

"All the earth shall be filled with the glory of the Lord."

# Bible Truth



## RELATING TO FIRST PRINCIPLES

AS SET FORTH IN THE TEACHING OF  
JESUS CHRIST IN THE SCRIPTURES

Condensed In Lectures and Sunday School Lessons  
Planned For Bible Classes, Sunday Schools Or Home Study  
Arranged For The Year 1956

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"Profitable for doctrine, for reproof, for correction, for  
instruction in righteousness"

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BY D. W. BUGHMAN



# **THE BIBLE TRUTH**

A study of the Scriptures relating to The First Principles in considering the DESTINY of the HUMAN RACE, as gathered from eminent writers concerning the teaching of Christ.

by

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## P R E F A C E

The author does not feel that he owes any apology for the apparent presumption of adding another book to the world's countless number of books already in existence, because he does not regard this treatise as one of the World's books. It is not of this world, and is intended as an earnest appeal to its readers to come out of the world, because the gospel was intended to take out of the Gentiles a people for His Name.

It is not one of the many books of the world, but one of only a few, very few; and if apology be necessary for adding to the few, it is not to be found a claim on the author's part of any superiority, or ability in a literary sense to deal with these important subjects; but rather to comply with the requirements set forth in the Scriptures, whereby the "eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what is the riches of the glory of His inheritance in the saints." It is with the consciousness of having the faculty of making known the elements of the Gospel that has given the author the courage to undertake to send forth the "BIBLE TRUTH" to the perishing multitudes of our times, in hope that it may help some one, in a small way to see God's Plan for the way of life, and thereby "save a soul from death and cover a multitude of sins." We therefore appeal to the "poor of this world" who are capable of becoming "rich in faith" and becoming heirs of the Kingdom of God. We are deeply indebted to brethren Dr. Thomas, R. Roberts, Thomas Williams, and other writers for much that we have written. We have tried to make plain the fundamental principles of the Truth, to help those who are in isolation, as well those in ecclesias, to hold forth the Word of life, in hopes that some may come to the knowledge of the Truth and obey it and gain eternal life. We offer this in utmost humility, realizing that we are yet mortal, and a long way from perfection.

The Author



## CHAPTER I. THE BIBLE

The modern man enjoys, thanks to increased medical knowledge and hygiene, an expectation of life almost twice that of a century ago, yet instead of any assurance of security, men and women are haunted by the fear of destruction. The Bible has become a record of divine quotations that prove that "God so loved the world that He gave His only begotten Son that who-so-ever believes into Him might not perish but have everlasting life" (John 3:16). While on the other hand the Bible as plainly declares that the man that wanders out of the way of understanding, shall remain in the congregation of the dead (Prov. 21:16). We live in an age of strange contrasts and contradictions. Never before in his long history, has man been so dazzled with the vast potential riches made possible by new knowledge and applied science, and yet rarely has mankind been in so desperate economic plight, although education has achieved an almost universal literacy in literature, bringing the best of knowledge within the range of the average man or woman; still the actual poverty of attainment of longer life, is a fact that cannot be denied. With all of the advanced ways of learning, no way has been found to prolong life. We have with us the ever present fear of destruction. Today we are faced with the ugly facts of our criminal courts that displays human nature to be no better than it was in the beginning. Where self-control is lacking, where the moral standard is so slack shows that man is no better than he was in the beginning; for we read in Gen. 6:5 that "God saw that the wickedness of man was great in the earth, and

that the imaginations and thoughts of his heart was only evil continually."

The Bible is much more than a book of morals and a guide to conduct; its uniqueness rests primarily on other foundations.

The Bible is a book of Divine authorship. Our present duty is simply to look at the structure and character of the Bible as a book appearing before us with a professedly divine character taken for granted. Looking at it in this way, we first discover that the Bible consists in reality of a number of books written at different times by different authors. It opens with five familiarly known as the "five books of Moses", a history written by Moses, of matters and transactions in which he performed a leading personal part. This history occupies a position of first importance. It lays the basis of all that follows. Commencing with an account of creation and peopling of the earth, it chiefly treats of the origin and experience of the Jewish Nation, of whom Moses says, "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. 14:2).

It has become fashionable, under various learned sanctions, to question the authenticity of these books, while admitting the possible genuineness of the remaining portion of the Sacred Record.

Without attempting to discuss the question, we may remark that it is impossible to reconcile this attitude with allegiance to Christ. You cannot reject Moses while accepting Christ. Christ endorsed the writings of Moses. Jesus said, "Had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings,  
How shall ye believe my words”  
(John 5:47).

The effect of the Bible is to make the man who studies it, better, happier and wiser. It is vain for the leaders of unbelief to assert the contrary; all facts are against them. The modern tendency to disbelieve the Bible must be traceable to some cause, where shall we look for that cause? The moral inconsistency of professing Christians has, no doubt done something to shake the faith of many; then, the natural lawlessness of the human mind is also an element in the various attempts to destroy the book which proclaims the authority of God over the will of man; however, there is still another source of unbelief that is responsible for discarding the Bible, by tradition and doctrine and commandments of men in departure from the truth as revealed by the prophets, the apostles and the teaching of Jesus Christ, as we find by comparing present-day systems of religion.

We freely admit that men and women are justified in asking for substantial reasons for the belief that the Scriptures are the work of men moved in a special way by the inspiration of God that begets a respect for the Bible, because it is unquestionably a masterpiece of literature, because it was written by many men over a period of many years, and yet, the same golden thread of devotion to God is interwoven from Genesis to Revelation.

#### THE GOSPEL FOR COMMON- PLACE PEOPLE

God in providing His beneficent plan of salvation, so arranged it that it would be more nearly within the reach of the common people

of the world than of the great and learned. This is proven by the fact that the disciples of Jesus were poor illiterate fishermen. The Bible is the only authority for us all in our efforts to solve the problem of life. God has made plain the way to gain eternal life in His Word. It is an astonishing fact that there is a barrenness of Bible-teaching which has reduced the Word of God to an object of contempt and ridicule on account of following the doctrines and commandments of men, the Word of God is made void by their traditions. The very highest leaders of the schools are doing with God's Word what Judas Iscariot did with the Son of God. It is being sold to the enemy—infidelity—while professed friends are impressing upon its pages the betraying kiss. The more flaws the professors of learning can find with the Bible, the better they pretend to like it. The traps and snares that are being set for young and old in the theological schools of our times are among the great evils of the present time, and unless we look carefully to ourselves we too shall be carried down to oblivion in the popular wave of skepticism.

Familiarity with the sure word of prophecy found in the Word of God will remove any cause of surprise that there is such prevailing and wide-spread ignorance of the real teachings of the Bible. If it were otherwise the fulfillment of prophecy relating to our times would only mean nothing to the Bible student, which is in strict harmony with the following testimonies quoted from the Bible—

Amos 8:11—“Behold the days come saith the Lord God, that I will send a famine in the land, not a famine of bread

nor a thirst for water, but of hearing the words of the Lord.”

II Tim. 3:17-7—“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; **HAVING A FORM OF GODLINESS**, but denying the power thereof; from such turn away.”

II Tim. 4:3-4—“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall **TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES.**”

These are but a few of the many scripture references that speak of the present delinquency in following the teaching of the Bible Truth.

We pass to the second part of this subject: “How to interpret the Bible.” We get an introduction to this in the words of Paul to Timothy—saying—

II Tim. 3:15-16 “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Here we have the apostolic authority for saying that the scriptures can “make wise.” How is this effect produced? obviously by

“Searching the scriptures” because in them “ye think ye have eternal life and they are they which testify of me” (Christ).

The principal feature in studying the Bible is to take the language of the Bible to mean what it says—There is no room for speculation or theory. Although some parts of the Bible is couched in types and shadows. As has been said, the Bible is a written revelation from God addressed to those to whom it was sent.” The language used capable of being understood by those to whom it was sent” as in Exodus 6:6-7

“Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and will be to you for a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.”

None but an Israelite would apply this language to himself. The same is the interpretation of the language that was used by the angel in addressing Mary the mother of Jesus—who said, “The Lord God shall give unto him the throne of his father David (speaking of Jesus who was to be born), and he shall reign over the house of Jacob for ever” (Luke 1:33).

The prophet Micah was informed of the same event (Micah 4:7). Then we have the words of the angels speaking to the disciples who were gazing toward heaven as Jesus ascended to heaven—saying to them—“This same Jesus

which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

These words could only be interpreted that Jesus was coming back as literally as he had gone away. Then we read in Psa. 72:8-11

"Yea, all kings shall fall down before him: all nations shall serve him; his dominion also shall be from sea to sea, from the river to the ends of the earth.

"He shall come in the clouds of heaven, and there shall be given Him a kingdom, glory and dominion, that all peoples, nations, and languages may serve and obey him" (Dan. 7: 13-14).

And suppose, on reading of these statements, the remark were made, "It seems plain from these statements that Christ is coming to the earth again, and that on his return, he will assume control of the existing nations, and rule them personally in Jerusalem as king. Does the Bible support this conclusion? (See Rev. 11:15).

This is the method of treating the words of scripture in which we have referred. It cannot be justified on the plea that the Bible directs us to understand its words by saying that the kingdom means the church, or that the church is the kingdom, by spiritually controlling in the hearts of men. The Bible comes before us to tell us certain things, and it performs its office in a direct and sensible way, going at once to its work without any scholastic preliminaries, taking it for granted that certain words represent certain ideas, and using those words in their current significance. The best evidence of this is to be found in the correspondence between the terms literally

understood, and the events they relate to. Notice the following scripture relating to Israel.

"I will make your cities waste, and bring your sanctuaries into desolation, and I will not smell the savour of your sweet odours, and I WILL BRING THE LAND INTO DESOLATION; and your enemies which dwell therein shall be astonished at it, and I WILL SCATTER YOU AMONG THE HEATHEN, and will draw out a sword after you; and your LAND SHALL BE DESOLATE, and your CITIES WASTE" (Lev. 26:31-33).

Who will deny that this has actually been fulfilled in a literal sense? Israel has been driven from their land literally, they have been a nation terrible from their beginning.

Is it unreasonable to believe the things that the prophets have said about their return? On what principle can the following be rejected as being anything but literal?

"I will take the children of Israel from among the heathen whiter they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: (Ezek. 37:21-22).

Now with regard to the Bible it will be found that in the main, this is the character of the composition of the Bible as a revelation to human beings, it is a revelation in human language. It is not merely a revelation of words but of ideas and hence everything in its lan-

guage is subordinated to the purpose of imparting ideas.

Now let's get down to the solid facts. The Bible is our only guide. Where can you find any formula that tells you how you may gain eternal life? The Bible is our only safe guide. It tells of man's destiny. If our appeal to you is in earnest, it is because the subject upon which we address you is an important one. You may be like many others will perhaps answer. "It is no use talking religion to n.e. Look at the confusion that prevails in the world— What is the use of me to trouble myself in trying to understand a subject that our wisest men cannot agree upon?" We must confess that your view has some foundation; that many of our learned professors do not agree upon the subject of life after death. The churches of Christendom can offer no solution to the dilemma, hence the blind leads the blind. No wonder that when a man is about to die, he then begins to think of the Bible, or what God has offered on which he can pin his hope for a future life.

Did it ever occur to you that God's plan of salvation has been so arranged that it is more nearly within the reach of the common people of the world than of the great and learned and the wealthy class? All honor belongs to Him, the great Creator, in which we live and move and have our being. This honor demands submission to God instead of the leaders of men. Salvation requires surrender of self before mankind can qualify to be taught of God. This is so stated in Isa. 55:6-7

Quote "Seek the Lord while he may be found, call ye upon Him while he is near; Let the wicked forsake his way, and the unrighteous man h i s

thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

I am not presenting to you a new thought nor advising you to pursue a new course. I am simply asking you to remember that "not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised hath God chosen, yes, and things which are not to bring to naught things that are; that no flesh should glory in His presence" (I Cor. 1:26-29).

