.”

Islip Collyer commented in ***Conviction & Conduct***,

“The action of man may be very inferior to his beliefs, but they will never be superior. Righteous conduct is simply right doctrine in practice. The living of a good life without a foundation of good doctrine is impossible. In every case of intelligent action the thought must precede the deed, and thus sound doctrine is the foundation of sound morality.”

Turn to 1st John 3:24–4:4, and replace the word “spirit” with the word “doctrine”. So in 4:1 we would read, “*Beloved, believe not every doctrine, but try the doctrines, whether they are of God: because many false prophets are gone out into the world.*” This is to point out that our doctrine is from God, it is the product of the “spirit of Truth” or “Comforter” (John 15:26) that was bestowed upon some of the 1st century believers to “*guide them unto all truth*”. The imprint of that spirit and the truthful doctrines that it gives testament to is recorded in the Word of God - It is not from man. And, it is correct doctrine that teaches, as we are told in this passage, that Christ came in the flesh (vs. 2).

Now look at 1st Timothy 4:10–16 where in verse 13 we read, “*give attendance to reading, to exhortation, to doctrine.*” Let us not neglect our high calling. Let each of us give ourselves over wholly to the love of God, which is the 1st commandment, and also to the 2nd which is to love one another. Let us each take heed to the doctrines of God and practice them.

The production of fruit

If we heed to the word of God Psalms 1:3 goes on to tell us, “*And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*” A person that is well grounded in the truth will produce fruit – how much is left up to the individual. If he is watered daily by prayerful contemplation of God’s word, he can produce much fruit. We understand that a tree is known by the fruit it produces. As Proverbs 11:30 states, “*the fruit of the righteous is a tree of life.*” Jeremiah 17:7-10 gives us some insight to the fruit of our doings. “*Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*”

John Thomas says in Eureka Volume 1, Page 208, regarding the incorruptible Tree of Life or the “Wood of the Life” to be given to those based upon the fruit they produce during this time of probation :

“This is a perennial tree which lives forever, ‘it’s leaf shall not fade;’ which is affirmable only of a tree incapable of decay. The Spirit in Isaiah, speaking of the same class, informs us, that Messiah’s mission is, among other things, ‘to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteous, the planting of Yahweh, that He might be glorified.’” Brother John Thomas goes on to say, “*A man’s victory over the world is not complete so long as he is engaged in the conflict of life. In this state of existence, then, a man does not eat from the wood of the life promised;*

might destroy him that had the power of death, that is, the devil.” 2nd Corinthians 5:21 – “*For he hath made him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.*” And Romans 8:3 – “*For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*” As the redeemer of mankind it was necessary that Christ be born into the same relationship to sin in order to redeem men out of “sin and death.” But a distinction must be made. In the physical sense it behooved Him to be made “like unto his brethren” because he was “made of a woman.” **So He was in sin’s flesh like other men, unclean like other men, under condemnation like other men, as it applied to his physical nature.** All men are under condemnation and Christ was a part of the Adamic race as much as anyone else. But morally speaking, considering Christ’s character, it was not tainted with sin but “*holy, harmless, and undefiled*”. It would not have been just for God to demand the sacrifice of His Son if his body had not been a body of sin. **Let it be understood that Christ needed atoning for his nature but not his character.** Christ acted as a FEDERAL REPRESENTATIVE of the race – not as a substitute, which he would have been if he were born in a “clean flesh” condition, perfectly clean and set apart from the Adamicly condemned constitution.

Question #7

Was Jesus ever in a state of separation or alienation from God?

Again we must carefully consider Christ in the physical sense and then in the moral sense. In the physical sense we cannot escape the fact that Christ was “made sin” for us or under “the law of sin and death”- in this condition there is a breach or separation. In the moral sense he never was “in a state of separation from God” for he was without personal sin, but again considering the physical he was one possessed with sin’s flesh and from a **physical standpoint**, with the law of condemnation hanging over him he was born into a condition that was in need of atonement. The need for atonement indicates that a breach or condition of estrangement exists. Some object to the term “alienation” in reference to Christ as the term is closely connected to Ephesians 2 – and it is thought that this is strictly in relation to Gentile alienation from “The Commonwealth of Israel”. But whether Jew or Gentile – all are born into a state of sin (Rom. 3:9), and sin alienates the Adamic race from God (Col. 1:21). Some also find the term “alienation” demeaning to Christ but if properly understood (whether the terms “alienation” or “estrangement” are preferred – both mean the same thing) it is vital to comprehend that Christ’s flesh was in need of atonement in order to provide the means of reconciliation for the sons of Adam, healing the inherited breach caused by the sin of Adam.

A. Thomas

End note: The questions in this article were **directly** taken from a series of Sunday Schools that appeared in the 1893 issues of *The Christadelphian Advocate*. The answers are either paraphrased or explained in direct harmony with the intent of the original questions.

individual contracted leprosy a sin offering was required on the behalf of the one who had the disease. What sin is there in catching a disease that is out of one's control? Because, the corruption of the human flesh that allows disease to take place is the result of sin – Adam's Sin. (Leprosy being an especially fitting type.) Also, one who touched a dead body was declared unclean. This is not hard to understand remembering that death is the result of sin. Who's Sin? - Adam's Sin. **To be unclean is to be at odds with God, whether it is our fault or not and must be atoned for if life is to be hoped for.**

We were in the loins of Adam when he transgressed as a part of the genetic pool. (Same principal as Levi paying tithes to Melchisedec through the actions of Abraham – Heb. 7:5-10.) He sinned and sin therefore became a physical law of his and of his descendants being. All would agree that sin alienates from God, and since all are born in sin, all are born alienated from God. But, through God's mercy a way has been provided out of this situation.

Question #5

How, by whom, and when do we become reconciled to God?

Romans 5:1 informs us *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”* So by faith in (which requires first understanding) the Promises made to Abraham, Isaac, and Jacob (the core of *The Things Concerning the Kingdom of God and the Name of Jesus Christ* – which was the faith of Abraham) we are justified through the sacrificial work of God's only begotten Son. Whether Jew or Gentile, the principle of having faith in the Promises of God, as was demonstrated by Abraham and confirmed through the shedding of blood, has always been the requirement for true reconciliation and covenant relationship with Yahweh.

When does this happen? For those who came before Christ it would have hinged upon a faithful, knowledgeable, and continual observance of the animal sacrifices as those sacrifices (if done in faith) foreshadowed the One True Sacrifice of the promised Savior. Without the sacrifice of Christ the *“blood of bulls and goats”* on their own merit was meaningless. For those after Christ's sacrifice it no doubt hinges upon a faithful and knowledgeable observance of the right of baptism, which symbolically represents the “death, burial, and resurrection” of our Lord. **Ephesians 2:13**, *“But now in Christ Jesus ye who ONCE were far off are made nigh by the blood of Christ.”* And in **Colossians 1:21** we read, *“And you, that were sometime alienated AND enemies in your mind by wicked works, yet now hath he reconciled.”*

Question #6

What was Jesus' relationship to the “law of sin and death”?

Hebrews 2:14 – *“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He*

he is, therefore, in no sense immortal. The promise of life is, that we shall have it when the victory is won...We must first appear before the throne by way of resurrection to learn whether we are accounted worthy of the life; and then, if the verdict be in our favor, we shall be permitted to eat; otherwise not.”

“To him that overcomes saith the spirit, I will give to eat from the wood of life.” Who is he that overcomes the world, but he that believeth that Jesus is the Son of the Deity?

So to trust in the LORD is to believe in what we have learned by doing accordingly. Knowing and understanding the laws and doctrine of Yahweh is not enough. We have to produce much fruit. Producing fruit means that we must put in practice what we have learned from our doctrine, and living as we say we will when we made our covenant with Yahweh through baptism. We know that we are sinners and that we do sin every day. We know that we have been fashioned or created by our God, but due to the sin of Adam we suffer the consequences of a corrupted state. We understand that we are weak, so by these things let us have continuance and fade not while waiting patiently on the LORD, and then we will be rewarded.

The Ungodly & The Sinner

Psalms 1:4 – *“The ungodly are not so: but are like the chaff which the wind driveth away.”* Who are the ungodly? ***Young's Concordance*** indicates that, they are *without value, worthless, wicked, and irreverent*. Ephesians 2:12 informs us, *“That at that time (outside of covenant relationship) ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”* Job stated in 21:14-18, regarding the ungodly that *“they say unto God; ‘Depart from us, for we desire not the knowledge of Thy ways. What is THE ALMIGHTY, that we should serve Him? And what profit should we have if we pray unto Him?’... ‘They are as stubble before the wind and as chaff that the storm carrieth away.’”*

Psalms 1:5 says, *“Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.”* This verse gives us the three ways as listed earlier: (1) The Ungodly, (2) The Sinner, (3) The Righteous. The “ungodly” will not be at the Judgment – they are outside of covenant and perish under the Adamic sentence. Psalms 1:6, *“For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.”*

The “sinner” would seem to infer such who has taken on the Covenant name, but due to the cares of this life have not produced the fruit of righteousness – rather the fruits of sin (Gal. 5:19-21). There will be both good and evil servants that will stand before Christ at his Judgment. The sinners will then be cast out into outer darkness and everlasting punishment (Matt. 25:46), but the faithful will be accepted into the kingdom and receive everlasting life.

Psalms 5:5 tells us that, *“The foolish shall not stand in thy sight; Thou hateth all workers of iniquity.”* 1st Peter 4:17-18 once again gives us the three classes. *“if the righteous scarcely be saved, where shall the ungodly and the sinners appear?”*

Concluding Thoughts

We can't hide our sins but they can be covered by prayer. So, let us each remember that the eyes of the LORD are in every place beholding the evil and the good – **WE ARE BEING WATCHED**. Living an evil and ungodly life will lead us to death, but living a righteous life will lead us to life everlasting.

In the Gospel of John, chapter 10, in the parable of the Good Shepherd, Jesus is teaching that there is only one way to enter the sheepfold. *“I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”* He is telling us that he knows us individually; he knows who is really trying and those that are putting forth only a halfhearted effort. In verse 27-28; *“My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life and they shall never perish.”*

Brothers, Sisters and young people – do you hear his voice? Are you following after righteousness? Are you doing what you know God has commanded of us? We will close by giving a few words from 2nd Peter 1:3-11:

“According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Pat Dew



and for which he had been condemned? Yes. Then would not the Adamic sin be forgiven? Yes. Seeing that what is true of Adam individually, is true of him racially. Are not men redeemed from under Adamic condemnation when they are inducted into Christ, the At-one-ment? Undoubtedly.”

