

SYMPATHETIC CONCERN FOR ISRAEL

“...there is no disinterest among any Christadelphian of whom I am aware, that Israel stands at the center of our affections” ... “The articles in the March issue warned against becoming so pro-natural Israel that we become practically political activists. I love and respect the likes of Chaim Weizmann, David Ben Gurion, Golda Meir, Moshe Dayan, Menachem Begin, Abba Eban, Ariel Sharon, Yitzhak Rabin and Yitzhak Shamir as leaders who have contributed to the rise of Israel’s fortunes, all being guided by the Almighty toward developing His purpose.”

“From a natural viewpoint I would like to see Israel win all its battles and achieve peace in the world, but that is not the divine purpose. I hate it when the Palestinians throw rocks and explosives at the Israelis, and retaliatory action is justified as far as my natural thinking is concerned. But who am I to know the measure of difficulty that Israel is to experience in establishing their nation? The present nation of Israel is not invincible. It is, however, the substance out of which the first dominion of the kingdom is to be established upon Christ’s return.”

“...What we hope for is that God’s will be done, and we have every confidence that it will. Our predisposition should not override the recognition that God is working in the affairs of the nations, including Israel, to set the stage for the Advent and the restored kingdom of Israel as promised.”

“If the interim should bring trouble to Israel, that is God’s will, and we should be prepared to accept it. We have seen the attitude that practically all of the population of Israel can ‘walk on water,’ and that is what we warned against in the March issue.”

“Emotion. Yes, I’m all for it. I care very little for what happens in Central America or Africa, but I want to know what’s going on in Israel. If God wants them to have trouble, they will have it. If He wants them to be free of trouble, they will be free. What He wants of me is to resign myself to either condition. Personally, I think Israel is yet to experience severe trouble. It is hard to picture a northern invader of the land without Israel having troubles. “

*James Stanton, The Sanctuary-Keeper, May, 1991
Selected excerpts from his commentary*

THE SANCTUARY-KEEPER



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



JEREMIAH’S DAY & OUR DAY

OUR JEALOUS GOD

FROM DARKNESS TO LIGHT

SIN: ITS ORIGIN, EFFECTS AND DESTRUCTION

EDITORIAL FLYLEAF

SYMPATHETIC CONCERN FOR ISRAEL

THE
SANCTUARY – KEEPER

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

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

Num. 18:5

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

I Peter 2:5

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

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JEREMIAH'S DAY & OUR DAY

Reading: Jeremiah 6: 11-19

Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk

therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

JEREMIAH'S history spans a period of over 49 years - from his call in the 13th year of King Josiah in 626 BC until the fall of Jerusalem in 587 BC. In those four decades he prophesied under the last five Kings of Judah: Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. While he was preaching, important personalities and events were shaping history beyond or outside of his native land of Judah. It was one of the most fateful periods in history.

When the call came to Jeremiah nearly a century had passed since the Northern Kingdom of Israel had fallen to the Assyrians. Judah in the South managed to survive. By a miracle of the Power of God, it weathered the storm of Sennecherib's invasion as Isaiah had predicted. King Hezekiah initiated reforms in Judah's moral and religious practices. (2 Kings 18) But these reforms had been brought to nothing by the long apostasy of his son, Manasseh (2 Kings 21) and the short idolatrous reign of King Amon. (2 Kings 21).

While Judah was wallowing in a slough of idolatry, the Assyrians conquered Egypt. From 664-610 BC, Egypt reasserted herself and began to intimidate Israel all over again, who found itself wedged now between the menaces of two World powers: Egypt and Babylon. In this atmosphere of international political tension and national religious degeneration, Jeremiah is now introduced as a prophet of Yahweh.

When God called Jeremiah, Josiah (638-608 BC) who had already been on the throne of Judah for 12 years, had already introduced religious reforms, but it wasn't until 621 BC, the 18th year of Josiah, that he initiated a systematic reformation in Judah's morals and religion (2Kings 23). Doubtless, many in Judah yearned for the dawn that would end the dark night of 60 years of their moral degeneration.

Jeremiah grew up in a priestly home. His name means Yahweh exalts, or Yahweh throws down, which might symbolize both his parents' prayers for their degenerating nation. They probably relayed to him, their fearfulness over the religious persecutions and apostasies of Manasseh and Amon. They would educate him in the laws of Israel, and fill his mind with the teachings of Isaiah and other prophets of the previous century.

From the outset, the prophet proclaimed judgment. The sinfulness of Judah made this inevitable. The particular evil they were entangled in was Idolatry. Jeremiah, references many times the worship of Heathen gods. This shows that this atrocity had become widespread and diverse among God's people. Baal, Molech and the Queen of Heaven are all mentioned. Idols were found in the Temple, and in and around Jerusalem. Children were being sacrificed to Baal and Molech (Jer. 7:31; 19:5; 32:35). Remember, King Josiah had reformed Israel, suppressing these idolatrous practices, which his grandfather had promoted, but it wasn't long after Josiah's death that the nation fell back to these evil ways.

Throughout the Old Testament immorality was an out cropping or integral part of idolatry. This principle is powerfully exposed in Jeremiah's generation. Moral corruption followed the elimination of the fear of God and reverence for His law. Consider Isaiah 5:20-24 – *“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.”*



Wild extravagance and gross self-indulgence were common even among the priests and other prophets (5:30; 6:13-14; 14:14). Instead of working to put a stop to these things; they contributed to its spread. Ironically though, as idolatrous and immoral as Judah was, they still claimed to be zealously religious. Lets compare Isaiah 58:1-4 *“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and*

debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high."

This explains Jeremiah's often outspoken contention; that before God the moral law takes precedence over the ceremonial. Naturally then, judgment was prominent in Jeremiah's message. Judah's punishment at the hands of God took many forms, such as drought and famine, and invasion by a foreign power.

Even though Jeremiah was an uncompromising preacher of judgment, his message was also filled with hope. Judah's exile in Babylon wouldn't last forever. Babylon itself would be overthrown. Judah would survive as a people and the land would become theirs again. But not without first enduring some of the darkest days in their history. Jeremiah could anticipate by his message, the destruction of the Temple, the fall of the remains of David's dynasty, the ending of the sacrificial system along with the priesthood.



He even spoke of the covenant sign of circumcision, that it was meaningless without the circumcision of the heart (4:4; 9:26). Confidence in the Temple, sacrifices and the priesthood was all in vain unless accompanied by a change of heart. (7:4-15; 21-26) Knowledge of the law without obedience to it was valueless (2:3; 5:13; 8:8) The Ark of the Covenant would be lost. The very things that they felt were stable and sure would be thrown down and destroyed before their eyes. Jeremiah therefore sees the necessity of having the Law written not on stone, but on the heart, prompting all God's people to spontaneous and perfect obedience (31:31-34; 32:40). The passing away of these outward symbols of the covenant signified a coming renewal of a more substantiated and comprehensive covenant in a more glorious form (33:14-26).

As an overview of this period and of Jeremiah's message there are a few things to be stressed. Jeremiah recognized that Josiah's reforms were in reality a declining movement because they threatened to undo the work of the prophets. Reformation in worship without reformation of heart was useless. He also perceived that religion in Judah would continue even though the temple and Jerusalem were destroyed. In chap 29, Jeremiah speaks to the exiles in Babylon saying that in a pagan land, Jews could still worship God although they were being denied all the outward symbols of the old covenant. They could be closer to God in Babylon than their brethren were in Jerusalem, who had made the outward trappings of ceremonialism under the law a substitute for true inward faith.

He emphasized the importance of moral and spiritual service to God in His prescribed way. Individual responsibility was to be the foundation of character and spiritual life. Also, he spoke of individuals being punished for their own sins, and not for those of their fathers. Jeremiah placed a lot of emphasis on this because it proved to be a decisive step forward in man's basis for service to God and hope for Eternal Life.

Latter Day Comparisons

"The danger is that the spirit of the age may affect the spiritual atmosphere of the Ecclesias." Christadelphian Standards pp. 18 Now lets compare some new testament Scriptures concerning some similarities. Scriptural proof of the coming of our day: 2nd Tim. 3: 1-7 *"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.*

In seeing all that is taking place among the brotherhood on a world wide scale within the last 5-7 years, we should be convinced that Christadelphia stands at the cross roads of its existence as well. It stands where Israel stood, when the prophet warned the people *'stand ye in the ways and see'*, or in other words, consider the direction in which you are drifting, but then he exhorts them by saying, *'ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'*

This was an appeal to individuals within the nation to earnestly consider their ways, to turn back to the well-worn and clearly defined path of righteousness in which the Fathers of Israel had walked, rejecting the modernistic trend if you will, that was bringing judgment upon their nation.

But this warning fell on deaf ears; they replied *'we will not walk therein.'* There was no desire to consider those well-worn paths. Perhaps they wanted change. This seems to be the cry we hear in this country every time there is an election. But is change actually for the better, or just different, for the sake of change. More often than not this leads to a moral and doctrinal decline, of which we

"The danger is that the spirit of the age may affect the spiritual atmosphere of the Ecclesias."

Christadelphian Standards, p.18

must be on our guard. Do we recognize some of the effects of what Paul mentioned in II Tim 3?

Consider the following definitions of “Modernism” and “Humanism”:

MODERNISM	HUMANISM
<ol style="list-style-type: none"> 1. The rejection of traditional values. <ol style="list-style-type: none"> A. Freedom of Expression B. Freedom of Experimentation C. Freedom of Radicalism 2. Forward Thinking 3. An exaggerated love for that which is modern. 	<ol style="list-style-type: none"> 1. A life stance (world view). Devotion to human culture centered solely on human interests and human values. – Rejects supernaturalism (existence of a supreme Deity) and stresses an individual’s dignity and worth, and capacity for self-realization through reason. 2. The search for truth and morality through <u>human means</u> exclusively in support of human interests.

Excerpt from **‘Liberal views that took place in the 60’s’**

The Liberal views that took root in the 60's have begun coming to full fruition. The Sexual Revolution as the Women's Movement called it took hold. Then the Gay movements arrived, and took hold in a militant form that has an agenda to have our children taught that their lifestyle is just fine, and should be explored. Reading some of those ads, it also became evident that roots had strongly taken in our society. It is quite evident that having "fun" is more important than traditional values such as hard work and fidelity.

Then the massive thrust of television and theaters that taught these same people that sex, and alternative lifestyles, marital infidelity, and divorce are all to be accepted as normal. The violence from Hollywood has also inundated the minds of our society, and has taken root as well. And even further, is the Liberal PC movement that takes into regard many of these lifestyles and embraces them as acceptable, all the while bashing Christianity and its value system. We have allowed in this nation to have the Bible, and mention of Christian values taken from society and have allowed all these other immoral and destructive behaviors and lifestyles to become seen as normal.

Yet, women are finding now that the militant Feminist movement has trapped them rather than liberated them. We now have many more abortions, many more single women trying to raise children due to divorce, or never having been married at all because for decades, this has been rewarded by one sided divorce rulings that offered no consequence for infidelity or real abuse. Why commit to marriage when divorce is so easy and so profitable?

We have allowed Hollywood to flood our homes with garbage sitcoms and movies that endorse and glorify these strange values. And we have allowed the alternative lifestyles to be taught to our children as acceptable, because God forbid we ever be called Homophobes by the Left thinkers.

And in this age of technology and mass media where we have the power and ability to use these things for the good of our society, we use them for its corruption and degradation. And we see the battle everywhere now, in our homes, in the office, in schools, in the court systems, and in our politics. And for anyone who has a sense of decency and morality, this is heart breaking at best.

Our children, our future, - they are of the mindset that infidelity is acceptable and just run from problems by divorcing or aborting human life is just fine when the going gets tough. We see our daughters and sons degrading each other, and we see wives becoming prostitutes and husbands refusing to live as men as an example to their children and wives.

We see a nation of self-centered ideology where the upcoming generations desire all their parents have without the hard work. We have a very large population of young men in their 20's and 30's still living at home with little ambition.

We have seen the roots of Liberalism take a strong hold, and we are now reaping the fruits of it in our society. Because a nation is no stronger than its family structure, no matter how wealthy or powerful. Rome fell to decadence and Liberalism, and extreme taxation, and they lasted for 1200 years. This country has achieved that decadence and immorality in just 200 years. This in the area of mathematical probability means we will also fall much faster if we do not return to our original roots. And as it says in Deuteronomy about the nation that walks from God, our children will be servants of the foreigners, our food that we grow will be eaten by those who do not inhabit the land, we will see diseases that cannot be controlled or cured, and eventually we shall ebb into the past where Babylon, Alexandra, Rome, and others have passed before us.” End quote Charles Krauthammer – Fox News contributor

(To be concluded, Yahweh willing, in the next issue)

John Bouma

“Partaking of the memorials is only a token of our fellowship with the Father and with the Son (1 John 1:3), and with the brethren of Christ. For He that sanctifieth and they who are sanctified are all of One: for which cause He is not ashamed to call them brethren.’ But to continue to partake indefinitely of the memorial bread and wine with any who do not believe the gospel or who do not conduct themselves “as becometh the gospel of Christ,’ is to pretend to betoken a fellowship which does not exist, and to reduce the memorial service to an absurdity. Open communion makes an utter stultification of the ordinance.”