There is one other style of divine communication that I must mention. It is neither literal nor metaphorical, but which is yet sufficiently distinctive in its character to prevent its being confounded with either the literal or the metaphorical; yet it is sufficiently definite and intelligible to admit of exact comprehension. This style is the symbolic which is largely employed, especially in what is called the prophetic-political events. In this case a beast is sometimes used to denote an empire, horns for kings, waters for peoples, rivers for nations, a woman for a governing city etc. No one is able to understand the symbolical who is unacquainted with the literal; and no one is capable of understanding the literal who goes to the scriptures with his eyes blinded by the veil which the "spiritualizing" process has cast over the eyes of the people. No one can understand

the scriptures who has in his mind the "lie of the serpent" "Ye shall not surely die." This must be got rid of first; the literal must be recognized and studied as such, particularly relating to the promises made to Abraham, or David.

One more important matter must be mentioned. The Bible means the Old and New Testaments. Jesus, in speaking to the two men as they traveled on the way to Emmaus, we find it written

"And beginning at Moses and all the prophets, he expounded unto them in all, the **Scriptures** the things concerning himself" (Luke 24:27).

The only scriptures in existence at that time was the Old Testament "Beginning at Moses, (that is the first five books of the Old Testament) and all the prophets. What God communicated to the people through the prophets related to Christ, and much of his future task of subduing the nations, and bring them to worship the King of kings and Lord of lords. "Jesus Christ was a minister of the circumcision to confirm the promises made unto Abraham" (Rom. 15-8).

It may be suggested that the extensive circulation of the Bible among the people is a guarantee against serious mistakes. It ought to be so; and would be so if the people did not rely upon their religious leaders. It is conceded to be a fact that for more than ten centuries the Bible has been shrouded in superstition, moral and intellectual darkness, which is often called the "dark ages", although in recent times we have witnessed the "Reformation" which has given us the God-given right of liberty to exercise private judgment.

The pulpit continues to be an institution for which man must pass a test of special training, while in apostolic times the people searched the scriptures daily whether these things were so "Acts 17:11). And those that received the Word gladly were baptized" Acts 2:41). History and Scripture show that this was the case.

Let us face the facts, If an anxious enquirer is not satisfied with certain points of Bible Truth in connection with the congregation he is advised to keep silent on the "untaught questions." If he is on the other hand of the conscientious type, though unable to satisfy himself of the correctness of the explanation, he is allowed to drift, and finally concludes that the fault must be with himself, and he drops the question. The result is, a state of confusion.

Prevailing ignorance of the Bible predicted.

Familiarity with predictions found in the Word of God will remove any cause for surprise that there is such prevailing and widespread ignorance of the real teachings on the Bible. If it were otherwise then our prophecy would be misleading. Not only do we find many Bible testimonies that foretell a departure from the Truth, but they show clearly that the apostacy would be widespread. No wonder the Saviour said—"When the Son of man cometh, shall he find faith on the earth." (Luke 18:8).

The Bible comes before us to tell us certain things, and it performs its office in a direct and sensible way, going at once to its work without any scholastic preliminaries, taking it for granted that certain words represent certain ideas and using those words in their cur-

rent significance. The best evidence of this is to be found in the correspondence between its terms literally understood, and the events they relate to. The events which form the burden of them are fortunately, in many cases, open to universal knowledge in such a way that there can be no mistake about them, and themselves supply an accessible, easily-applied and recognizable standard for determining the bearing of Scripture statements as in the prophecy relating to Israel for their failure to observe God's commandments.

Note — Deut. 28:37 "And thou shalt become an astonishment, a proverb, and a byword among all nations wither the Lord shall lead thee."

This has actually been fulfilled. Israel has been driven from their real literal land, which became literally desolate. Let us notice another instance where the words of prophecy were literally fulfilled.

Micah 5:2 Quote "But t h o u, BETHLEHEM, EPHRATAH though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

We all know that Jesus was born in Bethlehem, but he has not yet ruled God's people Israel, which is yet future. These and many more have come to pass exactly as predicted in the scriptures.

The time is coming when God has said in His Word, "As truly' as I live all the earth shall be filled with the glory of the Lord. Num. 14:21. Do you believe it?"

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- NOTES ON THE LESSON -

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**The Christadelphian Sunday School Lesson For January 1, 1956**

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The Subject ..... "THE BIBLE" (Part 1)  
Devotional Scripture Reading ..... Psa. 96th Chapter  
Memory Verse ..... Isa. 8:20

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INTRODUCTION—"The Bible is the one and only authority for us all in relation to the problem of life, and God be thanked, there is free access to that in our land in our times for all who will avail themselves of the privilege. While the world's wise are disputing and fighting about the "wisdom of the world" let the humble seeker after truth search the old paths that lead to the grand old Book of the ages, which has withstood the severe tests of times and darkness, wickedness and cruelty, and yet brightly burns as a beacon light to every way-worn and footsore traveler"  
(World's Redemption, Pages 2-3)

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**SECTION 1. THE BIBLE (Meaning God's Word)**

- a—The Scriptures—When Christ came to Nazareth where he had been brought up, his custom was to go into the synagogue on the Sabbath day, and he stood up for to read. What book was handed to him, and where did he read? (Luke 4:16-19). The New Testament was not in existence—Where did he read? (Isa. 61:1-2).
  - b—Why do we take the Bible as a message from God? See II Pet. 1:21.
  - c—The Bible is proved to be God's Word by prophecy fulfilled relating to the birth of Christ—How was Israel to know their Messiah? See Isa. 7:14.
  - d—Outside of the Bible what evidence do we have that establishes the truth of Jesus' birth? All legal documents and money is made "in the year of our Lord."
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**SECTION II. THE WITNESS OF JESUS TO THE BIBLE**

- a—In what way did Jesus corroborate the truth of the Scriptures? See Matt. 26:54-56.
  - b—Historically speaking, what four great world empires establishes the Truth of prophecy found in the Bible? Babylon, Medo-Persia, Grecia and Roman.
  - c—What permanent witness establishes the Bible as God's Word? The Jews.
- 

**SECTION III. THE PERPETUAL WITNESS TO THE TRUTH OF THE BIBLE**

- a—What evidence do we see daily that testifies to the truth of the Bible? Death is prevalent since the days of Adam because death was passed upon "all men." Rom. 5:12).
  - b—What other evidence proves the Bible true? The curse upon the ground and man still must toil to eat bread.
  - c—What prospects have we that the curse will be removed? (Discuss)
- 

**GENERAL QUESTIONS**

- Does nature confirm the truth of the Bible?
- Outside of the Bible, do we have any prospects of a future life?
- How many books compose the Bible?
- Over about how many years was the Bible written?
- What is the outstanding feature of the Bible that we notice in all of the books of the Bible?
- Is it essential to read both the Old and New Testaments?

**The Christadelphian Sunday School Lesson For January 8, 1956**

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The Subject ..... **THE BIBLE (Part II)**  
Devotional Scripture Reading ..... **John 1:1-14**  
Memory Verse ..... **Psa. 119:105**

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**INTRODUCTION**—The effect of the Bible is to make the man who studies it better, happier and wiser. The modern tendency to disbelieve the Bible must be traceable to some cause. Where shall we look for that cause? The moral inconsistency of professing Christians has no doubt done something to shake the faith of many: The natural lawlessness of the human mind is also an element in the various attempts to get rid of a book which exalts the authority of God over the will of man. It only now remains for us to solicit your patience with us in dealing with these subjects. It is a vital question and worthy of all the labour which you can bestow upon the study of these subjects. Let us be like the Bereans who searched the scriptures daily, whether these things were so (Acts 17:11).  
(Christendom Astray)

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**SECTION I. ISRAEL COMMANDED TO TEACH THE SCRIPTURES**

- a—What was the object in commanding Israel teaching their children diligently these commandments? Deut. 6:2.
  - b—When and how often were these commandments to be taught to their children? Deut. 6:7-8-9.
  - c—The object was to learn them to love the Lord God and discard all other gods. Vs. 13-14.
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**SECTION II. THE PROMISE FOR OBEDIENCE OF GOD'S VOICE AND KEEPING HIS COMMANDS**

- a—What was promised to Israel for keeping God's covenant? Ex. 19:5-6.
  - b—What would result if they failed to observe all that the Lord had spoken to them? Deut. 28:58-62.
  - c—Were they to be scattered among all people of the earth? See Vs. 64.
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**SECTION III. THE ORIGIN OF THE WORDS OF THE LORD AND HOW WERE THEY CONVEYED TO ISRAEL?**

- a—Where was Moses when he wrote the words of the commandments? Ex. 31:18. See Ex. 34:28.
  - b—These commandments were called the "old covenant." The "old covenant" was given to Moses (Ex. 19:5). To whom was the new covenant revealed? To Abraham (Gen. 12:3). Why was it called the "new covenant"? Jesus is the Mediator of the "new covenant" (Heb. 12:24) in that he saith, "A new covenant, He hath made the first old" (Heb. 8:13). What was the first covenant? The Mosaic Law.
  - c—How did Jesus confirm the promises made of God unto the fathers? He was the seed of the woman, to bruise the serpent's head.
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**GENERAL QUESTIONS**

What became of the Mosaic Law?  
Are we obliged to observe the Sabbath law now? No. Keep every day as unto the Lord.  
On what does all the law hang?

## CHAPTER II. GOD

It is with the most humble reverence that we approach the subject of God, which is more correctly mentioned in the scriptures as YAHWEH. . . That we must possess a scriptural knowledge of the subject will be also evident. The knowledge of God is an essential feature of Christian attainment, according to the Apostolic standard when we take into consideration John 17:3: Quote—"And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."

Those "who know not God" are definitely the ones whom vengeance is to overtake (II Thess. 1:8). Knowledge of God is the basis of sonship to God. Without knowledge of God we cannot enter the divine family. How can we love and serve a being whom we do not know? Knowledge of God is the foundation of all. It is the rock upon which everlasting life itself is built. Where shall we find this knowledge? We cannot find it where we please. It is to be found only where God has placed it, and that is in the scriptures. We cannot get it anywhere else. Nature tells us something—the ineffable skill displayed in the construction of the smallest plant, or the tiniest creature shows us the presence of a Supreme Being, the designer of the universe, but nature can do no more. It can tell us that **GOD IS**, because He must be, but it can tell us nothing of his being, His character, His purpose, His will with regard to man, or His object in forming the Universe.

Speculations on these subjects only lead to the mysteries of modern heathenism. That a revelation of Himself has come from the Creator of all things, which excites

the highest admiration and gratitude in every mind that is capable of realizing what this stupendous privilege means. Peace now and life everlasting throughout the endless ages of eternity, is often mentioned, but who can measure the wealth of the love of God? Who can estimate the things that are prepared for those who love God? This wealth comes from knowledge of what God has given us, and the knowledge He has given us comes to us through the Bible. There is no other medium in our day. But we are in a peculiar position now with regard to this knowledge. It no longer shines before us in its simplicity and glory, when there was a direct communication from God with mankind as in the case of Moses and the prophets. The Bible Truth has been covered up in the most dangerous way by organized Apostasy away from the original Truth which prevailed in the days of early Christian era. The Apostasy does not deny the God revealed in the Bible. On the contrary, it makes a pretention to believe in Him. It holds up the Bible in its hand and declares it to be the source of its faith—That the God of Israel is its God. In this way, the impression is made universally that the God of popular religion is the God of the Bible, so that in reading the Bible, people do not read to prove the subject, but more or less mechanically, and thus they do not recognize that the popular idea of God is shrouded in mystery. In this way the God of the Jews, the God of Israel is hidden in obscurity by much learning of theology in order to be ordained to preach. If people could get a clear conception of the God of the Hebrews,

there would be a greater likelihood that people would come to a knowledge of what God has truly revealed concerning Himself, they would be more likely to accept the terms of reconciliation.

As it is, people are misled, and find the greatest difficulty of understanding what God has promised. Popular theology says there are T H R E E eternal elements, while the Bible says "our God is One." Theology claims there is "God the Father, God the Son, and God the Holy Ghost," each "very God, and each co-equal. Each without beginning, each omnipotent and separate from the other, and yet all ONE. If we would ask why one of these elements should be called the FATHER, not having preceded or given existence to the others; and why another of the elements should be called the Son, not having been brought into existence by the Father, yet co-eternal with Him; and why the third should be called God the Holy Spirit, we are not met with an explanation. Popular theology contents itself with saying that the Truth is so—that there are three in one, and one in three. Thus a state of mystery exists, and breeds the confusion we see in the world today.