Question #3

Are we born in a state of reconciliation with God, or are we in a state of alienation from Him?

Let us turn to Ephesians 2:3 for the answer to this. We are here informed of our condition before coming into Christ. Not only are we here demonstrated as *“fulfilling the desires of the flesh and of the mind”* which is no doubt in reference to our own acts of transgression but we are also told that we *“were by nature the children of wrath”*. To be something “by nature” is not something that we developed into ourselves but something that we already are from the beginning. The question is asked in the book of Job *“Who can bring a clean thing out of an unclean? Not one.”* The unclean, condemned condition we are born with separates/estranges/alienates us from God. Remember that under the Law of Moses a woman was defiled by the birth of her child, which even Mary by giving birth to Jesus was defiled and needed cleansing. Can something be born in a reconciled state to God that is considered to be unclean from birth? The scriptures only speak of two conditions before God either reconciled or alienated. There is no neutral position. **So are we born in a state of reconciliation to God? No, we are not.**

Question #4

If in a state of alienation, through whom and by what were we alienated?

We have already read through Romans 5, which answers this question for us. Through whom is man originally alienated? - Through Adam. And why? - Because of Adam's disobedience to the law given in Eden. This does not take away from the fact that man commits his own acts of disobedience, which only confirms what he already is by nature and confirms the breach that already exists.

But it might be asked how can God hold against us something we did not do? There is no doubt, as we have already mentioned, that we are not personally guilty for the sin of Adam, but the effects of that sin are passed down to us. When we are born we are in the Sin State, made or “constituted” sinners as we are told in Romans 5. By nature we are “Sin's Flesh” and sin, whether inherited in our physical nature or done by actual deed, is still incompatible with the righteousness of God. This can easily be seen through the types found in the Law of Moses. The items that were used in the Tabernacle service such as the laver, table of shewbread, the lampstand, the altar, the Ark of the Covenant, etc. all had to be cleansed by the sprinkling of the blood of the sin offering. What sin can inanimate objects possibly be guilty of? When an

are restored to favor with God though they (we) are still suffering the consequences of sin in our mortal bodies, and will continue to do so, until Christ returns in which at that time it is our hope to be freed from the physical consequences by “*changing their vile bodies that they be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*”. (Phil. 3:20)

So, does baptism in fact now free us from the “law of Sin and Death”? Absolutely! It does in a legal sense, as a matter of relationship to God. Reading also the second portion **Romans 5:18** “*Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.*” Also **verse 19** “*For as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made (constituted) righteous*”. But as simple observation can tell us we are not yet freed from the physical effects of Adam’s Sin, which still operates in our mortal bodies and will continue to do so until Christ returns, and if judged worthy of keeping our garments undefiled by living faithfully to the commandments of Christ that fall under “the law of the Spirit of life in Christ Jesus” we will then receive, as **Romans 8:23** puts it, “*the redemption of our body*”. If we (those “in Christ”) are condemned to eternal death at the Judgment it will have nothing to do with “*the law of sin and death*” which we had been already freed from, but because we had counted the blood of Christ a light thing by not living up to the requirements that the “*law of the spirit of life*” demands. Those rejected have not truly appreciated the sacrifice of Christ and all that it does for them, they have not glorified the Father by their actions but have brought shame to Him and His Son. It is by the “law of the spirit of life in Christ Jesus” that they will be condemned to eternal death.

Quoting from Thomas Williams from the *May 1889 Advocate* to summarize this question, “*It is a great mistake to deny that we are redeemed from under the condemnation of Adam by induction into Christ. It virtually denies that the “truth makes us free”. The whole Adamic race is Adam multiplied. Adam in the Garden of Eden was the whole race in one individual. What is true of Adam individually is true of him racially. Keeping this in view, a few questions and answers will simplify the matter. Why did God condemn Adam? Because he sinned. What did the condemnation result in as regards the relation existing between God and Adam? It resulted in a breach in the union that had previously existed. How long would that breach continue? As long as the pronounced condemnation remained. What was necessary to be done for Adam’s salvation? Remove the breach- the condemnation. What would such removal result in? Reconciliation. When reconciliation had taken place, how would Adam stand, as regards to his relationship to God? He would stand where he stood before he sinned, at one with God, with no breach between. Could Adam be a child of God, reconciled to him, redeemed, and yet be under the condemnation – wrath, or frown – of God? No. Then in order for Adam to obtain salvation, must he not obtain forgiveness for the sin he had committed,*

WCF – PAST AND PRESENT

A Historical Review and Repudiation



IN December of 1976 an organization known as the *Williamsburg Christadelphian Foundation* was formally established. It was originally envisioned by a bro. Woodrow “Woodie” Legge, who wished to convert a portion of a motel he owned in Williamsburg, VA to a “*permanent base for both missionary work and as a retreat for Brothers and Sisters in need of help.*” In cooperation with this idea, and the expansion of it into a more encompassing objective were brethren Tony Giordano, Bobby Morrisette, Herman Opitz, and Maurice Wubbels. Early on the organization embraced responsibilities which included charities, an extensive recording library, seminar offerings from family relations to financial planning, counseling and pastoral/spiritual guidance and assistance to ecclesias, the funding of those in preaching/missionary capacities, and very advanced video production capabilities among other things.

But, the endeavor soon began to rightfully draw concern and criticism from within the Unamended community. The very premise of WCF was called into question due to the fact that a financed, professional organization had been created that attempted to centralize what had always been understood as the responsibility of the individual ecclesias in regard to preaching efforts, charitable needs and the spiritual nourishment of their respective members. Though ecclesias had always enjoyed inter-ecclesial cooperation for various projects and pressing needs within the body – no centralized type group was deemed necessary to satisfy the needs of the Household. As a matter of fact, such efforts were wisely viewed as a slide away from the lay teaching method and ecclesial autonomy of 1st Century ecclesial practice, and an unacceptable move towards a centralization of religious authority and responsibility as characterized by the Apostasy.

But, despite the proven ability of Christadelphia (specifically the Unamended community) to function in absence of such an effort, WCF desired to create a need. According to a 1980, WCF Newsletter it was stated, “*The basic premise behind the Foundation, then, is to be a resource which will meet needs for which there is no other vehicle in our community.*” The examples of charity, the elderly, people in isolation, those with mental and physical problems and legal problems are given as justification for their “premise.”

It is such “charitable” and preaching efforts that we believe make many hesitate to openly express concerns regarding the WCF movement. No one

* Information from the Fall 2005 WCF Newsletter – “Focus on 30th Anniversary”

wants to be viewed as harsh or mean spirited. We see the WCF newsletters or even their well crafted videos proclaiming all the works that they are doing in the name of Christadelphia and we see the pictures of baptisms and smiling children, and all of it to our natural sympathies may seem to be beyond reproach – easily forgetting that such professional looking packaging of information and pictures is specifically designed to pull upon our natural emotions. But we must see beyond what might be viewed as “good works” and polished flyers and video productions that self promote the merits of WCF, remembering that many of the churches of this world (e.g. Baptists, Mormons and even Catholics like “Mother” Theresa) do many charitable things – but what they represent is not in harmony with the spirit of Truth, not of the “One Hope” and therefore an abomination in God’s eyes. We should not be fooled by the mere appearance of good works if that which promotes such works is not itself in harmony with the beliefs and practices of the One Faith; remembering that spiritual wolves in fact cover themselves in the sheep’s clothing of good intentions.

Let it be understood that not only is the very premise of WCF of grave concern, but we have seen WCF develop into something that is far removed from that which can be characterized as compatible with the beliefs and practices of the One Faith. Very early on WCF demonstrated strong tendencies of shifting away from the firm doctrinal and procedural stands held by Christadelphians in favor of more liberalistic, mainstream church like practices and ecumenical tendencies. From early involvement by its members with so called “unity” efforts (the “Focus On Unity” push) by flagrantly ignoring doctrinal differences between the Unamended and Amended communities and open integration with those of the CGAF (Church of God of the Abrahamic Faith); to its current promotion of false doctrines and humanistic philosophies as found in the publication of *“The Judaizers: Another Gospel”* and weekly e-mails of the *Thought for the Week* – what we have is something that has arisen out of the Unamended community that should not only be criticized but recognized for its apostasy and openly and clearly rejected.

Unfortunately, over 20 years have passed since there has been much in the way of open opposition expressed within the Unamended community towards the problem that is WCF. For a time WCF and its associated philosophies seemed to go its own way, and those of a more conservative mindset went theirs – or so it may have appeared. With the retirement of “The Sanctuary-Keeper” (edited by James Stanton) and “The Voice of Truth” publications, and after the exhausting and redundant NASU process, the brotherhood seemed to have had enough of “controversy” and reached out for a more “positive”, non-confrontational environment. Unfortunately, when the Watchman’s cry ceases then that which is to be protected has no defense; when leaven is tolerated it doesn’t evaporate – it grows. Without the irritant of opposition, WCF (and its pervading philosophies) hasn’t gone anywhere but has been able to grow, prosper and influence a very impressionable and uninformed younger generation who is already weakened by the fiercely humanistic, ecumenical and

who by his words indicated that his relationship to Christ made him “free from the law of sin and death” and brought him into the hope of eternal life. Did Paul make a mistake?

1. Does our relationship to Christ produce any change in our physical condition, in the sense of neutralizing the *physical effects* of Adam’s transgression? Does our Body physically change at Baptism by putting on immortality? No, and we would be foolish to claim such a thing.
2. But, does the act of baptism produce any change in our *relationship* to God, in the sense of being “made nigh by the blood of Christ,” instead of being “far off”? In the sense of being brought from under the wrath of God to a state of reconciliation? Roman 5:10 tells us “*For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life*”. Instead of being divided or separated from God due to the unclean and condemned position we are born with, we are made at one with him by the atonement. Verse 11, “*we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*” The taking away of the law of inherited condemnation does not release us from the natural laws of decay that will eventually lead to the grave, but as a matter of Divine Law we are no longer condemned to an eternal death. There is not a physical change but a change of our status before God and His laws, a legal change if you will. Our unclean, corrupted condition is covered (Rom. 3: 25 – “propitiation”) not cured – allowing the release from condemnation until the physical change of nature that takes place for those accepted by Christ at the Judgment.