- Berton Little, The Christadelphian Advocate, Jan. 1917

OUR JEALOUS GOD

EXODUS chapter 20 is very recognizable by many students of God's Word. The first 17 verses of this chapter are commonly known as the Ten Commandments. Each of these 10 commandments offers volumes of exhortations and provides much food for thought as how we are to live out our probationary lives as we patiently wait the return of our Master.

As we stop and consider the meaning of these verses, we find a very unique description of our heavenly Father. In verse 5 of Exodus 20, Yahweh describes himself as a jealous God. These are not the only places in the Old Testament that we find this description. Let us read some other verses:

- **Exodus 34:14** - For thou shalt worship no other god: for the LORD, whose name is **Jealous**, is a **jealous** God:
- **Deuteronomy 4:24** - For the LORD thy God is a consuming fire, even a **jealous** God.
- **Deuteronomy 5:9** - Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a **jealous** God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,
- **Deuteronomy 6:15** - (For the LORD thy God is a **jealous** God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.
- **Deuteronomy 29:20** – The LORD will not spare him, but then the anger of the LORD and his **jealousy** shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.
- **Psalms 79:5** – How long, LORD? wilt thou be angry for ever? shall thy **jealousy** burn like fire?
- **Ezekiel 39:25** - Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be **jealous** for my holy name;
- **Joel 2:18** - Then will the LORD be **jealous** for his land, and pity his people.

- **Nahum 1:2** - God is **jealous**, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.
- **Zechariah 1:14** - So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am **jealous** for Jerusalem and for Zion with a great **jealousy**.
- **Zechariah 8:2** - Thus saith the LORD of hosts; I was **jealous** for Zion with great **jealousy**, and I was **jealous** for her with great fury.

As we read these verses and others that are similar, we find three matters that need to be understood. The first matter speaks of one of the characteristics of Yahweh – He is a jealous God. The second matter teaches us that His name incorporates this characteristic – His name is Jealous – Exodus 34:14. The third matter teaches us what He is jealous for – He is jealous for His Holy Name – Ezekiel 39:25; He is jealous for His Land – Joel 2:18; and He is jealous for Jerusalem and He has a great jealousy for Zion – Zechariah 1:14 and Zechariah 8:2.

As we consider these verses, our mortal human minds may first take us to the definition of jealous that most of mankind understands. This definition is from Wikipedia – *“Jealousy is an emotion, and the word typically refers to the negative thoughts and feelings of insecurity, fear, and anxiety over an anticipated loss of something of great personal value, particularly in reference to a human connection. Jealousy often consists of a combination of emotions such as anger, resentment, inadequacy, helplessness and disgust.”* This is definitely not the type of emotion that we equate with the jealousy of Yahweh. There is something different and much higher that we need to look for, to consider and to understand.

To begin our studies of this characteristic of Yahweh, let us look at the specific words that are used for this characteristic as they relate to Yahweh. These word studies indicate that this characteristic of jealousy is related to another Biblical word and that is Zeal or Zealous.

WORD	STRONGS #	DEFENITION
Jealous or Zeal	H7065	To be jealous of, to be envious of, to be zealous of, to excite to jealous anger
Jealous	H7067	To be jealous – only used five times and all times in relation to God – Ex. 20:5; 34:14; Deut. 4:24; Deut. 5:9; Deut. 6:15
Jealousy, Zeal, Zealous	H7068	Religious zeal – of men for God, of men for the house of God, of God for His people.
Jealous	H7072	To be jealous – Only used twice and both in relation to God – Josh. 24:19; Nahum 1:2

To be jealous and to be zealous

By connecting these two concepts – to be jealous and to be zealous – we start to set a foundation for understanding this characteristic of Yahweh. Our study of this characteristic will teach us that the characteristic of jealousy can be scripturally correct and scripturally wrong. Jealousy that is scripturally wrong is almost always associated with envy of another's position in life, another's material things or another's abilities. Let us look at some instances of jealousy that are Scripturally wrong. Proverbs 14:30 – "*A sound heart is the life of the flesh: but envy the rottenness of the bones.*" The wise man teaches us that envy, which is very similar to the type of jealousy that is scripturally wrong, can lead to the destruction of our natural bodies. We all have seen someone who is so envious of others that their primary goal in life is to have as many or more material possessions or a higher status in life than others. They want to be as popular as others and they want to have as many personal relationships as others. This type of self-satisfying attitude begets distrust, resentment, tension, discord and can destroy one's relationship with their God. This type of attitude impacts their physical life, their mental capacities and their relations with their spiritual and natural families and more importantly, they will have to answer for this attitude of self-gratification when they stand before the Judge of the entire Earth. These unhappy individuals are essentially worshipping nothing else than Self.

Genesis 37 gives us an account of a very well-known incident of an unscriptural act of envy/jealousy. In this chapter, we learn of the special relationship that Joseph had with his father Jacob. Verse 3 states that Joseph was loved more than all of the rest of the sons of Jacob. The chapter also teaches us of the two dreams of Joseph when he prophesized that he would sit/rule over the rest of his family members. In verse 4 and verse 11 of Genesis 37, we read of the envy and hatred that the other sons had for Joseph. This fleshly characteristic had impacted the brothers so much that they plotted the murder of Joseph and eventually sold him as a slave to the Midianites who brought Joseph down into Egypt.

In Numbers 16:1-3, we find another instance of the manifestation of sinful jealousy in the flesh of man. The Psalmists summarizes these thoughts and actions of Korah, Dathan and Abiram in Psalms 106:16 with these words – "*They envied Moses also in the camp and Aaron the saint of the LORD.*"

The manifestation of fleshly jealousy is usually partnered with these expressions of the carnal man – "Woe is me!" – "I deserve that (whatever)". – "Why don't people like me as much as they do (whoever)". – "I need to get a newer car, house, etc. because I don't want to look worse than my neighbor". This is not the attitude or way of life that we would want to be manifesting when we are called to the judgment seat of Christ, is it? We would want to be manifesting the same attitude that we find in these verses – Numbers 25:6-13 and 1st Kings 19:10-14. The righteous zeal of these two faithful men –

Phinehas & Elijah - are examples for us. In Numbers 25, we learn that in his zeal for Yahweh, Phineas put an end to an adulterous situation that would impact the entire nation if not stopped. In the I Kings 19 reference, we read of the zeal that Elijah had for Yahweh.

The question that we should now ask is why should we be zealous for the LORD and His Truth? The obvious answer is that He is zealous for us, for His holy name and for His plan and purpose. It is similar to what we read in I Peter 1:15-16 - *“Be ye holy, for I am Holy”*.

When we read that God is jealous or zealous or He is manifesting His zeal for His land, his city or his Holy Name, we must understand that He is doing this because all things belong to Him. He wants to protect that which is precious to Him. He wants His spiritual creation to respond to this characteristic with the same zeal for Him, His holy name, his land and His city as He has manifested for those things. The nation of Israel is His firstborn nation. Psalms 135:4 reads *“For the LORD has chosen Jacob for himself, Israel for His own possession”*. I have always thought this verse was speaking of natural and spiritual Israel. Yahweh has chosen, selected and called out both natural and spiritual Israel. Because he has purchased both natural and spiritual Israel, He requires that those in covenant with Him only worship Him and that we do not worship any false idols or anything that would cause our constant faithful attention and obedience to His message, his commandments, His rules and His laws to be weakened.

Loyalty

I came across this statement that I think speaks volumes about the subject of the jealousy of God – **“God is intolerant to disloyalty”**. The first three of the Ten Commandments deal with this subject. *“Thou shall have no other gods before me. Thou shall not make unto thee any graven image. Thou shalt not take the name of the LORD thy God in vain.”* He is the ultimate God and the creator of the entire universe. In Isaiah 48:12 – He is declared as the Alpha and Omega – the beginning and the end. He existed before any of His creation, and when the millennial government is delivered back to God by Christ, He will again be ALL-IN ALL.

Isaiah 45:24 reads – *“Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.”* Isaiah 45:18 reads – *“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.”*

He is omnipotent over everything. He knows all and His spirit is everywhere. Through these divine attributes, He wants His Name, His character, His honor and His supreme power to be preserved by individuals

that are so committed to this cause that they would present their bodies a living sacrifice to maintain His holiness; that they would sacrifice their will and their desires to accomplish His will. He zealously demands **undivided and exclusive devotion and worship and love**. The principle in Matthew 6:24 is applicable to this consideration – “*No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*” An individual that serves mammon or anything other than the Almighty One, is an individual that chooses to continue to practice sin and does not manifest the zealous nature for the name of Yahweh that He requires of His servants. (Consider 1st John 3:1-6.)

Call to holiness

We must abide in God and His Son and should not practice sin or continually live in a sinful manner. We should be willing and able to quickly recognize, confess and repent of our sins and always have a prayer on our lips for those sins that we do not or cannot recognize and confess. **God demands holiness** from us just as He has manifested holiness to His creation.

He is a jealous God and His name is Jealous. This is a characteristic that is derived from His infinite holiness. This characteristic is so powerful, that it becomes part of His name. He is zealous for the land and the city and the specific location that He has chosen to dwell with His servants. The land of Israel, the city of Jerusalem and the holy hill of Zion are very special in God’s eyes. There must be nothing done to degrade these special places. Those that do will ultimately be destroyed. We have studied this scenario throughout the Word of God. The children of Israel become dis-obedient, or they begin to worship false idols, or they make sacrifices to the gods of the nations around them and then God would send a destructive force against the children of Israel, but He ultimately still provided a method of salvation. This cycle is repeated over, and over, and over in the revealed history of His chosen nation. They lost their desire to remain holy, loyal and obedient to their covenant with Yahweh. Yahweh, in his jealousy/zealous desire for His name acted in righteous anger against those that willingly broke His covenant and thumbed their noses at His laws and commandments.

In 1st Corinthians 10:22, after a discourse on the worship of idols in the Corinthian Ecclesia, the apostle Paul asks this question – “*Do we provoke the Lord to jealousy?*” As believers in this century, we must always ask ourselves the same question. Do we provoke the Lord to jealousy where it becomes necessary for us to receive the anger of the Lord? We pray that as we stand before our Judge, that the outcome of the admonition of Deuteronomy 6:13-18 will not be our outcome. These verses reads – “*Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be*

kindled against thee, and destroy thee from off the face of the earth. Ye shall not tempt the LORD your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers.”

If throughout our probation, our desire remains strong to receive the Promised Inheritance and to go into the land which Yahweh swore unto the fathers, we MUST, repeat – WE MUST, be jealous and zealous to maintain faithfulness at all times and at all costs to He whose name is Jealous. We shouldn’t be as the Jews of Paul’s day who had a misdirected zeal for God (Romans 10:1-2). The Jews of those days thought that they were properly exalting their God. However, they were exalting themselves above God. This is where we must be honest with ourselves. If He is absolutely intolerant to disloyalty, then we have to determine if we are manifesting a disloyal lifestyle.

What are some phrases that should describe our lifestyle? Absolute faithfulness, unwavering commitment, uncompromised dedication, place God above everything else in our lives.

Here are a few verses that should drive our behavior every day to reflect our loyalty to our Heavenly Father:

- **Exodus 20:3** – *“Thou shalt have no other gods before me.”*
- **Mark 12:30** – *“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the **first commandment**.”*
- **1st Thessalonians 5:22** – *“Abstain from all appearances of evil.”*
- **Philippians 4:8-9** – *“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in Paul, do: and the God of peace shall be with you.”*

An individual who is not loyal is often a deceiver and a liar. These are terrible characteristics that should be avoided at all costs. In Psalms 36:1-4, the Psalmist makes some very strong statements about a deceitful person: *“there is no fear of God before his eyes”, “he flattereth himself in his own eyes”, “the words of his mouth are iniquity and deceit”, “he hath left off to be wise, and to do good”, “he deviseth mischief upon his bed”, “he abhorreth not evil.”*

Where is our loyalty on a day-to-day basis? Where is our loyalty in times of crises? Where is our loyalty when our faith is challenged by the alluring

temptations of our family, our jobs, our friends/associates or our own sinful flesh? Do the temptations of the world entice us to travel down a different path than the one and only path that leads to eternal life? Do we get so caught up in this world that we fail to recognize and acknowledge all of the blessings of He who is jealous over and for us? Do we fade into the shadows to keep from being zealous and standing up for God and His Truth when His Truth is under attack? Whose will is more important to us – God’s or ours? These are life and death questions that we must address as honestly as we can.