When we turn to the Bible, we read "Hear O Israel: The Lord our God is one Lord" (Deut. 6:4). In looking at the Bible explanation of the Father, it conveys to our mind that God was the first cause—that is, He existed always, having life underived. He was the father of Adam as much as He was the Father of Jesus Christ. Adam was brought into being by creation, while Jesus was produced by begetting, and Jesus did not exist until the "fullness of time was come" then God sent forth His

Son made of a woman." (Gal. 4:4). To begin with, "the Father of our Lord Jesus Christ" (Eph. 3:14) as God is apostolically described, who was made known to Israel by the angels, revealed through the prophets, and manifested in Jesus. He is declared to be ONE, just as Paul has declared in I Cor. 8:6) "To us there is but one GOD, the Father of **whom and all things,**" and we in him." Paul in writing to the Ephesians says (Eph. 4:6) "There is ONE GOD and Father of all, who is above all, and in you all."

Let us take note of a quotation found in the Old Testament (Isa. 46:9-10 "I am God, and there IS NONE ELSE"—and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done"

In Isa. 44:6-8 we read—"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the first, and I am the last, AND BESIDE ME THERE IS NO GOD"

All the testimonies quoted say that all things are out of the Father. But **where is the Father?** Does any one shirk from the suggestion that the Father has a location of existence? Why should they? The Scriptures expressly teach the located existence of the deity.

We submit the evidence from the scriptures that God has a dwelling place. Paul says in I Tim. 6:16 "God dwells in light which no man can approach unto." Here is a location of the person of the Creator. If God dwells in unapproachable light, He must have an existence there, which is not manifested. This is borne out by Solomon's words: "God is in heaven, thou upon earth" (Eccl. 5:2)).

Jesus taught his disciples to pray—"Our Father who art in heaven" (Matt. 6:9) So does David speak of God being in heaven. See Psa. 102:19). Then we hear Solomon in his prayer when dedicating the temple he prayed thus—"Hear thou in heaven thy dwelling place" (I Kings 8:39). It is impossible to be mistaken in these expressions from different ones. There is no ground for the opinion that God is merely a principle or energy in universal diffusion having neither parts nor personality—which is based upon human philosophy, which is only human thought and speculation. There is much evidence of the personality of God when we take into consideration the 19th chapter of Exodus when the Lord came down upon the mount Sinai, that because the mount was "altogether on a smoke." We could quote much more to prove the personality of God. We find Job tells us definitely how futile our attempts are in finding out God to perfection.

Quote "Canst thou by searching find our God? Canst thou find out the Almighty unto perfection" (Job 11:7). Again in Job 34:21 we read, "His eyes are upon the ways of man, and He seeth all his goings."

The testimony before us is, that God is the only underived and self-sustaining existence in the Universe. All other forms of life are but incorporations of the life which is in Him. It is like a fountain stream that flows out from Him.

Here we must mention some of his attributes—He is the only being who has life **underived**—"The King of kings, and Lord of lords, who **ONLY** hath **IMMORTALITY**, dwelling in

light which no man can approach unto" (I Tim. 6:15-16).

In Him we "**LIVE AND MOVE AND HAVE OUR BEING**" (Acts 17:28).

Popular theology teaches that "God made all things out of nothing." This is one of the many errors that have long been accepted as truth. It has proved an unfortunate error; for it has brought physical science into needless collision with the Bible. Have you thought of the words found in Genesis 2:7? Let us quote—"And the Lord God **FORMED MAN** out of the **DUST OF THE GROUND**, and breathened into his nostrils the breath of life; and **man became** a living soul. Surely the beasts of the field was also made in a similar manner. When we plant a grain of wheat in the ground, it begins to grow. Now notice verse 9 of Gen 2nd chapter. Quote "And out of the ground made the Lord God to grow every tree—" Out of nothing nothing can come." And having been led to believe Theology, the Bble has been dismissed as untrue. They have refused the Word of God for the various theories. When we accept the Bible teaching that God has life underived, that he is the source of all life. And considering Him as being **OMNIPRESENT, OMNIPOTENT** and **OMNISCIENT** we can realise that He is everywhere present by His Spirit, that He is omnipotent, that is being all powerful and omniscient, as having all knowledge, then we can have a faint degree of the meaning of God. We still need to know something about the characteristics of God. The first and outstanding characteristic of God is **LOVE**. So many quote John 3:16 without knowing that it describes the character of God. Without His great

love all of the human race would perish. God is a jealous God, that is, He demands first place in our affections, and will show mercy unto thousands of them that love him and keep His commandments" (Deut. 5:9-10). "Not withstanding He is merciful, yet He is severe with those who rebell against Him, for our God is a consuming fire" (Heb. 12:29). "For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but ascertain looking for of judgment and fiery indignation, which shall devour the adversaries." (He. 10:26-27). 10-14-3

We read in John 17:3 "And this is life eternal, that they might KNOW Thee the only true God and Jesus Christ whom thou hast sent." How are we going to be able to know God? Only by the means He has been pleased to reveal himself. We can only know what is revealed to us in His Word. Hosea says 11:9 "For I am God and not man" "It is written, "No man hath seen God at any time" John 1:18. We may know Him therefore, only by revelation, and that revelation can only be gained through His Word. Jesus was a manifestation of God, the very image of his person, upholding all things by the word of his power" (Heb. 1:3). Jesus says, "He that hath seen me hath seen the Father" (John 14:9). Yet no man who had by simply looking upon the babe, the Man Christ Jesus" or the lifeless body of Jesus in the tomb could be able to say that they had seen God. This is implied in the words of Jesus in speaking to the disciple who had questioned him, "Have I been so long time with you, and yet hast thou not known me, Philip? The true sense of seeing and knowing the revelation is seen

when Simeon by acclamation, when he took the child Jesus in his arms and said "Lord, now lettest thy servant depart in peace, according to thy word; For mine eyes have seen that salvation." God is eternal—(Psa. 90:2), The Lord is the true God, He is the living God and an everlasting King" (Jer. 10:10

**GOD IS AMIGHTY** "The Lord appeared to Abram, and said unto him "I am the Almighty God; walk before me and be thou perfect" (Gen. 17:1). **GOD IS FAITHFUL**—"Let us hold fast the profession of our faith without wavering; for He is faithful that promised." (Heb. 10:23)

**G O D I S I M M U T A B L E**—"Wherein God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath" Heb. 6:17. **GOD IS INVISIBLE** "Ye have neither heard his voice at any time nor seen his shape" (John 5:37). **GOD IS OMNIPRESENT**—"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me" (Psa. 139:7-10).

God is Omniscient. "O Lord, thou hast searched me, Thou knowest my down-sitting and mine up-rising, thou understandest my thoughts afar off. For there is not a word in my tongue, but, lo, O Lord thou knowest it altogether" (Psa. 139:1-6).

**G O D I S U N S E A R C H A B L E**—Canst thou by searching find out God? (Job 11:7).

GOD IS JEALOUS—"T h o u shalt not bow down thyself to them (other gods), nor serve them, for I the Lord am a jealous God" (Ex. 20:5).

GOD IS MERCIFUL A N D GRACIOUS. "The Lord God merciful and gracious, long suffering, and abundant in goodness and truth (Exod. 34:6).

GOD BOTH NEAR AND FAR

"Am I a God, at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord Do not I fill heaven and

earth? saith the Lord, How long shall this be in the heart of the prophets that prophency lies? Which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord? (Jer. 21:23-28). Maintain the cause of thy servant, and of thy people Israel. That all the people of the earth may know that the Lord is God and none else." (I Kings 8).

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For January 15, 1956**

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The Subject .....	GOD (Part 1)
Devotional Scripture Reading .....	Psa. 104:1-20, 29-35
Scripture Lesson .....	Psa. 90th Chapter
Memory Verse .....	Psa. 104:24

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**INTRODUCTION**—"The God in whom Paul believed, and whom he served, was altogether unlike the gods of the Atenians. Such gods, like unto gold or silver, or stone, graven by art and man's device, might be acceptable to the men of Athens; but the One they knew not, was not of that class, so saith the Psalmist, 'Blessed be the Lord God, the God of Israel who only doeth wonderous things. . . . Paul knew by revelation from the Most High God'. . . the God that made the world and all things therein, seeing that He is Lord of heaven and earth, who is not worshipped with men's hands. Seeing that He giveth life and breath to all that dwell upon the face of the earth, and hath determined the times before appointed, and the bounds of their habitation . . . though He be not far from every one of us; for in Him we live, and move and have our being."

God has used several names by which to designate himself. These names reveal certain facts concerning his attributes and his purpose. The English word God merely means good or an object of worship. Reference to a copy of Young's Concordance and certain other works will show that in the Hebrew of the Old Testament the following names are translated God in our English Bibles and are used to designate the Creator. a—All or El—might, power; b—Eloah or Elah—mighty one; c—Elohim—mighty ones; d—Shaddai—powerful ones (translated mighty); e—Yahweh—(Jehovah)—I am (He who) will be; f—Certain combinations of the above names (e.g. Yahweh Elohim meaning I (He who) will be Mighty Ones but rendered in A. V. by Lord God).

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**SECTION I. THE CREATOR OF ALL THINGS**

- a—Unlike the Athenians, believed in One God, where do we find the proof? I Cor. 8:6.
  - b—How do we know that God existed before the mountains existed? See Ps. 90.
  - c—Theology teaches that God made everything out of nothing. How does the Bible refute this argument? Read Gen. 2:7.
  - d—Read Isa. 44:24 and tell how creation was accomplished.
  - e—If God gives life and breath to all, what happens when He takes away their breath? Read Psa. 104:29.
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**SECTION II. THE ONLY SUPREME BEING**

- a—Paul claimed that God had made the heavens and earth and all things therein—seeing that He gave life and breath to all. Read Psa. 146:3-4 and tell what happens when man's breath is taken away.
  - b—In turning to the Old Testament is God One or three in one? Deut. 6:4.
  - c—What is the meaning of God? Creator, Mighty One, Powerful.
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**SECTION III. THE FATHER OF JESUS CHRIST**

- a—Explain the difference between Adam who was created and Jesus Christ. Was God the Father of Adam also?
  - b—On what evidence do we know that God was the Father of Jesus? Matt. 3:16-17.
  - c—Did Jesus recognize his dependence upon the Father? John 5:19-30 and John 5:26-29.
  - d—Paul emphasizes God's superiority to Christ. I Cor. 11:3.
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**SECTION IV. GOD TO BE ALL IN ALL AND THROUGH ALL**

- a—When will God become all and in all? See I Cor. 15:14.
  - b—What must be accomplished before this can happen?
  - c—Will the Son of God himself be made subject to God?
  - d—To what extent can we find out God by searching? Only as far as He is pleased to reveal himself.
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**GENERAL QUESTIONS**

When will God be all, in all and through all? Does that include Christ? The accomplishment of Christ's rule of the nations. He overcomes all enemies. There will be no more death, and the curse removed.

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**The Christadelphian Sunday School Lesson For January 22, 1956**

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The Subject ..... GOD (Part II)  
Devotional Scripture Reading ..... Psa. 139  
Memory Verses ..... I Tim. 6:15-16

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INTRODUCTION—"For God is not the author of confusion, but of peace" (I Cor. 14: 33). We may therefore know Him only by revelation, and by the characteristics and attributes made known in such revelation. Jesus was the manifestation of God, hence the verse just quoted continues "the only begotten Son, which is in the bosom of the Father, he hath declared him." Jesus, who was God with us, exclaimed, "He that hath seen me hath seen the Father" (John 14:9). Again Jesus says, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25).

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**SECTION I. THE PERSONALITY OF GOD**

- a—The Scriptures reveal God as a glorious personal being, whose dwelling place is in light which no man can approach. Where is His dwelling place? I Kings 8:30, Matt. 6:9, Psa. 104:3.  
b—His characteristics—infinite (meaning limitless).
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**SECTION II. GOD IS OMNIPRESENT (everywhere), OMNIPOTENT (all powerful) AND OMNISCIENT (all seeing), IMMORTAL, INVISIBLE (I Tim. 1:17).**

- a—God is kind, merciful and just, loving and good. I Chron. 16:34.  
b—He is severe in His wrath. Exod. 32:10, John 3:36.
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**SECTION III. IN GOD'S PLAN OF SALVATION, MAN HAS BEEN GIVEN THE PRIVILEGE TO SEE HIM, ON CONDITION (Col. 3:1-4; Matt. 25:34; Rev. 22:4). WHAT ARE THE CONDITIONS BY WHICH WE CAN SEE GOD? (Matt. 5:8; I John 3:2-3).**

- a—Was Jesus' teaching and the teaching of Moses regarding God, the same? Compare Deut. 6:4 with Mark 12:29-32.  
b—When Jesus asked, What think ye of Christ, whose Son is he? They did not answer that He was the Son of God, but that He was the Son of David (Matt. 22:42). This was equivalent to saying He was equal with David.  
c—If the Messiah were to have been simply a Son of David, then He would have been equal in natural descent, but was He?