The death of one who has been baptized into Christ is quite different from one who has never taken on the saving name. The man *out of Christ* returns to the dust as the result of the physical effects of sin, and with a law of condemnation (eternal death) hanging over him. The *man in Christ* returns to the dust as the result of the same cause (i.e. the physical effects of sin), but with the law of condemnation removed from over him.

Drawing from an example used by bro. Thomas Williams: Imagine a man commits a crime, and the law passes sentence of condemnation against him; he is condemned to receive forty lashes and imprisonment for life. The effect of the lashes is to cause him to be a dying man; he is therefore under the condemnation of the law, as well as suffering the effects of the condemnation in himself. Through the intercession of others he is redeemed from prison, the condemnation is removed and he is made a free man, but continues to suffer the physical consequences of the penalty. So with the human family; the law of Eden was transgressed, condemnation pronounced, the lash of death inflicted (which scripture bears out was passed on to the descendants of Adam). But intercession was made, and those who have availed themselves of the means have had the condemnation removed – they have been made free by the Truth – they are considered Christ’s “freemen” as **I Corinthians 7:22** explains. They

the world due to the Sin of Adam, and in the second sense we commit our own acts of transgressing law. The application in the fifth chapter of Romans, due to the context, is that of “constitutional sin” (state of sin, or uncleanness that we are born under) due to the sin of Adam.

The teaching here in Romans 5 and connected to Romans 8 is clear. All those born “in Adam” due to his transgression in the Garden are born into a *state of sin*, born under natural lineage from Adam and are under condemnation (Gr., *katakrima* – a legal sentence) to death. All are born under “the law of sin and death” or what is often termed – Adamic Condemnation.

Question #2

Since everyone is under Adamic condemnation by means of Adam’s sin, when and by what means is that condemnation removed?

What does the second verse of Romans 8 tell us? - “*For the law of the Spirit of life **IN** Christ Jesus hath made me free from the law of sin and death.*” How do we get into the position of being “*IN Christ Jesus*” so that we may be loosed from the “law of sin and death” and brought into the hope of life through the “law of the Spirit of life in Christ Jesus”? Continue over to the memory verse found in Galatians 3:27 and we find our answer – “*For as many of you as have been baptized into Christ have put on Christ.*”

So how then do we become free from “the law of sin and death”? By coming symbolically connected to the sacrifice of Christ ... the blood of Christ ... through the waters of baptism. Such is the means in which we become “in Christ” rather than “in Adam”. 1st Corinthians 15: 22 tells us “*For as in Adam all die, even so in Christ shall all be made alive*”.

There are those who say that we cannot be truly “in Christ” until we are immortalized, and since even baptized believers die it is concluded that we must still be “in Adam” even after baptism. This is a mistaken position and one that fails to see that the terms, in Scriptural context, are in relation to RELATIONSHIP rather than physical condition. Such misunderstanding denies the clear **change of relationship** that takes place upon baptism and shows a lack of understanding and misapplication as to the context of 1st Corinthians 15, which is an explanation, and exposition of comfort as to the fate of those who have **fallen asleep in Christ**. The context of the passage is clear. The reward of those “in Adam” is death and Paul contrasts this with the reward of the believers he is addressing that are “in Christ” and that they will be “made alive”. The phrase “in Adam” does not, and cannot refer to those who are baptized into Christ.

But on the surface it would seem that we have a problem by concluding that Baptism frees us from “the law of sin and death” or Adamic Condemnation. Do not those who are baptized still die? We even know that Paul died himself

social influences of multi-media, public education and higher learning. What fertile ground for the liberalizing agenda set by the pioneers of WCF in the 70’s and 80’s! From the words of Don Elliott, an early WCF director, as interviewed for the Fall 2005 WCF 30th Anniversary Newsletter – “*WCF has grown beyond what we expected. It is a real success. Keep going. Amended brethren have realized that there is a source of really good material. With reunion, there should be vastly expanded opportunity...*”

We of the Unamended community face many grave challenges in these last days before the Master’s return, and WCF is not the only challenge to the Truth. But, as an organization and as being very self-aware of its success, it does represent a profound shift and force of influence as to what the name “Christadelphian” represents in regard to belief and practice. With the current “Laodicean” attitude that exists in the Household, nothing stands in the way, beside the return of our Lord, of the continued growth and influence of what should be clearly understood as apostasy in our midst.

In the following material we wish to remind our readers of the forgotten alarms (the following being only a small sample) that were made in the past as well as to provide a more current update as to where WCF is now. Some of the following may tend to be dated and some of the language may be viewed as too blunt (in relation to the political correctness that dominates our society today), but the principles being addressed provide a spot on lesson as to what WCF has been and how such an influence has impacted our community today.

We have provided bold text on some remarks for special emphasis, and have engaged in some editing in regard to length and relevancy – S.K.

“A CRITICAL LOOK AT THE WILLIAMSBURG FOUNDATION”

Excerpts from the March 1986 Sanctuary-Keeper

IN the 1970’s The Williamsburg Christadelphian Foundation (WCF) became a formal organization ... The brotherhood must have been out of step for the 125 years of the Truth’s existence since its discovery and revival by Dr. Thomas and those who followed his teachings relative to the things concerning the Kingdom of God and the Name of Jesus Christ. In the minds of some, the Truth needed updating and modernizing so that it could be more like the nations around us. Efforts were afoot to minimize the effect of Bible doctrine as the vital ingredient that distinguishes a believer from the non-believer. In the eyes of the organizers of WCF there were certain objectives to be defined and accomplished. We do not perceive those objectives by reading an outline from a piece of paper; our perception is arrived at by looking at the various projects

engaged in by the WCF. By observing these projects and relating them to the effect they have had on the brotherhood, we are able to make our own determination of their objectives. If they claim that they have an objective of upholding the principles of the Unamended community, we ask, Where is the evidence? The founders all claim membership in the Unamended community, but their distributed literature and advertisements say nothing of the basis of their beliefs.

From experience and observation, it is indisputable that the individual founders of WCF have always been dedicated and committed to reunion with the Amended, and it is quite normal to expect that these objectives would be incorporated into the programs which WCF initiates and supports. Has this objective been in evidence? If not, we could expect WCF to make clear and unequivocal denials of such aims. Have there been any? None. Have they ever made any protestations that they are misunderstood, and that they have no such aims to unite with the Amended? Of course not; we all know that there have been no such denials. Have we ever heard WCF ever come forward with a profession of uncompromising adherence to the Unamended Statement of Faith? They cannot afford to do so, for in so doing they would alienate themselves from the group with which they seek alliance. How about a solid affirmation that baptism is for the two-fold purpose of remission of inherited condemnation (Rom. 8:1-2) and personal sins, or that participation in the sacrifice of Christ at baptism is necessary in order to relate a believer to resurrection (Rom. 6:3-5)? The list can be expanded to several other vital doctrines, but most enlightened people recognize that WCF has not and will not present a solid stand on these issues. Instead they elect to ecumenize and avoid implication of endorsing a Statement of Faith.

WCF maintains a tape library. It offers tapes for sale at profit. If travel expenses, depreciation of property, support of foreign missions, and college tuition expenses are thrown into the calculations, then the cost can be inflated and it does not come out that a profit is being made. But the financial end of things is not the big point to argue about. It is the content and purpose of the tape library which has caused a great deal of worry and dissension within the brotherhood. Does WCF react to any criticism of their library content? Do they apply the dictum of Romans 14:15, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died"? The practice of WCF has been to ignore any criticisms and to implement further their objective to promote the Amended community. Their reason for doing this is similar to that already mentioned above; if they make any move that indicates any reservation about the propriety of the Amended, their underlying objective will be threatened. An analysis of the tapes offered by WCF in their catalog reveals that 53% of the tapes are from the Amended. Included are the tapes by A.D. Norris on "Apocalypse for Everyman" which promote the futurist views on the Apocalypse. WCF founders have espoused these futurist views. One of them asked incredulously, "What does the French

QUESTIONS AND ANSWERS ON THE ATONEMENT

Fundamental Considerations

Question #1

What is the "law of sin and death" spoken of in Romans 8:2?

Historically speaking the phrase the "law of sin and death" also refers to the term we know as *Adamic Condemnation*, due to its relationship to Adam's sin. Simply put, the law that is here being spoken of is the condemnation to death that all men inherit due to the transgression of the law that was given to Adam and Eve in the Garden. Adam and Eve ate of the *Tree of the Knowledge of Good and Evil* and for that they were condemned to die which became a physical law of their being and was passed on to all their descendants as well. Sin brings forth death.

Are we personally guilty for the sin of Adam? **No we are not.** But we still inherit the consequences of that sin, and condemnation to a permanent death is one of those effects.

Consider Romans 5:

- **Vs 12** – "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, **in whom** all have sinned." (all have sinned constitutionally in Adam).
- **Vs. 14** "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression".
- **Vs. 15** "Through the offence of one many be dead"
- **Vs. 16** "for the judgment was by one to condemnation"
- **Vs. 17** "by one man's offence death reigned by one"
- **Vs. 18** "by the offence of one judgment came upon all men to condemnation"
- **Vs. 19** "For as by one man's disobedience many were made (constituted) sinners"

When we refer to "sin" in the Scriptures we must understand it in two ways. First, it has reference to a state or condition of being (our physical makeup in the eyes of God is considered to be unclean or "Sin's Flesh" or "Sin in the Flesh"). And second, it is our own personal acts carried out that are contrary to God's laws. In the first sense we are in a state of sin when born into

Love and Faith--faith in Yahweh and His word, faith in His son.

Instruction, Correction, Encouragement, Help, Repentance, Forgiveness, Restoration and Sacrifice. Christ has sacrificed for the Ecclesia. Brothers and Sisters have sacrificed and are sacrificing for the Ecclesia. Husbands and Wives must sacrifice for their marriage.

