

1. That Messiah will be personally enthroned there as King of Israel and Emperor of the World. (Zech. 14:9; Mic. 4:7; Jer. 3:17; Isa. 60:13; Ezek. 48:35)
2. That "sacrifices of righteousness" will be offered there in connection with Ezekiel's temple, and the re-distribution of the land among the Twelve Tribes. (Ps. 51:19; Jer. 33:18,11; Ezek. 43:18-27; 47:13,21)
3. That the princes of Israel, in the day of Zion's exaltation, will be the twelve apostles of the Lamb, made glorious by resurrection and immortality. (Matt. 19:28)
4. That the visible glory of God will be present in the Temple, and upon all the assemblies, and upon every dwelling place in Mount Zion. (Isa. 4:5; Ezek. 44:4)
5. That sickness will be banished, and patriarchal longevity restored. (Isa. 33:24; 65:20)
6. That Israel shall prosper in wheat and wine and oil, and gold and flocks, and everything that makes the heart glad; and their soul shall be like a watered garden (Jer. 31:12-14; 33:9; Ezek. 36:10; Hos. 14:5-7; Isa. 66:12-17)
7. That Jerusalem shall experience health and cure and pardon, and purging from every uncleanness and defilement; and that peace and truth shall abound in their midst. (Jer. 33:6-8; Ezek. 46:6-12)
8. That judgment and justice and safety and glory shall dwell in the land. (Jer. 33:15; Ezek. 34: 25; Mic. 4:104; Hos 2:18,23)
9. That the desert shall blossom as the rose: her waste places be made like Eden, and the whole city filled with the joy and gladness, thanksgiving and the voice of melody. (Isa. 51:3; Ezek. 34:27; Isa. 61:11)
10. That the Twelve Tribes, gathered from every place of the earth whither they have been scattered or led captive, shall no more be two kingdoms, but one nation - head of all others, on the mountains of Israel. (Ezek. 37:21-22; Isa. 60:12-12.)
11. That Zion's hill shall be a hill of blessing to Israel and all the inhabitants of the world. (Ezek. 34:26; Isa 25:7)
12. That Zion's officers will be peace, and her exactors righteousness; and that Messiah shall be for ever her glory, her defense, her comfort, her praise, her righteousness; and everlasting joy. (Isa. 60:19-22; 61:1-7)
13. That the character of the rulers is before us in the precepts which Christ enjoined, and which these will all have faithfully observed as their passport to this distinction (Ps. 15; Ps. 24)
14. That the nature of the principles by which the kingdom will be governed and characterized is somewhat illustrated in the institutions of the Mosaic code; but more fully expressed in Solomon's proverbs, Christ's discourse on the Mount, and the apostolic precepts, which will then become the law of the land, and the study and observance of everybody.
15. That the nations of the world will speak one language, obey one king, have one religion and one law, and in time will be one people, having one heart and soul and seeing eye to eye. (Zech. 14:9,16,17; Mic. 4:2; Zeph. 3:9; Isa. 52:8) - F.R. Shuttleworth, 1877

THE SANCTUARY-KEEPER



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

EZEKIEL

*A Witness to the Re-Constitution
of the Dry Bones*

UNAMENDED UNITY

THE PRACTICAL IMPLICATIONS OF THE
"COMMENDATION" LETTER

KING UZZIAH - PART 2

FROM DARKNESS TO LIGHT

THOUGHTS GLEANED FROM
THE LAW OF MOSES

SIN: ITS ORIGIN, EFFECTS AND
DESTRUCTION - PART 2

A TIME OF TROUBLE

THE
SANCTUARY – KEEPER

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

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

Num. 18:5

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

I Peter 2:5

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

VOLUME 25

SPRING, 2015

NUMBER 1

UNAMENDED UNITY

BACK on the evening of March 6th there was a conference call between a small group of brethren representing various North American Unamended ecclesias. It was initiated by members of the Christadelphian Advocate Committee with the desire of opening up discussion on the problems currently dividing various elements of the Unamended Body. We were not personally invited to the conference call as only a select group was chosen from larger ecclesias as a starting point, as we understand it, for broader discussion in the future. But, we did see the invitation e-mails for the conference call that went out and we did hear a recording of the conference in its entirety. Representatives who accepted an invitation to be a part of the call included the following ecclesias: Mt. Grove, Ontario; Woodstock, Ontario; Finger Lakes, NY; Springfield, VT; three ecclesias from Richmond, VA – The Hall, Chapel, and Forest Hill ; Orlando, FL; Henderson, KY; North Little Rock, AR; Clinton, AR; San Antonio, TX; Austin, TX; Denver, CO; La Luz, NM; and Alamogordo, NM.

The premise of the meeting, as put forward by the Advocate Committee, was that the divisions taking place within the Unamended community stemmed from a lack of communication among Brethren. Although, as has been rightly observed by one

brother – the presence of communication between various brethren and ecclesias has in fact solidified divisions due to differences of belief and application of fellowship practices that have come to light. The general consensus of the conference call participants was that differences in the understanding and application of fellowship were of the most immediate concern. Three ecclesias went further by expressing objection to tolerances of recent false doctrines, the UA08 and the Amended, WCF, open fellowship practices, etc. It was generally agreed upon that another meeting/conference, which would involve wider representation from the Unamended Community, should be pursued in order to address these issues.

A letter and questionnaire has now been formulated and recently received by ecclesias of the Unamended Community inviting brethren's input on two points – "1. *Identify the top three fellowship issues (rank ordered) that are inhibiting a shared Memorial fellowship throughout the Unamended community*", and "2. *What process, activities or approach would you recommend to accomplish community-wide participation (for example: regional conferences, national conferences, proposal letter, etc.)*?"

The conference call itself did not reveal anything surprising in regard to the fact that though the issues of "fellowship" is a matter of concern to many, that there is a great divide that has manifested itself in the last few years as to how the doctrine of fellowship is to be understood and applied. It really comes down to the fact that there are two main factions in regard to this matter:

1. A sizable number of Unamended Christadelphians who claim to base their fellowship on the BUSF, and some who go as far to state that they do so "exclusively", but at the same time practice one or all of the following tolerances and endorsements (generally speaking) that in fact undermine The Truth as outlined in the BUSF:
 - Continued acceptance and fellowship with those who have signed on to the UA08
 - Open fellowship with those of the Central (Amended) Fellowship
 - Fellowship with those who are either involved with or endorse the Williamsburg Christadelphian Foundation or any of its subsidiary projects
 - Continued fellowship with those who have promoted or are tolerant of the Tucker/Pursell heresies of recent years
 - Tolerance and fellowship of those who involve themselves with the previously listed errors – a wishing "God-speed", though they themselves or their own ecclesia may not officially support such error
 - A willingness to support various Bible Schools and Gatherings where such influences are tolerated or such individuals are even asked to speak and teach
 - Acceptance and practice of the philosophy as to how to deal with error as summarized in a phrase we have just recently become familiar - "*to persuade but tolerate*"

- A view that the influences of the world are our primary concern and that as small as the Unamended Community is, that any errors or problems within the community are not of a critical nature that would impact fellowship

Within the group, as previously outlined, there is a broad range of doctrinal understanding, applications and acceptance of those things listed. These brethren also tend to share an opposition to the fellowship beliefs and practices of the following group – a minority group that they view as “too extreme” and “too exclusive”. And, a group in which they falsely accuse of believing in “*contamination by association*” and practicing “*block-disfellowship*” – expressions that they tend to apply for shock value but without really showing an understanding of what they mean by using such terminology.

2. A minority of Unamended Christadelphians that are quite outspoken on basing their fellowship exclusively on the BUSF and view such as something not only to be stated but also **applied and enforced**, and embrace a position consisting of the following:
 - A complete and uncompromising rejection of the errors of belief and practice as mentioned as being tolerated under the first group described.
 - A view that Fellowship is something that is categorically “exclusive” rather than inclusive. It is only “inclusive” of all those who are truly united of the “*same mind and in the same judgment*” (1st Cor. 1:10) upon the principles of The Truth, and “exclusive” to those beliefs and practices that undermine that Truth.
 - It is understood that though some may hold the doctrine of Christ in its purity themselves, when such tolerate into fellowship those who hold error, it is tantamount to wishing the errorist “God-speed” and thus “partaking of his evil deeds” (2 John 1:11). The principles of fellowship are thus nullified. By breaching these principles they cut themselves off from those who stand for the doctrine of Christ.
 - There is a firm unwillingness to support various Ecclesias, Bible Schools or Gatherings that support the beliefs and practices outlined in the previous group, and a refusal to fellowship those who do.
 - “*Persuade and tolerate*” is not viewed as a Scriptural or practical way to deal with error. “Persuade”? – Yes. But with the object of a true change/repentance from an erroneous position. If after the “*first and second admonition*” there is no change, the Scriptures are very clear that the next step is to “reject” (Titus 3:11). Endless “tolerance” or even endless discussion is not Scripturally commanded – quite the opposite.
 - Though it is fully recognized in this group that the evil influences of the world are a threat and to be vehemently resisted, that it is the corruption and error within the Household itself that is the most pressing peril to the continuance of the Body.

It will have been quite evident over the years to our readers as to where the Sanctuary-Keeper stands on these matters. It will also be recognized if honestly viewed that these factions are solidified in their positions. There has been much discussion in recent years among opposing parties to obtain facts, debate and persuade – but to no affect. Division has been a result of communication and fact finding that reveals entirely opposed positions on the matter of Fellowship, and not from a lack of communication.

Though we admit that there are many layers to these issues and complications caused by family ties and social concerns, the hope of “Unamended Unity” can be boiled down to the real crux of the matter – Either one group capitulates to the position and convictions of the other group or vice versa, but there is no middle ground on these issues. As Group #2 requires a great deal of pro-active action and diligence, we cannot claim to be neutral or passive in these matters. Group #1 includes a great deal of passivity and what amounts to an inability to either see the critical nature of the issues at hand and/or an overriding desire for social “unity” at all costs.

The question therefore arises: *What does it mean to be “Exclusively Unamended”*.

1. Is the terminology “exclusively” to be used merely as a preferred statement, but with elusive and flexible meaning, while members willingly welcome into fellowship others who are not exclusive to the principle of The Truth it embodies?
2. Or, does it indicate a commitment to the BUSF **as a basis of fellowship in our relationship with one another within our own ecclesias, as well as inter-ecclesial and inter-personal fellowship** – as a firm and uncompromising position against any element that does not believe or practice in totality the Truth that it summarizes?

At this time, we have no interest in debating the merits of the Advocate’s push towards further meetings and conferences with the object of Unamended “unity”. But, we have to recognize that the Unamended Community is most certainly a House Divided. However, it is not due to a lack of communication but rather clearly defined and diametrically opposed positions in regard to the matter of Fellowship and the willingness or unwillingness to tolerate various elements of fundamental error. Organized attempts at “communication” might be made, but have we forgotten that we have been down that road before with the “Focus on Communication” and the “Lightstand” initiative – which, as pointed out by one of the participants of the conference call, resulted in only more division? The time for making a decision as to where we stand on these matters has long passed. Is it time for more talk, more *groupthink*, more conflict resolution type activities to come up with creative solutions for “*strengthening relationships*”? Or is it simply time (as a minority of ecclesias have already done) for Brethren to declare openly and clearly where they stand on their acceptance or rejection of various errors that have been largely tolerated, and their position in regard to Fellowship **and its enforcement**? The matter is only as complicated as our unwillingness to directly and frankly confront the errors before us.

A. Thomas

THE PRACTICAL IMPLICATIONS OF THE “COMMENDATION” LETTER

THE January appearance of the “Commendation Letter” in the Christadelphian Tidings magazine, reported in the last issue of the Sanctuary Keeper, carries with it some serious implications for the Un-commended Unamended ecclesias. We will briefly discuss some of these implications.

It is my belief that the proponents of this “Commendation Letter” will attempt to make the stigmatized "NASU" and "UA08" brands disappear. It is likely that the only people that will be utilizing either of these terms in a year or so will be the strongest critics of these unscriptural efforts.

Considering the confusion of fellowship boundaries that already exists in the Unamended community with regard to “NASU” and “UA08” ecclesias (not to mention the Central community), one can only imagine what the result of removing the identifying documents will be. You can bet that this benefit entered into the calculations of the proponents of “Unity” during the letter’s formulation. Confusion and ambiguity are some of the oldest tactics of the “Unity” movement. As plainly stated under the “Fellowship” heading of the letter, these "Commended" Ecclesias *“may continue to use such statements as are current among them.”* In other words, they are being allowed to use their historic documents (BUSF) for statements of faith, notwithstanding one critical caveat: *“with the common expressions of understanding earlier articulated in the doctrinal sections of the NASU.”* (Commendation Letter Pg.1)

The stigma of the NASU and UA08 will be gone before we know it in the eyes of much of the Unamended community, and these “Commended” ecclesias will be playing both sides of the fence with little to no resistance. They will still be "Unamended" ecclesias so far as most of the Unamended community is concerned, thus they will be re-integrated into fellowship and curriculum to the limited extent they were ever removed therefrom. At the same time they will be fully recognized by much of the Central community as well, having been “commended” into fellowship therewith.