Christ was to be born of the Adam race—

Christ was to be the Seed of the woman and Son of God—

Christ was to be killed—

Christ was to rise from the dead; and He was to destroy the power that killed Him. All this is implied in Gen. 3:15. This teaches us that God had a plan for human redemption in the beginning. In what way did the people attempt to intercept God's plan. By placing Jesus in the tomb and sealing the tomb. But God raised Christ from the dead.

### CHAPTER III. JESUS CHRIST, GOD'S SON

Jesus declared things of himself, which are held to sanction the idea that he existed as a person before his birth of the Virgin Mary; such as that "he came down from heaven to give life to the world" (John 6:33); "that he proceeded forth and came from the Father" (John 8:42; 16:18); "that he had glory with the Father before the world was, and was beloved of Him before the foundation of the world" (John 17:4-24).

It is evident that we must understand these expressions in the light of UNDOUBTED FACTS of Christ's life and mission. The literal facts are that he was begotten of the HOLY SPIRIT and born a baby at Bethlehem (Luke 1:35; 2:5-7); He grew up to be a man, increasing in wisdom with years, in stature and experience" (Luke 2:52). He remained the private and undistinguished "son of Joseph, the carpenter," until the power of the Spirit was shed upon him at his baptism (Luke 3:23); after which he did the works and spoke the words recorded; that he was put to death through weakness; was deserted of the power of the Father when suspended on the cross, and that he was afterwards raised from the dead by the Father (Acts 2:24-32; 3:15; 4:10; 5:30 and 10:40 and others).

With these facts before us, we are enabled to attach the proper sense to statements, which in a naked and detached form, would appear to teach a personal pre-existence of Jesus. For instance, when Jesus said to the Pharisees that he came down from heaven, he could not mean that he personally now standing before them, had bodily descended from the clouds, as if his words were liter-

ally understood, would have taught, and as the Parisees apparently understood; that he meant to say that his ORIGIN WAS FROM HEAVEN. Since the Holy Spirit came from God who dwells in heaven, the Holy Spirit being God's power, produced him by the Virgin Mary. Therefore, he came from heaven when the Holy Spirit and THE POWER OF THE HIGHEST, overshadowed her he came down from heaven. . . The sense was literal as applied to the HIGHEST that produced the man Christ Jesus, both at the stage of the begettal and his anointing, when he was acknowledged as God's only begotten Son. He could truthfully say I proceeded and came from God. It was in the sense of these facts that he came down from heaven. He could not mean that, as a person he had emanated from the very presence of the Almighty, but that the Father had sent him in the way disclosed in the record of his birth and baptism.

John is described as "a man sent from God," without meaning to suggest that John existed before he was born and sent. When Jesus said he had power to lay down his life, and he had power to take it again. "No man taketh it from me." He expressed confidence that God would raise him from the dead. It was not power in the dynamic sense, but the authority, because he immediately adds "This commandment I have received of my Father." That is, the taking up of his life would result from the Father's power and authority in accordance with the pledge given by the Father. Literally Jesus did not take up his life; the Father raised him (Acts 5:30). This enab-

led him to say, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen. (Rev. 1:18.)

Christ's statement that he had glory with the Father before the world was" must be understood in the same way, in harmony with the elementary facts of the testimony. The glorification of Jesus was a purpose with the Father from the beginning and in this sense he was in the plan and purpose of the Father before the world was. This may seem to be a strained explanation; but a regard to the scriptural habit of speech will justify it in view of the testified facts. Now let us consider one of the many scriptures that do not harmonize with the view that Christ existed and had glory with the Father in a literal sense before the world was, and we quote Gal. 4:4 "But when the **fullness of time** was come, God sent forth His Son, **MADE OF A WOMAN**, made under the law."

First, he did not exist until the "**fullness of time was come,**" then God sent forth His Son, **MADE OF A WOMAN.**" In what way was he made of a woman? Only in a natural way, the same as any other child that is produced from a woman. A natural baby like any other baby, except he was **BEGOTTEN** of the Holy Spirit, and not through the instrumentality of a man. (Luke 1:35)

On this wise he came in the flesh. Now notice I John 4:2-3 Quote—"Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth **not** that Jesus Christ is come in the flesh is not of God."

This reference definitely declares that if anyone contend that Jesus came INTO the flesh, such are an anti-christ. This would be the same as saying he previously existed.

Not until he was baptised (Luke 3:22) was he acknowledged as God's beloved Son, adding, "In thee I am well pleased," because he did the things that distinguished him as God's Son, because the Holy Spirit descended upon him in a visible form and a voice came from heaven; saying "in thee I am well pleased." With these facts before us we are enabled to attach the proper sense to the statements, which in a naked and a detached form would make it appear that he literally existed before he was born.

Israel was given an indelible sign 700 years or more before his birth by which they could identify their Messiah. Let us read Isa. 7:14 Quote "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name **IMMANUEL.**"

Compare this scripture with Matt. 1:23 for the facts.

When he said he "proceeded and came forth from God, it was in the sense of these facts. He could not mean, that as a person he had descended from God out of heaven, as is so often read in John 6:38. How did he come down from heaven? Only as we have shown above. "Not to do his own will, but the will of Him that sent him."

The words spoken of Jesus are of this order, when he said in prayer, "Thou lovedst me from the foundation of the world." He did not mean nor teach that he existed from the foundation of the world, but that the Father regarded him with love from the beginning, and

that therefore, to the Father's mind, he was in his plan from the beginning. In the words of Peter, "He was FOREDAINED before the foundation of the world." (I Pet. 1:20).

Christ's great act of obedience is found in his crucifixion. But why was such an act of obedience necessary? Why should a righteous man have to die to carry out God's plan? Nothing has staggered thoughtful minds more than this question; and yet nothing is more simple when the scriptural elements of redemption are all placed together as conceived by the Father. It is generally presented by theologians that Christ's death was an act on his part to appease the wrath of the Eternal Father towards sinners. The Scripture on the contrary, always speak of it as an expression of God's love towards fallen humanity. For instance notice John 3:16. Quote—

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth **into** him should not perish, but have everlasting life" (Diaglott).

Again let us quote I John 4:9--

"In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through him." Verse 14. Quote — "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

The question still exists—How was God's love manifested in the DEATH of Christ? Could not divine love have been manifested without the tragedy of the death of Christ? Evidently not; for on the very eve of Christ's crucifixion, Christ prayed to the Father in these agonizing terms: "If it

be possible let this cup pass from me, never-the-less not my will but Thine be done." The cup did not pass; therefore it was not possible. Why was the death of Christ indispensable? What did it accomplish? If we consider the testimony, it will guide us to the answer which the disregarding doctrine of natural immortality has blinded the minds of the people, and made the death of Christ a mystery.

Now let us consider (I Cor. 15:3)

"Christ died for our sins according to the scriptures." Again in Isa. 53:5 "He was wounded for our transgressions: He was bruised for our iniquities; and with his stripes we are healed."

In Heb. 9:26 "He put away sin by the sacrifice of himself."

In Rom. 8:32 "God spared not His own Son, but delivered him up for us all."

In Col. 1:14 "We have redemption through his blood, even the forgiveness of sins."

And many more. God dealt with him representatively. There is a great difference between a representative and a substitute. A representative is not disconnected from those represented. On the contrary, those who are represented, go through with him in all that he goes through. But in the case of a substitute it is quite different. He suffers instead of the guilty ones. He is dis-associated with them in the transaction. Christ suffering as the representative of his people, is one with them, and they are one with him. In what he went through, they went through, Hence, Paul says believers were crucified with Christ, and baptized into his death. This death he declares to have been the declaration of the righteousness of God, "which

is required as the basis of the work of reconciliation and the forgiveness of sins" (Rom. 3:24-26).

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Christ having died, God raised him from the dead to a glorious existence, even to the equality with Himself. "If Christ be not risen YOUR FAITH IS VAIN, ye are yet IN YOUR SINS" (I Cor. 15:17-20). By nature we are in Adam, and in I Cor. 15:22 we read, "For as in Adam all die." As long as Christ had not changed his relation to Adam through the birth of Mary, he was under the condemnation that rested upon Adam and his posterity. He had to die, but because of his righteous life, death was powerless to hold him in the grave. He was **saved out of death**" Heb. 5:7. God raised him from the dead, Thus Jesus was able to say "I am he that was dead, and behold I am alive" (Rev. 1:18).

We might ask the question what is it that causes death? When we read Rom. 6:23 we find that the wages of sin is death, then we can ask what causes sin that brings death? Let the scripture answer—

James 1:14-15 Quote "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when LUST hath conceived, it bringeth forth **death**."

Now we hear Paul saying according to Rom 5:12 "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Here the question suggests itself how was Jesus involved in sin that brought his death? Let the scripture make reply—

In all things it behoved him to be made like unto his brethren" (Heb. 2:17) "But was in all points tempted like as we are, yet without sin." (Heb. 4:15).

He did not sin because of temptation, but we read in vs 14 "For as much 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,"

He took part of Adam's nature account of his birth of a woman. He did not take "on him the nature of angels, but he took on him the seed of Abraham." If he had been of the nature of angels, he could not have died, because angels are immortal. In Rom. 8:3 we read "God sent His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." This is the first principle to be comprehended before we can understand the crucifixion. Adam the father of the human race disobeyed God's law in the face of the declared penalty, which brought death upon himself and his posterity which included Christ, because of their relation to flesh and blood having all the qualities of sinful flesh and blood. This is called Adamic condemnation, or sinful flesh. Besides, every one of us are guilty of actual transgression, which will bar us from reconciliation until all sin is forgiven. If not why did Jesus teach his disciples to pray "forgive us our trespasses, as we forgive those who trespass against us." (Luke 11:4).

If humanity was left to itself, it would inevitably perish; because we read in Gen. 6:5 Quote "And God saw that the wick-

edness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The question now may be asked—How can the problem be solved to recover fallen humanity and bring about reconcillation with God? Which must be done through a resurrection—and Paul says—

"If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." (I Cor. 15:13-14).

Jesus did no sin which made him a perfect sacrifice, in submitting to the Father's will, "in whom we have redemption through his blood, the forgiveness of sins." (Eph. 1:7).

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For January 29, 1956**

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The Subject .....	JESUS CHRIST, GOD'S SON (Part 1)
Devotional Scripture Reading .....	Matt. 1:18-21; John 3:14-18
Memory Verse .....	Matt. 1:21
Scripture Lesson .....	John 1:11-18

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INTRODUCTION—Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel, a fact which is stated by Christ himself in this form, "God sent His Son, that the world through him might be saved" (John 3:17). Furthermore, Peter says, "There is none other name given under heaven whereby we must be saved" (Acts 4:12). Salvation is thus directly connected with the first appearing of Christ, and with what he accomplished then; not on the principle of moral stimulus supplied, but in virtue of the essential result secured by the course he fulfilled." (Christendom Astray, Page 108)

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**SECTION I. THE ORIGIN OF THE SEED OF THE WOMAN (Gen. 3:15)**

- a—In quoting Gen. 3:15 we find that God made a promise of a seed. Why did God need a seed of the woman? To carry out His plan.
  - b—Before Adam sinned, was a seed needed? See Gen. 1:31.
  - c—After Adam sinned man has cut off his favor with God. What was the "Seed of the woman" intended to provide? A Redeemer.
  - d—In the beginning Adam and his wife were naked, but not ashamed (Gen. 2:25). But immediately they had sinned their eyes were opened and they knew they were naked (Gen. 3:7) from that time since nakedness or a sense of shame has been a characteristic. How did they try to hide their nakedness? See Gen. 3:7-8. Nakedness is a figurative term denoting sin. How were they clothed? Gen. 3:21—The shedding of blood.
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**SECTION II. THE SACRIFICE IN EDEN (Typical of the Sacrifice of Christ)**

- a—What was the process in obtaining the coats of skins? Slaying the animal.
  - b—It taught them they deserved a violent death. Was a violent death necessary to take away sin?
  - c—How is Christ described as a Lamb slain from the foundation of the world? Rev. 5:6-13.
  - d—How was Christ slain prior to the crucifixion? In type the animal sacrifice was a shadow (Heb. 10:1).
  - e—What was the difference in the sacrifice that Christ made? Sin could be transferred to the animal figuratively, but to Christ sin was imparted to him in reality (II Cor. 5:21).
  - f—Those who join themselves with Christ in the Apostolic way can say they have crucified the Old Man with his deeds (Gal. 5:24).
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**SECTION III. THE SEED PROMISED TO ABRAHAM AND THE SEED PROMISED TO DAVID**

- a—What was promised to Abraham and his Seed? Gen. 13:14-17.
- b—What did this promise involve? The land.
- c—Define the Seed that was promised to David. II Sam. 7:12-16.
- d—What did the promise to David involve? Restoration of David's throne (government).
- e—Are both these Seeds referring to Christ?
- f—Give scriptural proof. See Gal. 3:26-29 and Luke 1:32; Isa. 9:6-7.
- g—Is David's throne in existence now? Ezek. 21:25-27.
- h—Was Christ ever known to occupy a throne?
- i—Is David's throne to be restored? Acts 15:16-17.