Companionship, Communication, Joy, Pleasantness, Happiness, Satisfaction, Thankfulness, Concern, Thoughtfulness, Trust, Graciousness, Support, Compassion, Strength, Kindness, Confidence, Tenderness, Comfort, Patience, Calm, Long-Suffering, Peace, Steadfastness, Oneness, Perseverance, Completeness, Endurance, Loveliness, Care, Godliness

A Refuge

Our marriage should be a refuge, a shelter, a safe harbor, an oasis from the fiery trials we face in the world. What a blessed position to be in while we await the return of our Lord!!! Many times men and women ruin marriage. And sadly, sometimes this happens within our body, but *this does not negate* this fact – One of the loveliest responses to our Savior's redeeming love can be the union of two well matched lives in physical, mental and spiritual harmony unselfishly loving each other, prayerfully guiding their children, steadfastly serving their fellow pilgrims, joyfully working and waiting for the Lord.

Our Lord himself shall come as a Bridegroom. He, who with his presence, graced the wedding at Cana in Galilee and found in the figure of the marriage feast, a joyful image of his glad return, shall seek his bride in the end of days.

May we, by God's mercy, be called to the marriage supper of the Lamb.

Ernie Glass

"Having lived a life of perfect holiness in the same nature which Adam had when Eden's righteous law was transgressed, Jesus had that abiding faith in his Father's word, that he believed he could and would raise him from the dead. O, what faith was this! "He was obedient unto death, even the death of the cross." What for? "For the joy set before him, he endured the cross and despised the shame." Does not that joy await all who follow in his steps, even as it did the Captain who has gone before, leading many sons to glory? In looking at his life of patient endurance we should be inspired to reckon the things of this present ephemeral order as of no account, compared with the glory that shall soon be revealed; when "this same Jesus" who was seen to go up into heaven, shall so come in like manner as he was seen to go (Acts 1:11), and shall rebuild the tabernacle of David which is now covered with the dust of Gentile desecration, and reigning over the house of Jacob for the age will so administer laws of righteousness as to bless all nations. Present trials should not hide these all-important and enduring principles. Futurity teems with richest blessings of a Father's love. Courage brother. Courage sister. Jesus is at the door. Are you ready to bid him enter? If not, get ready!" G.T.W., February 1886 Advocate.

Revolution have to do with the Apocalypse?" The futurist notions have been around since the Jesuit Ribera invented them to divert the truth of the identity of the Papal harlot of Revelation, and we will be on safe ground to give credence to the studies and conclusions of Dr. Thomas and successor pioneers who were able to see the historical unfolding of events that have led us from 96 A.D. to the approaching end of the 6th vial of Revelation 16.

Of the remaining 47% of the tapes in the catalog, we would like to be able to say that they were Unamended, but regretfully, such is not the case. They maybe from members who attend Unamended meetings, but these members do not fully support and endorse the Unamended Statement of Faith. We have referred to them as pseudo-Unamended[†], and it grieves us to have to recognize this fact. Unfortunately, WCF has a program to promote, and they have continued to promote it since organizing the foundation. They have tried to avoid the issue of bearing the responsibility for the content of the tape library by a disclaimer that those who obtain and listen to the tapes will make their own judgments as to the suitability of such tapes. This is like distributing Billy Graham literature under a Christadelphian label with the excuse that readers can make up their own minds as to its suitability. Aren't we supposed to be striving for the purity of the truth? Is it advisable to see how close we can get to strange ideas? Are we to expect that CGAF tapes endorsing immortal emergence will soon be offered in the WCF tape library? Can any say they would be surprised to see this?

Something should be said about such an organization as a foundation. How is it that Christadelphians have survived (and without the dissension and acrimony generated by the WCF in these last days) without such a foundation in the past? Have we been behind the times? Were our spiritual forebears backward and ignorant? Does the truth change? Do we need extracurricular hierarchies that plan for the disposition of our funds and estates? Is it right to advertise for believers to donate their real estate or other property to a mismanaged foundation that caters to CGAF affiliation and nullity of essential doctrines? What are we coming to, brethren? Rather, where have we already arrived? "Give your money to the Lord, but send it in care of WCF." Does WCF have any responsibility to disclose its financial picture? Most foundations make this a matter of public record. Is it right to solicit the funds from the Christadelphians and then be secretive as to the disposition of the funds? Is it necessary to have a treasury of a half-million dollars to carry on the work of a super-ecclesia[‡]? Believers would be wise to consider their contributions to local ecclesial causes over which they have some control, and which strive to promote and uphold the principles of truth among their community. We do not need a foundation that

[†] Though there are in fact a few firmly Unamended speakers in the WCF recording catalog, the analysis in the article still holds true.

[‡] 2009 income and expenditures exceeded \$900,000. Source: WCF 2009, Winter Newsletter

spends its resources on ecumenical overtures. When you give, you are supporting the ecumenical tie with the CGAF, so don't blame others when it happens.

Ecumenical, you say? Let's look past the very evident overtures to the Amended and ask about this fraternity with the Church of God of the Abrahamic Faith. WCF was embarrassingly caught with its hand in the cookie jar (see Drabenstott letter, September 1985 THE SANCTUARY-KEEPER) in a secretive negotiation for union with the CGAF.[§] This same secretive approach to union with the Catonsville, Maryland ecclesia was engaged in by WCF involvement. This "declared union" has not been accepted by other ecclesias to any extent, nor should it be, seeing how unilateral it was. The publisher of the Unamended Ecclesial Directory has received requests to include Catonsville in the new edition, but fortunately declined to do so. There are plenty of WCF-type influences at work within the household, brethren. Now, did we see WCF make any public repudiation of its CGAF affiliation? Of course we did not. The CGAF historically and currently espouses the doctrine of immortal emergence, and we hear nothing from WCF of anything being wrong with them. The philosophy seems to be, "Let's fill as many seats as we can, regardless of who occupies the seat." Remember, catholic means universal. But, "Let's forget doctrine and try to get those seats filled." In the literature being circulated by the "Focus on Unity" group in Williamsburg in December, one of the propositions in George Booker's letter was how to include the CGAF. Ecumenical, you say?

WCF has also organized a seminar which attempts to establish WCF as a professional in the field of Sunday School instruction. Our particular ecclesia was told that we did not know how to go about this work, and that we should have our Sunday School teachers attend this seminar to improve our teaching techniques. The "professor" of this course was from the Amended; what doctrines are we to suppose were being promoted, or acquiesced to, or were doctrines a matter at issue?

[After discussion of the connection between WCF and Williamsburg Conference, bro. Stanton continues – Ed.]

After it became known that WCF was playing "footsie" with the CGAF, several concerned brothers made their objections known that this kind of reckless handling of the interests of the truth was not tolerable. WCF threw up a protest of innocence, claiming that they had been maliciously attacked, that the principles of Matthew 18:15-17 had been ignored, and that they could explain their activities to everybody's satisfaction. The approximately forty concerned brothers (and it should be known that this did not represent the full number of those concerned – there were others who could not be

[§] There has been nothing secretive about the inclusion of CGAF in recent years, as well as the participation of Christadelphian teachers in CGAF events.

Lamb. Paul states: "I have espoused you to one husband". The Ecclesia, in the present state, is the espoused of Christ. She is in the formative state, being molded under the hand of Yahweh. When she, the Ecclesia, is completed, Yahweh will present her to the Man from Heaven.

I believe that Adam *rejoiced* when Eve was presented to him. How did you feel, brothers, when the women you had chosen became your bride? I do not have the vocabulary to express what Yahweh will experience when the called out ones from all dispensations will be presented to His Son. What about His Son when he looks out upon that multitude for whom he gave his all, even his life? The Scripture states that no man spake like this man – Jesus. Just consider the *wonderful, loving* words of *appreciation* and *praise* this immortalized Son of Yahweh will speak to His bride.

When Eve was presented to Adam, He stated: "*this is bone of my bone, flesh of my flesh*". Remember Adam's rib with the nerves and vessels. By faith and baptism we become *members* of *Jesus' Body; the Ecclesia*, made up of brothers and sisters, the beloved Eve of the second and greater Adam, the Lord who is to come from heaven and make her of the same holy, spiritual nature as his own. The Ecclesia is figuratively taken out of the side of her Lord; for every member believes in the remission of sins through his shed blood; and as we believe in his resurrection; we also believe in our resurrection if we die before he returns.

The manifestation of Messiah's Bride will be attended with the Alleluias of a great multitude. Let us be glad and rejoice, give honor to the LORD God for the marriage of the Lamb is come.

All of us who study prophecy should appreciate the following: As the light of revelation at creation 6,000 years ago sheds its rays on the *purpose* of marriage and the respective duties of husband and wife, so the *revelation* in the Apocalypse *emphasizes* those duties, *enhancing* their meaning and importance, giving us the *incentive* and *encouragement* to keep them. We are truly blessed to live in these last days, just before the return of the Lord. May all of us be granted the attainment of the greater days which are unending.

Brothers and Sisters OUR marriage is to be a TYPE of the relationship that exists between Jesus Christ and the Ecclesia. We should always remember the love of Christ for the Ecclesia and the reverence of the Ecclesia for Christ. Our marriage is to be an example for our own children and the children and young people of the Ecclesia.

Within the bonds of marriage, Yahweh has provided a means whereby the human race is continued and *more importantly* the continuance of His Ecclesia; but there is much, much more.

Just as the following should exist in the Ecclesia, they should exist in our marriages. How important are these concepts in our marriage?

MARRIAGE - *Type and Antitype*

WHEN I consider marriage, I think first of Yahweh who created this earth, man, woman, and marriage. This was accomplished 6,000 years ago and is explained in the first and second chapters of Genesis.

Yahweh desires HIS earth to be filled with beings that will love Him and manifest His attributes. He has not only given His word that this will be accomplished, but He has provided His son that through him it will be accomplished.

The Elohim formed man of the dust of the ground in their likeness and image. Adam was created before Eve. And Yahweh Elohim said it is not good that man should be alone. I will make him an appropriate helper, completing him. Eve was the female counterpart of Adam so that together they made one whole or complete unit. Each was designed to bring out the best in the other and by their mutual cooperation; they would reflect a way of life that would be to the glory of their Creator.