It is our opinion that this action is going to be the most effective step the Unity movement has taken thus far. Many of us have heard a host of excuses for why individuals did not need to withdraw from an ecclesia when it adopted the NASU or UA08. We can anticipate the excuses to be made for members of these “Commended” ecclesias: *“They believe the same things you and I believe! They meet on the BUSF! What was he/she supposed to do, leave their childhood ecclesia because some other ecclesia wrote them a nice letter?”*

This action creates a giant loophole for those only doing lip service to the Truth. All those who say they *“will not join in fellowship with those who have adopted the BASF or NASU as a basis of fellowship”* or *“those who support the UA08”* will be able to welcome into fellowship members of these ecclesias, while still adhering to the “letter of the law.” Suddenly, fellowship statements will become archaic and irrelevant, unless the spirit and intent of these statements are upheld. That is to say, **those who recognize the error in breaking bread with UA08 signatories should recognize that breaking bread with the recipients of the “Commendation Letter” is an identical error, and refuse to do so.**

While this will introduce a murky situation for some through which they must wade, it will assist in delineating between those brethren and ecclesias which are truly committed to an exclusive adherence to the Unamended Statement of Faith and those who are only doing lip-service thereto. In other words, the difference between those who are committed only to the “letter,” as opposed to the “spirit” of their professions of exclusivity, will be manifest. *“There must be also heresies among you, that they which are approved may be made manifest among you.”*

Some ecclesias have manifest themselves as susceptible to the “Unity” movement by their behavior over recent years. Those who have utilized “UA08” participants as teachers and accepted them into fellowship have set themselves up to receive more pressure from the “Unity” movement. Those who have consistently opposed such departures from the truth, both in word and practice, have effectively erected a barrier between themselves and the “Unity” movement. To emphasize these facts, we provide the following extracts from discussions that took place in the “Christadelphians For Unity” Facebook group.

In response to a statement that *“increased interaction”* was needed between Amended and Unamended individuals, an Unamended “CFU” member suggested to the “Unity” proponents:

“Don’t start in Arkansas. Start in New Mexico, they’re generally more reasonable.”

Another member replied:

“Interesting suggestion. Haven’t been to NM in a few years.”

The original writer further suggests:

“Another idea would be to send some reps to southern bible schools or gatherings to break the ice. Hafta be the right kind of people... Honest, intelligent, thick skinned, kind. Go to Kentucky and New Mexico and see what happens.”

Finally, he concludes:

“Honestly, I don’t think the culture in Arkansas will allow for unity. One or two ecclesias yes, the rest are too antagonistic and hostile, at least as a group.”

(All discussion from 2/18/15)

Why do some CFU members think the Arkansas brethren are “*too antagonistic and hostile?*” Why would CFU members think the brethren in New Mexico and Kentucky are “*more reasonable*” than those in Arkansas, and that they would serve as a good population with which to “*break the ice*” for the proponents of “Unity?” Could it be because the New Mexico and Kentucky Bible Schools have welcomed to their platform and fellowship those who have no problem breaking bread with the various heresies abounding under the umbrella of Christadelphia? Could it have anything to do with the New Mexico Bible School continuing to welcome various errorists into fellowship, despite their persistent espousal of false doctrine? Could it be related to the fact that the Kentucky Bible School invited a member of a UA08 signatory ecclesia and WCF board member to teach a few years ago? Is this what passes in contemporary Unamended Christadelphia as “*more reasonable*” than an exclusive adherence to the principles of Truth outlined in the Unamended statement of Faith? Since he didn’t elaborate, it is unknown why this individual made these comments about these brethren. These are, however, some of the reasons I believe they appear more susceptible to the enticements of the “Unity” movement.

As an aside, is it not interesting that the Unamended community *in general* holds the same animus towards the brethren in Arkansas and favor towards the brethren in New Mexico, and Kentucky that the proponents of “Unity” hold?

Just as Amalek of old (Deut. 25:17-18), the “Unity” proponents today prey upon those who reveal any weakness – those who crack open the door for them. If you give them an inch, they will take it for a mile. When members of our ecclesias go to places like the Great Lakes and Canadian Bible Schools, this is viewed as an opening by the “Unity” movement. When we invite people to speak who readily break bread with members of the Amended community or Unamended UA08 participants, this is viewed as an opening. When we attend Bible Schools and ecclesias that welcome into their fellowship the present eternal life and ecclesiastical kingdom errors promulgated by an increasing number of Unamended Christadelphians, we open the door. When we utilize brethren as teachers who are members of or

funded by the WCF, it is viewed as an opening. This is not merely the opinion of the “extreme,” “over-zealous,” “exclusive,” “contamination by association,” “right-wing” “isolationists.” This is the view of the proponents of “Unity” as well. Both sides observe the same events, and we interpret these behaviors in virtually the same way. The only difference between us is the perspective from which we observe these events and actions. The “Unity” movement views these openings as positive behaviors – openings for them, opportunities. Those who hold exclusively to the Unamended principles view these openings as negative behaviors – openings to the apostasy and departures from the truth. Nonetheless, all recognize such behaviors as openings, regardless of whether we look upon such openings favorably or unfavorably.

There is a final notable change found in the “Commendation Letter” from the position originally taken by the UA08. In the “Unamended UA08 Ecclesias Statement on Fellowship Practice – May 2009,” the authors state the following regarding those Unamended ecclesias which had declared their rejection of the NASU and its supporting ecclesias: *“Should these withdrawing ecclesias seek fellowship with us at some future point, we would continue to view them as out of fellowship, thus requiring comprehensive discussions with them to satisfy ourselves that we are indeed walking together on a sound common scriptural basis.”*

The “Commendation Letter” takes on a much gentler tone, stating the following regarding reconciliation with these same ecclesias, *“We pray they will reconsider so that we may enjoy full fellowship to encourage and strengthen each other in our walk toward the Kingdom.”*

From this change in language it would appear that the restoration of fellowship, which previously required *“comprehensive discussions”*, now merely requires those who have in the past rejected the NASU to *“reconsider”*. What would warrant such a change other than the proponents of “Unity” having observed the many opportunities that lie before them? Unamended ecclesias which 10-15 years ago wrote letters and statements rejecting fellowship with the supporters of the NASU are now *“reconsidering”* this position, are they not? As referenced above and previously reported in the Sanctuary Keeper, most Unamended Bible Schools have used UA08 members and/or WCF supporters and board members as teachers in recent years. This represents a reconsideration of the previously stated position of many of these Bible Schools’ sponsoring ecclesias.

All these and similar events are viewed as opportunities, hence the subtle and important change of policy towards those who in the past rejected the NASU. All these actions indicate *“reconsideration”* by those who previously rejected the NASU. It stands to reason that we can therefore expect the members of the “Commended” ecclesias to welcome into fellowship those who manifest such a *“reconsideration”* of their past position, and seize any opportunity to take the platform at these ecclesias and Bible Schools. In

reality this change, while recently verbalized, was actually adopted some years back.

Tremendous hazards lie ahead for the Unamended community. They are, however, the same hazards that we have thus far failed to avoid, only they masquerade under yet another name – “Commended.” Great strength will be required to continue *“stedfast, unmoveable, always abounding in the work of the Lord”* in the coming months and years, should the Lord remain away. *“Nevertheless when the Son of man cometh, shall he find faith on the earth?”* Not if the “Unity” movement has its way.

Adam Kuiper

CONSEQUENCES

The way to judge a thing scripturally and therefore correctly is to look at it in its legitimate consequence; saying, what will it grow to? What fruit will it bear? Where will it lead? What will be the end of it?

The forbidden fruit was pleasant to the eye, and esteemed desirable, as promoting the ends of wisdom, but the bitter sequence was desperation and death.

Adam was one; he sinned, and the consequences are vibrating in the world to this day.

Christ was one; he obeyed, and rose from the dead, and the power of the fact, and the lesson thereof is not yet expended; nor will its entire result be exhausted or consummated till teeming millions of immortal sons of redemption, fill the earth with the glory to God, and goodwill to men. But reverse the picture and try to realize the other side, as suggested by Paul, viz., if Christ had not risen from the dead, and if the “one obedience” had been lacking, what then? Why says Paul our preaching were then in vain, ye were then in your sins, and those fallen asleep in Christ were perished.

The present must be viewed in the light of the future; thus: “Whatsoever a man soweth, that shall he also reap.” This is the infallible law of “cause and effect” in divine matters.

In judging of the respective merits of methods and systems of teaching, it is necessary to take into account tendencies and results; thus: is it fruitful in the virtues of the Spirit in those who hear? Is it enlightening, comforting and confirming to the mind? Is it searching and uncompromising? Is it calculated to strengthen the heart, and stir up to diligence, purity, and modesty of behavior, both in apparel and speech? Does it provoke to love and good works? Does it produce self-abasement, self-consecration, and the fear of God? Or is it germinative merely of contention, clamour, vain-glorying and self-satisfaction, non-subjection and spiritual bounce? “By their fruits ye shall know them.”

EZEKIEL: A WITNESS TO THE RE-CONSTITUTION OF THE DRY BONES

THERE may be no more passage of Scripture that provides such diametrically opposed positions by Christadelphians than Ezekiel's Prophecies of the Restoration. This is indeed a sad statement to make, but one that is very true. I am persuaded that much of the Christadelphian community tends to react emotionally to the prophecies, rather than to examine them for clear, firm, facts, upon which we can be sure of our interpretation of the prophecies.



Correctly understanding Ezekiel's Restoration Prophecies is vital to placing the "Dry Bones" Resurrection in the Proper time frame

One pervading argument that we have heard set forth in Christadelphian expositions by those who disagree with the original Christadelphian position, is that Ezekiel's prophecies of the restoration must be chronological. It is this argument that has caused many to believe that Gogue invades the land after Christ has returned the land of Israel. They see a reference to the Second Advent in Chapter 37:24 and thereby assume that Chapters thirty-eight and thirty-nine must be events post advent. This argument has been a convincing point to many, yet it is an argument which does not bear up under careful examination. Why? - Because each of the restoration prophecies conclude with the Second Advent.

EZEKIEL'S RESTORATION PROPHECIES

Events	Israel Judged	National Revival & Instruction	Nation Humbled & Delivered	Kingdom Established
Chap. 33	Israel Judged, City Smitten			
Chap. 34	V6. Scattered by False Shepherds	Restored by Good Shepherd v.12		David the Prince Appears v23-24
Chap. 35			Israel's Enemies to be desolated	"They shall know that I am Yahweh"
Chap. 36	Reasons for Cutting Off v.1-7	Restoration & Moral Regeneration		Israel a Holy Flock v.33-38
Chap. 37	Israel as Dry Bones	Hear the Word of Yahweh v.4	Our Hope is Lost v.11	David My Servant shall be King v.24
Chap. 38		Partial Restoration	Land Invaded by Gog & Destroyed	"They shall know that I am Yahweh"
Chap. 39			Land Cleansed of Enemies	Mercy on the <u>WHOLE</u> House of Israel v.25
Chaps. 40-48				The Millennial Reign

The chart produced on the opposite page should help make my point. When we carefully examine each chapter in the Restoration Prophecies, we find that each chapter from thirty-four, through thirty-nine concludes with direct references to the Second Advent. The reality of our examination is that the Restoration Prophecies are telescopic in meaning, and not chronological. Each Prophecy is designed to provide the Bible student with additional information of events surrounding the return of our Lord.

- Chapter thirty-four brings us to the Second Advent in the appearance of “David a prince among them”.
- Chapter thirty-five concludes with “the whole earth [rejoicing]...and they shall know that I am Yahweh”, the time when all the earth rejoices and knows Yahweh is not yet come.
- Chapter thirty-six brings us to an Israel that is “the holy flock”.
- Chapter thirty-seven brings us to an end similar to that of chapter thirty-four, “and David my servant shall be king over them”.
- Chapter thirty-eight concludes with “I will be known in the eyes of many nations, and they shall know that I am Yahweh”. Thus mirroring the end of chapter thirty-five.
- And finally, chapter thirty-nine introduces us to the time that Yahweh “will [no longer] hide my face any more from them”.

The Dry Bones and the Two Sticks - Both point to the same time period

The thirty-seventh chapter of Ezekiel is divided up into four parts, and two prophecies.

- Part one is the prophecy of the dry bones
- Part two is a further explanation of the dry bones prophecy
- Part three is the prophecy of the two sticks of Israel
- Part four is a further explanation of the prophecy of the two sticks.

Now it is noteworthy to remember, that the Christadelphian Statement of Faith, uses Ezekiel 37:21-22 as a proof text for proposition 21; a proposition that involves the setting up of the Kingdom of God. Indeed, propositions 20 through 29 are all works of Jesus Christ at and after his second advent. This is important, because if the prophecy of the two sticks is after the Second Advent according to our Statement of Faith, so must the prophecy of the dry bones be a work of the Second Advent.

Ezekiel 37:12 and 21, both are emphatic that the prophecies are parallel in their teaching. They both state that the prophecies regard the time when Israel is brought "into the land of Israel" (v.12), "*from among the heathen... Into their own land*" (v.21). Furthermore, the prophecies refer to the "WHOLE HOUSE OF ISRAEL". Now to every Bible student now living, it is evident the entirety of Israel has in no way been re-gathered unto the mountains of Israel. This is further demonstrated in the fact that there are 7.8 million Jews

living outside of the nation of Israel today and 6 million in the nation. In no way has the "WHOLE" house of Israel been regathered. They are then still at present a valley of dry bones.... sticks still separated one from another.

The two prophecies refer to a nation that is "very dry". The first prophecy shows a people that are dry bones, cut off, with no hope, in their graves. The second prophecy shows them as two dry sticks. This is found in the Hebrew word for stick, "*ets*", which refers to a piece of dry wood. Jeremiah saw Israel becoming dry when he combines both symbols of bone and stick into one description when he says, "*their skin cleaveth to their bones; it is withered, it is become like a stick*" (Lamentations 4:8). Jeremiah saw Israel entering into their graves, becoming dry; Ezekiel sees them coming out of this state.

Ezekiel's qualifications for Israel being placed in the Land

I believe it is necessary to list the qualifications that the prophet himself gives in order to correctly understand its fulfillment. Often, brethren fail to clearly understand all the things necessary for Israel to be gathered into the land according to Ezekiel's prophecies. First, we will note what condition they are in before being placed in the land.

1. The nation must first be among the heathen. A remnant may remain in the land as Zechariah states, but notice the starting points. As dry sticks they are among the heathen (37:21). As dry bones they are in the "valley" and not upon the mountain (37:1). The valley is an important symbol, for as there are valley's in Israel, the nation re-gathered is set "upon the mountains of Israel" (37:22). Note how the "mountains of Israel" is clearly used in Ezekiel's restoration prophecies for the entire country of Israel (33:28; 34:14; 35:12; 36:1; 37:22; 38:8; 39:2). Thus the whole house is in the valley, whether placed there in their diaspora, or by the Gogian invasion at the beginning of the vision.
2. The nation is spiritually dead at the beginning of each vision in chapter thirty-seven. In order for sticks to be joined into one, they must be grafted together, made alive. Before the bones can come unto the mountains of Israel they must be reanimated or made alive.