The Subject ..... JESUS CHRIST, GOD'S SON (Part 2)  
Devotional Scripture Reading ..... Hebrew 5th Chapter  
Memory Verse ..... John 17:24  
Scripture Lesson ..... Hebrew 2nd Chapter

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INTRODUCTION—The special and emphatic manner in which he is frequently called the Son of God clearly shows that he was of divine begetting; and when we keep in mind that he was "made of a woman" and that he originated by the power of God through the Holy Spirit, we shall be able to properly understand how he could be divine and yet human; each aspect will be seen in its true light as combined in one who could be a Saviour indeed and a mediator between God and men—the direct offspring of God as a means of manifesting the divine attributes; and made like unto his brethren in nature in order that he might be "touched with the feeling of our infirmities" and thus be a merciful "high priest," as the result of experiencing the suffering of mankind.

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#### SECTION I. SON OF GOD

- a—What positive testimony declares him to be the Son of God? Luke 1:35; Matt. 3:17.
  - b—Read Heb. 5:5-8 and tell when he was begotten.
  - c—Read John 3:14-18 where we find that he is called both the Son of man and also the Son of God. Why the two relationships? (A suggestion—He being of the Adamic race, had to be lifted up as was the brazen serpent, by Moses, to redeem Adam's race. He was the Son of God by begetting. See I John 4:15.—Editor.) The Redeemer must be able to render what the redeemed cannot render.
  - d—Though he were a Son, how did he learn obedience?
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#### SECTION II. THE SON OF MAN

- a—Does the phrase "Son of man" support the Trinity? No. If Jesus was as eternal and immortal as the Father, he could not have died.
  - b—Did Jesus of the Bible really die? Yes. See Rev. 1:18.
  - c—Why did Christ die according to the scriptures? I Cor. 15:1-4.
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#### SECTION III. "HIS SOUL WAS NOT LEFT IN HELL" (Acts 2:31)

- a—Why was his soul not left in hell (hades)? Psa. 49:15; Acts 17:31.
  - b—Read Acts 17:31 and tell why he was raised from the dead.
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#### SECTION IV. "THIS SAME JESUS SHALL SO COME IN LIKE MANNER"

- a—About 40 days after his resurrection he was talking with his disciples about "things pertaining to the Kingdom." Explain how he left them.
- b—Read John 13:33. Jesus speaking to his disciples told them that whither he was going they could not come. Where was he going? See Acts 1:9. And as he was going up what did the angels say to the disciples? Acts 1:11.
- c—What did Jesus say about going to heaven? John 3:13.
- d—In Acts 2:34 we read, "David is not ascended into the heavens." Where is the scripture found that substantiates the popular theory of going to heaven? IT'S NOT TO BE FOUND IN THE BIBLE.

## CHAPTER IV. THE HOLY SPIRIT, GOD'S POWER

We have been studying the Scriptures concerning the Father which is the Root of all creation in which we learn from Genesis 1:2 that "The Spirit of God," which is holy because it was the power of God, coming from God; "moved upon the waters." Here is the key thought to our subject. We have had very much to say about the works of God that is revealed to us throughout the Scriptures. In the first place, we find in John 4:24 that "God is Spirit," and that the spirit in its diffusion has accomplished the works according to His will, yet there is a distinction between the Father and His Spirit, as to form in which they are presented to our understanding. Speaking of the Father, He dwells **in heaven** in light which no man can see or even approach unto. The Father is a personality, and naturally must have parts, as eyes to see, or ears to hear. "Doth not He see my ways, and count my steps?" He has a dwelling place just as Jesus taught his disciples to pray—"Our Father who art in heaven" (Matt. 6:9). Then we read in Heb. 12:2 that Jesus is sat down at the right hand of the throne of God" where he makes intercession for his People. While the Spirit of God is every where as we learn from Psa. 139:7-12 Quote—

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall

be light about me. Yet, the darkness hideth not from thee; but the night shineth as the day; darkness and the light are both alike to thee."

Thus, we read in Prov. 15:3 "The eyes of the Lord are in every place, beholding the evil and the good."

God is everywhere present at the same time by His Spirit. We must get the idea that God created the heavens and the earth by His power, the Spirit, that radiates from him just as the Psalmist declares—"Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth" (Psa. 104:30). Job says "The Spirit of God hath made me and the breath of the Almighty hath given me life" (Job 33:4). What did the prophet Micah mean in saying? "I am full of the power by the Spirit of the Lord (Micah 3:8). It all corresponds with what Peter says in II Pet. 1:21, "Holy men of God spake as they were moved by the Holy Spirit.

It will occur to every reflecting mind that if this Spirit is an actual element in universal creation, its presence ought to be detected going on in the secrets of nature, in the laboratory of the experimental chemist. It may shock the current theological mind to suggest so intimate relationship between the Deity and His works. But the higher forms of education cannot exclude the perception, that if God has evolved the material universe out of His own energy, and sustains and controls it by his power that energy cannot be void, or having the state of lacking anything in the economy of things.

In our day we have to admit that an actual force, or power exists

that is beyond the tests of chemistry, or the philosophy of scientists which is called electricity—No one has seen it, no one can explain what it is, yet it exists and has become useful in modern times. Electricity governs the laws of an animal's life, or a palnet's motion. The marvel of the age is the force of electricity. Without electricity there would be no television, no radio, no telephone. Or we may ask what is it that does not depend on electricity? Thus we are enabled to comprehend the relation assigned in the Scriptures to the universal, invisible agent in the operations of the Deity. When God's Sprit is concentrated under the will of the Almighty, then it becomes Holy SPIRIT, as distinct from spirit in its free spontaneous form, when as long as we have the free spirit, we live and move and have our being, and when this free spirit is taken away we die and return to our dust" (Psa. 104:29). But when God is in communion with us to accomplish His will or to do any of His works, then that Spirit is Holy SPIRIT, which is sent forth for a special purpose.

It has been given to only a few to experience this supernatural power of the Spirit's manifestation. **IT IS GIVEN TO NONE IN THESE MODERN TIMES.** The Apostles were the recipients of it on the day of Pentacost. Its power was real, and it was felt as a "rushing mighty wind" (Acts 2:2-3). Its results were manifest. God's hand was upon the Apostles, and they were endowed with power superior to the natural laws of nature. It enabled them to speak fluently in languages they had never learnt; **not in unknown** tongues, but using words which were identified by the by-standers who were Jews and proselytes from the various countries of the

globe, who had assembled to keep the feast of Pentecost at Jerusalem. So marvelous was this phenomenon that those who heard them said—

"Are not all these which speak Gallieans? and how hear we, every man in our own tongue wherein we were born? Parthians, and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea and Capadicia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians we do hear them speak in our tongue the wonderful works of God." (Acts 2:7-11).

By the same power, the Apostles were instructed in the things they did not know naturally, according to the promise of Christ, "When the Spirit of Truth is come, he will guide you into all truth" (John 14th ch.). It endowed them with miraculous power. The Spirit was the medium, and the instrumentality by which unusual things are performed. It was a reality for the Apostles, a something pervading the persons of all of the Apostles. Thus, from the body of Paul handkerchiefs and aprons were brought to the sick, and the disease departed from them, and the evil spirits went out of them" (Acts 19:11-12). The healing spirit-power in Paul could be conveyed and brought mediievally to bear on the afflicted. In the same way, the shadow of Peter crossing the sick was efficacious for cure (Acts 5: 15). The same peculiarity is apparent in the case of Jesus, to whom the Spirit was given without measure." (John 3:34). When a certain afflicted woman in a crowd came stealthily behind him, and touched the hem of his gar-

ment, that she might receive benefit, Jesus perceived that virtue had gone out of him" (Luke 8:46; Matt. 16:35-36).

The miraculous powers were necessary to qualify the Apostles for the performance of the work they had to do. That work was to bear witness to the resurrection of Christ, as well to confirm his words (Acts 1:22). It bore witness to the Truth of what the Apostles declared in the display of the supernatural power, "They went forth, and preached every where, the Lord working with them, and CONFIRMING THEIR WORD WITH SIGNS FOLLOWING" (Mark 16:20). We hear Paul speaking along the same line—"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was CONFIRMED unto us by them that heard HIM." (Heb. 2:4). "God also bearing them witness with signs and wonders, and with divers miracles, and the gift of the HOLY SPIRIT." In this sense, the Holy Spirit is styled a witness of what Christ said, as well of his resurrection. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree—and WE ARE WITNESSES of these things, and so also is the Holy SPIRIT, which God hath given to them that obey Him" (Acts 5:30-32).

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It must be obvious that the case stands very differently now. There is no manifestation of the Holy Spirit in these days. The power of manifestation doubtless died with the Apostles; not that God could not have transferred it to others, but rather that He selected the Apostles as the channels of its bestowment in their age, and never, so far as we have any evidence,

appointed successors to the Apostles.

When Jesus promised to send the Holy Spirit as a Comforter, he surely did not intend us to understand that one person intended sending another person to take the first person's place. But God having given Jesus the Holy Spirit without measure, had thereby imparted to him with authority and power to impart it to others, making it subject to his will as well as his Father's will. When Jesus fulfilled his promise the Comforter came by being "poured out and shed forth." It was caused to pervade the persons to whom it was given, influencing their minds in refreshing their memories and inspiring their tongues to speak divine truth. Is it not that One God, from whom all blessings flow, imparted power to His only begotten Son, and the Son who owes his existence to and is, and always will be, subordinate to the Father.

Speaking of our trust in Christ—"that we should be to the praise of his glory, who first trusted in Christ. "In whom ye also trusted after that ye heard the word of Truth, the gospel of your salvation: in whom also after **that** ye believed, ye were SEALED with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13-14).

Dr. Thomas speaks of this in quoting Acts 2:38. In answering their question what they should do—They were told to change their minds and their ways (meaning repentance) then be baptized for the remission of sins and they would receive the gift of the Holy Spirit, or anointing of the Holy

Spirit. On the day of Pentecost three thousand were immersed, but only to such who qualified as "prophets, evangelists, pastors and teachers" received the gift of the Holy Spirit. Here the power of the Truth taught caused them to believe and trust, and after these results were evidenced which showed they had been sealed in the

foreheads" they were sealed with the holy spirit as promised. Eureka Vol. 2: Pgs. 293-94.

The best way now to be worthy of the Holy Spirit is to overcome the world, and keep the commandments. He that doeth these things shall not be hurt of the second death.

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For February 12, 1956**

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The Subject ..... THE HOLY SPIRIT, GOD'S POWER (Part 1)  
Devotional Scripture Reading ..... Acts 2:1-36  
Memory Verse ..... Acts 2:38

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**INTRODUCTION**—Spirit concentrated under the Almighty's will becomes Holy Spirit as distinct from spirit in its free, spontaneous form. In the one, we are in the domain of fixed law; in the other, God is in communion with us for words of wisdom or works of power, independently of fixed law. It is given to but few to experience this form of the Spirit's manifestation. It is given to none in the present day. The Apostles were the recipients of it on the day of Pentecost. Its power was real and felt. Its influx was accompanied with the sound of a mighty wind, that shook the material fabric of the building in which they were assembled. Its results were manifest. God's hand was upon the Apostles, and they were endowed with powers above natural law. Their faculties were preternaturally exercised. They were enabled by the Spirit to speak fluently in languages they had never learnt; not in unknown tongues, but words which were heard by the by-standers as the current languages of the time.