How does God address individuals that place anything above Him? Reread Nahum 1:2, Deuteronomy 4:24; Deuteronomy 6:15; Deuteronomy 32:16; Psalms 78:58. These verses speak of the anger and the wrath of Yahweh that is manifested towards those who does not keep Yahweh in the forefront of their lives. Those who are not loyal to Yahweh are called His adversaries and His enemies. Hebrews 10:31 teaches us of the danger that these individuals place themselves into – “*It is a fearful thing to fall into the hands of the living God*”. Believers who continue to place families, friends, jobs, or any other things above their worship of Yahweh, His Plan and His Purpose and His laws and commandments are falling away from their great and holy calling. Without repentance, they may suffer from the anger and wrath of Yahweh when they stand before our Judge in the near future.

The zeal and jealousy of God is actually a good thing. This characteristic is why we can count on His faithfulness. His plan will be accomplished no matter what. (Please read Isaiah 9:7 and Ezekiel 39:25.)

In finalizing our consideration of this subject, I hope that we can remember what I think may be the most important concept about this subject of the Jealousy of God. **God is absolutely intolerant of disloyalty.** Knowing this, we have to ask ourselves every day if we are living a life that reflects an appreciation and constant remembrance of this concept. **This is a matter of life and death.**

B. Henderson

“The glory of the Deity is intellectual, moral, and physical, all of which is covered by his name, which expresses *what he really is*. Thus “His name is Jealous;” that is, “He is jealous;” “His name is holy;” that is, “he is holy;” and “His name is YAHWEH *Tzavaoth*,” that is, He who spoke to Jeremiah is *He who shall be of armies*, which is the meaning of the Name. Thus, “the Name of the Deity” in scripture signifies every thing that He is as revealed therein. When Moses said, “I beseech thee, show me *thy glory*?” – it was replied, “I will make all *my goodness* pass before thee, and I will proclaim YAHWEH before thee by *Name*. When we read the proclamation, we therefore read the name or character, of the Deity – Exod. 34:6. He knows all things, and there is nothing too hard for Him to do. This is what He is abstractly and essentially. As He is, so He has always been from everlasting, and will be without end.” Eureka, Vol. 1, p. 363

ISRAEL: YAHWEH'S "BATTLE AXE"

IN Jeremiah 51:20-23 we read the following in regard to Israel:

“Thou art My battle axe* and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers”



As this stage in Israel's development has not yet been fulfilled - an Israelite remnant, in the hands of Yahweh and under the authority of Christ and his immortalized saints, are yet to be used as a weapon of destruction, a “war club” or “hammer” to destroy the political will and military machinery of those who had supported the Gogian “evil thought” to seize and spoil the Land of Israel; those who would have thought (like Haman) to put an end to the many Jews still scattered throughout the world; and to those – namely Babylon the Great - who will stand in the way of the unstoppable and all-consuming expansion of the re-established Israelite Kingdom and universal Empire by the authority of He who will ascend unto David's throne - the Lion of the Tribe of Judah.

As we witness a dramatic latter-day escalation in overt hatred towards the nation of Israel and to Jewry world-wide; as the world-community (via the U.N.) step up efforts to not only politically isolate and shame Israel but are openly (no longer secretly - which they have been doing since 1948) working to manipulate political and military circumstances to guarantee Israel's destruction; as we now see no political will to ensure the safety and defense of the Jews living in Europe; when the Vice-President of the United States openly admits that American Jews cannot depend on the U.S. for

* The phrase “battle axe” is better understood as a *war club* or *hammer*.

their safety and welfare; when the U.S. - a supposed ally of Israel - chases after a fantasy peace with Israel's enemies for short term political advantage while mocking and suppressing Israel's freedom to defend itself...It is such present circumstances that paint a very different picture as to what is revealed by Jeremiah and many other prophets in regard to Israel's future as a Divinely appointed war-machine under the direction of the multitudinous Yahweh of Armies (Tzavoath) - as a manifestation of Divine Power, by what the nations will have for a short time perceived as conquered and weak; when the Goliath like champion (Gog/King of the North) triumphantly plants his military headquarters "*in the glorious holy mountain*" (Dan. 11:45) thinking that they have solved the Jewish problem once and for all, with the enraged cries of "death to Israel, death to the Jews".

We wish to consider and briefly review the circumstances leading up to and concurrent with the rescued, redeemed, and exalted position that Israel will find itself in the not too distant future. We debated whether or not to split this up into various installments, but have decided to include this in total – but broken up into three main sections for the convenience of the reader.

Bro. Thomas, p. 111 of Phanerosis - *The "lightnings" and "arrows" of the Eternal Spirit are to scatter and put the armies of the nations to the rout. "Yahweh's arrows shall go forth as the lightning" (Zech. 9:14). An arrow is an instrument of death, and requires a bow for its projection, strong and well strung, to give the arrow the velocity and deadliness of lightning. Now, the prophets tell us that Judah, Ephraim, and the resurrected Sons of Zion, are Yahweh's bow and arrow, battle-ax and sword. But before they are developed in this character, they are "prisoners of hope in the pit where no water is" of life, physical or national. They must, therefore, become the subject of a personal and political resurrection; those who are dead in the grave, of a personal; and Judah and Ephraim dispersed among the nations, politically dead and buried there, of a national resurrection, "standing upon their feet an exceedingly great army" ready for action as the result (Ezek. 37:10).*

PART 1

ISRAEL'S HUMBLING

Before the joyous restoration, unification, and militarization of Judah and Ephraim, we must understand that an extremely dark time is still in store for Israel and the Jewish people in general. Latter-day Believers have been blessed to witness a miracle in constant motion - from the first Zionist Congress in 1897; The Balfour Declaration in 1917; Statehood in 1948; The Six Day War of 1967; The Yom Kippur War of 1973; recent discoveries of massive natural gas reserves; and a booming and matured technological and agriculture economy - when all other nations are teetering on the brink of

financial collapse. From all appearances, Israel is a nation that can boast the best military and intelligence network in the world. It is a nation that constantly reminds the world that they need no one nor can depend on anyone else to defend their security against growing belligerence (yet they continue to seek the support and alliances of the U.S and other Western nations). It is a nation that can seemingly do anything...enraging the jealous passions of a godless and fragile world even more. But, Israel's success is also its curse. When the Russian Confederacy overtakes the Land of Israel "like a cloud", Ezekiel tells us (**38:11,12**) that Israel will be a people that "*are at rest, that dwell safely (confidently), all of them dwelling without walls, and having neither bars nor gates...*" A "*People (but not yet the "whole house of Israel"... not yet as is later the case in 39:25) that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.*"

But there remains a fundamental and unresolved problem for the Jews. As brother Thomas so rightly observed in *Elpis Israel* (p. 454) - "*The pre-advantural colonization of Palestine will be on **PURELY POLITICAL PRINCIPLES**: and the Jewish colonists will return in **unbelief of the Messiahship of Jesus, and of the truth as it is in him.**"* Such are the exact circumstances that we see in Israel today. *They are still a faithless people.* Whether it is the strong secular nature of a majority of those in Israel, or even those who are more in touch with their history and religious roots - they do not yet understand the source of their strength and the only possible source of their continuance. They rely on fleshly strength - through their perceived ingenuity and sheer determination. And even though there are elements of religious zeal they are a people who have returned and thrived in the land "*in unbelief of the Messiahship of Jesus, and of the truth as it is in him.*"

Therefore, the latter manifestation of the Israelite nation, though the product of the miraculous and unseen hand of the Elohim, is not the long prophesied Restoration spoken of in the prophets and hoped for by the Apostles. **BUT IT IS A NECESSARY PRECURSOR**, a preliminary stage in the ultimate Restoration of the Davidic Kingdom, to set the Gentile Nations on a direct course to enflame the ultimate jealousy of Yahweh for His Land and People (the "apple of His eye") and to ensure final judgment upon the Gentile nations; and to set the course for the Children of Israel to experience their final humbling and cleansing that will result in the conversion to accept their Messiah, who will Himself commence the work of the Restoration. Such will bring together the "whole House of Israel" into one land, as one nation, under one King. Please note: **For the Gentiles, the current manifestation of the Israeli state acts as the attraction to lure them to their destruction and to set in motion the Judgments of Yahweh upon the Gentiles. For a remnant of Israel, it will bring them to the point of absolute desperation to finally recognize their Messiah and the source of their salvation.** Will such extreme measures be necessary? Yes, and it is what is prophesied.

It has been said that *World War 1 was to prepare the Land for the People* and that *World War 2 and the associated Holocaust was to prepare the People for the Land*. We will add to this, that the next World War that will bring about the “time of Jacobs trouble” and as Daniel recorded, “a time of trouble, such as never was since there was a nation even to that same time” - such *will finally prepare the People for their Messiah* in an astounding series of events that bring the Jews in Israel and throughout the world to their knees in the face of eminent destruction, subjection and utter humiliation by the hand of Gentile madness and arrogance. They will be brought to the point of thinking that last hope of the Jewish People – their national homeland – has been taken away from them forever. The nation of Israel stands as an ever present safe-haven to all of Jewry, and once it is perceived that it has been vanquished, even the Jews of the world who have taken its existence for granted will have to realize how vulnerable they will be. This is not something that we desire to have happen as the nations, for a short time, will be in utter ecstasy when they think they have finally solved the controversy of Zion once and for all. But, it is a necessary part in Israel’s development and for the establishment of the Kingdom by Christ and the Saints.

There has been a movement within Christadelphia for some time that vehemently contends that since 1948 Israel has been on a continuous, upper trajectory of strength and prosperity that will keep moving forward **without interruption** to the point of their acceptance of Jesus as their Messiah. They contend that no harm can possibly befall Israel ever again; that the time of Jacob’s trouble was the Holocaust; and that they will not be faced with further destruction. They ask - “*Why would God return them back into the Land just to destroy them?*” Such is an understandable but flawed question and also reveals a misunderstanding in God’s workings with His people, the necessary process of chastisement and refinement they still require through national trauma; the nature and scope of that coming destruction; and the psychological affect it will have on the nations for a revived, united, and from the teaching of Ezekiel 37 a fully resurrected Israelite nation to turn the table and then come at the Gentiles into their lands as a “hammer” and “arrow point” of the Yahweh of Armies. Yes, the trajectory of prosperity and strength for Israel has been on a dramatic and upward climb, but it is to be **DRAMATICALLY** interrupted so that God’s Name and Power might be ultimately recognized and glorified by the Jewish people and in the eyes of the nations.



We cannot allow our love for the place of the Jews in God's plan to cloud our judgment in regard to the prophesied unpleasanties to come for Israel. If we be accused of hating Israel or of demeaning the miraculous nature of the 20th century revival of the Jewish State, then such only reveals the misinterpretations of our opponents. We wish not for any future harm to befall Israel, but we cannot escape the clear testimony of Scripture.

From the Prophets

Now to the Scriptures: Turning to **Isaiah 17:9-11**, which is in fact a prophecy with latter-day implications based upon the further context of vv. 12-14. We read of the condition of Israel prior and concurrent with Christ's return - *"In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation."* WHY? *"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants (a false and faithless plant), and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."*

Regarding the phrase "strange slips" - Adam Clarke renders this as *"shoots from a foreign soil"* and provides the attached comments that we find interesting. *"The pleasant plants, and shoots from a foreign soil, are allegorical expression for strange and idolatrous worship...; "reliance on human aid, and on alliances entered into with the neighboring nations, especially Egypt; to all which the Israelites were greatly addicted, and in their expectations from which they should be grievously disappointed."* We believe this to be the condition of Israel prior to and concurrent with the Return of their Messiah, which results in *"the day of grief and desperate sorrow."*

What and when is the day of grief and desperate sorrow for Israel? Turning to the familiar and detailed prophecy of **Ezekiel 38**; it is when *"Gog, of the land of Magog, the chief prince of Meschech and Tubal"* and those confederate with him shall *"think an evil thought"*, and shalt say (vs. 11) - *"I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell confidently, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey..."* That this confederacy will be successful in their invasion of the Land, there can be no doubt. **Verse 9** of the same chapter tells that he *"shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee."* Close analysis of Ezek. 38 & 39 reveals the totality and destructive nature of the invasion. And let it be noted, that Ezek. 38 & 39 are NOT isolated prophecies as some would wish us to believe. Yahweh is very clear to the harmonious nature of the prophets and of the supreme prophetic importance of this latter day invasion when in Ezek. 38:17 it is declared of the

Gogian Confederacy – “*Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied those days many years that I would bring thee against them?*” Let the false supposition that this account in Ezekiel is an isolated prophecy be put to rest once and for all.