This leads us to Ezekiel's qualifications to be brought back INTO THE LAND.

1. They must be raised from their national graves. They cannot be two separate sticks. This means that both those in Israel and the diaspora must together be grafted into the good olive tree (Romans 11:15-27).
2. They must recognize that they are without hope. This cannot be accomplished while they believe their own hands are their strength, which is their state at present. They do not believe in Jesus, who is their hope. "*Because of unbelief they were broken off*". They are at present blind to

- their need, *“blindness in part is happened to Israel, until the fullness of the Gentiles be come in”*. Thus we still are in Gentile times.
3. They must HEAR the word of Yahweh. Before one can join bone unto bone they must hear the words of life. Bones cannot be joined without living tissue. Man does not live before God until the word is obeyed. *“Keep his commandments....that thou mayest live”* and *“he is thy life”* (Deuteronomy 30:15-20).
 4. Yahweh's spirit must be put into them, causing life, BEFORE they are placed upon the mountains of Israel. That is Ezekiel's order (37:14). He does not say they are placed in the land and then resurrected to life. He does not say they are placed in the land and then receive Yahweh's spirit. Ezekiel says, *“ye shall know that I am Yahweh, WHEN I have opened your graves”*. Paul says, *“the receiving of them...life from the dead”*. *“If they abide not in unbelief, [they] shall be grafted in”*. Many brethren err, when they reverse this order.
 5. They must have a King to be one people upon the mountains of Israel. This is in line with the Christadelphian Statement of Faith clause 21. It is the work of “The Son of Man” to join the sticks together, to lead the nation in spirit and truth. Isaiah says it is Christ who *“assemble[s] the outcasts of Israel, and gather[s] together the dispersed of Judah from the four corners of the earth”* (Isaiah 11:10-13). Paul says it is Jesus who is the deliverer, *“and so all Israel shall be saved: as it is written, there shall come OUT of Sion the deliverer, and shall turn away ungodliness from Jacob”* (Romans 11:26). Paul's usage of Isaiah is important to note here, in order for the deliverer to come out of Sion to Jacob, the nation must be scattered in the valley. In other words, Jesus will have to expel the invader from Sion, before he can come out of Sion to rescue and regather the dry bones, the two sticks.
 6. The reconstitution of the two sticks must be by the hand of the *Son of Man* (37:17). The resurrection of the dry bones must be by the breathe of the *Four Winds* (37:9). This requires the return of Jesus, THE Son of Man, and his agents, the Four Winds to the Land in glory. This teaches us, that not only does Isaiah and Paul require Israel's gathering at the hand of Jesus (Isaiah 11:10-12; Romans 11:26), but by the hand of the redeemed saints as well. The Saints are the Four winds that breathe life into the dead bodies.

Ezekiel: An eyewitness, and a Representative Man

The idea that Ezekiel is a representative man is important to the discussion. Was Ezekiel privileged to see a vision that would be carried out without his literal presence? No! The vision opens thusly, *“The hand of Yahweh was upon me and carried me out IN THE SPIRIT of Yahweh, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo,*

they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Adonai Yahweh, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of Yahweh.” This is highly suggestive that Ezekiel will be present at the re-gathering of the very dry bones OUT OF their graves. In order for this to happen, he himself must come forth out of his own grave. The phrase “in the spirit” is as much an indication of his resurrection as the phrase is when it is applied to the apostle John (cp. Revelation 1:10).

Ezekiel himself utters the words commanding the bones to reassemble. This requires his personal presence at this great epoch. As such he is a representative man! But of whom is he representative? He is typical of the **“Son of Man”** (37:4) Jesus Christ. Jesus will speak the words to re-gather the dry bones of Israel, *“then shall appear the sign of the **Son of man** in heaven: and then shall all the tribes of the earth mourn, and they shall see **the Son of man coming in the clouds of heaven** with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other”* (Matthew 24:30-31). *“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the **election**, they are beloved for the fathers’ sakes”* (Romans 11:26-28). It is Jesus who brings *“the dispersed of Judah from the four corners of the earth”* (Isaiah 11:12).

Ezekiel himself joins the two sticks into one (37:16). Jesus himself will “graft” them in again, making them one stick in his hand. He is qualified to join these pieces of dry wood together as he, himself is *“the **root** out of dry ground”* (Isaiah 53:1); *“the **rod** out of the **stem** of Jesse...[the] **branch** [that] shall grow out of his **roots**”* (Isaiah 11:1, 10). Only one who is the true ROOT of Yahweh could join two dead pieces of wood into one. Isaiah, Ezekiel, Matthew, and Paul all agree, it is the privilege of Jesus the Christ to restore and re-gather the dispersed of Judah and Ephraim. Those who believe that Ezekiel 37 is partly fulfilled have in effect, ripped Isaiah 11 and Romans 11 from their Bibles. They unintentionally have robbed Christ of his glory, not perceiving that it is he, “THE SON OF MAN” who will perform this great work. They *“cut him off”* from the land of the living, and he will restore them who have been cut off as a people unto Yahweh.

Alex Briley





KING UZZIAH

An overview of his reign

Continued from last Quarter

UZZIAH had dealt with the commerce, the agriculture and with the fortification. Now, in 2nd Chron 26: 11, we see a different side of Uzziah. He now had an army of fighting men that go out to war by bands, according to the number of their account by the hand of the scribe.

And there was a commanding officer, Hananiah, one of the king's captains, and the whole number of the chief of the fathers of the mighty men of valour was 2,600. So this is now a hand-picked army. These are trained men that Uzziah has gathered. He divides them into groups so they are not going to get tired. Each group has a period of time when it goes out to patrol. When they return, the next group goes out on patrol, and then the next, and then the next. Do you see what he was doing?

King Uzziah was in effect saying, *now the country is building up because I've built the city and I've fortified it, I've got all of these flocks and herds, and the ground is bringing forth wonderful fruit. It's attractive now to other nations and because of that the armies of the other nations could come in to take away all the things that are growing in Judah.*

But now he had his army and the army was going to go and patrol this land and insure that all of the things they had would remain with the nation.

Question: What do you think it was like living under the reign of King Uzziah? Would you feel safe and secure or would you feel threatened by the surrounding nations?

Answer: You would most likely feel very safe and comfortable. It would be a good life because you could have whatever you wanted. The boats were coming in bringing all the things from the East, the fabrics and spices, assuming they did what Solomon did. They could go out into the fields and pick any fruit that was growing. They had sheep and cattle they could kill

for food, in addition to vineyards, so they could drink wine. This was a life you could enjoy. Everything was being provided for you.

However, King Uzziah was still not finished. That great army is described in verse 13. 2nd Chron. 26:13 – *“And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.”*

At the moment, all we have learned about are the captains – 2,600 men. However, under their hand was an army of 307,500 men. That is a sizable army is it not? And it made war; we are told, *“with mighty power to help the king against the enemy.”* But, enemies can’t be beaten (no matter the size) if the army does not have any weapons.

Let’s continue with verse 14. 2nd Chron. 26:14. *“And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.”*

Taking it one step further, King Uzziah also had a secret weapon. 2nd Chron. 26:15 *“And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvelously helped, till he was strong.”*



I’m not certain we have the best picture but with the provided image they seem like great *catapults. You wind the arm back on a great twisted rope until it is under extreme tension. Then you hold it down and load the bucket with all of the horrific things you want to send flying at the enemy. Under King Uzziah’s reign, heavy stones and sharp wooden pieces would be likely. A peg holds the arm back. When ready, you have one of your men with a big hammer knock the peg out.

The arm swings across and sends out the various materials that you want to rain down upon your enemy. Uzziah put this on the towers he built in Jerusalem so if an army approached anywhere near the walls of the city, they never knew what was going to be catapulted at them.

This was Uzziah’s secret weapon, and word of that would get back to the enemies that you don’t go against Judah because Judah is a country that is so

* There has been reasonable suggestions put forward that the Jews first engineered such “engines” of war (and unique architectural features – such as the arch); ideas that were later adapted by other nations – such as the Romans. – Ed.

well fortified, so well prepared, that it can deal with any army. Can you imagine living under a king like that?

And you can see the effect it had at the end of verse 15. 2nd Chron. 26:15 – *“And his name spread far abroad; for he was marvelously helped, till he was strong.”* Remember what his name was in the beginning of our lesson, Azariah or *“God helps”*. But he had another name didn’t he? - Uzziah. That also finishes with “iah”.

Question: What does Uzziah mean?

Answer: God is my strength.

That is exactly what happened during Uzziah’s reign. God was helping him until he was strong. He was strengthened by thinking about the things of God. Let’s go back to verse 5 for just a moment. 2nd Chron. 26:5 – *“And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.”*

So this man Zechariah, who was a prophet, was able to tell him the things that God expected him to do. As we have learned thus far, Uzziah put them into practice. But there is something about verse 15, which is rather ominous. Let’s read verse 15 once more but this time, pay special attention to the last sentence. 2nd Chron. 26:15 – *“And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvelously helped, till he was strong.”*

He was marvelously helped until he was strong. This is a verse where you feel a “but”, that something is getting ready to change. It is not in verse 15 but we see it now at the beginning of verse 16. 2nd Chron. 26:16 – *“But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.”*

Question: Why was that wrong? Surely God wants incense to rise above the altar of incense.?

Answer: He wasn’t a priest, he was a king. He was of the tribe of Judah and priests don’t come from the tribe of Judah. They come from the tribe of Levi.

Please note the great alarm of the priests. They saw the king come into the temple and they exclaimed in verses 17 and 18 – *“And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.”*

It's also interesting to note that the priest has the same name the king once had. Notice "Azariah" in verse 17. But notice what happens next in verses 19 and 20 – *"Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him."*

The priests recognized immediately that he was leprous and thrust him out, there could be no unclean person in the house of God. The LORD had smitten him. – *"And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land."*

An earthquake

What a dreadful outcome after all of the wonderful things that had occurred. There is something that we're told about King Uzziah in the book of Zechariah. Chapter 14 deals with events surrounding the return of Christ. It is here that we are reminded of the events of Acts, chapter 1, where in the 11th verse the angels spoke to the disciples and stated, *this same Jesus you saw ascending into heaven shall so come in like manner as you have seen him go into heaven?* Here is the prophecy that talks about the return of Christ to the Mount of Olives from where he ascended to heaven.

Zec14:4 – "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee."

So, the earthquake that is going to split the Mount of Olives in two, when the Lord Jesus Christ returns, is like the earthquake that occurred in the days of Uzziah King of Judah. What's interesting is that we can go back to 2nd Chronicles 26 and look all the way through the chapter and find no reference to the earthquake. In fact, we can also read in the book of Kings about King Uzziah and we'll find no reference to the earthquake mentioned here in the book of Zechariah. So when did the earthquake happen? Clearly it did happen because the Spirit through Zechariah recorded that it did, and it was the greatest earthquake that was known at that time. Well, let's see what Josephus has to say about the matter.

Writing about King Uzziah he states that the earthquake occurred at the time Uzziah entered the temple. Whether that is true or not we do not know but it is what Josephus states. Josephus actually writes quite dramatically about this and says as follows:

“And when they cried out that he must go out of the temple, and not transgress against God, he was angry at them, and threatened to kill them, unless they would hold their peace. In the meantime a great earthquake shook the ground and a rent was made in the temple, and the bright rays of the sun shone through it, and fell upon the king's face, insomuch that leprosy seized him immediately. And before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, until the roads, as well as the king's gardens, were ruined by the obstruction.” *Book 9, Chapter 10, paragraph 4, (224,225)*

One could understand it happening that way if what King Uzziah did upset the LORD so much. If so, imagine the fear that struck all of the people. If it was such a great earthquake, just imagine what other things it might have done. What about those engines? What about the secret weapons that were perched on the towers around Jerusalem?

It can take quite a long time to build up resources and military might but an earthquake can destroy them in a split second. And that's probably what happened to those walls and towers that were built around Jerusalem. What about the towers in the desert? What about the irrigation channels? Well, there is a good possibility that the earthquake destroyed those as well. All the work that Uzziah and the people of Judah had completed - all was gone and Uzziah was smitten with leprosy.

Question: Where exactly was the leprosy located?

Answer: On king Uzziah's forehead

This is very significant that the leprosy took place on his forehead. God told the prophet Ezekiel that the people of Israel and Judah were so proud that they had hard foreheads and that God would make the prophets' foreheads hard against theirs.

The idea that a hard forehead is attributed to proud person, and if one acts that way towards God, then God will react will He not? ... if we show our human pride in the presence of God. And so it was with Uzziah. In the very place that showed his pride, the leprosy came. And in the end he died in the leper house in which he lived. 2nd Chron. 26:21-23 – *“And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field*

of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.”

So they put him in the field. How fitting is that statement? Of course they put him in the ground, because if one goes back to the end of verse 10, we are told that is what Uzziah loved. He loved the fields and the ground.

One of the messages of Scripture is that God will give us what we sincerely love and desire. If we love the Kingdom He will give us the Kingdom, but if we love the world He will give us the world, and we will remain and be destroyed with it. Psa37:4 – *“Delight thyself also in the LORD; and he shall give thee the desires of thine heart.”*

It’s parabolic significance

The account of Uzziah is a parable. It’s a parable of modern Israel. Take the name Uzziah, review the record in 2nd Chronicles 26 and replace it with the state of Israel. It fits perfectly.

Question: When was Israel first a state in modern times?

Answer: 1948

Question: What was the final piece of territory that they were able to obtain in the war of Independence in 1948?

Answer: The port of Elat, the southernmost port of Israel.

Question: What is Israel famed for throughout the world?

Answer: The produce of its field. Its irrigation systems. They love husbandry. That is modern Israel to a tee.

Question: What else are they famed for?

Answer: The six day war, the power of the armament. The speed of their planes, their missiles, the organization of their security forces.