(Christendom Astray, Page 96)

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**SECTION I. THE SPRIT OF GOD DISPLAYED FOR A SPECIAL PURPOSE**

- a—Name one of the special reasons for the unusual manifestation of the Spirit. See Acts 2:36.
  - b—What was the outstanding features of the presence of the Holy Spirit in the place? Acts 2:2-3.
  - c—What did the by-standers think had happened to the people? Acts 2:15.
  - d—What was the main reason for this display of God's power? Heb. 2:3-4.
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**SECTION II. IS IT POSSIBLE TO GET AWAY FROM GOD'S SPRIT?**

- a—Describe how God is everywhere present? See Psa. 139:7-12.
  - b—What did Job say about the creative power of the Almighty? Job 33:4.
  - c—What did Peter say how Holy men of God spake? I Pet. 1:21.
  - d—What happens when God withdraws His spirit? Psa. 104:29.
  - e—Since the day of Pentecost do we have any evidence of the Holy Spirit to be experienced by anyone?
  - f—Why is it not necessary for the exhibition of the power of the Holy Spirit now?
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**SECTION III. THE PROMISE OF THE COMFORTER**

- a—Do we have any scripture that shows that believers now have the Holy Spirit as a Comforter?
- b—Do we have as much assurance of a special Comforter more than in Old Testament times?
- c—What was a comfort to David? Psa. 119:105.
- d—What comfort did Abraham receive? See Gen. 15:15.
- e—What comfort did Daniel receive of the Lord? Dan. 12:13.

**The Christadelphian Sunday School Lesson For February 19, 1956**

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The Subject ..... **THE HOLY SPIRIT, GOD'S POWER (Part 2)**  
Devotional Scripture Reading ..... **Matt. 1:18-25**  
Memory Verse ..... **Eph. 1:13**

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**INTRODUCTION**—The power granted to the Apostles for the confirmation of their testimony was deposited in them as heavenly treasure in an earthen vessel, and they had the power of imparting it to others. This is evident from an incident recorded in Acts 8th Chapter. Philip, the evangelist, went down to Samaria and so proclaimed the truth (of which miraculous attestation was produced by him) that many believed and were baptized; but these did not at that time receive the gift of the Holy Spirit. See Acts 8:14-16. (Christendom Astray, Page 98)

We note that in the crowd there was one Simon, when he saw that by the laying on of the Apostles hands, the Holy Spirit was imparted to them. So he offered money saying, "Give me also this power." But Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Vs. 18-20).

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**SECTION I. THE HOLY SPIRIT, A POWER NOT A PERSON**

- a—Read Luke 1:35 and see what power produced the child Christ Jesus.
  - b—We can see but a little of his wonderous works but who can understand His power. (So says Job.) Job 26:14.
  - c—Who can deliver us from the power of the grave?
  - d—What supernatural power did Christ give to the Apostles? Luke 10: Does that sort of power still exist?
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**SECTION II. "IF THE SPIRIT OF HIM (God) DWELL IN YOU" (Rom. 8:11)**

- a—How many are led by the Spirit of God now?
  - b—In what way can we know that we are the children of God? (Rom. 8:14).
  - c—Did Christ have the spirit of God in him? (Luke 4:18).
  - d—What is said of those who do not have the Spirit of Christ?
  - e—If we have the Spirit, now what are we waiting for? Rom. 8:23.
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**SECTION III. WHAT ARE THE FRUITS OF THE SPIRIT? (Gal. 5:22-24)**

- a—Law is intended to govern the wicked. Is there any law against such as we have the fruits of the Spirit?
  - b—We read in John 4:24 that God is Spirit, and they that worship Him must worship Him in Spirit and in truth. If you do not have the Spirit now, will you get it after you pass into the death-state?
  - c—Does the death-state give us any hope of improvement in our merits?
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**SECTION IV. BEFORE THE TIME OF CHRIST WAS THERE A MANIFESTATION OF THE SPIRIT POWER?**

- a—How was Bezaleel prepared for the job he was selected to do? Ex. 31:1-3.
- b—How were those who made the garments for Aaron prepared for the work? Ex. 28:3.
- c—How is anyone prepared for the word God has expected him to do? Isa. 28:26.

## CHAPTER V. HUMAN NATURE

We now ask what the Bible teaches on the important subject of human nature? And getting the Bible answer, we shall seek to confirm by an appeal to reason, and as well an appeal to Nature—God's unchangeable witness. Our argument may appear to support infidel tendencies, but we are confident this will disappear in the eyes of those who can discriminate between intellectual prejudice and earnest conviction when reason can be entertained. The proposition we undertake to maintain, may seem astounding to you at first. It is that the immortality of the soul is utterly unscriptural—not found in the Bible. It is a doctrine that has blinded earnest people from believing that man is mortal, and it prevents people from understanding, or comprehending the Truth concerning the teaching of Christ.

First, let us consider the creation of man in the beginning as is set forth in the Bible. Quoting from Gen. 2:7 "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man **became a living soul.**"

A living soul consists of two elements, i. e. "the dust of the ground and the breath of life." Suppose we take away the breath of life, what do we have left? Let the Scriptures answer the question. Turn to Psa.

104:29 quote — "Thou takest away their breath, they die, and return to their dust."

Or if we take away the dust would we have a soul left? No. It takes the dust combined with the breath to constitute a living soul, whether it be man or beast; for 28 different times is the word soul in the Bible applied to the beasts.

The word SOUL is found about 700 times in the Bible (105 times in the New Testament), but never being qualified as being immaterial or deathlessness (immortal). Let us consider the universal theory of the human constitution, that it is immaterial, and immortal (that is, it cannot die.) Now let us turn to the Bible and note Gen. 2:17 when the Lord God had created the man, He placed him in the Garden of Eden to dress and to keep it. In doing so the Lord God commanded the man saying, "Of every tree of the Garden thou mayest freely eat; but of the **Tree of Knowledge of good and evil**, Thou SHALT NOT eat of it; for in the day THOU eatest thereof, T H O U SHALT SURELY DIE." (Gen. 2: 17).

If the man made was made immortal and immaterial, he could not have died. If he was made immaterial, why would he need to eat to keep living? It is supposed that the man is indestructible, that the soul is a bit of the divine spark and can never die. That every time a child is born just a little more spark has been added to the millions that now inhabit the earth. However when we understand that the penalty that is Adam disregarded God's command, we can see that God did not intend that mankind should continue to exist; for death is the cessation of life.

It is admitted that the body is composed of the dust of the ground, but the man proper only inhabits the dust form until death, then the spirit, which is claimed to be independent of the body takes its flight to the spiritual regions of bliss if it is a good spirit, or plunged into a burning fiery hell, according to the deeds done

in the body, but does the Bible support this theory? Supposing a man has died, and has been in heaven for the space of one brief year, or that he has been suffering the torments of hell, we ask the question, "WHAT IS THE RESURRECTION FOR? Why does he need to be judged, and then returned to the place he deserves?"

Now in opposition to this theory we shall show that according to the scriptures, that when a man dies "His breath goeth forth, he returneth to his earth; IN THAT VERY DAY HIS THOUGHTS PERISH" (Psa. 146:4). Now let us read the Wise Man's words in Ecl.

12:7, Solomon says, "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." Regardless of whether the man was good or bad, the spirit returns to God who gave it.

Now let us read some more of Solomon's words as found in Ecl. 3:18-20

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that **THEY THEMSELVES** are **BEASTS**. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All turn to dust again."

My friends, do you know that in the sight of God, your death will be like a beast? You will have no pre-eminence above a beast. All is vanity. And the Psalmist says: "Man that is in honour and understandeth not is like the beasts that perish." (Psa. 49:20).

The average span of life is short, just a few years at the most. Now

listen to what Job says, "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and **CONTINUEETH NOT**" (Job. 14:1-2).

Now read verses 7 to 12. Quote: "For there is hope of a tree, if it be cut down, that it will sprout again, and the tender branch thereof will not cease, though the root thereof wax old in the earth and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. **BUT MAN** dieth and wasteth away; yea man giveth up the ghost, and where is he? As the waters fail from the sea and the floods decaveth and rieth up; so **MAN LIETH DOWN AND RISETH NOT**; till the heavens be no more. They shall not awake, nor be raised out of their sleep."

When a man dies he ceases to exist.

Naturally anyone who may not be familiar with the scripture testimony will inquire, "Why is man mortal, seeing that when man came from the hands of the Creator, he was pronounced "VERY GOOD" including all that the Lord God had made (Gen. 1:31)? What happened that made him very bad? Adam disobeyed God; he ate of the forbidden tree. Let us turn to Rom. 5:12 where we find the answer, "Wherefore, as by one man sin entered into the world, and death by sin; and so death **PASSED UPON ALL MEN**, for that all have sinned.

This quotation tells us plainly why Adam's sin effects us today. Now let us read Rom. 5:18, "Therefore, as by the offence of **ONE JUDGMENT** came up-

on all men to condemnation.

Thus, we see that on account of Adam's disobedience many were made sinners." Vs 19, "death reigned from Adam to Moses, even though they had not sinned like Adam sinned (Rom. 5:14).

And so shall we find in the case of Joshua (Jos. 24:29) Samuel see I Sam. 25:1 David I Kings 2:1, 2, 10; Acts 2:29-34, or Solomon I Kings 11:43, and many others whose death is recorded in the Scriptures. They all return to the ground from whence they were taken. No where do we find a single place where they went anywhere but to the tomb. They are spoken of as giving up their life and returning to the ground. Let us notice one remark where God was speaking to Abraham, who was a "friend of God." God says to him "Thou shalt go to thy fathers in peace; thou **SHALT BE BURIED IN A GOOD OLD AGE**" (Gen. 15:15).

Now let us see what Paul has to say in the New Testament, speaking of Abraham Isaac and Jacob, he says, "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. (Heb. 11:13).

Did these remarkable men of God go to heaven? Let the Bible answer the question—turning to John 3:13 we have the words of Jesus speaking, "And no man hath **ASCENDED TO HEAVEN**." When Jesus was speaking of the death of Lazarus, he recognized the fact in the plainest sense.

Let us note John 11:14 "He (Jesus) saith unto them, 'our friend Lazareth sleepeth; but I go that I may awake him out of

sleep." Then said his disciples, 'Lord, 'If he sleepeth, he shall do well. How be it Jesus spake of his death, but they thought he had spoken of taking rest in sleep. Then said Jesus unto them plainly, **LAZARUS is dead.**"

He went to the tomb of Lazarus, and when they had rolled the stone away from the door, Jesus said, '**LAZARUS, COME FORTH**' and be emerged from the tomb still wrapped in the burial clothes.

Luke records the death of Stephen (Acts 7:60). He does not indulge in any of the death-bed scenes, so prevalent in modern literature. He simply says that Stephen fell asleep (in death). Or when Paul records the death of the Christians, he does not speak of them as standing before the throne of God (I Thess. 4:16) concerning those who were asleep in Jesus shall rise first.

The greatest fact in human experience is death. Its occurrence is universal and inevitable. It is not for ourselves that we mourn. No, it is the evidence that life has departed. We aim to treat of this subject in another lecture. The testimony of God's Word does not harmonize with theology, that death is not a reality.

Study this reference (Isa. 26:14) Speaking of Israel's enemies,— "They are dead, they shall not live; they are deceased, they shall not rise: therefore, hast thou visited and destroyed them, and made all their memory to perish.

When a man is destroyed, what remains of him?