Isaiah 59:19 - Speaking of the rescue of Israel by their Redeemer, that first the “enemy (Heb. “*tsar*”) shall come in like a flood”.

In **Joel 2:1-20**, a prophecy that initially dealt with the Babylonian destruction, clearly points to a future application as later context of the chapter proves. Verse 1 states - “*let all the inhabitants of the land tremble*”, and that it is a (vs. 2) “*day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it*”... (vs. 3) “*A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.*”

Joel 3:2 - “*I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My People and for My heritage Israel, whom they have scattered among the nations, and parted My land.*”

Daniel 11: 40-45. This is a prophecy very much belonging to the future, concurrent with the national crisis and rescue of Israel (Dan. 12:1) and the resurrection of the saints (Dan. 12:2), and has found NO applicable past fulfillment. Here we have Gog identified as the latter day “King of the North”. We are told that “*at the time of the end*”, in his initial thrust to capture Egypt he will “overflow and pass over”. But after hearing tidings out of the east and out of the north will turn his sights back on Israel, vs. 44 - “*therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain*” (i.e., Jerusalem). In regard to the phrase “*to make away many*” - the *Brown/Driver/Briggs* comments on this phrase - “*to ban, devote, destroy utterly, completely destroy, dedicate for destruction, exterminate.*”

This leads us to **Zechariah 13**, an entire chapter devoted to latter day events, it is stated in verse 8 - “*And it shall come to pass, that (and note the following phrase) IN ALL THE LAND (Heb. eretz), two parts there shall be cut off and die; but the third shall be left therein.*” (Does the context indicate Europe in 1941-45, or Eretz Israel of the future? – We believe the latter.) But is this the end of the matter? No, verse 9 - “*And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, “It is My People:” and they shall say “The LORD is my God.”* Did the Holocaust have this result on the spiritual affections of the Jews? No.

In regard to the need for the final humbling of Israel, let’s turn to **Zeph.**

3:11. *“In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of (in) My holy mountain. I will also leave in the midst of thee an afflicted and poor People, and they shall trust in the name of the LORD. **The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.**”*

We move on to **Zechariah 14:1,2** - *“Behold the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the People shall not be cut off.”* (Again, not a prophesy already fulfilled – as some contend that verses 1 & 2 were fulfilled in Israel’s 1948 War of Independence.)

And, we must make passing mention of Ezekiel’s prophesy to King Zedekiah as to the destruction of the Kingdom – *“I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.”* We believe there is valid reason to identify the three overturnings with the following:

1. The destruction of the Kingdom of Judah by Nebuchadnezzar.
2. The destruction of Jerusalem and the end of Judah’s Commonwealth at the hands of the Romans.
3. The destruction of the current and secular Israeli state, to make way for the re-establishment of the Davidic throne.

(Other passages to consider: Hab. 3:14; Zech. 2:8,9; 12:3; Isa. 17:3; Zeph. 1:13, etc.)

Why?

The reasons behind such hatred and violence being directed at Israel will be multi-layered. In addition to the simple fact that the Jews must live with the continued curse of being a byword this side of the Kingdom; we must realize that despite the free, successful and world-wide contributions of the Israeli state the world community (the U.N.) views Israel as THE problem in the Middle East, and not its violent and oppressive neighbors. If you destroy Israel, they speculate, you finally bring peace to the Middle East. Rome has a long-standing controversy with Zion in that they view Israel as a competitor to the sole claim and authority of “The Kingdom of God”. A Jewish Jerusalem is at enmity with the self-proclaimed “vicar of Christ” seated in the “eternal city” of Rome - hence their continued cries to make Jerusalem an “international city” under Papal control. Both Catholicism and Eastern Orthodox lay claim to various “holy sites” within Jerusalem and are in ongoing struggles with Israel for more control.

And then we have Russia that sees the economic prize of a now energy rich

and growing competitor to Russia's energy monopoly over Europe. With dominance over Western Europe, Persia and North Africa, control over Turkey, Egypt, the Suez Canal, and Israel (Nebuchadnezzar's Dream Image in full manifestation) - Russia would also be knocking on the door of the Saudi's who are in the driver's seat when it comes to world oil prices. This power and control of the functioning of the Middle East will paralyze the Western/Tarshish spheres both economically and geo-politically - therefore the rise of the Gogian Image Empire will have a terrorizing choke-hold over the entire world if it were allowed to continue unopposed. Such will be a "time of trouble" for not only Israel but for the entire world, and unparalleled in history. In regard to Israel, Russia will perceive itself as a champion and like Hitler, think that it is doing the world a favor. The surviving Jews of Israel (prophetically understood as Judah) will be on the run to safe havens in Egypt and Jordan, with pockets of desperate resistance held up in the Judean desert and Jerusalem. The Jews of the world (prophetically understood as Ephraim) will watch the scene unfold in horror - as they see their only safe haven in the world (that which they have taken for granted) wiped off the map. We believe that the many Jews of the world will find themselves in a very dangerous situation among their host countries, as their once hesitant haters will smell the proverbial blood in the water.

PART 2

THEIR RESCUE

But just when it seems all is lost, just when the United Nations and the Vatican cries out in giddy self-congratulations, the prophetic declarations of Yahweh come to fruition.

- **Ezek. 38:18** - *"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that My fury shall come up in My face"...* (vs. 21) *"And I will call for a sword against him throughout all My mountains, saith the Lord GOD: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD."* and **39:4** - *"Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee."*
- **Joel 2:18** - *"Then will the LORD be jealous for His land, and pity His people"...* (vs. 20) *"But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things (marg. - he magnified himself to do great things.)"*

- **Joel 3:12** - *“Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.”*
- **Isaiah 63** - In regard to the Immortalized Host - the multitudinous Man of One - that comes out of Sinai to the rescue of the Israelite remnant - **Verse 1** - *“Who is This That cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I That speak in righteousness, mighty to save.”* **Vs. 4** - *“For the day of vengeance is in Mine heart, and the year of My redeemed (marg. - redeemed as by a kinsman) is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.”*
- **Habakkuk 3:12** - *“Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy People, even for salvation with Thine anointed; Thou woundest the head (Heb. - Rosh) out of (from) the house of the wicked...”*
- **Zechariah 2: 8,9** - *“for he that toucheth you toucheth the apple of Mine eye.”*
- **Zechariah 12:9** - *“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.”*
- **Zechariah 14:3** - *“then shall the LORD go forth, and fight against those nations, as when He fought in the day of battle.”*

Their eyes opened

The time of Israel's salvation will have come. Now completely stripped of any sense of self reliance, self-defense, and self-righteousness the remaining remnant is ready for what comes next. It is not our purpose in this consideration to dive into the fine details of their rescue, but we understand that there are two stages for this work:

- First the rescue of the remnant of those who were living in Israel from the hands of the Gogian invader and those who have fled to neighboring countries for refuge. As we are told in **Zech. 12:7** - that *“the LORD also shall save the tents of Judah first.”*
- The 2nd phase will involve the gathering of those who still reside in foreign lands (Ephraim), as outlined in **Ezekiel 20:33-38**, which will be the likely work of Elijah as they are gathered to the Wilderness for preparation to enter the Land as residents and subjects of Zion's new King and the 12 Apostles. But as only a remnant of Judah will come through the fiery trial of Gog's invasion, so to will a remnant be selected from the diaspora to enter in to the “bond of the covenant”. **Ezek. 20:38** - *“And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.”*

Now back to the remnant who survive the Gogian assault: In **Psalms 24** we see the glorious entrance of the King to the beleaguered survivors who are still held up in Jerusalem - vs. 7, *“Lift up your head, O ye gates; And be ye lifted up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The LORD (he who will be) strong and mighty, The LORD (he who will be) mighty in battle.”*

Zechariah 12 reveals to us the joyous but also heart wrenching scene as an exhausted, horrified and shell-shocked people recognize their Saviour. **Vs. 10** - *“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem...”* The **14th** verse confirms to us what is further revealed in the next chapter that this will only involve a surviving remnant, as this realization only involves *“the families that remain...”*

As a result of the cataclysmic nature of the Gogian invasion and their subsequent rescue **Ezekiel 39:7** states – *“So will I make My holy name known in the midst of My People Israel; and I will not let them pollute My holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.”* Again, what “day” is being spoken of in regard to Israel’s awakening due to the arrival of their Messiah? It is subsequent with the day of Gog’s invasion and of Israel’s liberation – NOT before Gogue comes against Israel as some Christadelphian expositors try to claim. This is further confirmed in the 22nd verse of the same chapter - *“the house of Israel shall know that I am the LORD their God from that day and forward.”*

Ezekiel 39:25 indicates the continued work then to commence the Restoration - *“Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely (confidently) in their land, and none made them afraid.”* (Also consider Isaiah 4:2-4)

PART 3

YAHWEH’S BATTLE AXE

But then what? Will the Jews in the Land simply begin the process of picking up the pieces and commence the work of rebuilding? Will the Jews of the world quietly work their way to the Sinai Desert for their re-education? Though rebuilding and a returning is very much a part of the process, the work of vengeance and subjugation will have just begun. **The nations will be made to feel the wrath of judgment through the very agency they set out to permanently destroy.** Referring once again to Elpis Israel, bro. Thomas asks the

question and answers as to how the nations will be brought to obedience - *“The answer to the question is, that the nations will be subdued to the scepter of Shiloh by the sword, and that the tribes of Israel will be his soldiers in the war.”* (p. 480).

The first taste of this comes almost immediately as we see from Ezekiel 39:10, in regard to the reclamation of the spoil seized by the Gogian invader; that Israel, *“shall spoil those that spoiled them, and rob those that robbed them.”* But though beneficiaries of the destruction of Gogue, Israel will not have been involved in securing the victory. But, they will participate in future conquests.

This takes us back to our opening verse in **Jeremiah 51:20-23**, Israel as Yahweh’s war club or hammer. It should be noticed that the phrase - *“with thee will I break in pieces”* is stated 9 times. What does the number 9 represent? Bullinger indicates that it, *“Denotes Finality of judgment. It is 3 x 3, the product of Divine completeness. The number nine, or its factors or multiples, is seen in all cases when judgment is the subject.”* The phrase *“with thee will I destroy kingdoms”* only appears once. The number one indicates, *“unity, and commencement”*. With the numbers before us we see a commencement of retribution and a finality of judgment upon Gentile dominion. “9” and “1” together gives us 10 - the number of “ordinal perfection”.

The work, under the authority and direction of the Multitudinous Christ, will begin with Judah. We read in **Zechariah 10:3** - *“for the LORD of hosts hath visited His flock the house of Judah, and hath made them as His goodly horse in the battle.”* And **verse 5** - *“And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them...”* In Revelation 19:14, the immortal armies which follow after Christ are spoken of as riding white horses...the white horses representing Israel, and the saints riding upon them as instruments of power and destruction.

Zechariah 12:6 - *“In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left.”*

The Jews still living among the nations of the world (Ephraim) will be gathered, and the “rebels” purged out of the congregation (as already mentioned out of Ezekiel 20:38) and made fit for final entry into the Land. Ultimately they are reunited with Judah, as Ezekiel 37 refers to it, *“an exceeding great army.”* In **Zechariah 9:13-16** we have these words in regard to Judah as the bow and Ephraim as the arrow. *“When I have bent Judah for Me, filled the bow with Ephraim and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and His arrow shall go forth as the lightning; and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall*

defend them; and they shall devour, and subdue with sling stones..." Continuing at **verse 16**, "*And the LORD their God shall save them in that day as the flock of His People: for they shall be as the stones of a crown, lifted up as an ensign upon His land.*" **Verse 17** - "*For how great is His goodness, and how great is His beauty!*"

Also:

- **Isaiah 41:14-16** "*Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy of Israel.*"
- And **Micah 5:8,9** - "*And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.*"

That the work of the armies of natural Israel is effective, we are informed by the satisfying words that "*they shall rule over their oppressors*" (Isa. 14:2). And, that all traces of anti-Semitic tendencies will have been erased – "*In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall 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 (Zech. 8:23).'*" (See also Isa. 26:15; 41:11,12; 49:22,23; 60:12; 61:5.)