It’s exactly what Uzziah did with Judah in his day.

Question: What have they done with Philistine territory, Palestinian territory, Gaza strip, and the West Bank?

Answer: They have tried to put a lid on it. They have built villages in the occupied territories. It’s exactly what Uzziah did. They have taken a portion out of his reign as king and they are doing what he did.

Question: Does modern Israel pride itself on its strength?

Answer: Yes, absolutely. And so did Uzziah.

Question: Are they proud of their prosperity?

Answer: Yes. Exactly like the people when Uzziah was king. It’s a mirror image of what we read here in II Chronicles 26.

Question: What is the final outcome going to be for Israel?

Answer: In the end, they are going to be humbled just as King Uzziah was in order that they can learn that *God rules in the kingdoms of men and gives it to whomsoever He will.*

But notice this final point ... Uzziah was 16 years old when he started to reign as king of Judah. Uzziah started off as a good and zealous king, on the right path. He did the things that God wanted him to do, but when life got easy, as he got older and was established, then he began to forget God. The same can happen to us. It's not just a case of starting well. It's ensuring that we continue well, and do the things that God wants us to do. (Mark 13:13; Heb. 3:14; 6:11; Rev. 2:26).

That is the message from Uzziah. If we want to remember what happened to Uzziah then just look at the modern state of Israel. Everything they do now, he did before ... but what was his outcome? Again, *“And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD ... So Uzziah slept with his fathers, and they buried him with his fathers in the field.”*

That is the account of King Uzziah.

Joel Thomas



*It is not without significance that all the parables of Christ relating to his “judgment seat” deal only with two classes – faithful and unfaithful. They make no provision for a third class – out of covenant-relationship. The attempt which has been made to identify such a class with the closing statement of the parable of the nobleman will not stand the test of criticism: “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me” (Luke 19:2). One who believes the kingdom of God to be synonymous with Christ’s Church might be excused for saying that Gentiles who hear the gospel and are not baptized can be described as refusing to let Christ “reign over them”; **but one who believes that God’s kingdom is yet future, that Christ does not occupy the position of a King to his brethren, and that His faithful disciples will reign with Him, is precluded from such an interpretation.***

FROM DARKNESS TO LIGHT



Mar. 27

My Dear Mother:

*I have not written for several days because my time has been occupied in reading a book, which was loaned me by Mr. Kennedy, entitled, “*Annihilationism Not of the Bible.” I feel, however, that it has completely satisfied my mind on some of the questions that were troubling me. The author thoroughly upsets the arguments of annihilationists, as they are called, and defends the common Christian views on the immortality of the soul, eternal torment, etc. He shows that the immortality of the soul has been believed in from the earliest of times. Even the heathen religions are all based upon this doctrine; philosophers have reasoned upon it and poets have sung about it. Just think how many earnest Christians have died in full assurance of immediate entrance into heaven! Even the savage Indian has dreams of a happy hunting ground, the Mahometan has his paradise, and our pagan forefathers expected to revel forever in the hall of Valhalla, drinking mead out of the skulls of their enemies offered to them by beautiful maidens. That which has been so universally accepted must be true, even as the poet says, “It must be so; else whence this pleasing hope, this fond desire, this longing for immortality?”*

The author of this book also quotes several passages from the Bible to show that a future existence was believed in by the writers. The stories of the rich man and Lazarus and the thief on the cross ought to convince anyone that there is a spirit world into which we all go to at death. I shall ask Mr. Evans to read this book, and, as he is an honest man, I hope it will convince him of the error of his ways and bring him back to the church.

Having now satisfied my mind on this question, I will renew my consecration and seek earnestly for full salvation from all sin.

April 5

My Dear Mother:

* A theological label for those who believe that death results in absolute extinction of the person upon death, which negates the idea of the immortality of the soul and eternal torment in a burning hell. – Ed.

Glory be to God! Praise His holy name!! I have got it!!! Words fail me, my dear mother, to tell you of my wonderful experience at the holiness meeting yesterday. I had earnestly prayed all day for the blessing of Perfect Love and God was graciously pleased to accept my consecration and baptize me with the Holy Ghost, cleansing me, so I believe, from every remnant of inbred sin. The meeting was nearly over and I had felt no change until one of the brethren began to pray for me by name, when Oh! such a feeling came over me that I can hardly describe. I felt more like weeping than anything else, but it was for joy, not sorrow.

I immediately rose to my feet and claimed the blessing, whereupon the brethren shouted "Glory to God!" "Praise the Lord!!" laughing and shouting for joy. It was a time long to be remembered. Our leader cautioned me that I must look out for the Devil, for he would be more active than ever to rob me of my confidence. Above all, I must always be ready to testify to what the Lord has done for me or I shall lose my experience. Of one thing I am now sure, I shall never feel any more temptations from within, as I am now entirely free from inbred sin. Blessed be His holy name forever.

April 10

My Dear Mother:

The Lord is still keeping me day by day, although I do not feel so conscious of His presence as I did at our holiness meeting. Mr. Kennedy says I must not depend upon feeling, but continue to trust in the Lord whether I feel happy or downcast. He has gone for weeks without one ray of light, and then, suddenly, he would feel a great inrush of the Holy Spirit so overpowering that his weak frame could hardly endure it. I am inclined to think that temperament has something to do with it, for I could never have such experiences as some have testified to.

Mr. Evans returned my book today. I asked him what he thought of it and he said it was a very weak attempt to overthrow the truth. I was surprised, for I thought those arguments were invincible. Mr. Evans says that if I will give him an opportunity he will take the Bible and overthrow the teachings of that book from beginning to end. Remembering my former experiences and Mr. Wilson's warnings, I told him I did not wish to argue with him on those subjects; in fact, that I did not feel sufficiently well educated to discuss such matters. If he would go and talk with my pastor I thought there would be better results. "Very well," he replied promptly. "I shall be pleased to have an interview with him if you can arrange it and be present yourself." I will ask Mr. Wilson to invite him to his house for an interview.

April 15

My Dear Mother:

I spoke to Mr. Wilson today on the subject of an interview with Mr. Evans, but he does not approve of the idea. He says he has talked with men of his

stamp before and found there was very little to be gained by discussing Bible questions with them.

"Besides," said he, "it is nearly conference time, and my time will be too fully occupied for the next few weeks for me to meet your friend." I felt much disappointed for I am really anxious to see Mr. Evans return to his first love. He would be an honor to our church if he could only accept our belief.

My religious experience does not seem very satisfactory lately, but I am holding right on to my profession by faith, and trusting wholly in the Lord for full salvation.

April 30

My Dear Mother:

I can deceive myself no longer! I have been forced to the conclusion that either I was mistaken in thinking I had attained unto entire sanctification or I have lost it. Several times I have felt the same old evil impulses that I used to feel, but I have tried to believe they were temptations from the devil. I can no longer think so. These movements are all from within, and have caused me immeasurable distress. Mr. Kennedy says it is the Devil and that I must hold right on by faith, but what is the use of claiming to be entirely free from inbred sin when I know better? I will ask Mr. Evans what he thinks about it.

May 4

My Dear Mother:

I have told Mr. Evans all about my recent experience. He smiled, somewhat sadly I fancied, and remarked, "It's the same old story; I have been through it all; it is all a delusion."

"How can you say that," I cried, "when so many good Christians are giving such wonderful testimonials?"

"I know all about that," he replied. "I have had, probably, as remarkable experiences as anybody, but when my eyes were opened I found that the whole system of so-called evangelical conversion and sanctification was wrong from beginning to end. With them it is simply a matter of 'feeling.' If a person can be made to feel bad because he is a sinner he is said to be "under conviction." He is then wrought upon by ingenious playing upon his emotions to 'accept Christ,' as the phrase is. If he is attending a revival meeting he finds himself in the midst of a closely packed congregation which is, as a mass, completely under the control of the revivalist, who makes them laugh or cry as he wills. The speaker throws out vague hints of a terrible future for the sinner, affecting little stories are related, appealing strongly to the emotions, and, finally, to the accompaniment of weird and solemn hymns the sinner is urged to 'come to Jesus;' the speaker suggesting that this may be the last opportunity. To many people the drawing power of such appeals are irresistible, and the sinner yields himself entirely to the magnetic influence with which such a meeting is permeated and 'goes forward for prayers.' He is now completely under the

control of the leaders of the meeting, and, in the midst of a whirlwind of shouts and groans and prayers, he is soon made to feel an assurance that his sins are forgiven and that he is saved.

“Of course, under such circumstances, he feels much happier, and resolves that now he has started, he will follow Jesus to the end.

“Experience shows, however, that only a very small proportion of those who are thus ‘converted’ continue to lead a religious life after the excitement of the revival has passed away. Some have been known to repudiate their conversion the very next day, and declared they did not know what they were about.

“The whole system is a delusion and a humbug. The Bible method of conversion is by teaching the truth. We read in Acts 8:12 that when the Samaritans believed Philip preaching the ‘things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.’ What do these so-called ‘evangelists’ know about the kingdom of God, or, in fact, any of the real truths of the Bible? Paul says in Rom. 1:16, that the ‘gospel is the power of God unto salvation to every one that believeth,’ and yet not one of these converts or their leaders can tell us what the gospel really is.

“God does not require to be placated or appeased by groans and prayers and tears. He ‘loved the world, and sent His only begotten Son that whosoever believeth in him might not perish but have eternal life’ (Jno. 3:16). All that God requires of us is to believe what He has commanded. If I only had an opportunity I would like to take my Bible and show you more about these glorious truths.”

At this point I remembered my resolution to give Mr. Evans a wide berth, and succeeded in changing the subject. I must admit that I was much impressed by his words, but I cannot, must not admit that he is right and our glorious Methodism wrong. To admit that would be to say that my own conversion was a delusion, and this I can never do.

W.H. Clough, The Christadelphian Advocate, November, 1900



“For Thou hast magnified Thy word above all Thy Name!” –

Ps. 138

BRETHREN, if GOD REVEALS HIS MIND TO US AS TO THE ESTIMATION HE HAS OF HIS WORD, BOTH NOW AND WHEN IT IS FULLY MAGNIFIED – AS IT WILL BE IN THE DAY WHICH REFERENCE HAS BEEN MADE – SHOULD IT NOT BE OUR DELIGHT IN THIS, OUR DAY OF PROBATION, TO KNOW THAT WORD MORE AND MORE? SHOULD WE NOT “THINK” MORE AND MORE ABOUT IT, SEEING THAT IT IS THE SOURCE OF OUR “KNOWLEDGE,” AND OUR PATHWAY TO “VIRTUE” AND “GODLINESS”? W. Whitehead, S.K., 1895

THOUGHTS GLEANED FROM ROBERT ROBERTS'



“THE LAW OF MOSES”

IN these days of 24/7/365 news coverage of the events of this world, both important and mundane, and with the incursion of apostate doctrines into the Truth, deceiving even the elect of God; it becomes even more imperative to remind ourselves of those *“things that make us wise unto salvation.”* It sometimes seems as if we are **“in the Truth,”** but the Truth is not **“in us.”** It is then that we need to return to our *“first love”* and remember and relearn, if necessary, those beautiful treasures that the Truth brings to us. Looking into these things can be like sitting outside in the long, green spring grass with a warm breeze blowing gently through our hair and holding a large crystal bowl filled with cut gemstones of all colors, shapes and sizes. As we choose one and hold it up, we see that it reflects the light that Yahweh has given to us and as the light flashes through these gems with an insight, either new or perhaps forgotten, we can say, *“Ah, now I remember. Now I see.”*

CHAPTER I

LAW: ITS NEED AND BEAUTY

“It is as a divine system that its study becomes so important. There is something in a work of God for us profitably to exercise our faculties on. A divinely prescribed rule of human action must be wise; and a ritual system that is divinely declared to be an allegory of the principles and the purposes before the divine mind in His dealings with the human race, cannot but be interesting and profitable when worked out by the clues divinely supplied (as they are in the later writings of inspiration, by the apostles.)”

AIMS AND SHADOWS

“But we learn from apostolic teaching that there was (1) a deeper meaning, and (2) a more far-reaching aim. The deeper meaning is briefly expressed in the statement of Paul, that ‘the law was a shadow of good things to come.’” The

more far-reaching aim is revealed in the declaration that ‘the law entered that the offence might abound,’ and ‘that every mouth may be stopped, and all the world become guilty before God’ (Rom. 5:20; 3: 19) - statements that are unintelligible until we discover that the object was to make man feel his native powerlessness, and that he might be placed in a position in which salvation should be a gift by favour of God on the condition of faith leading to obedience.”

“We shall find it was a shadow both of the ruptured relations of God and man and of the means by which He should restore those ruptured relations in His own time;...but...was a purely temporary institution destined to pass away when its mission should be accomplished in silencing man and developing God’s righteousness in Christ....”

“Overarching the whole as a rainbow, is that larger mission of the law, which men are so liable to omit or fail to appreciate, viz., a clearing of the way for the manifestation of the kindness of God...God’s kindness is full and bountiful and unconstrained, but in the matter of admitting created beings to a participation in His open friendship and divine nature, it has its limitations and conditions of so strict a character that one act of insubordination on the part of Adam sufficed to put an end to it. The work of restoration is being carried out on the basis of this principle being vindicated.... Unless there is forgiveness, there can be no salvation. Forgiveness is favour(grace), and God requires the honour of ‘faith’ toward Himself as a condition of the favour.”

“The principle is perfect in its reasonableness and ravishing in its beauty: for it secures the highest happiness of which man is capable (either in his corruptible or his incorruptible state), when he bows before God in grateful and reverential submission, and at the same time it admits of the great Increate finding pleasure in man.”

CHAPTER II BEFORE THE LAW OF MOSES

“ We must not imagine that the world was without law from God in the times before the law of Moses. There is the clearest evidence that law, commandment and statute were in force, and that men were righteous or wicked according to their attitude towards these during that time (The author then notes the following references: Gen. 26:5; Gen. 20: 4,6; Gen. 13:13, Gen. 18: 26; Gen. 20: 11)....Indeed, the entire history of the world before that time, as given in the bible, is a history of man’s relation to God. When Adam was driven out of Eden, his relation to God was not suspended, though changed by the sentence of death affecting all mankind.