Adam was created out of the dust or clay of the ground. Eve was created by means of taking a rib out of the side of Adam and building her into a woman. This was a delicate operation separating the rib from the breast bone and then the spine. But nothing is too difficult for Yahweh and His Elohim. The quivering rib, with all its nerves and vessels, had to be increased into a human figure fit to be a help mate for man.

If she had been made from the dust of the ground, she would have been separate from and independent of Adam. This was not the case. She was made "*bone of bone and flesh of flesh*" out of Adam – Therefore, women consent to and desire marriage to a man being created *dependent upon* and *sympathetic unto* man. In these last days many women desire independence from man and are very unsympathetic toward him. This has been caused by 6,000 years of uncontrolled sin nature in both women and men. The mental anguish and physical abuse committed by man has contributed greatly to this calamity.

Now for a moment, we are going to move from marriage of a woman to a man and consider the marriage of the Ecclesia to Christ. The Ecclesia includes both brothers and sisters. Brothers, what we are considering does not take away from our maleness. Even though it is described many times in figurative and symbolic language, this does not remove the fact that a pre-phase of this marriage is in operation now and will be consummated at the return of Christ. Brothers, we should desire greatly to be a participant in the marriage of the

accommodated, or who were not present at the Bible School to join in the discussions) who were disturbed by the WCF ecumenism with the Amended as well as the CGAF agreed to communicate with and to send representatives to discuss the issues with WCF. Now it appears that WCF has changed its mind about explaining, and that they have possibly rethought their position as having nothing from public relations point of view to gain, and everything to lose, so why accept an invitation to meet? THE INVITATION HAS BEEN FORMALLY EXTENDED TO WCF FOR A MEETING TO DISCUSS THE ISSUES THAT ARE TROUBLING MANY PEOPLE, but to date they have not agreed to such a meeting. Contrariwise, instead of standing back and showing some concern that their actions may have been offensive to several hundred brethren, they are moving incessantly forward with their innovative approach by a venture into a seminar "Counseling".

Concerning this new venture we have received a communication from a brother which expresses similar observations to those which this magazine has been trying to warn against. This was not submitted for print, so it has been edited sufficiently to remove the specificity of his statements, but to present to the readers of this magazine what thoughts are generated by the continuing bulldozing of the WCF. The edited communication is as follows:

It would appear that an advancing step has been taken by WCF, possibly a fifth step in what may finally graduate to seven steps toward a professional or paid ministry among Christadelphians. These perceived steps may be enumerated as follows:

- (1) *The introduction of Operation Onesimus to achieve among the younger generation in the Christadelphian community a line of thinking along "Williamsburg philosophical lines." If 15 to 20 young people per year over 15 or so years can be influenced along these lines (and it has been proven to be so), this is distinctly measurable.*
- (2) *The introduction of Williamsburg Foundation by the same founders who introduced Operation Onesimus. Why this addition? To provide a larger base of support to influence the thinking of a broader spectrum of Christadelphians, reaching the middle-aged and older members which Operation Onesimus would not reach.*
- (3) *The establishment of extra-ecclesial "specialists" to offer services to ecclesias. This assumes that the ecclesias are not capable or sufficient to minister to their own, to exhort one another, or to search out the Scriptures for the wisdom that is from above.*
- (4) *The organization of the "teacher training" seminary to further "qualify" and exalt these "specialists." Dissemination of literature with photographs of the "specialists" to give the appearance of professionalism and organization.*

- (5) *The latest, blatant professionalism. Now a DEGREED individual, instructed from the textbooks of modern man, is necessary, according to WCF, to teach us! As if the Scriptures of truth are not sufficient! The brethren of an ecclesia are all ministers and counselors to each other. And reciprocally. Clearly WCF goes beyond the Pauline teaching: "All Scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2nd Tim. 3:16-17). Our instruction needs to come from Scripture, not from the wisdom of academia.*
- (6) *As a prediction, the application of Step #5 will continue during the year or two until the "spiritually capable" group is established on a large, diversified scale, until, at which time, many ecclesias will have been slowly "conditioned" to think that this system is not only better, but acceptable from a Scriptural point of view. Either we will see brothers (and sisters?) requiring "qualifications" by the WCF seminary in order to serve in the ecclesia, or only these "graduates" will find themselves elected to the arranging brethren committees and speaker lists in the ecclesia and Bible Schools.*
- (7) *Ultimately, a paid ministry will result, as the CGAF General Conference now has. The form or outline of professionalism is already emerging.*

There is an indisputable fact about all this. **WCF has offended and continues to be offensive to many brethren striving to maintain spiritual soundness.** WCF has its supporters, but the question must be posed, "When so many object to the operation of this kind of rampant ecumenism and professionalism, is it Scriptural to keep pushing, or should some consideration be given to the many who object?" We ask our readers to examine the performance of WCF in the light of sound doctrine. Frankly, we cannot recall any literature sent out by them that espouses any doctrines. And from a practical observation, we see that they prefer not to make any affirmative statements that might discourage their reunion and ecumenical objectives. Brethren are only true brethren when they believe the same things concerning the first principles of the gospel. Other associations who do not have this common bond of similarity of beliefs are just assemblies of cronies who dare not speak in affirmation of any principles. **Individuals and ecclesias are presented with a grave challenge in these last days: Will we take the easy way and object to nothing, or will we stand firm in our convictions that ecumenism and professionalism must be vigorously opposed?**

James Stanton

righteousness; that the Man of God may be perfect, thoroughly furnished unto all good works." If we can convincingly answer these two questions in the affirmative, then we must believe that it does matter what we believe. We should always believe that if God has revealed something to us through His inspired prophets, then it should be important for us to strive to rightly divide and correctly apply that revelation to our lives in order that we may be approved of God.

Based on the advice and admonition that we find in Scriptures such as Deuteronomy 4:2; Deuteronomy 12:32; Proverbs 30:6 and Revelation 22:18-19, it is the opinion of this writer that any who have added to or taken away from the word of prophecy may have to account for their inaccurate interpretations of God's Word. We must always look at all of the symbols of the prophecy that we are trying to understand. We must ask these questions in regard to any prophecy that we are trying to understand. Who? What? Where? When? Why? How? And, we must follow the linkages between the prophetic passage that we are reviewing and other similar revelations from Yahweh. We must discount any interpretation that does not use the entire counsel of God.

Are we still a people of THE TRUTH? How can we make that claim when there are so many different beliefs among the Body in matters relating to doctrine, walk and prophecy? We pray that we can be like-minded as we are commanded to do on all matters from God. We know that complete agreement on many prophetic matters will never be reached this side of the Kingdom. However, we should never offer personal speculations in writing or from the Ecclesial podium in regard to God's Word. If we are not fully persuaded about our conclusions, then let us continue to pray and study out the matter until we are completely convinced. We pray that God in His mercy and grace will forgive all of us of any misapplications of the prophecies left on record for our learning and benefit.

B. Henderson

If we give in to the feeling that the coming of the Lord is too remote and intangible to be taken into account, we get on to an incline that leads to death. First, we take part with the foolish in their ways. Once do this, and you cannot stop. The little salt of godliness that may be left in your mind soon disappears. You degenerate in all your ways, till at last, in the language of Peter, you "who once escaped the pollutions of the world through knowledge of our Lord and Saviour Jesus Christ," are "again entangled therein and overcome" with a "latter end worse than the beginning."

Nazareth Revisited

covenant". Amos 3:7 reads – "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." Matthew 13:34-35 reads – "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world". Therefore, again, we see that these seven thunders CANNOT be uttered until the secrets of Yahweh will be unveiled by the immortal associates of Christ for the purpose of teaching the mortal nations.

Summary – The Timing of the Fulfillment of the Seven Thunders of Revelation 10

Although we have not looked at all of the specific details of the symbols of this chapter, we have tried to develop the premise that these seven thunders cannot be manifested or voiced by the angel of verse one until the completion and coming of the Multitudinous Christ in their military aspect. The events of the seven thunders cannot occur until after the return of Christ, the resurrection of the covenanted believers from all ages, the Judgment Seat of Christ, the bestowal of eternal life to the worthy saints or condemnation of the unworthy saints to the second death, the military March of the Rainbow Angel, the liberation of the Jews that have come under the rulership of the Gogian invader, the earthquake of Zechariah 14, the recognition by the Jews in the land of their long promised Messiah, the establishment of the throne of David, occupied by He whose right it is, in the capital city of Jerusalem, and the mid-heaven proclamation of the everlasting gospel. This entire chapter teaches us this lesson with every symbol recorded by the inspired Apostle. A thorough review of all of the symbols in this chapter should convince us of the future fulfillment of these symbols. Let us not try to fit the events of the day into these future manifestations of the glory and power of our Yahweh.

There is one other point that we should always remember when studying any of the Apocalyptic symbols. The entire book of Revelation is concerned with the conflicts between Spiritual Israel and Spiritual Babylon, Zion versus Rome, the Truth versus Apostasy. The objective of this last book is not referencing natural Israel and her natural enemies of this age. Therefore, it is wrong to believe that God has only chosen this one little chapter and the symbols therein in reference to natural Israel and the other 21 chapters referencing Spiritual Israel.

Does it matter what we believe?