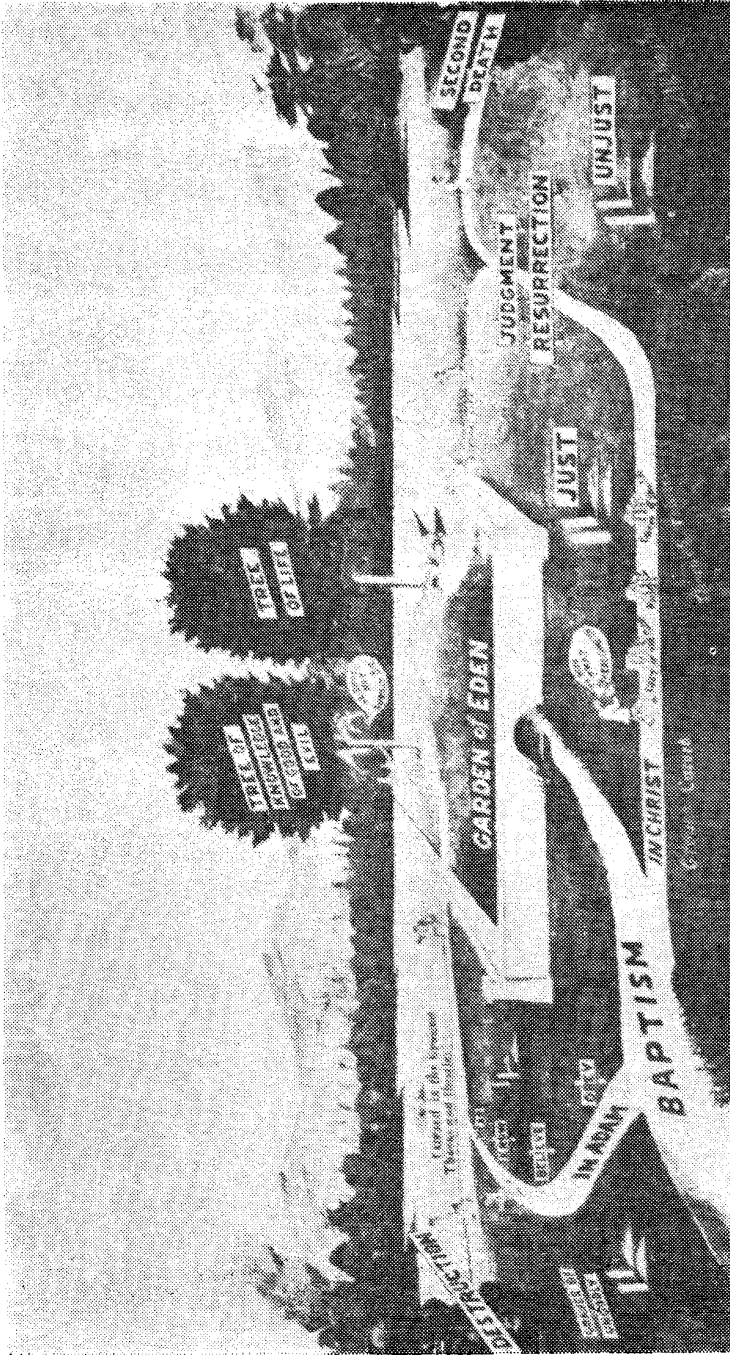
The wicked shall not be, "For yet a little while, and the wicked shall not be; yet, thou shalt diligently consider his place, and **IT SHALL NOT BE**" (Psa. 37:10).

My dear reader these lines are not for the display of words, but in an honest effort that we may bring to your attention the facts as we find them revealed in God's

Word. Behold, now is the day of salvation. Now is the accepted time. We urge you to search the scriptures for in them you may find the way to eternal life.

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- NOTES ON THE LESSON -



A miniature reproduction of a chart depicting the GARDEN OF EDEN illustrating the nature and destiny of man according to the Scriptures. A convincing scene showing how man violated God's command and was driven from the Garden, away from the Tree of Life "lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever" (Gen. 3:22). The way back to the Tree of Life is God's Way, which God in His mercy has extended to man

**The Christadelphian Sunday School Lesson For February 26, 1956**

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The Subject ..... HUMAN NATURE (Part 1)  
Devotional Scripture Reading ..... I Cor. 15:34-50  
Memory Verse ..... Psa. 8:4  
The Scripture Lesson ..... Job. 14:1-12

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**INTRODUCTION**—Now the apostle shows that man, while he may become a spiritual being, is now a natural being. Can there be anything plainer than his statement? There is a natural body (which, as we have seen, is the man, the living soul, "of the earth earthy") and there is a spiritual body. How be it that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual? "As we have borne (and do bear) the image of the earthy, so shall (not that we do) also bear the image of the heavenly" (I Cor. 15:49). And to make the matter still more clear, if possible, he adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth **CORRUPTION INHERIT INCORRUPTION.**" Could anything be clearer to show that man is not both natural and spiritual at the same time? Man is not mortal and immortal, or of an earthy and heavenly nature now. There is not an incorruptible soul in the corruptible body. Man is first earthy, and if found worthy shall be made heavenly. (World's Redemption, Page 263)

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**SECTION I. THE WORD SOUL AS USED IN THE FOLLOWING REFERENCES NEVER DENOTES NEVER-DYING NOR DEATHLESSNESS. See Exodus 12:19; Rev. 16:3; Psa. 89:48.**

- a—Souls are destroyed. Josh. 10:39-40.
  - b—Christ's soul was not left in hell (the grave). Acts 2:31.
  - c—Elijah restores the soul (life) of a child. I Kings 17:22-23.
  - d—The soul meaning one's self (His life). See Luke 12:19-20.
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**SECTION II. THE WORD SOUL APPLIED TO THE LIVING CREATURES**

- a—Persons, beeves, asses and sheep. Num. 31:28.
  - b—Every living soul in the sea died. Rev. 16:3.
  - c—Twenty-eight different times the word SOUL is found in the Bible to apply to animals.
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**SECTION III. THE HEBREW WORD (NEPHESH) RENDERED IN ONE PLACE LIFE AND IN OTHER PLACES SOUL**

- a—Compare Ex. 4:19 with Ex. 30:12.
  - b—The word (NEPHESH) rendered soul is found 428 times in the Bible, 105 times in the New Testament. Of these it means life 40 times. See Diaglott Appendix.
  - c—The word soul is found more than 700 times in the Bible, but not once is it mentioned as never-dying or deathlessness.
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**SECTION IV. THIS NIGHT THY SOUL SHALL BE REQUIRED OF THEE (Luke 12:20)**

- a—This man had raised large crops, and he was satisfied over his success. What was to be required of him that night?
- b—What is a man profited if he gains the whole world and lose his own soul? (Matt. 16:26) What does this reference mean?

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**The Christadelphian Sunday School Lesson For March 4, 1956**

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The Subject ..... HUMAN NATURE (Part 2)

Devotional Scripture Reading ..... John 14:1-14

Memory Verse ..... John 11:25

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INTRODUCTION—The Bible Doctrine establishes the doctrine of the resurrection on the firm foundation of necessity; for in this view a future life is only attainable by resurrection; whereas, in the popular view, future life is a natural growth from the present affected neither one way nor the other by the resurrection of the body. In fact it is difficult to see any use for a resurrection at all, if we accept the popular idea; for if a man goes to his reward at death, it seems inconsistent that later he must leave the regions of bliss and join his body on earth. When without that body he is supposed to have much more capacity of enjoyment. Let us stop here and quote Psa. 146:3-4, "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day HIS THOUGHTS PERISH." When a man is dead he is unconscious. Jesus said, Lazarus is dead, and the dead know not anything (Eccl. 9:5).

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**SECTION I. THE CERTAINTY OF LAZARUS' DEATH**

- a—How long had Lazarus been in the grave? John 11:17.
  - b—What usually happens when a corpse has been in the grave four days?
  - c—Jesus had the power to have restored Lazarus when he was ill. Why did he wait two days longer? See Verses 4 and 15.
  - d—Describe the faith of Martha. John 11:22.
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**SECTION II. THESE ALL DIED IN FAITH (See Heb. 11th Chapter)**

- a—Since Abraham was promised to be heir of the world, the father of many nations, what did God tell him when he was ready to die? See Gen. 15:15.
  - b—If he would be buried in a good old age, what consolation did that give him? See Heb. 11:13, 39-40.
  - c—Has any of these ancient worthies received their reward yet?
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**SECTION III. HUMAN NATURE IN THE BEGINNING**

- a—When the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, he became a living soul. Until he violated God's command he was pronounced to be "VERY GOOD" (Gen. 1:31). Was he mortal or immortal till he transgressed? He was neutral. He could obey and live or disobey and die.
- b—Why no outside agent is needed now to cause a man to sin? Matt. 15:19.
- c—What is the natural impulse of man since the time of Adam? Gen. 6:5.

## CHAPTER VI. THE SOUL

Opening the Bible in the investigation of the subject of the soul of man, we enter upon a work that will repay our efforts much more satisfactorily than can be expected in the wide fields of history and philosophy. It is reasonable to expect that He who formed man, would reveal something concerning the real nature and condition of the being who stands at the top of the list of all the creatures that the Lord God had made. The man who was made in the "image" of the Elohim and after their "likeness." The man who was given dominion over all the creatures that God had made. All of which was pronounced "very good" as he came from the hands of the Creator.

Something is revealed, and that is, the man now needs salvation from eternal destruction; and we try to find why man now needs to be saved. In the very first chapter of the Bible we find the Hebrew word NEPHEESH, translated SOUL four times, and in every case it is applied to the animals or living creatures, and **not once** is it applied to man. There is not a hint that the Hebrew word NEPHEESH relates to anything that is immortal, immaterial, or never-dying. However, in these last days of Gentile times the word SOUL conveys to the minds of most people the idea of immortality and immateriality; and is associated with what is supposed to be the thinking, conscious, never-dying part of man, which is thought to survive the death of the body, and when death ensues, it goes immediately to bliss, or to the woes of punishment, according to the deeds done in the body.

**BUT DOES THE BIBLE TEACH AND SUPPORT THIS SORT OF DOCTRINE?** As a rule, the believers in the immortality of the soul are willing to stake their whole theory upon Gen. 2:7, quote

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a LIVING SOUL."

This sort of people believe that the Lord God formed man of the dust of the ground, and put an IMMORTAL SOUL INTO THAT BODY.

It is quite reasonable to expect that whatever the truth of the matter is, it will be found in the account of man's creation; and we may therefore, enter freely upon a careful examination of the text without fear of disappointment regarding the truth of the matter.

We note that in Isa. 55:3 that if we are obedient to the Lord we shall "live"; the converse is, if we are disobedient we shall die. Again, we read that Paul says, the "wages of sin is death, but the gift of God is eternal life through Jesus Christ" (Rom. 6:23). From this reference it is evident that life is a gift; it cannot be earned by anything we can do by being good. But life does depend on being **obedient** to the word of the LORD. "Hear and your soul shall live" (Isa. 55:3). Some may ask what shall I hear? Let Paul answer—"So then faith cometh by hearing, and hearing by the WORD of the Lord" (Rom. 10:17). We are told in Heb. 11:6—"Without faith it is impossible to please Him."

When we investigate Gen. 2:7, we find that God "breathed into the nostrils of the man, and man became a living soul." In the for-

mation of the woman nothing is said about God breathing into her nostrils and she became a living soul. The absurdity of such a question is beyond further discussion. Let us quote Gen. 1:20. The very first place where the word NE-PHESH is used, it is applied to the animals; because the animals were created before the man was created. Quote—

“And God said, let the waters bring forth abundantly, the moving creature that hath life (NEPHESEH) (meaning soul, see margin) and fowl that may fly above the earth in the open firmament of heaven.”

The word SOUL is seized upon by some to prove that the soul is something separate from the body, but a comparison of the use of the phrase in relation to man with that of the beasts will show the fallacy of such a claim; for the theory of those who hold to the doctrine that the soul of man means the real man. It is remarkable to note that in the scriptural phrase, “living soul,” which is used thirteen times in the Bible, eleven times it is applied to the beasts, and only twice it is applied to man.

Here is a fact of itself that is sufficient to convince a reasonable mind that the phrase “living soul” does not mean that the soul is immortal.

If we abide by the rule—“Let scripture explain scripture, it will lead to correct interpretation.”

The apostle Paul makes use of the phrase “living soul” concerning man, by saying “The first Adam was made a living soul.” And

then he says, “There is a NATURAL BODY . . . so it is written the first man Adam was made a living soul . . . the first man is of the earth earthy” (I Cor. 15:45, 47). He declares that the first man is out of the earth earthy. Had the Apostle been a believer in the immortality of the soul, he certainly would have used language that would have supported that theory instead of saying that the first man was out of the earth earthy. The soul of man or any other creature wherein is the breath of life, is a material being; capable of being destroyed. Let us read Rev. 16:3. Quote—

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every LIVING SOUL died in the sea.”