“When we come to the case of Abraham, we do not come to the introduction of a new principle, but to the beginning of a new form of the same principle. The call to separate himself from his ancestral kindred and to leave his native country and depart to another country that God would show him, and the promise that God

would make of him a great nation and should ultimately bless the whole family of man in him, required a faith special to himself; but did not begin the operation of the law of faith. Paul traces this law right back to Eden, introducing Abel as its first exemplification (Heb. 11: 4), Abraham standing only fourth on his list of illustrations. He was the root from which faith and obedience expanded into a national form, embodying the system of the law of Moses."

"This gradual transition from a general to a national administration of divine law - this narrowing of already active divine operations with the descendants of Noah to relations with a particular family organized into a nation - enables us to understand the apparently anomalous circumstance that there were "commandments, and statutes, and laws" before the laws of Moses (Gen. 26:5), and there were "priests that came near to the Lord" before the consecration of Aaron or the separation of the tribe of Levi (Exod. 19: 22). Divine law and priesthood were in fact as old as Eden. They came into operation immediately after Adam's expulsion on account of disobedience; but in a form suited to the extremely limited circumstances of human life when Adam's family circle for centuries formed the only population of the earth. A public and official priest was not required when every obedient man offered his own sacrifice. Every obedient man was his own priest, as appears in the case of Abel."

CHAPTER III AT SINAI

"But though the covenant of Sinai is thus 'done away in Christ,' it is not done away in the sense of abolishing the excellent rules of action which that covenant enjoined. The new law in Christ, which believers come under, revives those rules in a stronger and more efficient form."

"The law was unable to confer life because men were unable through weakness to keep it; it became instead a cause of death (Rom 7:10;; 8:3; Gal. 3: 21). Salvation, therefore could not come by the works of the law, but had to come in another way, namely by forgiveness through grace (or favour); but not unconditional forgiveness. Through Christ forgiveness was preached and offered....When we say 'through Christ,' we bring into view the fact that the law has been made operative in him....Thus the law was made effectual through Christ. The law was not a failure; God's word never 'returns to him void.'"

"The ten commandments as the authentic formulation of divine will concerning the deportment of individual man are of unspeakable moment. They embody the fundamental principles that regulate human life."

Contributed by one of our readers



SIN: ITS ORIGIN, EFFECTS AND DESTRUCTION

PART 2

WE now come to the subject of the

DESTRUCTION OF SIN

This may also be termed “*the taking away of sin,*” or “*the putting away of sin.*” Either of these expressions is quite Scriptural: for John the Baptist, pointing to Jesus, said, “*Behold the Lamb of God, which taketh away the sin of the world,*” and the writer of the epistle to the Hebrews (9:26) says that Christ “*appeared to put away sin by the sacrifice of himself.*” The word *destroy* is also applied to this subject in two passages already quoted (Heb. 2:14; 1 John 3:8), and, being more emphatic and comprehensive, is perhaps more appropriate in a reference to the subject as a whole.

The principal question for consideration is, Did Christ by his death put away sin as a moral, or as a physical thing? That is to say, Did he simply bear away the sins of others in a figurative manner by having them imputed to him, or did he put away sin as a physical thing—meaning by physical sin what we have already defined in our previous remarks? And in looking at this question we cannot do better than refer to the animal sacrifices offered up under the law of Moses (as well as in previous dispensations), seeing that they were types of Christ’s sacrifice. When an Israelite had sinned, and brought a sacrifice to be offered as an atonement for his sin, he placed his hand on the head of the animal before it was slain. For instance, in the commands given respecting a sin-offering for a priest, we read, in Leviticus 4:3, 4, that he was to bring “*a young bullock without blemish; . . . and he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock’s head, and kill the bullock before the Lord.*” In the same chapter, in the injunctions respecting the offering of a bullock for a sin of ignorance on the part of “*the whole congregation*” (verse 13), we read (verse 15), “*And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.*” The significance of this act will be apparent from the directions in reference to the scapegoat: “*And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall*

send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat in the wilderness.” - (Lev. 16:21, 22.) From this passage we see that the putting of the hands upon the head of the sacrifice signified the transference of the transgressions of the individual or community to the sacrifice. Of course as a matter of fact this could not actually be done, for it is impossible to transfer an act to a person or animal: it was only a figurative ceremony, and derived all its efficacy from the fact that God had been pleased to appoint it, and to attach a certain significance to the act, that significance being that the sin was imputed to the animal, and therefore the effects of, or the penalty for, the sin were executed upon the sacrifice instead of upon the sinner. The sinner by the ceremony in effect said: “I have committed a sin worthy of death, I acknowledge my guilt before God, and I avail myself of the means He has graciously appointed for obtaining the forgiveness of my sin, by bringing this animal, and yielding it up to death, that by its suffering the penalty to which I have rendered myself liable, I may escape the infliction of that penalty.” When an offering was made for a sin of the congregation, the elders – probably one out of each tribe - in effect said the same thing on behalf of, and as the representatives of, the congregation; and, in the case of the scapegoat, the high priest did the same thing as the representative of the nation.

Now the question is, Did Christ by his sacrifice put away sin in this way? and, even if he did, was it in no other sense? Let the apostle answer: “*For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*” – (Heb. 10:1.) We have it here, on Divine authority, that the law was only a shadow of the things to come afterwards, and not the very image of them; and observe that this statement is made specially in connection with the subject of sacrifices, and that the apostle proceeds immediately afterwards to contrast the Mosaic sacrifices with the sacrifice of Christ. Now a “shadow” or figure is that which represents something else of a **higher** character, not something on the same level: a shadow only gives a **general** idea of the form of the object of which it is the shadow, not an exact representation of it. We must therefore, in considering the taking-away of sin by Christ, look for something, in the mode of taking it away, of a higher character than in the case of the animal sacrifices. We shall find these elements in this passage, for the apostle continues: “*For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, [that is, of the kind hitherto offered: see verses 8–10] but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God.*” – (Heb. 10:4–7.) Here we have two features set forth in regard to Christ as a sacrifice, which were absent in the animal sacrifices, viz., obedience, and “a body prepared.” The animals could not **obey**, having no moral or sufficiently intellectual faculties; and they were not specially **prepared**, as was the case with Christ: they were not made in the same nature as those who had sinned. For these two reasons, “the blood of bulls and of goats” could not take away sins. We may notice, in passing, that it was not that God

had “*no pleasure*” in **any** kind of sacrifice: it was only that He had no pleasure in those “which are offered by the law” (verse 8), in comparison with the greater sacrifice to come; and hence, although “*He taketh away the first,*” it is “*that he may establish the second,*” (verse 9); and so “*we are sanctified through the offering of the body of Jesus Christ.*” – (Verse 10.) “The first” were imperfect in their operation; therefore “the second” was provided. But if the second took away sin in only the same way as the first, viz., figuratively, by bearing the transgressions in an imputed sense, how could “the second” take away sin better than “the first,” and what need for alteration in the sacrifice? It must be evident, then, that Christ put away sin in some other way, and the clue to that way is to be found in what was stated in the first part of the present article, viz., in the fact that sin in the flesh had become an element of human nature – a physical thing – and that Jesus was made in precisely the same nature (Heb. 2:14, 17), and therefore possessed sin as a physical thing, though entirely free from it morally. Being in this nature, he could put away the sin-nature by means of the “body prepared.” The animals put away sin figuratively or imputatively; Christ put it away physically. They were the shadow; he was the substance. They only sufficed to put away sin typically; in Christ God went to the root of the matter, and destroyed that which is the *cause* of transgression and death, viz., sin in the flesh. Sin in the flesh produces transgression and death; and this, to our mind, is the reason why the sin-nature needed to be put away as the basis for forgiveness and redemption.

The principle of the plan upon which redemption is effected through Christ may be briefly stated thus: Christ was made in sinful flesh, which was under condemnation to death, and hence his death was necessary on that account. Having died, the law of sin and death had obtained all it could exact of him, and then, because of his righteousness, he was raised from the dead. He was thus freed from the power death had had over him through sin, and the power of sin and death was thereby destroyed in him. On the basis of this, others may obtain the same benefits by association with him: they may now obtain the forgiveness of sins (which is necessary in order to introduce them to the favour of God), and the removal of the condemnation resting on them; and, afterwards, at his appearing, they may obtain actual (physical) deliverance from the power of sin and death.

Let us now turn to several passages of Scripture, in which the putting-away of sin by Christ is described as a physical thing:

- Rom. 8:3: “God . . . condemned *sin in the flesh.*”
- Heb. 2:14: Through death Christ destroyed *the devil.*
- Rom. 6:6: *The body of sin* was destroyed.

In these passages, sin is said to have been condemned or destroyed as a physical thing. There is another class of passages, however, in which *sins* – the sins of others – are spoken of as being borne by Christ, viz.:

- Isaiah 53:6: “The Lord hath *laid on him* the iniquity of us all.”
- Heb. 9:28: “Christ was once offered to *bear the sins of many.*”

- 1st Pet. 2:24: “Who his own self *bare our sins* in his own body on the tree.”
- 1st John 3:5: “Ye know that he was manifested to *take away our sins*; and in him is no sin.”

These two classes of passages, however, though they may appear, on a superficial view, to teach different things, can be perfectly harmonized, and each put in its proper place in the scheme of redemption. The passages in the first category describe what Christ did actually in relation to himself; those in the second describe the effect of his work in relation to others. We will look first at those which speak of sin as being put away physically, and we shall find that it was put away physically in Christ as the basis for its being put away morally and physically in others.

Rom. 8:3: “*For what the law could not do, in that it was weak through the flesh, God [did] sending his own Son, in the likeness of sinful flesh, and for sin (margin: by a sacrifice for sin) condemned sin in the flesh.*” It has been suggested that this means that God condemned sin in the flesh of others, that is, that by the death of His Son He condemned the sinfulness of others. This, however, had already been done, by the messages God had sent through the prophets and Christ, and it had been done *practically* by the righteous life of Christ, as it had been previously, though less perfectly, by the prophets and others; for example, in Heb. 11:7, it is said: “*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*” Noah, by his obedience to God, irrespective of his preaching, condemned his contemporaries, and in like manner have the prophets, and all who have served God by their very actions condemned the conduct of the disobedient; and most of all was this done by Christ during his life. But this was simply a moral condemnation. It was not necessary for him to die in order to condemn his contemporaries or, in other words, to condemn their sin – morally. Moreover, what necessity was there, in order to condemn sin morally, that the one in whom it was to be condemned should be made in the likeness of *sinful* flesh? Surely any other kind of flesh would have answered the purpose, so long as he had obeyed God; but here we have the fact stated in such close connection with the condemnation of sin, that we can only conclude the sinful flesh to be a matter of necessity to that condemnation. And, if it was to be condemned physically in him, we can see the reason for his being made in sinful flesh. Therefore, it must have been physical condemnation – the destruction of the power of sin in the flesh. Its destruction was effected in Christ in this way: God allowed it, so to speak, to have all it could claim of him in his being brought into the death-state, and then, on account of his righteousness, He raised him from the dead without any violation of His law. Thus sin had power over him, but as he was released from its power without any violation of law, that power was destroyed. Moreover, as sin has not yet been physically condemned – its power destroyed – in any but Christ, the sin in the flesh condemned by his death could only have been in relation to himself. He is the only one in whom this has been accomplished, and, as sin in the flesh has had its power

destroyed in him, it must first have had that power in him, as otherwise it could not have been destroyed: there would have been nothing to condemn or destroy. In that case, it would simply amount to putting him to death, without there being any necessity for death in him, and then releasing him – a mere matter of form. Unless sin in the flesh was really a reason for his death, it was not destroyed by his being raised from the dead. But in the light of the conclusion that sin in the flesh had the power of death in Jesus personally, the matter is perfectly clear. We see that his resurrection was, so to speak, effected legally, that is, in strict harmony with God's law, viz., because of His righteousness; and, on the above conclusion, we see that his death also was brought about on what (for want of a better phrase) we may term a legal principle. Sin obtained a temporary victory over him, bruising him in the heel, but he obtained a complete victory over it, bruising it in the head, in being raised from the dead, no more to return to corruption; and death, and therefore sin, have now no more dominion over him.

Let us now consider the connection in this passage between the condemnation of sin in the flesh and our redemption. The Apostle says that God "*condemned sin in the flesh, that the righteousness of the law might be fulfilled in us.*" – (Rom. 8:3, 4.) The righteousness of the law is fulfilled in believers *imputatively*, that is, by Christ's righteousness being imputed to them, and their sins being forgiven. These two things may be illustrated by the two most prominent features in the Mosaic system, the priests; the offering of the sacrifices of types, viz., the sacrifices and typifying the carrying-out of the law on Christ, on the basis of which, (in conjunction with his resurrection, &c.,) the forgiveness of sins is sought and granted, and the clothing of the priests typifying the clothing of believers with the righteousness of Christ. Both these things may be included in the righteousness of the law which is fulfilled in believers; and, in having their sins forgiven and being clothed with the righteousness of Christ, they are justified morally, and receive a title to be completely freed from the power of sin and death physically, as Christ has already been. Now, as the apostle says, that "*God condemned sin in the flesh that [i.e., in order that] the righteousness of the law might be fulfilled in us,*" it is equivalent to saying that our redemption is effected *on the basis* of the condemnation of sin in the flesh of Christ. Of course the righteousness of Christ was the first thing necessary, and without that God could not (on His principles of operation) have condemned sin in him physically; but the condemnation of sin, or the destruction of the power of sin and death in him physically, was the climax of his mission, and it is on the basis of that completed work that the redemption of others is effected. He obtained a complete victory over it in himself, thus laying a basis for vanquishing it in others.