Surely, we all must agree that there can only be one correct way to interpret these divine revelations. We must ask ourselves these two questions. Is the Apocalypse part of the One Truth that is mentioned in Ephesians 4? Are the words of this last book of God's Word included in the admonition found in 2nd Timothy 3:16-17? – "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in

"WCF's MESSAGE TO THE BROTHERHOOD"

Excerpt from the January 1989, Sanctuary-Keeper

THERE is a saying which has been proven true with human experience that all that is needed for an undertaking to fail is for a few good men to do nothing. God's truth will not and cannot fail. But men's grasp of The Truth and their allegiance to it can fail and will fail if they do nothing to uphold and preserve it from its enemies. We are addressing the Christadelphian body, specifically brethren whose understanding of their religious faith is contained in condensed form in the Unamended Statement of Faith. Many are inclined to leave all the contending earnestly for the faith once delivered to the saints to others. They don't want to "make waves," as the saying goes. The Williamsburg Christadelphian Foundation (WCF) has agitated and pushed "the brotherhood" for much too long with their ecumenical and no-doctrine policies. **From a standpoint of mere courtesy, but more importantly from a standpoint of spiritual integrity, they should have responded long ago to the criticism of their programs, closed up shop and gone back to their respective ecclesias which are vastly more in need of spiritual help than the national audience they are trying to attract and influence.**

This issue** of THE SANCTUARY-KEEPER is dedicated solely to exposing and criticizing the problem of WCF. It is a task that we do not particularly enjoy, one that brings regret and disconsolation. We would much rather publish material which is uplifting and instructive. Controversy is unsettling and destructive to some. But we are determined that we shall not be among that "few good men that do nothing." The truth that we as Christadelphians hold is being sacrificed on the altar of churchism. **WCF is not contending earnestly for the faith once delivered to the saints in apostolic times; it is contending for social organization, sliding to the practices of the church, choosing to obliterate sound and vital doctrines which really define us as a community. Rather than boldly affirming our faith, WCF, in acting as a blind leader of the blind, taking us further and further away from the singular and peculiar beliefs which marked the birth of the Christadelphian faith in the mid- 1800's.**

WCF has mailed out three papers in October, 1988: "A Message from the Directors of WCF," "WCF Newsletter," and "WCF Cassette Bulletin." Our purpose will be to address each of these in a separate article. We hope to be able to get people of good will to take an interest in asking real and searching questions such as, (1) Do we really need such an organization to do all these

** This entire issue of the January, 1989 Sanctuary-Keeper can be viewed at <http://www.sanctuary-keeper.com/archive.html>

self-proclaimed charitable works, service to the brotherhood and missionary work? (2) Is the ecclesia so helpless that it cannot do any of these things required by Christ of his followers? (3) What true disposition of the money collected by WCF is made? Is it covert to state that \$72,000 has been spent on “missionary preaching assistance”? Who received it? How much for literature? What kind of literature? Who received “travel expenses,” and how were they spent? (4) What is the doctrinal position of WCF, if any, in regard to fellowship? In regard to Resurrectional responsibility? In regard to fraternity with the Church of God of the Abrahamic Faith? In regard to fidelity to a specific Statement of Faith? (5) Are contributors’ donations being spent to recruit membership in the Amended fellowship? (6) Does WCF have any obligation to render a full disclosure and financial statement that informs the community what they are doing? Or, should money be sent with no questions asked? (7) What position does WCF have relative to the historical interpretation of the Apocalypse which has characterized the Christadelphians for over 100 years, or are they supporters of the Futurist and Preterist theories which have re-arisen in the last few years, having had their birth in the Roman Catholic system? (8) Is WCF really a Christadelphian organization, or are they using the Christadelphians of all fellowships to build their ecumenical empire? (9) Where in the annals of the Christadelphian movement has there been a “Foundation,” or the need for one? Is a “Foundation” Biblically defensible? Those who don’t want answers to these and possibly many other questions will see their position defined in the article, “The Heterogeneous Ecclesia,” appearing elsewhere in this issue. - *James Stanton*

A LETTER TO WCF

Reprinted in the January 1989, Sanctuary-Keeper

To: Directors of WCF

Brethren,

In response to your recent mailing disclosing financial records, objectives, etc., of the past year, we must express our general skepticism of the Foundation at large, **and have grown weary of your ongoing attempts to homogenize, if not christianize the Christadelphians.**

For more than a century the Christadelphians have managed to function in a serving manner to the brothers and sisters of the household, all within the bounds of the ecclesial unit. Therefore, we question the need or even the desire for any organization or “foundation” devised to operate outside of these bounds.

In times past, relations between ecclesias regarding fellowship, positions on doctrinal issues, preaching efforts, charities and other elements have always been directed through the *elected appointment* of the managing boards who

European continent. Therefore, when we read the description of the physical presence of this Rainbowed Angel, we should be able to see that the angel is concerned with the same territory that the other passages are referencing. There are no references in this last book of God’s Word where the symbols of the sea and earth are applied to the land territory of the nations that currently exist around the modern nation of Israel. Therefore, this verse teaches us where to look for the fulfillment of the manifestations of the angel standing on the sea and the earth – that being the nations supporting the Apocalyptic Beasts of the Sea and the Earth.

Verses Three and Four - The seven thunders

In addition to the comments already made about this chapter, we should remember that the number seven represents spiritual perfection. Commentators have differing opinions about whether these seven thunders represent the complete judgments poured out on the Apostasy or whether there will be seven specific campaigns poured out on these nations of the symbolic Babylonian sea and earth. In this writer’s opinion, the extent and number of specific campaigns should not cause confusion to the believers. These matters are sealed until the time of their manifestation. Our only concern in this matter is to prepare ourselves so that we may be accounted worthy to be part of that glorious multitude that will carry out these divine judgments.

Verse Seven - The sounding of the seventh angel and the mystery of God

We are instructed in verse seven that the final era of God’s judgments will occur during the sounding of the seventh trumpet, and then the “mystery” of God would be finished. The voice of the seventh angel commenced with the ending of the second woe which was the end of the French Revolution in 1793 and has been sounding ever since (*Apocalypse Epitomized*- HPM). The phrase “in the days of the voice” signifies within the days of the seventh trumpeter. These thunders, representing the final judgments of Yahweh, will occur just prior to the finalization of the “mystery” of God. This “mystery” is the secret things of Yahweh. If we recall the message of Psalms 29, we remember that at the end of the seven voices (thunders) there will be peace and goodwill toward all men. This will be time of the completeness of the secret things of Yahweh. The apostasy will be destroyed, the gospel message of Yahweh will be taught by the Saints to all of the mortal inhabitants of this earth, the nations of the world will recognize Jesus as King of Kings and Lord of Lords, all nations will call Him blessed (Psalms 72:17), and the remnant of Gentiles left after the wars of Armageddon and the pouring out of the seven thunders will take hold of the skirt of him that is a Jew, saying, “*We will go with you for we have heard that God is with you*” (Zechariah 8:23).

The following verses speak of these divine secrets that will be ultimately fulfilled at the beginning of the Kingdom of God. Psalms 25:14 reads – “*The secret of the LORD is with them that fear him; and he will show them his*

Also, in Revelation 19 we read of the heavenly army of glorified saints smiting the nations and carrying out the winepress of the fierceness of God, Christ and His Bride. These descriptions of the role of the saints in carrying out the judgments of God are fairly general. Therefore, a correct understanding of Revelation 10 would lead us to believe that the details of the judgments of the nations that will be manifested after Christ is sitting on His Throne was sealed in order to be consistent with other revelations regarding this time period.

In the revelation of the Apocalypse, Yahweh is preparing His children in all of the ages after 96 A.D. (the accepted date of the writing of this book) to remain separate from the Apostasy of the last 2,000 years and to be able to discern the times in which they live – for that more specific detail was necessary. Therefore, it is the belief of this writer that it is not essential to have a vision of the detailed judgments poured out on the false religious system of the Harlot and her daughters. We should have faith in the message of Revelation 14: 8-12 – *“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus”*.

Also, we should always rejoice in the words of Revelation 18:1-4 – *“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 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”*. If we remain separate from this apostate religious system, then we will be blessed to be able to participate in the judgments of those who have opposed Yahweh, His Son and the saints over the past centuries.

Verse Two - The Sea and the Earth

The revelation of these symbols in chapter 10 allows us to search the Apocalypse for other references to the sea and the earth. This review allows us to understand that these symbols are used to describe the territories of the

serve their respective ecclesias. This precedent, we believe, is in accordance with the Scriptural record as the brethren and the ecclesias are both commanded to serve one another in a Christ like manner after the similitude of Christ himself and his apostles who strove to keep in order those few first century ecclesias through the work of the Holy Spirit, the exhortation of the Word and the appointment of serving brethren as pillars of the household (Gal 2:9; 1st Cor. 2:6; 1st Tim. 3:1-16; Acts 20:28).

The ecclesia, however, is not a foundation in itself, in the worldly sense of the term. Rather, it is but a small portion of the building of the household of faith, made up of individual members who form ecclesias, fitly framed together upon him who is the “Head Cornerstone” and foundation of the “One Hope,” that is, Jesus the Christ. This is the only foundation the brethren are truly in need of following in these last days of Gentile times.

Has WCF followed this same Scriptural precedent? If so, then we believe that the directors of WCF should have been elected by an ecclesia or group of ecclesias to serve within the household, rather than “serving” as an independent organized group. Was WCF a directive of the Christadelphians as a whole? If so, then what are we doing with a legalistic “foundation” after the similitude of other worldly “religious” organizations? If not, then it appears that WCF was “founded” well outside of the bounds of ecclesial autonomy and continues to operate as such to the advantage of their every directive. **We believe that the result of this, whether well intentioned or not, has been a move towards humanism and churchism which is a decisive step away from the Kingdom of God.**

In every WCF publication I can recall having read, including this last publication, there was an aura of professionalism and business-like phraseology that seemed somewhat unfitting for Brethren of Christ to be using. This type of literature, in our opinion, should be left to the pulpit scholars and the like, and kept out of the household of faith.

In regards to your scheduled program, we do not wish to attend seminars on “family living,” etc., conducted by “qualified” individuals. If we so desired to take part in such a course, conducted by one who is “qualified” in the worldly or professional sense, we could simply attend the local Protestant seminars teaching “The Family Christian Ethic” and other humanistic dogmas which are no doubt taught by one who has a PhD on the subject.

But are we supposed to be impressed with such things? Do not the Scriptures teach that “the wisdom of this world is foolishness with God”? A belief in, knowledge and understanding of, and a covenanted relationship to the things concerning the Kingdom of God and the name of Jesus Christ are the only qualifications any brother really needs in order to give proper instruction of the Word. If one is apt to teach, this is an added talent, but not a professional prerequisite (Ex. 4:10-16).

As for the money involved in your various programs, we would all like to see a line-item expenditure type disclosure in such matters. It would certainly help end any unfair speculation on the subject. In either case, brethren,

Christadelphians should not be in the business of being “business-like” or “professional.” To teach the Truth with such an attitude is to make it as a merchandise to be marketed and sold which certainly should not be the case. Rather, the Truth should be sought after as a “pearl of great price” which, though we cannot literally buy it, we have through grace received a knowledge of it, and have hope that the fruits of our labors may provide us the just reward. For this reason we should be strengthening the things which remain, both as individuals and as ecclesial households, and strive to do as much within those bounds until the Master returns.