Brethren, what we have summarized is the Truth regarding Israel's future destiny. It is one of extraordinary drama, with extreme and desperate lows to almost unbelievable exaltation and joy. But, it is the believable testimony of Scripture. Not even Shakespeare could have written a more perfect script of glorious irony, with both the goodness and severity of the LORD in remarkable demonstration - The nations being broken at the hands of a nation they had despised the most and what they will have thought that they had completely destroyed. And worse yet for them – under the authority of a God that they have either denied or blasphemed, a Christ they have perverted, and an immortalized Host that they have persecuted throughout the ages.

Romans 11:26 - "*And so all Israel shall be saved: as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.'*" "*For this is My covenant unto them, when I shall take away their sins.*"

A. Thomas



FROM DARKNESS TO LIGHT



May 10

My Dear Mother:

I was glad to receive your letter, and to know that you are still praying for me that I may be led into all truth. No, I have not read my Bible much lately, I must confess. I was so anxious to obtain full salvation that I spent most of my spare time praying and meditating. Besides, I notice that ever since I heard Mr. Evans explain his views I cannot enjoy reading the Bible very much, for I keep running across passages which appear to favor his theories so strongly that it keeps me all stirred up and diverts my mind from my experience. Again, if we cannot properly understand the Bible without a theological education what is the use of reading it?

Of one thing I am quite sure; if we should read and study the Bible the same as we do other books, we could no longer hold to our present ideas of its teachings. It would seem that Moses and the prophets, Jesus and his apostles had a system of belief quite different from ours, but that is probably because we do not properly understand their writings. Sometimes I feel a strong impulse to read the Bible carefully, cast out of my mind all preconceived ideas, and allow it to lead me wherever it will. What do you think of this plan? Please advise me in your next.

May 15

My Dear Mother:

In our Bible class today the lesson was upon the granting of fifteen years more of life to Hezekiah, who was about to die.

Someone asked Mr. Steele why Hezekiah, who was a righteous man, should weep at the thought of dying if he expected to go directly to heaven. Mr. Steele replied that of course Hezekiah expected to enter heaven at death, but he desired an extension of his life so that he could complete the good work he had begun in Israel. This explanation seemed to satisfy most of the members, but to my mind that did not appear to be Hezekiah's idea, for he said: "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth, The living, the living, he shall praise thee, as I do this day." I cannot see how Hezekiah should so speak if he expected to praise

God in heaven after his death. What a queer book the Bible is to be sure! I wonder how Mr. Wilson would explain this difficulty.

May 20

My Dear Mother:

In conversation with Mr. Evans today I succeeded in drawing from him a little of his past history, although he seems reluctant to speak on the subject. It appears that his father was a well-known preacher of the Wesleyan persuasion in England, and gave his son a good education. Having a pronounced taste for music, he gave special attention to that art and finally became a successful teacher of vocal music, securing the position of musical director of one of the largest churches in London. This position gave him many advantages, social and otherwise, and his private classes were large and increasing. At this time, while visiting at a friend's house, he came across a small book, entitled "Christ in the Earth Again," by Robert Roberts, of Birmingham.

This book attracted his attention, and he continued to procure and read Christadelphian publications until he was thoroughly convinced that this small and despised sect was really in exclusive possession of the "faith that was once delivered unto the saints." In the meantime he had sought out and made the acquaintance of the few believers in that faith in London, and, having been baptized, his troubles then begun.

Feeling that he could no longer assist in the worship of a false God (for the Christadelphians do not believe in the trinity), he resigned his position in the church as musical director, and soon, as a consequence of his views becoming known (for he never tried to conceal his opinions), his private classes gradually diminished, until, his father refusing to recognize him in any way since his change in belief, he was compelled to come to American and begin life anew as a common working man.

I feel very sorry for Mr. Evans, but I cannot see the necessity of bringing trouble on himself by being so exclusive. It is all very well for people to have opinions, but where is the necessity of insisting that we are right and that everyone else is wrong? It seems that quite a number who have embraced Christadelphian doctrines have had to endure similar hardships. Mr. Evans told me of a Congregational clergyman who came to a knowledge of the truth (as they express it), resigned his pastorate over a large church and was obliged temporarily to support his family by tuning organs and work of that nature.

These people seem intelligent enough in every other respect, and it is hard to see what could induce them to throw in their lot with such a sect; yet Mr. Evans seems happy and contented with his lot. When I spoke to him on this subject he quoted something that Paul said: "Having food and raiment let us therewith be content." You see he is looking daily for Christ to return to the earth and set up a kingdom here, and then if he is found worthy at the judgment seat of Christ, he expects to be exalted to rulership with Christ over

the earth for a thousand years. At the same time he expects that his physical nature will undergo a change from mortality to immortality, so that he will become equal unto the angels and entirely free from sin, sickness and death.

With such a hope he does not mind the "light afflictions which endure but for a moment," and if his doctrine is true, I cannot blame him. You should see his eyes light up with enthusiasm when he gets to talking about the "hope of Israel," as he calls it. No one could doubt his sincerity, and I am afraid he can never be brought back into the old paths.

He asked me to-day to visit him at his home, and I would really like to do that so very much, but, knowing how people feel towards him, I am afraid I would feel a little ashamed to be seen going to his house; people might think I was about to become a Christadelphian myself, although I do not harbor such an idea for a moment.

May 28

My Dear Mother:

I received your letter today and read it with much pleasure. I believe I can do no better than follow your advice. It is true, as you say, that the Holy Scriptures are able to make wise unto salvation. I now solemnly resolve that I will read and study the Bible daily and open my mind and heart to receive its teachings as a little child. I am determined that by God's grace I will know the truth though the heavens fall. I will no longer accept any man's teachings unless they can be proved from the Scriptures of truth. If our church is right I shall know it for myself; if wrong, I will "let God be true though all men are liars." I shall follow Paul's advice, "Prove all things, hold fast that which is good."

I am not wavering in my belief in Methodism, but I desire that my faith shall be more intelligent, so that I may be able to give an answer to everyone that asketh me a reason for the hope that is in me. In my search for truth I think I will ask Mr. Evans to come to my house and explain his views at length. I must continue to pray, however, that I may be lead into the truth and avoid error, and I know you will also pray for me as you have always done.

May 30

My Dear Mother:

I asked Mr. Evans today why he does not believe in holiness, seeing that the Bible says that "without holiness no man shall see the Lord"? He replied, "I do believe in Bible holiness but no in the doctrine as taught by the Methodists. Holiness means "separateness." Come ye out from among them saith the Lord, and touch not the unclean thing.' We are to keep ourselves 'unspotted from the world,' and if, through weakness, we are 'overtaken in a fault,' we must 'cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.' This is different from the Methodist doctrine, which teaches that God will make an instantaneous and radical change in our nature in answer to prayer, by which all inbred sin is

totally removed, and consequently all danger of temptation from that source. Notwithstanding this claim Methodists do not deny being tempted after having experienced this 'work of grace,' but they then attribute their temptations to a supernatural devil who is supposed to be omnipresent and whispering evil suggestions to the minds of men. The Bible does not teach the existence of any such arch fiend, as I can prove from the Scriptures. True, the Bible speaks of 'the devil,' but I can prove that the Bible devil is simply the sin principle incarnate in human nature, and the various individuals and organizations through which that sin principle is manifested. When Methodists are tempted, therefore, it does not come from an outside, supernatural source, but from the lust of the flesh which they vainly imagine has been entirely removed. The apostle James says, 'Every man is tempted when he is drawn away of his own lust and enticed.' The apostles were termed 'holy apostles,' and probably Paul was as holy as any of them or any person of our day, yet he says of himself, "I know that in me, that is, in my flesh, dwelleth no good thing." 'I delight in the law of God after the inward man, but I find another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' Paul did not attribute his temptations to an outside, supernatural tempter, but said, 'The flesh lusteth against the spirit and the spirit against the flesh.' In order to overcome these lusts so that sin might not reign in his mortal body, he says, 'I buffet my body, and keep it in subjection, lest, having preached to others, I myself should be a castaway.' Evidently Paul had never heard of the 'second blessing' proclaimed by holiness advocates in our day. Paul hoped for a radical change in his nature, but not in that stage of his experience. He writes: 'We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' And John says, 'When we shall see him we shall be like him, for we shall see him as he is.'"

I listened carefully to Mr. Evans' argument, for I feel perfectly free now to listen to what anyone may have to say on the subject of religion. His reasoning seems to be perfectly Scriptural, and it certainly harmonizes with my own experience. I felt perfectly sure that I was entirely sanctified and would never again be troubled with the motions of sin in my members, but, alas! I found that "sin in my flesh" was still alive. I cannot yet agree with Mr. Evans that there is no supernatural devil. I will sometime ask him to explain some of the passages in the Bible where the devil is spoken of.

W.H. Clough, *The Christadelphian Advocate*, December, 1900



SIN: ITS ORIGIN, EFFECTS AND DESTRUCTION

PART 3- Conclusion

THE uncleanness of the nature, the alienation of man from God thereby, and the consequent necessity for its being put away, in order that man might be reconciled to God, appears to have been continually foreshadowed by the law of Moses. For instance, the enjoining of circumcision as a thing to be done in order to introduce the Jews into covenant with God, that is, into a position of favour with Him as His people, seems to have been designed to teach them that by nature they were alienated from Him. Then, again, the uncleanness associated with birth. In Leviticus 12:2-8, it is stated that when a woman had given birth to a child she was to be unclean for a certain time, and after her days of purification she was to bring a burnt offering and a *sin* offering. And there was a difference in the time of uncleanness, according to whether it was a male or female child: if the former, she was to be unclean seven days, but if the latter, fourteen days; and there was to be the same difference as to “the days of her purifying:” they were to be thirty-three or sixty-six days respectively. This difference in the length of time shows that the uncleanness had reference, not simply to the mother, but also to the child. If it were connected simply with the mother, the uncleanness and necessity for purification might be ascribed to the fact that she was a sinner, but this could not apply to the infant, and it seems to us that in regard to the latter this ordinance can only point to the defilement of the nature. Again, on the great day of atonement the high priest was required to “*make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.*”—(Lev. 16:16.) Here we have not only transgressions, but uncleanness. And did not all the merely ceremonial defilements under the law typify the defilement of nature which attaches to us all by descent, and which has come to us, not by our own transgressions, but in a way which we could no more have averted than could the children of Israel have averted many of their ceremonial defilements?

The teaching of Scripture as to the necessity for putting away the body of sin by death involves the conclusion that it was necessary for Christ to die for himself, he being one of the race, and, though not yielding to the impulse of the nature, yet possessing that nature in its defiled condition, as much as the rest of the sons and daughters of Adam. The same conclusion is also pointed to, not only by many Scripture statements concerning him, but also by certain circumstances in his life showing the necessity for his being justified. Firstly, his circumcision; and Secondly, his immersion. Both these were means of justification – typical, truly, but pointing to a subsequent actual justification; his circumcision typifying his death, which was a cutting-off of the flesh, a destruction of the body of sin; and his immersion in, and rising out of, the waters of the Jordan symbolizing his death and resurrection to immortality, by which he was cleansed from the defilement of sin. After he emerged from the tomb, he was changed to spirit-nature, and this is termed by Paul being “*justified in the Spirit.*” — (1st Tim. 3:16.) He was first justified typically, by circumcision and immersion, then anti-typically by the shedding of his blood, being thereby “purified,” as one of “the heavenly things” referred to in Heb. 9:23; and his final justification, or seal of acceptance with God, was physical, namely, justification in the Spirit.