Hebrews 2:14, 15: "*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their life-time subject to bondage.*" We have already seen that the devil destroyed by Christ was *sin in the flesh*. He destroyed it by his death; therefore the sin he put away by his death was *physical*. He did this as the basis for the deliverance of others: see the connection between verses 14 and 15:

“that he might destroy . . . the devil, and deliver them” &c. He delivered others, not by suffering a condemnation due to others, and which had no hold on himself, but he was a partaker of flesh and blood – the nature of those he was to redeem – because the devil or sin in the flesh has the power of death over flesh and blood, so that **he** might come under the power of the devil and death; and, having died and been raised from the dead, its power in him has been destroyed, and he is able to deliver those who become associated with him in the appointed way. Here again, then, the destruction of physical sin in Christ is represented as the basis for the deliverance of others from its power. Hence we see the necessity for his being in precisely the same physical condition as others. That necessity, however, is inexplicable apart from the doctrine for which we are contending. Hence it has been said more than once by those who have opposed that doctrine, and who have denied the existence of sin in the flesh, or that Jesus was under condemnation – whether by attributing to him a “free life,” or by denying the condemnation of the race of which he was a member – it has, we say, been admitted by some of such, that so far as the taking away of sin was concerned, (*i.e.*, apart from the prophecies which required that the Saviour should be one of the race, such as that he should be the seed of Abraham and David), there was no necessity for him to be born of a woman, and to be a member of the Adamic race – that a being created direct from the ground, such as Adam, would have answered the purpose equally well. And, indeed, this admission is perfectly consistent with a denial of the foregoing doctrine, being a logical result of the theory that there is no such thing as sin in the flesh, and that the sin that Christ took away was not “the body of sin,” but only the actual sins of others. That this is the logical result of that doctrine, however, must be almost its greatest condemnation in the eyes of those who have so far apprehended the teaching of the divine oracles as to see that even simply in regard to the taking away of sin it was an essential feature of the divine plan of redemption that the Saviour should be “made of a woman” (Gal. 4:4), and that he should “be made like unto his brethren” “*in all things.*”—(Heb. 2:17.)

Rom. 6:6, 7: “*Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.*” This passage, which is a very forcible one even as it stands in the Common Version, is still more so in the light of three other translations, which we here append. First,

- Dean Alford, in his translation of the New Testament, renders it thus: “Our old man WAS crucified with him, that the body of sin might be destroyed, in order that we might no longer be *in bondage to sin*. For he that hath died hath been set free from sin.”
- Second, Sharp’s Translation, which reads thus: “Our former man WAS crucified with him, that the sinful body might be destroyed, that henceforth we should not be slaves to sin.”
- Third, *The Emphatic Diaglott*: “Our old man WAS crucified with him, so that the body of sin may be *rendered powerless*, that we may no longer be enslaved to sin; for he who died has been justified from sin.”

We might adduce confirmatory evidence of the correctness of the rendering “*was crucified,*” – which is the chief point for which we quote these translations, - but as they all agree on that point, the foregoing will be sufficient. We would ask our readers, before proceeding further, to read the whole passage from which this verse is quoted, - say from verse 1 to 10, as they will then more readily apprehend our argument.

Now here is a destruction of the *body of sin*, and that as the result of the crucifixion of the “old man.” In Colossians 3:9, which has been already quoted in reference to sin in the flesh, we read of “*the old man with his deeds.*” The old man and the deeds are distinct; therefore the old man cannot be the same as the deeds, and must be either the sinful nature or sin in the flesh. The phrase “old man” refers not to individuals *as such*, but is applied in a comprehensive manner to the flesh or sin in the flesh, of which *all* are partakers. Hence the statement “*our old man was crucified with him,*” means that in the crucifixion of Christ the sin nature or sin in the flesh was crucified, and as all those to whom the Apostle was writing were also partakers of that nature, he says “*our old man [our nature] was crucified with him.*” And then he states the object of this crucifixion of the nature: “*that the body of sin might be destroyed.*” The matter is stated in another way in verses 7 and 10. In verse 7, “*For he that is dead is freed from sin;*” or “*he that hath died hath been set free (or justified) from sin.*” This clearly refers to Christ. Now Christ was never set free from sin morally, for he was never under its power in that sense, but he was physically, and, having been freed from it by his death, and raised from the dead, he is not now in bondage to sin. Verse 10, “*For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.*” Or, according to Alford, “*For the death that he died, he died unto sin once; but the life that he liveth he liveth unto God.*” *Diaglott*: “*For [the death] which he died, he died by sin once; but [the life] which he lives, he lives by God.*” Christ’s death was “by” or “unto” sin, and thus he was freed or justified from it, and it has no further claim on him, and, having been raised from the dead, he has been “*justified in the Spirit*” (1 Tim. 3:16) by change to spirit-nature.

The condition upon which others may obtain a title to the redemption to which Christ has attained is clearly stated in this passage, viz., by submitting to a symbolic death, burial, and resurrection. In Gal. 3:27, the Apostle says: “*As many of you as have been baptized into Christ have put on Christ.*” This induction into Christ confers upon the subjects of the ceremony many titles or positions which pertain to Christ: they become “*Abraham’s seed,*” (Gal. 3:29,) “*children of God,*” (Gal. 3:26,) “*circumcised,*” (Col. 2:11, 12,) spiritual Israelites, “*the seed of the woman,*” and so forth. In like manner they become figuratively dead and resurrected, as the apostle says in the passage before us: “*Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death.*” – (Rom. 6:3, 4.) Again, verse 8: “*Now if we be dead with Christ,*” or, according to Alford and *The Emphatic Diaglott*, “*If we died with Christ.*” The teaching of these verses is that those who are immersed into Christ are considered to have died *with him*, that is, died in him as their federal head. Moreover, as their symbolic burial in water necessarily involves a symbolic

resurrection from that watery grave, so they are also looked upon as having risen with him on the same federal principle. They could not each be redeemed by dying as he did, for, having no perfect personal righteousness of their own, there would in that case be no resurrection for them; and so he dies, and rises from the dead, and they, being associated with him by being immersed in a similitude of his death and resurrection, they obtain a title to the benefits to be obtained by his death and resurrection. Hence the apostle says (verse 5), "*For if we have been planted together in the likeness of his death, we shall be also in **the likeness of his resurrection,***" and (verse 8), "*Now if we be dead with Christ, we believe that we shall also **live with him.***" The apostle further carries out the figure, in the 4th verse and in the 11th verse and onwards, where he exhorts them to walk in newness of life on account of the favor extended towards them in Christ: he exhorts them, in effect, to foreshadow in the present that real new spirit-life to which they hoped to attain in the future. In Col. 3:9, 10, he writes in the same strain: "Lie not one to another, seeing ye have **put off the old man** with his deeds, and **have put on the new man**, which is renewed in knowledge after the image of Him that created him." Men "put off the old man" figuratively, in having their federal relationship with Adam severed, and their sins washed away, and they at the same time figuratively "put on the new man" by being immersed into Christ, and thus being clothed with his righteousness as a garment. The figure is based on what Christ has done *in fact*, viz., put off the old man, the flesh, the sin-nature, and put on the new man, the spirit-nature.

We thus see that there are two features in the apostle's argument in the 6th chapter of Romans: the actual and the figurative, and that between the two there is the most intimate connection.

1. The actual – in relation to Christ. Our old man was crucified with Christ; he has died unto sin; he has been freed or justified from sin; the body of sin has been destroyed in him; he has been raised from the dead, and freed from the power of death, so that death has no more dominion over him. In short, he has put off the old man, the flesh, and put on the new man, the spirit.
2. The figurative – in relation to believers. They die, are buried, and rise from the dead, symbolically, and thereby die unto sin, and obtain the forgiveness of their sins, or are "freed (or justified) from sin" morally, and, their condemnation being thereby removed, (Rom. 8:1, 2,) they are henceforth not "in bondage to sin" (as Alford gives it). In short, they "put off the old man" Adam, and "put on the new man" Christ Jesus.

Thus those who are immersed into the name of Christ do in figure what Christ has done in fact, and thereby become heirs to – and, if they keep their connection intact, will ultimately attain to – the benefits he has actually obtained by his death and resurrection, that is, they will have the body of sin destroyed in them, - including a resurrection from the dead if they die, - they will be "freed from sin" physically, and be completely freed from the power of death. But all this is on the basis of what Christ has done actually, as will be seen by observing the connection between verses 5 and 6: "knowing this," &c., and again between verses 8 and 9: "knowing that," &c.

Their expectation of being “planted in the likeness of his resurrection” – that is, obtaining a real resurrection to eternal life – is based on the fact of the destruction of the body of sin in him; and their hope that they will “live with him” is based on the fact that “Christ . . . dieth no more; death hath no more dominion over him.”

Our exposition of Hebrews 2:14 and Romans 6:6 appears to be confirmed by what seems to us a somewhat remarkable parallel between the two passages, for not only is the substance of them the same, but the very terms used, although the phraseology differs, appear almost exactly to correspond in meaning. This will be best manifested by placing the passages in parallel columns, first as a whole, and then in detail; thus:

<p>“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.”—(Heb. 2:14, 15.)</p>	<p>“Knowing this, that our old man is (<i>was</i>) crucified with him, that the body of sin might be destroyed, that henceforth we should not serve [or “<i>be in bondage to</i>”] sin.—(Rom. 6:6.)</p>
<p>ANALYSIS</p>	
<p>“flesh and blood”</p>	<p>“old man.”</p>
<p>“through (<i>his</i>) <i>death</i>”</p>	<p>“<i>crucified</i> with him.”</p>
<p>“him that had the power of death, that is, <i>the devil</i>,” (sin in the flesh.)</p>	<p>“the body of sin.”</p>
<p>“<i>might</i> destroy.”</p>	<p>“<i>might</i> be destroyed.”</p>
<p>“deliver them who . . . were <i>subject to bondage</i>.”</p>	<p>“That henceforth we should not serve sin” (or, be in bondage to sin.)</p>

Thus the terms in each passage seem to be mutually explanatory of the corresponding terms in the other passage.

It is evident, then, from the several foregoing passages, that the sin which Christ put away was physical sin, and with this agrees the statement in Hebrews 10:10, “*By the which will we are sanctified through the offering of the **body** of Jesus Christ once for all.*” It is also in harmony with the Apostle Paul’s statement in 2 Tim. 1:10: - “*Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality (aphtharsia, incorruptibility) to light through the gospel.*” Here it is asserted that Christ hath abolished *death*. Now unless death actually had a claim on him individually, how could he have abolished it? If it be said that the actual power of death has been abolished only in a prospective sense, that is, only in regard to the faithful, in whom, on account of sin, it has a real claim, and that, having no such claim on Christ, it cannot have been abolished in regard to him personally, we would simply point out that the other things mentioned have been actually accomplished in

him: the “life (eternal) and incorruptibility” have been “brought to light” in him personally, and, so far as the record goes, in him alone. Therefore the only conclusion is that the other thing (the abolition of death) mentioned in the same connection has been also accomplished in him personally, and in him alone. Moreover, as the abolition of death is mentioned first, we are justified in concluding that it took place either before, or at the same time as, the bringing to light of life and incorruptibility, and therefore that it is not a yet future event, simply relating to believers, but was accomplished in Jesus himself by his death, resurrection, and change to spirit-nature. Now unless death had a real claim on Jesus – unless the real cause of death existed in him – we are at a loss to understand how he can have abolished it as a thing actually done, for he can only have abolished death by destroying that which caused death in himself: until the cause of an evil is removed, the effect cannot be abolished. Whereas, if he was under condemnation to death on account of Adam’s sin, and therefore under “the power of death” personally, it must be evident that by his death and resurrection the power of death was destroyed in relation to himself individually, and thus a way opened for its destruction in others at the appointed time.

Let us now look at the passages, already incidentally referred to, in which Christ is spoken of as *having iniquity laid on him*, and *bearing sins*, viz., Isaiah 53:6; Heb. 9:28; 1 Peter 2:24, and 1 John 3:5. The question is, if Christ did not bear the sins of others in the sense of having them actually imputed to him, why is he said to have had them laid on him, and to have borne them? We reply, because he did that which was *the basis* for the forgiveness of the sins of believers. The expressions in these passages are not by any means inconsistent with the statement that the sin Christ put away by his death on the cross was the sin-nature, or sin in the flesh. If we recognize that he destroyed “the body of sin,” and that the redemption of believers, which of course includes the forgiveness of their sins, is effected on the basis of that destruction of the body of sin, we can see a very good reason why the destruction of the body of sin should be spoken of as the putting away of actual transgressions. To put it in a syllogistic form:

1. The body of sin was destroyed by the death of Christ.
2. The sins of believers are forgiven on the basis of that destruction of the body of sin.
3. Therefore the sins of believers are said to be put away by the death of Christ.

In addition to this general explanation, however, there are some special considerations which throw further light on one or two of the passages.

Isaiah 53:6: “The Lord hath *laid on him the iniquity* of us all;” and verse 11: “he shall bear their iniquities.” This is probably an accommodation to the language which would be used by the Jews to describe the typical putting away of sin by the Mosaic sacrifices, and which would therefore be easily understood by Jews, for whom, be it remembered, the prophet in the first place wrote. This suggestion is borne out by the marginal rendering of verse 6: “The Lord hath made the iniquity of

us all to *meet* on him,” referring, perhaps, to the offering for a sin of the congregation, or to the scapegoat, in the manner already adverted to. If, then, the prophet’s language be an adaptation to the Jewish typical sacrifices, we ought not to construe it as being an exact literal description of the fact which they typified – the taking away of sin by Christ. The prophets did not write to explain the exact *mode* in which the Messiah was to put away sin: they only predicted in general language – and that not frequently – that he would do it, leaving the principle of the matter, and the exact mode, to be explained by those who should come after, when the event had actually taken place. Moreover, much of this 53rd chapter of Isaiah is figurative, although at first sight it may not appear to be so; as, for instance, the words in italics in the following verses: - “*Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground,*” (verses 1 and 2); “*All we like sheep have gone astray*” (verse 6). In view of this figurative language, and of the other considerations, we must not look here for a literal description of the mode of taking away sin, but to such passages as those already adduced from the New Testament.