Thus, it is our conviction to state our opposition to any authoritative “organizational” and “church-like” trends, inside or outside of the ecclesial realm. Such activities have proven to be disruptive (remember CFU) and are dangerously emblematic of the “Mother Church” and other various Protestantisms which have made “religion” palatable to wretched men, rather than making men obedient to the Truth. – *A Concerned Brother*

WCF - PRESENT

UNDERSTANDING the clear and scriptural concerns that existed over 20 years ago, we consider what WCF is now. Not only has it grown upon its established foundation, but riding the Laodicean wave and leading the continued slide back to the churches, it has become rather aggressive and vocal in opposing the traditional elements of Christadelphian belief and practice that still stand in their way. In addition to what has already been described, we would like to offer a brief outline under the following headings in order to summarize additional developments in the WCF agenda.

Doctrine

In the past, and as mentioned in the previous excerpts, WCF appeared to be devoid of any real doctrinal commitments. But the publication of “*The Judaizer’s – Another Gospel*” (written by a former WCF director and current board member and published by WCF) has evidenced the most recent and dramatic slide towards mainstream Christianity by the WCF movement and has revealed a great deal regarding their doctrinal views. The fundamental errors contained in the book (and further expanded upon by the WCF weekly e-mail offerings of *Thought for the Week*) have been extensively dealt with over the past few years, but to briefly review a few:

- An overemphasis of the subject of grace to the exclusion of the true balance of faith, grace and works.^{††}

^{††} Tucker, Kyle. “The Judaizer’s: Another Gospel” 4 part series in *Shofar* (June & July 2005)

which is the manifestation of Yahweh in the glorified body of Saints. Also, read chapter 4:4-5, chapter 19:6, 8, 12 in the Apocalypse. It is not our intention to describe all of the symbols in these chapters, as there are other excellent commentaries prepared by our pioneer brethren that will instruct our readers in gaining an understanding of these deeper matters of the prophetic word. Our hope in referencing all of these prophetic utterances is to point out that all of these references represent the time period when the Multitudinous Christ has been manifested in the earth and are in the process of carrying out the judgments of Yahweh. Therefore, as the seven thunders are uttered from the mouth of this “mighty other angel”, the seven thunders **CANNOT** represent the modern day warfare between the nation of Israel and their proximal enemies currently located around this tiny nation.

Another point that we must understand as we try to determine the manifestation of these seven thunders is that of the symbol of the rainbow. The first reference to the “bow” or “rainbow” is in Genesis 9:13 in the account of Noah. In this reference, we learn that the rainbow was and is to be a token of God’s Covenant. In all of the references to the rainbow in the Holy Word of God (Genesis 9, Ezekiel 1, Revelation 4 and Revelation 10), we find the aspect of the covenant between God and believing man. The Apostle John describes this mighty angel in Revelation 10 as having a rainbow around its head. The “Rainbowed Angel” must be a description of a body of believers in covenant relation to their God. Here we have another provable point to help us understand and have belief and faith that these thunders of God’s judgments are not, and **CANNOT** be associated with the modern nation of Israel and their ongoing warfares with their modern day enemies. This nation, as a whole, does not currently place their trust in their God and still believes from a humanistic viewpoint in their own power as a nation.

Verse Two, Eight, Nine and Ten - The little book

The Apostle was initially given this “*little book*” in an open position. This would mean that the Apostle would be provided an understanding of the visions in the little book. We are told in verse 4 that this little book was to be sealed before the Apostle was allowed to write his visions. John was told to eat it or digest it with an understanding that it would be sweet in his mouth, but then would ultimately make his belly bitter.

The discerning student of prophecy will ask this question – “Why was John not allowed to write about the visions that he had seen in the little book”? I think the answer is that there has not been any other place in God’s Word where the details of the post-Armageddon judgments of the nations of the Beast territory (see discussion below on the sea and earth) have been described in detail. For example, in Psalms 149:6-8, we read that it will be the role of saints to “*execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron*” and “*to execute upon them the judgments written*”.

The historical interpretation of these Thunders in Revelation 10 is that these relate to the judgments of Yahweh that are poured out on the inhabitants and rulers of the Beast's territory that are referenced in the Apocalypse. These judgments are expected to occur after the proclamation of the mid-heaven gospel message to the world (Rev. 14:6,7) and before the final destruction of the spiritual Babylon referenced in other chapters of the Apocalypse. By a thorough review of the symbols of this 10th chapter, we should be able to be convinced of the correct time period for the fulfillment of these events.

The Scriptures teach us that the symbol of thunder represents the voice of God and His glorious judgments poured out on His creation. Our readers are encouraged to read these passages that speak of the glorious power of Yahweh manifested through the symbol of the thunders. (Exodus 9:23-29; I Samuel 2:10; I Samuel 7:10; I Samuel 12:17-18; Psalms 77:18; Psalms 104:7; and Revelation 16:18)

In Psalms 29, the Psalmist mentions the voice of God seven times. As we read this chapter, it is important to notice the structure of the Psalm. The Psalm begins with a call to worship Yahweh, then the seven voices of Yahweh are mentioned and then the Psalm ends with a time period of peace to His children. The structure of this Psalm supports the doctrine that the Seven Thunders of Revelation 10 follow after the battle of Armageddon and the proclamation of the mid-heaven gospel (compare Psalm 29:1-2) and before the time when glory to God and peace and goodwill toward men will constitute the environment of the day (Luke 2:14). Therefore, if we have rightly divided the Word of Truth in Psalm 29 and successfully linked Psalm 29 and Revelation 10, it is incorrect for these Apocalyptic Thunders to be placed before the return of our Master and before the time of the proclamation of the mid-heaven gospel.

Let us now look at the individual symbols that the Apostle John uses as he recorded the Divinely inspired words of Revelation 10. It will be our goal to look at these symbols in relation to other similar passages to determine the true meaning of these symbols. The symbols that we wish to review are: 1) The mighty angel of verse one; 2) the little book of verse two; 3) the sea and the earth of verse two; 4) the seven thunders of verse three and four; 5) the sounding of the seventh angel of verse seven; and 6) the mystery of God in verse seven.

Verse One - Another mighty angel

The apostle distinguishes this angel from the seven trumpeting angels described in chapters eight and nine. The angel of Chapter 10 is specifically described as being clothed with a cloud with a rainbow on his head and his face as it were the sun and his feet as pillars of fire. This description is similar to that provided for the "One like unto the Son of Man" in Revelation 1:12-16. The Holy Scriptures provide other references to this same entity. We ask the reader to turn to Daniel 10:5-6 and study the characteristics of "a certain man" that the prophet describes. Next, go to Ezekiel 1 and read about the Cherubim

- A rejection of the doctrinal points as illustrated in the chart painted by bro. D.W. Bughman, while contending that upon baptism we are back in the Garden of Eden.^{††}
- That "EVERYTHING" has been done for us in the way of salvation at our baptism.^{§§}
- The separation of the terms "eternal life" and "immortality" to represent two different concepts and claiming that we have "eternal life" now.^{***}
- That there is a present, spiritual existence of The Kingdom (that we enter at baptism) and that Christ now reigns as King.^{†††}
- That Christ does not act as a mediator of our prayers to God.^{†††}
- That God communicates to us through our dreams.^{§§§}

For those who oppose these doctrines and the general WCF agenda of ecumenism, for them is reserved the newly formulated labels of "Pharisees" or "legalists" for not bending to the newer agendas, loosening of standards or beliefs. Even more recently, the old label of "Andrewites" has been revived and redefined in the attempt to negatively describe their detractors.

Prophetic Interpretation

One of the ongoing "seminars" offered by WCF is called "A Framework for Understanding the Apocalypse." After being provided information by one of its teachers we learned that the approach is a blending of different theories and "suggestions" as found out of both the Preterist and Futurist interpretations. Such "suggestions":

- *That the beasts and horns of Daniel and Revelation are Arab*
- *that the "man of sin" cannot refer to the Papacy*
- *that the "mark of the Beast" is in reference to identifying characteristics of a great Arab force that will take over Israel just before Christ's return*
- *that the number "666" is also an identification of an Arab force*
- *that the time periods referred to by the prophets should not be represented by the "day for a year principle" but should be taken literally.*

These are just a few "suggestions", but it should be clear that the line of thinking is not in harmony with the *Continuous Historical Interpretation* which accurately identifies the rise and fall of the Papal Apostasy and the developments within the Kingdom of Men over the course of the centuries since 96 A.D.

^{††} Tucker, Kyle. "Thought for the Week." Online. September, October 2004. Available http://wcfoundation.org/tftw_blog/archive-listing/

^{§§} "The Judaizer's: Another Gospel" 4 part series in Shofar (July 2005): p.24

^{***} "Thought for the Week." Online. Feb, March 2005. Available. See above footnote for link.

^{†††} Tucker, Kyle. "The Judaizer's: Another Gospel. Bloomington, IL: WCF, 2005, pp. 142-152

^{§§§} The Judaizer's: Another Gospel. see pp. 294-303

^{§§§} "Thought for the Week." Online. December, January 2008

Missionary Efforts

One of WCF's stated goals is, *"Preaching the Truth to the World"*. Whether it is the unclear doctrinal stands of WCF in the past (especially in regard to Unamended/Amended doctrinal differences) or the profoundly fundamental errors and confusion that they now promote, there can be no doubt that it is a convoluted form of "Truth" at best. How can they claim to teach "The Truth" when they embrace and promote such error? Through the various newsletters or video promotions (e.g. Russia, India, Africa) that WCF offers, there is little or no information given as to what their "converts" are being taught or what they know. It should be noted that WCF carries on a cooperation with the Amended Christadelphian Bible Mission (CBM), which was chronicled in the DVD – "A Thousand Tongues to Sing!" – an emotional promotion of WCF/CBM efforts in Nigeria. In recent years, in one of the CBM newsletters, comfort was offered to the parents of a dead child that it would be resurrected to *"enjoy a full, healthy and active life in the Kingdom, free from the suffering he experienced in his so short and tragic life."* Are we to send our money for the promotion of false hope? (We also add here that salary stipends are paid to those who volunteer for WCF missionary work – a step into paid ministry.)