There is also a statement with reference to the resurrection of Christ which points very strongly in the same direction, viz., Heb. 13:20, 21: “*Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ.*” This passage states that Jesus was brought from the dead through the blood of the everlasting covenant, which, of course, was his own blood, and therefore signifies that the shedding of his blood was necessary on his own account, being the means of his purification or justification, and (together with his righteousness) the basis on which God could raise him from the dead and exalt him to immortality. Endeavors to escape the force of this passage have been made in two ways. 1st, By the suggestion that the blood of the covenant has relation – not to the resurrection of Christ, but to the latter part of the passage, viz., the making perfect to do the will of God. But such a construction is contrary to the whole of New Testament teaching on the subject, for, although the blood of Christ is certainly the means of attaining and retaining perfection of position or standing in the sight of God (1 Cor. 1:30; 2:2, 6; Heb. 10:1, 14), it is never given as the means of perfection in knowledge and character—in the doing of God’s will. The Spirit-gifts and the truth are spoken of as the means for attaining that end. (See Eph. 4:8, 11–16; Col. 1:9, 10; 1 Peter 5:10.) Therefore that construction is untenable. Another, however, has been offered, on the basis of Sharpe’s translation of the passage, which runs thus: “And may the God of peace, who brought again from the dead our Lord Jesus, the Shepherd of the sheep, great *by* the blood of the everlasting covenant,” &c. The meaning according to this rendering would be, not that Jesus was brought from the dead

through his blood, but that he was *great* on account of it. Now we are always glad to receive help in the elucidation of the meaning of Scripture from any scholar who can furnish us with an improved rendering, provided, of course, that he be reliable; but we would point out that though Sharpe's rendering is in many places an improvement on the Authorized Version, yet, as he is a Unitarian, his translation of passages bearing on the sacrifice, &c., of Christ must be received with caution, for, however conscientious a translator may be, his translation will sometimes lean in the direction of his belief. And, so far from there being any reason to accept his rendering in preference to the Authorized Version, there is a manifest lack of force and point in it; for it was not simply the blood of the covenant that made Christ "great:" he was great quite independently of that—by his divine paternity, by his life, by his whole mission as the Messiah. If we depart from the Common Version of this passage, we may turn to Alford's, which gives it even more pointedly in the direction we are contending for: "*But the God of peace, that brought up from the dead, through the blood of the everlasting covenant, the great Shepherd of the sheep, even our Lord Jesus,*" &c.; and there seems to be no reason for doubting the correctness of Alford's and the Common Version. On the contrary, we may say we have a kind of confirmation of them in a passage in the prophecy of Zechariah, who, looking forward to the resurrection of the saints, says, "*As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.*" (Zech. 9:11.) The apostle seems to have had this prophecy in his mind when writing to the Hebrews — and we know how constantly he quoted from the prophets — for, although he does not quote the exact words throughout, yet the ideas are the same, connecting the blood of the covenant with the resurrection, the difference being that while the prophet is pointing to the resurrection of the saints, the apostle applies it to the resurrection of Christ himself. No consistent explanation of Hebrews 13:20 has been, or can be, given apart from the idea that the shedding of the blood of Christ was necessary to his resurrection, and therefore that the shedding of his blood was necessary to his own salvation as well as to the salvation of others, that necessity arising, not from any personal transgression, but from the defilement of his nature.

Some people hold up their hands in horror at the least hint that Christ was in an unclean or condemned nature, and say that it is dishonoring to him; and the phrase "condemned Christ" has more than once been used as a scarecrow to frighten timid minds who are sometimes influenced by words and phrases without fully considering the significance to be attached to them. It is so with those who contend for the immaculateness of Christ's nature, and think it dishonoring to him to say that he was tempted with the lusts of the flesh, forgetting that as he overcame the temptations that arose from those lusts, it really exalts him, and adds to the luster of his crown. So also in regard to his having been under condemnation: there is nothing dishonoring in this statement, seeing that it is not alleged that he came under the condemnation through any transgression of his own; and, as the removal of the

condemnation, and his deliverance from its consequences, was on the basis of his perfect righteousness, the very mention of the fact that he was once under condemnation draws our attention to his righteousness. But in truth whatever the Scriptures say concerning Christ – whatever God arranged in regard to him – cannot be dishonoring to him; and it is not for us to judge certain ideas in an independent way by our own pre-conceived notions of what is just or unjust, honoring or dishonoring, but simply to sit down with humility to ascertain the exact facts of the case, and receive what God has been pleased to reveal to us; and, having done that, we are then at perfect liberty to point out, as far as we can see it, wherein God’s wisdom, and justice, and mercy, and goodness, are exemplified, and, as one of our poets has said, to “justify the ways of God to men.”

The necessity for the typical sacrifices under the law being free from blemish has been very much misapplied in regard to Christ. In Lev. 22:20–24, we read: *“Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. . . . Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. . . . Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.”* Here are certain impurities or blemishes which disqualified the animals subject to them from being offered as sacrifices, &c.; and that in this respect they were types of Christ there can be no doubt, for, in 1 Peter 1:19, Christ is referred to as *“a lamb without blemish and without spot.”* In what respect was Christ without blemish and without spot as the antitype of the Mosaic sacrifices? It has been said that it was in regard to his nature, or as to his freedom from condemnation. But that conclusion would land us on a rock we have already several times had occasion to avoid in the present argument, viz., bringing the antitype to the level of the type, which is certainly not according to Paul. Seeing that the purity of the types was a physical thing, we must not look for Christ’s purity as the Lamb of God in a physical direction, but in a higher sense; and where can we look but to his moral purity – his perfect righteousness, which was the ground of his acceptance with God, and also of his exaltation to His right hand? (Heb. 1:9; Phil. 2:8, 9.)

Although the sacrifices were thus required to be spotless in the sense defined in the passage quoted from Leviticus, the same sacrifices, or at least some of them, were at the same time ceremonially defiling. In the 19th chapter of Numbers we have the commands respecting the offering of the “red heifer,” and it is stated (verses 4–10) that the priest who sprinkled its blood, the man who burnt the heifer, and the man who gathered up its ashes, were to be reckoned unclean until the even. The ashes were to be used to make “water of separation,” by which Jews could be cleansed from certain ceremonial defilements, by this water being sprinkled upon them by a clean person; and yet the clean person who sprinkled the water, or one who touched the water,

was by his contact with it made unclean until even (verses 11–21). Thus the very blood, which was used for purifying, and the water of purification, which was used for the like purpose, were themselves ceremonially defiling. Therefore even if we were to apply the typical sacrifices to Christ in a physical sense, we should not in this case be led to the conclusion that his nature needed to be immaculate, pure, undefiled, or free from condemnation. If this teaches anything in regard to Christ's nature, surely it teaches this: that the purification effected by his sacrifice was not due to any physical purity or freedom from condemnation, but that he could be an acceptable sacrifice whereby others could be purified from their defilement of nature and their transgressions, while at the same time his nature was itself unclean and under condemnation.

The necessity for Christ to die for himself of course entirely excludes the idea that redemption is effected on the principle of substitution, a principle which is the very core of the "orthodox" creed. The popularly received idea is that on account of the sin of Adam all his descendants were condemned to suffer eternal torments, and that Christ, then in heaven, came down to the earth, assuming a mortal body, and died for man, and that the Father accepted his suffering and death as an equivalent for the eternal torments to which those for whom he died were condemned; and thus that Christ, not being under that condemnation, and voluntarily suffering for those who were, was a substitute for them. On seeing the truth concerning Christ, that he had no "pre-existence," but was really a man who, though begotten by God, was made out of, and was essentially one of, the race, we are enabled to set aside this unscriptural theory, and we might naturally have thought that we had quite turned our backs on the doctrine of substitution. But even those who have received the truth of God have started ideas which bring us back to that doctrine, though not in the same repulsive form as the "orthodox" one. This has been effected in two ways: 1st, by attributing to Christ, as a consequence of his divine begetting, what has been called a "free" or "unforfeited" or uncondemned life, the possession of which would have rendered it unnecessary for him to die to obtain redemption for himself; and secondly, by denying the condemnation passed on the Adamic race on account of Adam's sin, (as laid down in Romans 5) and stating that condemnation is passed on individuals only for their own personal transgressions; and thus, as Christ committed no transgression, here again he is represented as beyond the reach of condemnation. The result in regard to Christ, though arrived at by a different route, is on the latter theory precisely the same as in the case of the "free life" theory: the latter effects it by (so to speak) lifting Christ above the rest of the race in regard to condemnation, and the former by lifting up the whole race, and Christ with it. The difference between these two modes of arriving at the result, is however, of comparatively little importance, seeing that the effect is the same in both cases, for both theories represent that Christ was free from any hereditary condemnation, and that therefore there was no necessity for him to die *for himself* in order to obtain redemption from the

effects of Adam's sin. Now if that were the principle of redemption – that an uncondemned one laid down his life in the place of condemned ones, and was accepted as a substitute for them, none of those for whom Christ died ought to die: if he took their place in that sense, they ought to go Scot free. But as we see that the majority of them do die, that cannot be the principle. It may be said that some – viz., the faithful who are alive at Christ's second appearing – will not die, and therefore that for them he must be a substitute. But if so, the principle of redemption must differ in regard to different individuals, and in the same dispensation, which is inadmissible; and besides, that even they are not redeemed on the substitutionary principle is evident from the fact that their escaping death is not made a matter of necessity or certainty, but is merely a matter of time, and due to their being alive at the particular time when Christ returns. The question of substitution must be looked at more in regard to the redeemer than the redeemed – more in relation to Jesus Christ than to his brethren. The question is whether he died as an uncondemned one to redeem condemned ones, or whether he died as a condemned one, through whom, when redeemed, others might obtain redemption by the favour of God; and we unhesitatingly affirm the latter to be the teaching of Scripture. The same principle applies to Christ's relationship to the curse of the Mosaic law. Those who hold the two theories referred to find it necessary, in order to carry out their ideas, to treat Christ's suffering the Mosaic curse in the same way, viz., as being only for others, and not for himself; though the Scriptures teach that as one hung on a tree was cursed by the law of Moses, irrespective of innocence or guilt, (Deut. 21:23; Gal. 3:13) Jesus, though innocent, being hung on a tree, was cursed personally. But as this conclusion would be fatal to the substitutionary theory, it is denied that he was cursed personally, and asserted that he only suffered the curse instead of others. It is urged that he must have suffered it as a substitute for others because those under the law who were redeemed by him, and who had transgressed the law and incurred its curse, escaped that curse by virtue of his suffering it. But here, again, it is not a question of the redeemed escaping it, but of whether the redeemer had to suffer it personally, - whether those cursed by the law were redeemed by one who was never personally under its curse, or by one who was personally brought under its curse, and, having been freed from it on account of his righteousness, was then constituted the means through which others might escape the consequences of that curse. If it be said that he was a substitute in some sense, because others escape it through him, all we can say is that to that kind of "substitution" we have no objection. Christ was not a substitute in the sense of having the very condemnation due to others imputed to him, and bearing it *instead* of them, but – if he can properly be called a substitute at all, though we do not admit that he can – in bearing the *same* condemnation that was due to them, but bearing it for himself, so that, having been redeemed from it himself on account of his righteousness, others might be redeemed through him. The main idea, and what it is important to firmly grasp, is this, that redemption is not effected in any sense on the principle of a commercial

transaction, of an equivalent, of so much received in exchange for so much given, but by the creation of one in whom sin and death have been destroyed, as a covering head for those who accept the salvation offered through him. The former view sets aside God's law; the latter honors and exalts it. According to the former view, God redeems certain ones whom His law has condemned by accepting in their place one whom the law has not condemned. According to the latter, God required that his commands should be obeyed, and His decree carried out, as the basis for the manifestation of His favour, and, that decree or law having been carried out on one who was personally under it, but who was redeemed from it because of his righteousness, as God offers salvation only through and by association with that one, He thereby, instead of setting aside His law, exalts and magnifies it before His creatures. The matter was stated so clearly and beautifully by our late brother Robert Paterson, that we cannot do better than quote his words:

“It is not that a condemned one redeemed condemned ones, but that **God** first redeemed **one** of the condemned family, upon a certain principle, and next made the Redeemed One a means of escape for those of the others who were willing to put on his saving name; and the principle upon which God proceeded in the development of this One was that in him should be exhibited a personal holiness by which **a great moral foundation would be laid, without the just demands of the broken law being ignored.**”

This is in harmony with the statement by Paul in Rom. 3:19–26. In verses 24 to 26, he says: “*Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him who believeth in Jesus.*” God destroyed the effects of the breaking of his law by working, in the case of Christ, upon the most just and righteous principles; and then, in setting him forth as the means of salvation, He declares His (God's) righteousness, that righteousness comprising not simply the obedience of Christ, but the whole of God's work in him, including his death and resurrection. God had previously been manifesting his righteousness in His dealings with men, in connection with the typical sacrifices, &c., in the Mosaic system of things, but in Christ He manifested it perfectly; hence the apostle says, in verses 21 and 22, “*But now the righteousness of God **without** [or *outside*] the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.*” And so those who acknowledge the righteousness and justice of God worked out in Jesus Christ can obtain forgiveness and redemption through him. It was because Israel after the flesh did not submit themselves to that righteousness (Rom. 10:3, 4, 9) that they were cast off.

Thus God was first “just” – i.e. in regard to Jesus – and on the basis of that He can consistently be “the justifier of him who believeth in Jesus.”