Hebrews 9:28: “*Christ was once offered to bear the sins of many.*” This also was written to Jews, and therefore probably, like the foregoing passage, an adaptation to their language in reference to the typical sacrifices. The general principle just laid down, however, apart from this consideration, fully explains the apostle’s language.

1st Peter 2:24: “*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*” The same principle also explains this passage, but it may be observed that the sins were borne “*in his own body.*” Now our sins could not be put into the body of Christ; therefore the statement must have reference to the sin-nature, which he bore. It would not, however, be correct to say that our sins *were* his nature – for it would be manifestly incorrect, if not absurd, to speak of certain acts and a certain tangible thing as synonymous, - but, as already explained, inasmuch as, in bearing that nature as a sacrifice on the tree, Christ did that by virtue of which our sins were forgiven, it can appropriately be said that he “bare our sins in his own body on the tree.” We may illustrate the matter thus: Supposing in a certain country a number of persons were held in slavery, and the king of that country issued a decree that, on complying with certain nominal conditions, those slaves were to be liberated; they would not obtain their freedom until they had complied with those conditions, but still it could be said that the king had given them their freedom. So in the case of eternal redemption: Christ did that – viz., destroyed the body of sin – by virtue of which others may obtain the forgiveness of sins on complying with certain conditions, viz., belief and immersion. They cannot obtain that forgiveness (or “freedom”) until they comply with the conditions; but inasmuch as the sacrifice of Christ was the basis of that forgiveness, he is said – but only in that sense – to have borne their sins when crucified on the tree. If Christ bore our sins simply by bearing the specific condemnation due to them, and not by bearing any condemnation resting

on himself, it simply amounts to this, that our sins were *imputed* to him. But with that point we will deal presently.

1 John 3:5: "*Ye know that he was manifested to take away our sins; and in him is no sin.*" The language here is even less pointed than in the passages already noticed, and therefore the explanations given respecting them will cover this also.

Rev. 1:5: "*Unto him that loved us, and washed us from our sins in his own blood.*" The remark made on the last passage is true of this one. The shedding of Christ's blood being the basis for the remission of sins, we are by a figure said to have been washed from our sins in his blood.

We trust it will now be apparent to any to whom it may have appeared otherwise, that the foregoing passages which speak of Christ bearing our sins are in no way inconsistent with those in which sin in the flesh is said to have been condemned, the body of sin destroyed, the devil, or sin in the flesh, destroyed; inasmuch as those in the latter class describe literally what was actually done, whilst those in the former category describe *the results of Christ's sacrifice in relation to others*.

Thus Christ put away sin by putting away the sin-nature. By being crucified in that nature, sin in the flesh was condemned, for, although it obtained a temporary victory over him, by necessitating his death, its power was destroyed by his resurrection. After sin had got all it could claim of him, God could consistently release him from its power, and thereby its power over him was completely destroyed, as there was nothing by which he could again be brought under its power. It has been objected that the putting-away of sin cannot have been the putting-away of the mortal nature, *because Christ rose with the same nature*, and it is said that the same infirmities clung to him until he was changed to immortality. There is no evidence, however, that Jesus rose from the dead with the same infirmities that he had before he died: it is simply assumed, and we have quite as much reason for assuming the contrary; but as we do not desire to base any argument on a mere supposition, we pass it by. As to Christ having risen with the same *nature* that he died with, this of course is admitted, but this fact is no proof that the sin he put away was not sin in the flesh, for the necessity for destroying sin in the flesh lay in the fact that it had the power of death, and that power had been destroyed in him when he rose from the dead. So that even though he rose in the same nature that he had before his death – and even if his nature was in precisely the same condition – the power of sin over him had been destroyed, and God could then change him to immortality, so that his victory over sin might be thus perfected or perpetuated. The body of sin, or the devil, having been destroyed, a way was thus opened for its destruction in others on their availing themselves of the appointed way, *viz.*, immersion into the death and resurrection of Christ, by which they obtain the remission of sins, and a title to the redemption he obtained by his death and resurrection – using "resurrection" here in its fullest sense, as including resurrection to immortality. The consistency of this plan may be seen in view of a principle exemplified in certain passages of Scripture, namely, that the removal of the punishment for a sin implies or involves the forgiveness of that sin. For instance, when God had decreed the death of Hezekiah, and then, in answer to Hezekiah's prayer, permitted him to live, Hezekiah said,

“Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back,” i.e., blotted them out. – (Isaiah 38:17.) The case of David also is perhaps to the point. When he had sinned *“in the matter of Uriah the Hittite,”* and God sent Nathan to charge him with it, *“David said unto Nathan, I have sinned against the Lord.”* And Nathan said unto David, *“The Lord hath **put away thy sin; thou shalt not die.**”* – (2 Sam. 12:13.) Then, again, when Christ was about to cure the palsied man, he said to him, *“Son, be of good cheer; thy sins be forgiven thee;”* and when some of the Scribes said, *“This man blasphemeth,”* Jesus said, *“Whether is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house.”*— (Matt. 9:2–6.) This would imply that the disease from which this man was suffering was a punishment for sin, and that the removal of the disease carried with it the forgiveness of his sins. Let us now apply this principle to the matter in hand. Death is the punishment for sin; Christ has “abolished” death, and therefore on men associating themselves with this abolition, by union with Christ, death is accounted as being prospectively abolished in them, and this therefore carries with it the forgiveness of their sins.

In bearing the condemnation resting on the sin-nature, of which Christ, in common with the rest of the race, was a partaker, and in being raised from the dead, the power of sin was destroyed, while at the same time God’s law was not set aside, but was upheld in him, and therefore, on the basis of that destruction of sin, God can consistently forgive those who, believing “the truth,” recognize that the evils resulting from the breaking of His law have been removed in Christ, and that they can obtain redemption through him alone – on their manifesting their recognition of this fact in the appointed way. Hence we read in Col. 2:10–13: - *“Ye are complete in him, who is the head of all principality and power: in whom also ye are **circumcised** with the circumcision made without hands, **in putting off the body of the sins of the flesh BY the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him** through the faith of the operation of God, who has raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened (or made alive) together with him, having forgiven you all trespasses.”* Here we have circumcision used as a symbol or type of what is termed, in Romans 6:6, the destruction of the body of sin; and an appropriate symbol it is, for just as the circumcision of Jewish infants was a cutting-off of a portion of flesh – “sinful flesh” or flesh of sin – so the crucifixion of Christ was a cutting-off of sinful flesh or the body of sin, in order that it might be destroyed. The apostle in effect says that the Colossians were circumcised with Christ by their connection with him: *“in whom ye are circumcised,”* and it was *“by the circumcision of Christ.”* The means of their obtaining this circumcision is found in the phrase *“buried with him in baptism,”* or, more correctly, and according to Alford, *“having been buried with him in your baptism,”* which connects it more clearly with the preceding verse, showing that they had obtained this circumcision by means of their symbolic burial. There was something else they had obtained by baptism, for the apostle says (verse 12): *“wherein also ye are risen with him through the faith of the operation of God, who*

hath raised him from the dead.” What were this circumcision and rising in regard to the believers? We have a clue to what the rising is in the same sentence: “*ye are risen with him through the faith of (or through faith in) the operation of God.*” They had risen prospectively through faith in God’s power, that power which had already raised Christ from the dead. Their rising, then, is apparently their future rising from the dead, in the likeness of the resurrection of him who was “the first-born from the dead,” (chap. 1:18), to which rising their faith had relation. This being so, we may infer that the circumcision has reference to a future operation, viz., the destruction of the body of sin in the faithful by their change to immortality. This “*circumcision made without hands*” – in contrast to the Jewish circumcision which was made with hands – might be understood in two ways in relation to the saints, viz., the forgiveness of sins at immersion, or the future destruction of the body of sin in them; but as the Apostle refers to the former in verse 13, it seems more probable that he refers to the latter in verse 11; and this is borne out by the fact that the words “of the sins” in verse 11 are, according to Alford, “omitted by all the oldest MSS.,” and they are omitted by Griesbach and others; so that it would read “in putting off the body of the flesh.” This we say, would indicate that this circumcision of believers is the future destruction of the body of sin by their immortalization at the hands of Christ. There is, perhaps, a little difficulty in “*rightly dividing the word of truth*” in this passage, owing to a possible blending of the literal and the figurative; but this much, at any rate, seems clear from it: that the circumcision of Christ was the destruction of the body of sin in him, and that by immersion into him believers obtain the forgiveness of their sins, and a title to a resurrection and to be circumcised by the putting-off of the body of the flesh, *i.e.*, to have the body of sin destroyed in them. Therefore when a believer submits to immersion, he in effect confesses certain things: that he is dead in his sins and in the uncircumcision of his flesh, (verse 13), that because of this he is alienated from God and under condemnation to death, and therefore cannot obtain redemption through himself, and individually has no claim on the favour of God; but that Christ, having suffered the racial condemnation which rested upon him in the days of his flesh, and having been raised from the dead, has been freed from that condemnation, and that the only way for others to be freed from the same condemnation, and to obtain the forgiveness of their personal sins, is by being immersed into his covering name.

Having examined the teaching of Scripture as to the mode of putting away sin, and explained the way in which we hold that it was effected, we will now look at the opposite theory on the subject, that theory, viz., which represents that the sin that Christ put away was not in any sense physical, but simply the transgressions committed by others, and that he put away those transgressions by simply bearing the condemnation due to them.

This theory amounts to this, that Christ bore away the sins of others figuratively by having them laid on him, or *imputed* to him, ***in the same sense that the sins of Jews were laid on or imputed to the sacrifices they offered.*** It therefore in this respect brings the antitype on a level with the type, instead of pointing to something of a different and higher character in the mode of putting away sin, which, from the

apostle's words in Hebrews 10:1, we are warranted in looking for. This idea of imputation is, however, only the logical result of the theory, for if Christ did not bear any condemnation for himself, but only the condemnation due to others for their sins, that must be equivalent to actually taking away those sins. If the condemnation for certain specific sins is borne, surely the law must, so to speak, be satisfied, and the sinner must go free, on the principle expressed in the "orthodox" lines:

"Payment God cannot *twice* demand,
First at my bleeding surety's hand,
And then again at mine."

Therefore if the condemnation Christ suffered was simply the specific condemnation due to certain sins committed by others, those sins must be considered to have been borne away, just as was the case (typically) with the animal sacrifices.

In answer to this we say –

- 1) ***That sins cannot be put away before they are committed.*** The Jews under the law offered sacrifices only for past sins, not for future ones. Neither was the sacrifice of Christ for the actual putting away of sins before they were committed; see Romans 3:25: "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."
- 2) ***The New Testament states that sins are forgiven or remitted at immersion.***
 - Acts 2:38: "*Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins.*"
 - Acts 22:16: "*Arise, and be baptized, and wash away thy sins.*"
 - Col. 2:13: "*Having forgiven you all trespasses,*" (in connection with immersion: see verse 12).

The theory we are combatting leaves no room for the remission of sins at immersion, for it represents them as having been taken away by Christ long before, and thus it in a sense nullifies Scripture teaching that immersion is for the remission of sins.

- 3) ***The New Testament teaches that the forgiveness of sins committed after immersion may be obtained through the mediatorship of Christ.***
 - 1 John 1:7, 9: "If we walk in the light, as He (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

- 1 John 2:1, 2: “It any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.”

But if our sins were actually taken away by Christ at his death, there would be no need for our praying for their forgiveness, and there would be no room for his mediation. Thus this theory, in its logical results, - though its supporters may not intend or even perceive its effects, - nullifies Scripture teaching concerning the mediatorship of Christ, just in the same way that it nullifies Scripture teaching concerning immersion. But if we regard His death as the *basis* for the *subsequent* remission of sins, at immersion and upon confession, the matter is perfectly intelligible and harmonious throughout.

- 4) ***The sins of believers are nowhere in the New Testament said to have been imputed to Christ.*** Were the theory in question true, we might fairly expect such a statement, especially as righteousness is spoken of as being imputed, and the righteousness of Christ is said to be imputed to immersed believers. In Romans 4:6, the apostle says: - “*Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.*” Again, (verse 11), “*that righteousness might be imputed unto them also,*” that is, Gentile believers. Again, (verses 22–24), “*And therefore it (faith) was imputed to him (Abraham) for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.*” And in Phil. 3:8, 9, he says: “*for whom (Christ) I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*” Thus we find righteousness spoken of as being imputed to believers.

In 2 Cor. 5:19, it is said that “*God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.*” Now if it were true that the trespasses of others were imputed to Christ, what an appropriate place to say so! The apostle might had said, “not imputing their trespasses unto them, but imputing them to Christ;” but not a word of the sort do we find; nor is there any passage elsewhere containing such a statement. This idea, however, is an essential part of the theory referred to, even though it may not be stated by its supporters in that form.

- 5) ***If Christ bore away the actual sins of believers, there is no scope for forgiveness.*** If he did not suffer any condemnation for himself, but simply the condemnation due to others, why should their sins still require to be forgiven? Either Christ must have borne the condemnation of believers, and thus taken away their sins, or else he must have borne a condemnation that rested on himself personally, and they are forgiven and redeemed on the basis of that. It cannot be that he did not bear any condemnation for himself, but only for them, and that they are forgiven on the basis of that: there would be no *basis* on which to do anything if he had not been under

the condemnation himself, and been redeemed from it. And, on the other hand, if their sins were imputed to him, and he took them away in that sense, there would be nothing to forgive. We find, however, that forgiveness is an essential part of God's plan of redemption, as witness Rom. 3:25, Col. 1:14; 2:13, and many other passages too numerous to mention; therefore on this point also the theory under consideration and the teaching of the Scriptures do not agree.