Organization and Practices

WCF continues to carry on with many of the methods adapted from the churches and business world from its beginnings. "Seminar" offerings continue to be utilized that adapt from the training methods of the world and override ecclesial independence. Anything from *"Marriage Counseling"* and *"Resolving Conflict"* to *"Biblical Leadership"* training. Along with these seminars, WCF has also put forward sisters as "facilitators" or in other words teachers – that which is prohibited by Scripture. Also, WCF has a very professionally done video production series of various subjects – complete with music soundtracks, limited special effects, and one series ("Introducing Jesus") that offers character dramatizations. Though pleasing to the natural eye, such is only further evidence of the world/church like professionalism and appeal that WCF strives for. We also cannot fail to mention that contributions to WCF can be made through the *United Way* organization.

In Conclusion

Brethren, we understand that these are not uplifting things to review or consider, but it is extremely critical that we remain vigilant; and with vigilance awareness is needed. Such churchlike and humanistic influences, like WCF, have not disappeared but prosper under the "Christadelphian" name – which easily confuses and deceives those where instruction and warning is not found. WCF does not represent nor tolerate the original beliefs or methods of the name "Christadelphian" – there can be no doubt. Are we to be silent? Do we tolerate? Do we embrace? Or do we reject, with sound reasoning as to why?

S.K.

THE THUNDERS OF REVELATION 10

THE FUNDAMENTALS of PROPHECY



IN Revelation 1:3, we read these words: - *"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."* As we contemplate the exhortation contained in this verse, we realize that God's sons and daughters have a tremendous responsibility when trying to comprehend all of the various symbols that Yahweh chose to use in this last revelation and manifestation of the Spirit Word. When we also read Revelation 22:18-19, we are humbled when we again read of the magnificent responsibility that we have in searching the meaning of the various signs and types of this writing of the Apostle John. These verses in chapter 22 speak of the seriousness of rightly dividing the word of Truth in regard to the Apocalypse.

We are writing this article as a part of the Sanctuary Keeper's series of articles addressing first principles of prophecy. In our last quarterly distribution, the subject matter of understanding the importance of the *Continuous Historical Interpretation* of prophecy was discussed. Our original intention was to publish articles addressing chronological prophecies that would be fulfilled in a time period a lot earlier in God's prophetic timeline than the subject matter that we have chosen for this article. Our original thought was that at some point in the future, we would end this series of prophetic articles with the Apocalyptic Seals, Trumpets, Vials and Thunders and the events of the millennial Kingdom.

However, a recent Christadelphian interpretation of the Seven Thunders as referenced in Revelation 10 has provided an opportunity to look at this subject out of our expected order of proposed prophetic articles. This recent Christadelphian suggestion has stated that the Thunders of Revelation 10 may be related to the ongoing wars between the Israeli nation and their enemies in the proximal nations round about. The objective of our article in this edition of the Sanctuary Keeper is to look at the symbols that are presented in this 10th chapter of the Apocalypse and review any linkages from this 10th chapter to other portions of God's Holy Writ and see if we can determine the meaning and timing of the fulfillment of these 10th chapter symbols.

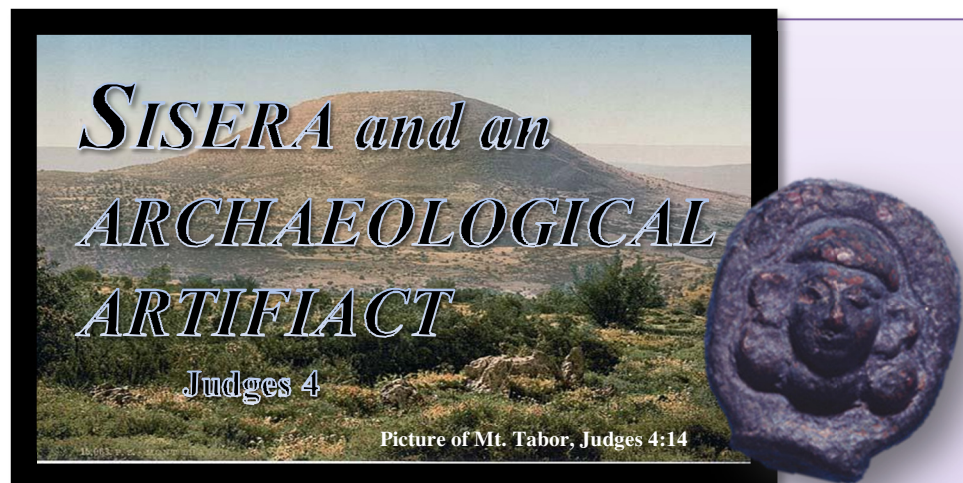
(Unity Agreement 2008). This has been an on again – off again exercise since its inception in the fall of 2008. It has received a great deal of opposition from more “conservative” leaning BASF ecclesias who do not like the prospect of Unamended brethren being able to fellowship back and forth between Amended and Unamended ecclesias. In a letter dated June 8, 2010 five amended ecclesias (Hamilton Book Road, Hamilton MacNab, Royal Oak, London and Brantford) have warned that fellowship with the 10 participating amended ecclesias will be suspended as of August 1st if they do not restrict fellowship to only those ecclesias who make clause 24 of the BASF a test of fellowship. *“Therefore, until your ecclesias return to making Clause 24 (or its equivalent) a test of fellowship and restricting fellowship to ecclesias who do, we will find it necessary, though extremely regrettable, to pursue suspension of fellowship with your ecclesias.”*

THE LOGOS MAGAZINE & RESURRECTIONAL RESPONSIBILITY

In contrast with the principal of resurrection to Judgment through covenant, the May *Logos* series on the “*Creation Week*” asserts quite emphatically (pp. 443,444) that “enlightenment” is the basis of appearance before the Judgment seat of Christ. There is great emphasis expressed by the author (formerly Unamended) at the thought that some might think that they can avoid justice by not being baptized - *“Today, some feel that the enlightened can avoid the judicial arm of the Judge ‘at the last day’ by avoiding the waters of baptism.”* Further, *“The receiver of the Word has a new responsibility before the Creator who has called him to be His son. This great privilege of prospective sonship brings man under a new accountability. Where the Father sows His seed of life, He will reap in judgment.”* The author goes on to say, *“Dear brethren, it is an assault on the principles of righteousness to assert that man gives God authority over himself, on man’s own terms, when man is ready, by man’s willful act of baptism. Is this not a moral monstrosity against the Supreme Sovereign of the Universe?”* As this is clearly directed towards Unamended doctrine, we have never read or heard “that man gives God authority over himself” on “his own terms.” Yahweh does give man a choice – choose either life or death. Perishing under condemnation, still in Adam, is hardly an avoidance of Divine justice.

ISRAEL AND “THE GEO-POLITICAL GAME CHANGER”

As the U.S. is mired in economic deterioration, a worsening situation in Afghanistan, and an ever growing disaster in the Gulf of Mexico (no doubt a result of its turn against Israel); and as Europe itself teeters on economic collapse – the Israeli economy is doing well. With a booming economy and recent discoveries of natural gas to make Israel energy independent (the Tamar fields, with 8 trillion cubic feet) – now the discovery of yet another giant gas reserve (named “Leviathan” with 16 trillion cubic feet) now makes Israel an exporter of energy and a direct competitor with Russia’s monopolizing Gazprom. But success for Israel always acts as a double edged sword, resulting in the anger and jealousies of the world. Lebanon (Hezbollah) is already making claims to the find – even though it was Lebanon itself who had set the existing territorial water exploration boundaries. For Turkey, though they have become antagonistic with Israel (i.e., Gaza blockade crisis), if Israel decides to export to Europe they can choose either to utilize or bypass Turkish pipelines into Europe. And though Russia has been silent on the matter, this new competition will no doubt be viewed as a problem for the Russian Bear’s growing control of energy and its price. Israel continues to amass a great spoil (Ezek. 38) that certainly continues to draw the attention of the Gogian antagonist and the attention of an ever increasing anti-Semitic world as the shame and guilt of the Holocaust fades away. – S.K.



THE Jerusalem Post has recently reported (“Long time archaeological riddle solved”, Judy Siegel-Itzkovich, 7/2/2010) that a long time mystery as to the identity of a 3,200 year-old bronze tablet with the carving of a woman’s face (as seen above) has probably been solved. It was discovered 13 years ago between Katzir-Harish and Nahal Iron by the scientist Oren Cohen of the University of Haifa. The tablet is about 2 centimeters in diameter and 5 millimeters thick and represents a woman wearing a cap and earrings shaped as chariot wheels.

The item has been identified as probably being part of a linchpin that would have held the wheel of one of the war chariots sent by Sisera against the Israelites (Judges 4). When studying the walls of the Temple of Rameses III in Egypt it was discovered that ancient reliefs identified bronze linchpins that fastened the chariot wheels as being decorated “with the faces of captives, foreigners and enemies of Egypt.” The linchpin that had been found at Katzir was almost identical to what was found in the Egyptian temple.

Quoting directly from the article and a professor Adam Zertal: *“The identification as a linchpin...reinforces the claim that a high-ranking Egyptian or local ruler was based at this location and is likely to support the theory that the site is Haroshet Hagoyim – the Canaanite base of Sisera...”*

“The Egyptians and Canaanites both created linchpins for chariots with the carved faces of their enemies; the place on the wheels were considered “very undignified,” said Zertal.” ... “The woman whose face is depicted on the linchpin found at the site was apparently a Hittite goddess; the Hittites were bitter enemies of the Egyptians. “So suddenly we realized that there was evidence of chariots from the head of the broken linchpin, which was found 10 centimeters underground in the large ‘Governor’s House’ that overlooked the northern quarter, where a large number of chariots had apparently been parked,” Zertal said.” It is thought that Sisera was not Canaanite, but, it is supposed that he may have come from Sardinia or the Shardana, which were a sea people, similar to the Philistines. The writings found in the Temple of Rameses III identify him as a warrior who fought against Philistine and Shardana soldiers who wanted to capture Egypt.

Source information provided by sis. Betty Huddock