The principle underlying the whole subject of the sacrifice of Christ was very well stated in some remarks made by a brother not long ago at a meeting at which the subject was under consideration, and we think we cannot do better than give them here, as it is of great importance not only to believe doctrinal truth, but to apprehend the reasons underlying God’s arrangements for the salvation of men, and why He requires their submission to certain conditions before He will bestow that salvation. The following is the substance of the remarks referred to:

“There is a principle underlying the sacrifice or atonement which God requires at the hands of the descendants of Adam, which we require to take into account, and which is the solution of many difficulties connected with the law of sin and death, the taking away of sin, &c., some of which difficulties can never be settled on mathematical principles, but which become perfectly clear when we take into account the principle I am referring to. It is deep though trite, and the principle is that God is very great, and very holy, of too pure eyes to look upon iniquity (Hab. 1:13), and that He will be sanctified in them that approach unto Him; that He is a Great King, a Great Majesty, who will not be approached in any way but that which He appoints. In the beginning of our history as a race, His authority was insulted, His majesty was set aside, and, as the result, we have all been contaminated with death through Adam, everybody being agreed upon that. The result is that we are all unclean, for who can be clean that is born of a woman? the Scriptures say (Job 14:1, 4). We have the effects of sin in us, and before there can be any return to friendship between us and God, before we can approach Him, He demands the healing of the original breach, and He has prescribed His own terms: He requires that death originally decreed shall be violently endured. That decree is evident in the garden of Eden, or just outside of it, for Abel was commanded to offer up sacrifices as the means of approach to God. Abel would not have been accepted if he had not offered that slain lamb. The law of Moses in its entirety Paul describes to be a schoolmaster, the very function of which is to teach us that first lesson of our approach to God. And what is the first lesson the law of Moses teaches? That all men are unclean. The tabernacle and all its appurtenances were made by mortal men, and although they were of divine workmanship, yet because they were so made they had to be atoned for: sacrifices had to be offered: the tabernacle had to be sanctified, the altar had to be sanctified, everything in the tabernacle had to be purified with blood: “almost all things are by the law purged with blood.”—(Heb. 9:22). And these were all typical of the fact that there could be no approach to God on the part of condemned man – who is marred and steeped in the effects of sin, beginning at the Garden of Eden – without the shedding of blood; for that the heavenly things had to be purified with better sacrifices than these, is Paul’s own declaration (Heb. 9:23). Christ is the illustration of the will of God in the

matter. Christ was made of our nature in order that he might be offered in sacrifice in the very condition in which we are in all these relations. We cannot criticize God: we cannot ask why this was necessary. He, as the outraged, insulted – if we may use such a term – Lord, Majesty, self-existing Possessor of heaven and earth, had the right to dictate the terms upon which He would receive the members of a fallen race into fellowship with Himself again: and we see Christ crucified pointed to by all the sacrifices; we see him raised from the dead, justified in the Spirit, exalted to the presence of God, and given to us as a sacrifice through whom we approach in mental humiliation and subjection before God. Therefore the matter should be looked at in a broad manner, and not discussed in the light of hair-splitting terms, which only throw dust over a most beautiful and holy matter, but which do not enlighten the understanding, which rather exalt human reason against the very plain declarations of the Scriptures – because the Scriptures are exceedingly plain – that death hath passed on all men by Adam, that we are all in the unfortunate condition that he brought on himself, and therefore in his position and relation to futurity, apart from God’s favour. His favour comes to us through Christ. It is entirely of His mercy that He has devised this arrangement, that He has given us a ceremony of apology in our hands; for that is what it comes to. When a gentleman in high position is offended, he prescribes the terms of forgiveness. In this case it is the holy, omnipotent Creator of heaven and earth, and He has given us the ceremonial vindication of His authority, the ceremony of subjection in Christ, *who stood as the representative of us all*; and it is our privilege to avail ourselves, with humility of mind, of the means He has thus graciously provided for obtaining reconciliation with Him, the forgiveness of our sins, and life eternal to be bestowed at the appearing of Christ.”

Let us now turn, by way of drawing the whole matter to a focus, to an earlier part of the 2nd chapter of Hebrews than we have yet noticed. Having contrasted, in the 1st chapter, the position of the angels with the position and dignity of Christ, and shown the great superiority of the latter, and therefore, by implication, the superiority of the “great salvation” “spoken by the Lord” over “the word spoken by angels” (verses 2 and 3), i.e. the Mosaic law (Acts 7:53) the writer says in verse 5, “*For unto the angels hath he not put in subjection the world to come, whereof we speak;*” but he has (prospectively) put the world to come in subjection to the saints, as joint-rulers with Christ. The apostle continues, “*But one in a certain place [the 8th Psalm] testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?*” – (“Son of man” here does not refer to Christ, although the expression is frequently applied to him, but is synonymous with “man” in the previous clause, and signifies man in a general sense, of whom God is “mindful,” and whom He “visiteth.”) “*Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.*” What things? If we turn to the 8th Psalm we get an answer: “*All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and*

whatsoever passeth through the paths of the seas.” These were the things put in subjection to Adam before he sinned, as we also find from Gen. 1:26, 28. When Adam fell from his primitive, sinless condition, he partially lost this “dominion.” Previously, the animals were doubtless tame (Gen. 2:19); since then, as far as we have any record, they have been wild. They are not, however, always to remain in their present condition: a time is coming when they will again be tame (Isaiah 11:6–9; 65:25), and when the curse will be partially removed from the earth; and then man will regain his dominion over the earth and the lower creation. To this time, which is during the millennial reign, as well as to the period beyond, the apostle was evidently looking forward, for he gives the words of the Psalmist a future application: he continues (verse 8), *“For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”* And then he goes on to treat of the death of Christ, and the destruction by him of the devil and death. But what connection is there between the dominion originally given to man, and ultimately to be restored to him, and the destruction of death? Just this. The dominion given to Adam did not include death, inasmuch as he did not then sustain any definite relationship to death: he was not under the power of death, neither had death been put under his feet; but when he sinned he came under the power of death, and therefore before “all things” can be put under his feet it is necessary that, in addition to the things included in the original dominion, death also should be put under him. Hence, in 1 Cor. 15:25, 26, we read: *“For he (Christ) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”* The “dominion” of man, then, though partially acquired during the reign of Christ and the saints, is not obtained in its fullness until the end of that reign, for it is not until then that death is destroyed (1st Cor. 15:24–28). The reason for the introduction of death into the apostle’s argument in Hebrews 2 is therefore apparent; and so he continues (verse 9): *“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”* The sense of this verse will perhaps be more apparent by slightly transposing, without altering the meaning of, the phrases, their arrangement as in the common version – though doubtless according to the Hebrew style – being different from the modern style of composition, and hence the meaning is to us slightly obscured. Thus: *“But we see Jesus, who was made a little lower than the angels for the suffering of death – that he by the grace of God should taste death for every man – crowned with glory and honour.”* The argument is this: “Now we see not yet all things put under” mankind, for death still has dominion over them; “but” we see something done towards that end: we see Jesus, one of that race, a partaker of flesh and blood (verse 14), made in all things like unto those who were to be redeemed (verse 17), having suffered death, and overcome it, now crowned with glory and honour. And this surely is a great step towards the complete putting of death under the feet, seeing that he is the one through whom all others who are destined to

overcome it will do so – “the captain of their salvation” who will lead them to glory – (ver. 10.) Hence the apostle says he tasted death “for every man,” – *iper pantoz*, on account of *all*: not every human being, but “all” who are to be redeemed, whether Jews or Gentiles. And by what a beautiful yet simple arrangement he was enabled to redeem both Jews and Gentiles! It was necessary that he should come under both the curses or condemnations under which they respectively rested – the Edenic or racial condemnation for both classes, and the condemnation of the law specially for Jews. And yet, to prevent his being held under the condemnation, he must be brought into this position without any personal transgression; and such we find was the case: he came under the former by birth, which he could not avoid; and he came under the latter by being hung on a tree, by the act of others; and, having been raised from the dead, both these curses were destroyed in him, and a way opened for the escape of others from under the same curses. *“He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”* (Phil. 2:8–11). This name has been given as a means of salvation, so that all who unite themselves with the name, by being immersed *into* it, may obtain the like redemption. And thus in the preaching of the apostles *the name of Christ* was continually set forth as a name of salvation, a refuge or covering into which all – whether Jews or Gentiles – might flee and find safety:

- Luke 24:46, 47: *“Thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations.”*
- Acts 4:12: *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*
- Acts 5:31: *“Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”*
- Acts 10:43: *“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”*
- Acts 13:38, 39: *“Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”*

The only means of being covered by the name of Jesus Christ is by immersion into it. We have already dwelt upon that point at some length in regard to men generally, irrespective of whether they be Jews or Gentiles; but we may further point out that the same principle applied to Jews in their relationship to the Mosaic law. Christ came under the curse of the law, and Jews obtained freedom from its curse or claim on them by being immersed into him. This is evident from Acts 13:39, just quoted, as well as from Romans

7:4. The Jewish believers became “dead to the law” by being immersed into “the body of Christ,” and thus they were freed not only from the condemnation resting upon them on account of their disobedience to the law, but from all obligation to obey the law; and they were at the same time “married (or united) to another” – Jesus Christ – “*even to him who is raised from the dead.*”

The principle upon which men are united to, and justified through Christ, is correctly termed the **federal** principle; and it is both appropriate and just that God should effect the salvation of man on that principle. He dealt with man thus in regard to condemnation, for when Adam sinned God treated the whole race as being in him, as in fact they were physically; and, as they are but a perpetuation of him in the same fallen nature, God condemned them federally, in Adam, to return to the dust from which he was taken. And salvation comes on the same principle, by the creation of a federal head in whom the breach is healed, the reconciliation effected, and man restored to his original position. Hence the apostle says, “*Therefore as by the offence 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.*” (Rom. 5:18). But it is not merely a restoration to man’s primitive unfallen state, for that would be simply to have existence in a flesh and blood nature, free from the power of death. It is something more than that: it is existence in an incorruptible spirit-nature, not only free from the power of death, but incapable of ever coming under its power – it is immortality. Hence the apostle says, “*The grace (or favor) of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many;*” and again, “*But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*” (Rom. 5:15, 20, 21.) This shows in the clearest possible light that redemption is not simply the payment of a debt, not simply a buying back, but a pure manifestation of the favour of God through one in whom He was well pleased, and whom He has constituted a federal head for the development, out of the old creation, of a new and better creation. (Rev. 3:14; Col. 1:15, 18–20)

We see, then, how the Deity is proceeding upon a gradually unfolding and expanding plan. It is so in regard to the Kingdom of God: the promises are first given in outline, and His purposes gradually unfolded by the filling in of the details; and in the establishment of that Kingdom it begins like “a grain of mustard seed,” and increases until it becomes like “a tree,” and covers the whole earth. So also in the destruction of sin. God first redeems one of the condemned race, and then offers redemption to others through him, and all of them who accept it and are found worthy will be changed to the same immortal nature when the time arrives for the establishment of the Kingdom. And these, again, being made the rulers in this Kingdom, are the means of bringing others into the way of salvation, though these others will in all probability be saved through the same covering name. The exact terms on which salvation will be offered to them has not been revealed, but the principle

will doubtless be the same – faith and obedience, in connection with the slain but resurrected Lamb of God. Those who, during the thousand years, accept this salvation, and are at the end of that period accounted worthy, will also in their turn be made immortal, and will sustain towards those immortalized at the commencement of the 1000 years the relationship of harvest to “first-fruits” (Rev. 14:4). Then will sinful flesh be completely cut off from the earth, at the commencement of the eighth day of 1000 years, as the complete antitype of the circumcision or cutting off of the flesh on the eighth day in the Mosaic pattern of things. Thus there are three principal stages in the actual destruction of sin: first, Jesus Christ himself; secondly, those who are Christ’s at his coming; thirdly, the great harvest at the end of the thousand years. Then will the earth be the habitation of a righteous and immortal race of beings, who will show forth the praises of God to all eternity. In contemplating this wonderful scheme, may we not well exclaim with the apostle Paul, in Rom. 11:33–36, *“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the LORD? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.”*

Questions Answered

Various questions have from time to time been raised with respect to the relationship to death of those for whom Christ died, especially in connection with the doctrine of substitution; and, as those questions are intimately connected with the foregoing, it may not be out of place to append here a few remarks on one or two of them, which we will put in the form of question and answer.

1. QUESTION: If we are condemned to death on account of Adam’s sin, and Christ died for us, and we are freed from condemnation through him, why do we die?