Having thus seen, for the five reasons here enumerated, the erroneousness of the idea that Christ put away actual transgressions, we are brought back to the fact that he put away sin by putting away the sin-nature or the body of sin, which is in fact the sinner – by destroying the devil or sin in the flesh, which is the cause of sin – as the basis for the forgiveness of sins. In view of this we can understand the following statements in regard to the mode of reconciling man to God. Eph. 2:16: *“And that he might reconcile both”* (i.e. both Jews and Gentiles: see verses 11–15, 17, 18,) *“unto God in one body by the cross, **having slain the enmity thereby**”* (margin, **in himself**). It is difficult to see how “the enmity” here could be transgression, seeing that there was none in Christ, or how the mere suffering of the condemnation could be the slaying of the enmity, if sin in the flesh was not “the enmity.” Col. 1:19–22: *“It pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto Himself, by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in His sight.”* (To be concluded 2nd Quarter)

A. Andrew, *The Christadelphian*, September, 1876

“Many who have become enlightened in most of the fundamental principles of the gospel, seem still to linger on the outskirts of Rome on the nature of Christ. They protest against the Romish theory of immaculate conception, and declare that Jesus was made of our identical nature in that He was mortal; but the admission that Jesus was mortal is logically contradicted by a denial that His flesh was the same as that of His brethren in the sense of being sinful flesh. By the subtlety of this deceptive distinction between mortality and sinful flesh many superficial, but well-meaning, minds are led astray, and conducted backward into the outlying ditches of Rome.”

Thomas Williams, “Rectification”, p. 18

A TIME OF TROUBLE

DANIEL 12:1 indicates to us that accompanying the time concurrent with the standing up of “Michael” (*“Who is like El”* – symbolic title of Jesus Christ as deliverer of both national and spiritual Israel), that such will be a *“time of trouble, such as never was since there was a nation even to that same time...”* This time of unparalleled calamity will center on the great crisis of the latter-day military operations of the Gogian King of the North, as is the context of the end of the book of Daniel, starting at the 40th verse of the 11th chapter.

The prophet Jeremiah more specifically describes this time of despair, brought on by the invading armies of the Gogian Confederacy upon Israel, as *“the time of Jacob’s trouble”* (30:7). But, both Daniel and Jeremiah (as well as all of the prophets) speak of their final deliverance.

- Daniel – *“at that time thy People shall be delivered”*.
- Jeremiah - *“but he shall be saved out of it.”*

We have not yet arrived at the prophetic “time of trouble”, though we are certainly seeing dramatic escalations of very troublous times. Though the prophecies indicate a time of trouble for National Israel – we can see from the prophetic purpose that is laid out that such will be a time of unmatched trouble for the entire earth. The questions we as believers often ask ourselves are “how much worse can it get?” And, “how much more will Believers experience before we are taken to Judgment?” When we peruse the Scriptures, we must come to the conclusion that world circumstances will get much, much worse. How much worse?

“Sodom and Gomorrah”

The moral depravity of the Western society we live in has moved well beyond shocking. The very fact that the ludicrous concept of “gay marriage” is even a matter of public debate, and that it is not only to be tolerated but also accepted and endorsed, and a debate that the gay movement is even winning would be far beyond imagination twenty or more years ago...but yet here we are. The fact that it is even viewed as a debatable issue shows that more conservative elements of society have already lost the battle. What started in the early 70’s as an attempt by the “gay community” to merely be left alone by police raids and physical abuses, turned in to “equal rights” for the homosexual movement; then it elevated to the issue of the “right to marry”; and now it is not only about the right to marry, but in states where it is legal it is now about holding businesses and individuals



Poster from the “gay marriage” movement

criminally liable who refuse to offer services that endorse homosexuality or gay marriage. Case in point: the Oregon bakery that was recently fined \$135,000 for refusing to bake a wedding cake for a gay couple in violation of the state's "anti-discrimination laws". The fine is to be paid out to the gay couple for the "emotional suffering" caused by the bakery's rejection of their request. Society is no longer being asked to "tolerate" such things, but is now being DEMANDED to embrace it.

The debate and confusion over the issue has consumed the public discourse of the U.S., while Ireland has been the first nation to embrace "same-sex marriage" through the popular vote. There are currently 18 nations that have legalized it. With the general breakdown of the family in the last generation it should really be of no surprise. The acceptance of co-habitation without marrying; the removal of the stigma of having children out of wedlock; the celebration of single mothers (around 50% of children born in the U.S. are born to single mothers); and extraordinary divorce rates that have characterized the baby-boomer generation and beyond. This break down in the family has had, and will continue to have a cataclysmic impact upon society – and the rise of "same sex marriage" is only a natural outcome. The

mainstream Christian world, already built on a corrupt foundation, has been ineffective in countering the decline, and continues itself, as a matter of self preservation, to change with the times and become more accepting if not embracing of the gay agenda (e.g. recent comments by the pope) – especially among its young people who have been raised under the refrain of "tolerance".

But can it get worse? Yes it can. The merchants of depravity are already looking past "gay equality" and pushing the equality of those deemed as "trans-gender", and moving to even normalize pedophilia and incest. It doesn't stop with gay marriage.

The world that Believers live in is in fact very much like that of Sodom, and actually much worse based upon the power of multi-media to promote its agenda. And it is not a matter of just putting our heads down and carrying on – we will find ourselves more personally threatened as well. It has always struck us as to not only the degree of wickedness practiced by the Sodomites but the very fact that they were also belligerent and threatening. They were not willing to leave Lot's Angelic visitors alone, but were willing to threaten Lot himself – "*This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them*" (Gen. 19:9). The LGBT movement is not shy in expressing their disdain for those that oppose them, and their efforts have taken on a more militant campaign of intimidation towards their opponents, to the point of death threats to those who find themselves thrown into the conflict when they take a stand.

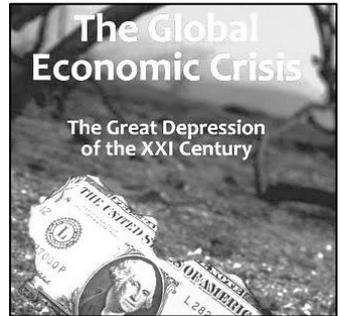


Coming to a community, school or business restroom near you.

As horrid as these things are, the absolute moral corruption is an important element that will characterize the prophetic “*time of trouble.*” After Christ’s return, Christ and his immortalized saints will confront a world not unlike what Joshua and the Israelites conquered and what is described in the 18th chapter of Leviticus – “*the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants*” (vs. 25).

Impending Economic Crisis

Newsmax.com recently ran a report that staggering global debt, and not enough working young people to pay down that debt is an impending threat to the global economy. Governments, including the U.S. and the Eurozone, continue to borrow or print money at a staggering rate to help artificially prop up their respective economies that have been caught in a vicious cycle of poor to no economic growth, and governments and populations that are living well beyond their means. The “global public debt” currently stands at \$56 trillion – with the U.S. carrying \$15 trillion of that alone. Clearly this is an unsustainable position that will take only the smallest spark to set the next financial crisis afire. But, when the shoe falls world governments have run out of tools in which to combat the next financial collapse, as they have used up all of their economic tricks to keep the economy afloat after the collapse of 2008. And, their attempts to artificially stabilize economic circumstances and kick the proverbial can down the road has only ensured that the next crisis will be devastating. None of this is conspiracy theory or “doomsday” in its analysis, but the simple facts of fundamental economics.



Economics is one of the most important drivers of geo-political circumstances and developments. It was the world-wide Great Depression that helped set the stage for World War II, and we are confident will no doubt have a major impact in shaping circumstances that lead to the prophetic “*time of trouble*”. A faltering Europe will be an easy prey for the Russian Autocrat, and a stumbling West or Tarshish alliance cannot properly fund the necessary defenses to counter the growing influence and aggression of the Gogian confederacy as it moves to secure its own economic fortunes. This is already taking place as the U.S. military is becoming quite outspoken in the crucial need to increase military funding as they cannot now counter the growing threats around the world – including Russian and Chinese military expansion.

Ezekiel 38 is very clear about the motives of the Gogian invasion of the Land of Israel (in addition to the philosophical/religious motives indicated in Rev. 16). “*And thou shalt say, ‘I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey...’*”

The U.S. - Israeli rift

The growing chasm between the United States and Israel has really been quite remarkable to watch. The U.S. administration's open disdain for Netanyahu and his



defiance against an Iranian nuclear treaty and Palestinians statehood, as well as the unprecedented interference by U.S. campaign organizations to influence Jewish voters in order to defeat the Jewish Political Right reveals that the “secret was against the Jews” (to borrow from a book title) is not so secret anymore; especially as it involves the current U.S. Administration. And, by all polls, it seemed that

U.S. willpower would prevail. But such was not the case, making Likud's victory that much more extraordinary if not miraculous – Once again reminding us that it is God that rules in the kingdom of men *“and giveth it to whomsoever He will.”*

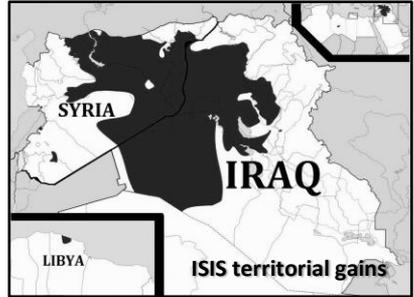
As anti-Semitism and anti-Israel sentiment and acts of abuse and violence is on a dramatic and critical rise the world over, this growing rift only fuels and emboldens the enemies of Israel. The displays of hatred coming out of Europe, and British and American Universities reminds us of the hatred towards the Jews that was stoked in the 1930's. We can be assured that it will get much worse as the Dragon (Russia), Beast (Europe) and False Prophet (The Papacy) will tap into such hatred as they spue out their frog-like spirits to enflame the nations towards Armageddon (Rev. 16:13-15).

The U.S. is one of the prophetic “Tarshish” powers and will find itself on the opposite side of Gogian exploits when Gog comes to take a spoil – so we do not see it as becoming an enemy of Israel in the fullest sense, and will find itself on the same geo-political side as Israel and other Tarshish nations at the final crisis, simply by default if for no other reason. The current U.S. Administration's days are numbered, but the damage has already been done in regard to U.S. self-destruction, giving rise to the Russian confederacy and an Israel reviled by the nations.

The rise of ISIS and the continued threat of Iran

It is interesting to this writer that Israel just came out to say that the threat of a nuclear Iran was much more of a concern than the rise of ISIS. As horrible as the news reports in regard to the barbaric brutalities committed are, ISIS is accomplishing something very interesting in their exploits. We have seen an already tumultuous Middle East put into even further disarray and disintegration. Syria is now almost non-existent, between civil war and ISIS incursions, and Iraq is only holding on by a thin margin. Along with the threat of Iran, we have seen that Israel, Egypt, Saudi Arabia and Jordan brought closer together in cooperation as they share a strong enmity against Iran and radical Islam in general – whether it be Sunni or Shia in nature. And with the undependability of U.S. support, these nations are being drawn to support each other against common enemies – which is also demonstrated by Egyptian and Saudi actions to push Iran out of Yemen and the Gulf of Aden.

The word of prophecy (Dan. 11:42) helps us to understand that in the great day of crisis that Egypt itself will be overrun by the Gogian Confederacy (which will include Persia/Iran –Ezek. 38:5), and that the nations of the Saudi Arabian peninsula will stand opposed along with the Tarshish powers (Sheba & Dedan – Ezek. 38:13) to frightening Russian aggression. We can see latter-day alliances and “lines in the sand” beginning to come together quite clearly.



Russia

Though western media has given little attention to Russia as of late, Bible students understand that it is a nation on the move, soon to fulfill its prophetic destiny - “Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?” (Ezek. 38:17).

Despite western economic sanctions, Forbes recently reported that Russia has apparently weathered the financial storm as Putin continues to pour resources into the building up and modernization of his military. From 2013-14, Russia’s military spending increased by 26% with no signs of letting up for 2015 leading into 2016.



Russia’s incursions into Georgia, Crimea and the Ukraine are barely a preview of the aggression prophetically indicated. Consider the geo-political chaos that will ensue when Russia gains political and military ascendancy over the Eastern and Western portions of the European continent – typified by Justinian (Dan. 7:15-23; 8:23). How exactly will this come about? We are not told, though we suspect that the growing financial stresses and impending economic chaos tearing the EU apart should be watched closely as a probable ingredient. Though Russia itself is also struggling financially, historically speaking such has not been an impediment to Russian ambitions.

When Russia makes its grand move into Israel, after already conquering Turkey and Egypt – the Tarshish powers will no doubt be in panic mode, though much of the

world will be in celebratory jubilation at the perceived defeat of Israel. With Russia on the doorsteps of the Saudi Arabian peninsula, and having gained control over Israeli energy resources, the Western powers will perceive extremely grim realities for the so-called “free world”.

Our second question addressed

How much of these things will we as Believers see or experience before we are taken away to Judgment? None of us know the specific answer to that question. Many believe, as we do, that the saints will have been called away before the Russian confederacy makes its grand move; but it should not be thought that it is a certainty that we will avoid coming moral and economic distress. God has not promised us such a thing. Based upon the unraveling of Western culture that we are exposed to already – it is such times that test the measure of our Faith. Knowing how bad it is now, we know that it can and will get worse. We should not be as some of the world that are taking it upon themselves to stock their pantries and basements with supplies as “preppers”, but neither should we be naïve to the challenges we might face. What we should be doing is filling our spiritual reservoirs with the lamp oil of God’s Truth to strengthen our faith and to prepare for the coming of our Lord. And, following the *sure word of prophecy* and its signposts will go a long way to do just that. – S.K.

EDITORIAL FLYLEAF

CORRESPONDENCE FROM A READER

Dear Brother Bobby,

I read your article on certainties and I enjoyed it very much; you hit the nail right on the head. It started me thinking. I thought: I can't do this alone.

1. God said, "I will never fail you nor forsake you."
2. Paul wrote, "We have an advocate", Jesus

But even though we walk by faith, not by sight, we do need things we can see to aid us in our walk.

1. We need our Bibles
2. We need our ecclesias (teaching right doctrine, of course.)
3. We need conversations with others like-minded
4. We need magazines to stimulate our thinking.

I have reached the conclusion that almost all the problems the household has, and has had, have their foundation in an inadequate understanding of the nature and fall of man.

Keep up the good work with the Sanctuary Keeper.

Your brother in Christ, ----