ANSWER: Because Christ did not die *instead* of us – to prevent our dying – but to open up the way to immortality. If Christ had died instead of us, as a substitute pure and simple, no doubt we ought not to die, but we have already seen that such was not the case. Redemption has two principal stages – the moral[†] and the physical. First, there is moral justification, which is by faith, (Rom. 5:1); secondly, there is physical justification by change to spirit-nature. (1 Tim. 3:16.) Between these two acts of justification there is an interval, which is necessary in order to afford an opportunity for probation. When an individual is justified morally, the condemnation previously resting on him, whether racial or individual, is removed (Rom. 8:1), and he is placed on a new footing, and it depends upon his conduct during his probation as to whether his redemption will be completed by physical justification. To an individual who is not justified morally, there is no possibility of a resurrection to

[†] We would add here the “legal” along with the moral. Bro. Andrew appears to combine both the legal and moral further on in his explanation. - SK

eternal life, but one who has been justified morally, even if he die, will be raised from the dead. His racial condemnation, and any condemnation for sins committed previously to his moral justification, having been removed, are no barrier to his resurrection from the dead or to his receiving eternal life: he is judged simply for the things done after his moral justification, and receives “*according to that he hath done, whether it be good or bad.*” But although our racial condemnation is legally removed when we are morally justified, the *consequences* of that condemnation, or of our connection with the first Adam, are not removed immediately, for we still continue to suffer the evils brought into the world by the sin of Adam. This, however, is quite in harmony with the Divine procedure in regard to *individual* sins. For instance, a man before embracing the truth may have injured his health by drunkenness or some other course of wrong-doing, but although such sin is forgiven at his immersion, God does not work a miracle to remove at once the consequence of the sin, and He may suffer its evil effects until the end of his mortal life. So also in regard to an immersed believer, who may commit some sin or foolish act by which he brings upon himself some evil; his sin may be forgiven, but still the ill effects may remain. He is forgiven in having removed from him the condemnation for his sin, but the taking away of the consequences is distinct from the removal of the moral or legal condemnation. This will serve to illustrate the matter in regard to Adamic condemnation. That condemnation is removed at immersion, and this renders it possible to escape dying, by making death not an absolute necessity, and our moral justification gives us a title to a resurrection to eternal life if death should ensue; but still the consequences of our condemnation in Adam are not actually removed until after the Judgment. As has been aptly said, “Our relationship to the second Adam comes from our receiving the truth, which is a principle extraneous to flesh and blood; and our reception of it does not alter the deathful condition we inherit by our descent, but gives us a title to another life and state of being;” and our physical connection with the first Adam is not terminated until we are made physically like the second Adam at his appearing. It is for want of recognizing that redemption is a process in which there are different stages, and through looking upon the matter too much in the light of a commercial transaction, and trying to adjust it mathematically, that many mistakes have been made on this subject. It is not that God requires something as an equivalent for the redemption He offers, for nothing that man could give Him could be an equivalent for so great a gift, or of any value to Him; but He is working upon a principle involving the development of character in those to be redeemed, and this necessitates that there should be various stages and processes in the work of redemption.

2. QUESTION: If men are condemned to death, and Christ did not die *instead* of them, how is it that some *escape* dying? (This question of course has reference to the faithful saints who will be alive at the appearing of Christ, and who will be changed to immortality without dying, and also to Enoch and Elijah, assuming them to be still alive [see footnote on p. 45 – S.K.], which there seems to be no reason to doubt.)

ANSWER: Because God removes the condemnation resting on them and forgives them, through Christ. They become legally related to him by immersion, and, having died in him as their federal head – as already shown from the 6th of Romans – it is

not necessary that they should die to fulfill the Edenic penalty, although, were it not for the circumstance of their living at the particular time when Christ returns to bestow immortality, they would suffer the *consequences* of the Edenic condemnation by dying. (See answer to question 1.) Having become so related to Christ according to God's appointment, He removes the condemnation, and is pleased to allow them to enter upon a future life without passing through the death-state, and we cannot deny the Almighty the right to do this if He pleases, even in view of the fact that He has decreed the condemnation of the race. Some say it is inconsistent with the character of God to suppose that He would make a decree and then revoke it; but they surely forget that the law-giver is higher than his own laws, and that one who makes laws or issues decrees has the right to revoke or suspend them at his pleasure. And we have a case in point in the story of Jonah. After the decree had gone forth that the city of Nineveh should be overthrown (Jonah 3:4), on the people turning from their evil way, God revoked the decree (verse 10), on the principle stated in Jer. 18:7–10; and if in that case God revoked a decree which had actually gone forth, shall we say that it would be inconsistent with His "ways" to revoke the racial condemnation, and prevent its full consequences coming on those who accept the means He has provided for the purpose in the person of His Son? for it is through Christ, and Christ alone, that any will escape dying. The only difference between the cases of Enoch and Elijah[‡] and the faithful living at Christ's second appearing, is that the former lived before and the latter live after the death of Christ, and therefore that while the latter will escape death through their relation to the death and resurrection of Christ as an accomplished thing, the former escaped it through their relation to Christ prospectively by means of the sacrifices they offered.

3. QUESTION. Seeing that some escape dying through the righteousness of Christ, why could not Christ himself escape the necessity of dying by the same means?

ANSWER. Because they escape it through him as the result of his *completed* work. Believers are not immersed into an unresurrected Christ, or –if we may use the term – an unsacrificed Christ, but into a resurrected Christ (Rom. 6:3–11; 1 Cor. 15:14, 17, 18, &c.; Col. 1:18; 2:12; 3:1). The righteousness that is imputed to believers includes the death of Christ (Rom. 4:22–25). Therefore the righteousness necessary for Christ must have included his death, and hence it could not have saved him from dying. Death must be suffered by one, and he a perfectly righteous one, as the foundation for any others escaping dying. As Christ was this one, it was impossible for him to escape dying through his own righteousness. The only way in which he, being under the Edenic condemnation, could have been saved from dying, would have been through another redeemer, who would have had to die; but this was impossible, as there was no such one.

A. Andrew, 1876

[‡] It was the common belief among Christadelphians of the time that Enoch and Elijah did not die and are preserved in life for an entrance into the Kingdom. We are not endorsing that belief, but understand that it does not take away from the overall and forceful arguments of the author. - SK

EDITORIAL FLYLEAF

PROPHETIC ANGST

WE don't know how many of our readers get or read bro. Harold Lafferty's prophecy notifications through email, but in recent months he had been publicly posting a series of articles entitled the "Permanency of Israel". These articles are a revival of a 50+ page letter sent back in 2008 attacking a series of articles that appeared in *The Sanctuary-Keeper* titled "The Final Scattering of Israel", written by bro. Tom Northey (3rd & 4th Quarter of 2007, and 1st Quarter of 2008). Out of clear frustration that there was little to no response to his 50 page criticism, nor a retraction by the original author or the Sanctuary-Keeper editors, he has gone public with his criticisms - however far and wide his email distribution may be.

In the series of articles (originally a class presented at the Kentucky Bible School) bro. Northey laid out a clear, Scriptural, and yes, traditional overview of latter day events as they involve:

- The Pre-Adventual condition of Israel prior to the invasion of the Gogian Host - living "confidently", but not in faith.
- That the current existence of a portion of Jewry in the Land and the revival of the modern day State of Israel is an extremely significant and dramatic development in the prophetic scheme of things, and a wonderful and impending sign of the return of Christ. But, that such is not a fulfillment of Ezekiel 37 - the "Dry Bones" prophecy.
- The destructive forces of the Gogian Invader will in fact over-run the land of Israel causing great harm to the Land and with significant casualties to its People - with the death of many, the fleeing of others to safe havens in Egypt and Jordan, and the holding up of others throughout the Land.
- That salvation will come to Israel through the work of Christ and the Saints and a complete preservation and re-gathering of the Whole House of Israel - both Judah and Ephraim - throughout the entire earth. Such is a fulfillment of Ezekiel 37 and the "Dry Bones" prophecy.

Bro. Lafferty counters with his long held contentions, and just to list a few:

- That the account of Ezekiel 38, 39 is an isolated prophecy, to be found nowhere else in the Scriptures, with the supposed exception (though falsely applied) to Rev. 20:8. *(We contend that bro. Lafferty's prophetic house of cards rests heavily on this false supposition. This is simply negated by Ezekiel 38:17 where it is stated about this world-changing event - "Art thou he whom I have spoken of old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?")* Simple investigation will reveal to us the many prophets (plural) that address these momentous events that bring about the fiery and open manifestation of God to rescue His people Israel and put in motion the events

that result in the re-establishment of God's Kingdom out of Zion. Once it is understood that it is not an isolated prophecy, an event of such magnitude and of such consequence that finds various details throughout the prophets - as do the Gospel accounts provide a complete picture of the Life and Work of Christ - then it is seen how truly frail his position is.)

- That the Gogian Host will never make it into the Land of Israel to do damage and that absolutely no harm will befall the Jewish People living in the Land.
- He has labeled traditional views of prophecy as, and we quote, “gross error”.
- He makes claims about what earlier Christadelphians believed or didn't believe that are just not true, and shows a degree of ignorance of what early writers wrote AND THE SCRIPTURAL REASONS WHY THEY WROTE IT. He refers to digital word searches that he has made to find various phrases or words, but shows no real substantive understanding of the full picture of traditional, prophetic exposition.
- He claims that early writers and believers had no clue of prophetically revealed events to come, including a lack of understanding regarding the nature of Israel's pre-adventual colonization. *(But, for those who are in fact familiar with the writings of bro. Thomas. bro. Roberts and bro. Williams [as a few examples] they will see that their expectations were extraordinarily accurate - which is why the Christadelphians were so ecstatic in 1917 and 1948. Due to such expositions THEY KNEW WHAT TO EXPECT AND REJOICED WHEN THEY SAW IT COME ABOUT. It doesn't mean that it was thought that they had every minute detail understood, but they understood the scripturally revealed prophetic framework/outline.)*
- Bro. Lafferty takes his jabs at Bro. Northey's articles for the use and assumed reliance upon quotes from various writers who support traditional views. We find it interesting that at the same time Bro. Lafferty himself promotes articles of writers that support his own narrative.

To be perfectly clear, the Sanctuary-Keeper endorsed then and continues to endorse the prophetic explanations explained by bro. Northey in his articles without apology. Such should be evident in the prophetic writings we promoted before his series appeared in our magazine, and prophetic articles and current-event observations that have continually appeared since then - including the Spring, 2015 issue of the SK whose featured article was “*Ezekiel - A Witness to the Re-Constitution of the Dry Bones*”.

Our brief remarks here are not intended as a detailed rebuttal, as we have already provided lengthy exposition on these issues, and various brethren continue to write and speak on these matters, and Yahweh willing, we will continue to do so as able. (All SK's under the current editorship, including the last issue is available on-line, in pdf format at www.sanctuary-keeper.com)

Over the years we have attempted to exercise restraint and leave bro. Lafferty alone in his continued charges upon traditional prophetic understanding, and his taunts and ridicule upon those who hold to it. But, we have grown weary - weary of

seeing the beliefs that we have investigated, studied with great care, embraced, have been embraced and continue to be embraced by many brethren; and that which we see CONTINUALLY CONFIRMED in the development of world events relentlessly attacked, and those who hold such beliefs having their abilities to understand continually insulted. Such is not only the case on the prophetic front, but in all forms of the Truth that we hold dear. Are we just expected to roll over and pass it off while our convictions are continually derided and mocked?

We know that there are a number of brethren that agree with some/many of the arguments that bro. Lafferty and others have made over the years on matters of prophecy. It is certainly not our intent to insult such brethren, who have their own reasons for holding such views (as long as they are views that fall within the “continuous historical” framework of interpretation); but at the same time have held firm on matters of Doctrine, Walk and Fellowship. And, we would hope that our readers would seriously consider the prophetic beliefs put forward in this magazine as the carefully investigated evidence of Scripture, along with a sincere and logical conviction and not close-minded presumption. Instead of deriding traditional prophetic beliefs and those who hold to them, if only the bully pulpit of our detractors were used to fight the very grave falsehoods in doctrine and fellowship that have and continue to destroy the Unamended Community in these Last Days.

RECENT WORLD DEVELOPMENTS

Developments in the world scene over the past couple of months have been nothing short of remarkable – From the proposed “nuclear agreement” between the world powers and Iran – despite pleas by the Israelis against such a plan; and the social earthquake in the U.S. with the Supreme Court’s decision in support of “gay marriage”. It seemed that in the short space of actually only a couple of weeks that the world had been turned upside down.

But, as Bible students we are to understand that such things are only the continued development of larger trends that are leading the nations ever closer to their day of reckoning at the hands of the Yahweh of Armies. A time (soon coming) that also coincides with the consummation of our long hoped for Day of Salvation and place within the ranks of that Multitudinous Host, to tread *“the winepress of the fierceness and wrath of Almighty God. (Rev. 19:15).”* To this end we know – *“this honour have all His saints (Ps. 149:9).”*

For the time being we may groan, as did Lot, over the extreme wickedness and injustices of our time, and the continued deterioration of the Unamended Community. A sense of realism to what we see should only strengthen our resolve to remain separate from the world and not to surrender ourselves to it, as well as remaining steadfast to the “traditions” we have been taught from Scripture.

But, we also should find a sense of great joy (more joy than sadness), *“for now is our salvation nearer than when we believed (Romans 13:11).”* - S.K.