What does this reference mean, if it does not mean that everything that was in the sea having the breath of life, died? This means that the soul is mortal, just as Job declares in Job 4:17. Quote—

“Shall MORTAL MAN be more just than God? Shall a man be more pure than his Maker?”

Life is a condition of being. Destroy the condition in any living thing, then whatever that living thing may be, ceases to live just as the Psalmist says in Psa. 104:29. Quote—

“Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust.”

Restore the condition and then you may say the life has returned.

The Subject ..... THE SOUL (Part 1)  
Devotional Scripture Reading ..... Psa. 49th Chapter  
Memory Verse ..... Isa. 53:10

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INTRODUCTION—The life of a man is more an abstract thing than the life of a horse. Life is a condition of being. Destroy the condition in any living being and the life of that being ceases. You may express this by saying the life is gone, whether it be the life of a man or the life of the horse, but that does not mean that the life maintains an abstract existence as an entity after it had gone. Restore the condition, and you may say that the life has RETURNED. As in the case of Elijah restoring the life of a child. Notice I Kings 17:21-22, "And he stretched himself upon the child three times, and cried unto the Lord, and said, 'O Lord my God, I pray thee, let the child's SOUL come into him again.'" Now all that this teaches is that when the child's soul left him he died and was therefore dead and not alive; and when his soul came into him again, he revived, or was restored to life.

(World's Redemption, Page 265)

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SECTION I. "IN WHOSE HAND IS THE SOUL OF EVERY LIVING THING" (Job 12:10)

- a—What did David say about delivering his soul from death? Psa. 56:13.
  - b—How was Christ's soul delivered out of death? Acts 2:27 and Heb. 5:7.
  - c—How was the soul of Zedekiah's soul made to live? Jer. 38:17, 20.
  - d—How can we gain the salvation of our soul? I Peter 1:7-9.
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SECTION II. "THE SOUL THAT SINNETH, IT SHALL DIE" (Ezek. 18:4, 20)

- a—What portion of the man suffers death because of sin? Rom. 6:23.
  - b—Read Rev. 20:4 and tell who or what were the souls that were beheaded because they worshipped Jesus? These souls LIVED and reigned with Christ 1,000 years. Could this mean immortal souls having neither parts nor body? Could immortal souls be beheaded?
- 

SECTION III. "HEAR AND YOUR SOUL SHALL LIVE" (Isa. 55:3)

- a—"He that heareth my word and believeth on Him that sent me," says Jesus (John 5:24). What is promised Him?
- b—Read John 5:28-29, "All that hear the voice of the Son of man and shall come forth." Do any of these receive condemnation? And why do they get condemnation?
- c—Who is it that has passed from death unto life? Why? I John 3:14.

**The Christadelphian Sunday School Lesson For March 18, 1956**

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The Subject .....	THE SOUL (Part 2)
Text—"And fear not them which kill the body, but are not able to kill the SOUL; but rather fear him which is able to destroy both SOUL and BODY in hell" (Matt. 10:28).	
The Devotional Scripture Reading .....	Matt. 10:22-28
Memory Verses .....	Luke 12:4-5
Scripture Lesson .....	I Peter 3:12-17

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INTRODUCTION—What shall we do with Matt. 10:28 where it says, "Fear not them which kill the body, but are not able to kill the soul?" ask the zealots of the theory, with an air of triumph. Well, let us examine it critically and carefully; and if we find that it teaches the immortality of the soul we shall be prepared to admit that the doctrine is taught in one text; and it will then be necessary for us to account for one text being contrary to the general tenor of the Bible. The word SOUL is used as something distinguishable from the body we admit; and it is clear in the "killing the body," whatever that may mean as used here, the SOUL was NOT "killed." In admitting this, however, we are standing firmly to the position we have maintained . . . that the word SOUL is variously used for body, life, mind, etc., and that the text and context must always determine its application. When the Apostle Paul says, "Stand fast in one spirit, and with one mind" (PSUCHE) Greek word meaning SOUL, we have no trouble in seeing that the SOUL here is used for mind, and not for the body or life. We can readily see that Paul was using SOUL for life, and not for mind or body. (World's Redemption, Page 270)

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**SECTION I. "BEWARE OF FALSE PROPHETS WHICH COME TO YOU IN SHEEP'S CLOTHING" (Matt. 7:15)**

- b—Those that come to us in "sheep's clothing" pretend to be sheep, but they turn a—What harm can a false prophet do to you unless you follow his teaching? out to be "raving wolves." How can we detect them?
  - c—A false prophet is one who teaches false doctrine. Define what they teach? Matt. 15:8-9.
  - d—What is the principal false doctrine that is being taught? The immortality of the soul, heaven going at death, hell, torments and a personal immortal devil.
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**SECTION II. KILL THE BODY, BUT NOT ABLE TO KILL THE SOUL**

- a—What happens when the body is killed? See Psa. 104:29.
  - b—Do we find in the scriptures where SOULS are destroyed? Acts 3:23.
  - c—Job says, "My soul chooseth strangling and death rather than life" (Job 7:15).
- 

**SECTION III. "BUT RATHER FEAR HIM WHO IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL (Gehenna)"**

- a—Who has the power to destroy both body and life?
- b—How can we save a SOUL from death? James 5:20.
- c—Who is it that may be responsible for the destruction of our future life (SOUL)? Those who influence us to disregard God's Word. Those who sit in the "seat of the scornful."

## CHAPTER VII.

### WHAT JESUS AND THE DISCIPLES PREACHED

Without exaggeration this subject may be said to constitute the very backbone of the purpose of God in the earth and its relation to the inhabitants. Hence, the question may be asked, "What did Jesus and the Apostles preach?" For the answer we must depend on the scriptures. It is recorded in Matt. 4:23, "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the Kingdom." In Luke 8:1, "And it came to pass afterwards that he went throughout every city and village preaching and shewing the glad tidings of the Kingdom of God." Then in Luke 9:1-2, we read, "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, and HE SENT THEM TO PREACH THE KINGDOM OF GOD."

The ministers and clergy of the present day believe that they preach the gospel in setting before the people the death of Christ. The death of Christ in its sacrificial import, doubtless became an element in the apostolic testimony of the gospel; but in considering whether this was the whole gospel of the preaching of the first century, we must remember that Christ and his disciples preached **the gospel three years before the crucifixion**. Not only so, but we have evidence that the Apostles, while so engaged, while they went throughout the towns, preaching the gospel "were unaware Christ **had to suffer**." Christ told his disciples that he should suffer many things, and be rejected of the elders and chief priests, and scribes, **and be slain and be raised again the third day** (Luke 9:22). But it

is said they understood not this saying, and it was hid from them that they perceived it not (Luke 9:45). Hence, the fact while in a state of ignorance concerning the sufferings of Christ, they preached the gospel, as preached by them, must have been something very different from the gospel of modern times, which consists **exclusively of the death of Christ on the cross**. The difference is manifest in the foregoing testimonies, which tells us that they preached the "Kingdom of God."

Now let us notice Acts 8:12, which was preached after the death of Christ, when Philip went down in Samaria. Quote—"But when they (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." Here we find two elements that constitute the gospel that Philip preached, i.e. the "things concerning the Kingdom of God and the things concerning the Name of Jesus Christ."

Then we read in Acts 19:8 that Paul went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God." A little later, He expounded and testified, the **KINGDOM OF GOD**, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets (Acts 28:30-31). Now Paul was exceedingly zealous that the same gospel which he himself was preaching, should be continued to be preached to the end of the world, as we notice by his remarks to the brethren at Galatia

by saying, "If an angel from heaven preach any other gospel than that we have been preaching unto you, let him be accursed" (Gal. 1:8). Hence, the gospel of which he said it was the power of God unto salvation to every one that believeth (Rom. 1:16). This gospel embraces the things concerning the Kingdom of God and the Name of Jesus Christ. It was the substance of what he continually preached to both Jews and Gentiles.

We repeat that in view of these testimonies from God's Word, the most important question to be brought to our attention is "THE THINGS CONCERNING THE KINGDOM OF GOD" as one of the elements of the gospel. What then is the Kingdom of God? Different answers will be given by the many different classes of people. Some will contend that it consists of the supremacy of God in the hearts of men—a sort of spiritual dominion existing co-extensively with secular life. Others recognize it in the ecclesiastical organizations of the day, styling them as whole, Christendom, or the Kingdom of Christ, while the third party behold it in universal nature.

The first of these classes seem to base their conclusions and belief in the words of Christ, "The Kingdom of God is within you" (Luke 17:21). They overlook the fact that these words were addressed to the Pharisees of whom Jesus said, "Ye outwardly appear righteous unto men, but **within ye are full of hypocrisy and iniquity**" (Matt. 23:28). This is not the state of mind that exists where the Kingdom of God is supposed to dwell; and the fact that the statement in question was addressed to men of this character, shows that it had not the significance

generally claimed for it. If we examine our Bible in the marginal reference, we will find that where the words, "within you," are found the words, "AMONG YOU," is the true meaning as translated from the original text. This rendering alters the significance of the verse in question. Christ meant to intimate that his own presence was among them, as the Royalty of the heavenly Kingdom.

Again, Rom. 14:17 is sometimes quoted. "The Kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Spirit." But only affirms one truth, without destroying another. It is true, the Kingdom of God when established, will be characterized by the qualities of joy, peace and righteousness, but it does not therefore follow that the Kingdom of God will not be a real and glorious manifestation of God's power on the earth, through the personal intervention of His Son from heaven.

Then the theory that the Kingdom of God is to be found in the religious systems of the present time, as the "visible church." This theory is without even the semblance of Scripture foundation. Its existence is traceable to the time succeeding the overthrow of Paganism. In the beginning of the fourth century, when Constantine delivered Christianity from its persecutors, and exalted for the first time to the throne of prosperity and power. In the joy of the great change, the bishops said the "Kingdom of God had come in the establishment of the church." But we must go to the New Testament—not to the ecclesiastical historians for a Scriptural idea of the church. The church, we find to be composed of the **HEIRS OF THE KINGDOM**, in probation for the coming

exaltation. They are not the kingdom itself. We refer for proof to the argument to follow—When the Kingdom of God is established in the earth, then **“the kingdoms of this world** become the kingdom of our Lord, and his Christ” (Rev. 11:15; Dan. 2:44; Dan. 7:14, 18, 27). We all know that the people of the saints do not possess nor control any portion of the kingdoms of this world.

#### THE KINGDOM OF GOD THAT JESUS TAUGHT HIS DISCIPLES TO PRAY FOR (Matt. 6:10)

Jesus taught his disciples to pray “Thy Kingdom come.” It is not yet come. If it were, the kingdoms of men would not be in existence now, for the kingdoms of this world are to cease when the Kingdom of God comes. They are to become His; and the prophets have shown to us that when it comes to pass, the government will no longer be in the hands of unauthorized, ambitious erring kings and rulers. When the Kingdom of God comes, it will displace and overthrow every power in the world, and visibly establish God’s power on the earth, by the hand of Christ and his saints.

History gives us some idea of the kingdoms of men beginning with the Babylonian empire which was succeeded by the Medo Persian, the Greek and the Roman empire that finally was divided into other inferior forms of government. Daniel the prophet whose authority rests on no less a sanction than that of the Lord Jesus himself. Christ said to his disciples—“When ye shall see the abomination of desolation spoken of BY DANIEL the prophet, standing where it ought not, LET HIM THAT READETH UNDERSTAND” (Mark 13:14). Christ recognized in Daniel’s prophecy that his predictions were strictly in ac-

cord with the scriptures, as the word of God, which, cannot be broken (John 10:35). Daniel’s prophecy was a part of the scriptures which defined the kingdoms of men by revealing to Nebuchadnezzar the meaning of the king’s dream, which was a panoramic view of the kingdoms of men, that finally was succeeded by the kingdom of God, represented by the stone that struck the image upon the feet and ground it to powder, and the stone expanded and filled the whole earth.

These are the last days of Gentile times.

Quoting from Verse 44 of the second chapter of Daniel, “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand FOREVER.”

Does not Rev. 11:15 confirm and substantiate this prophecy of Daniel? If the Kingdom of God will consume all other kingdoms, what will be left that man has any part in ruling? The empire of Nebuchadnezzar was in existence when Daniel revealed the meaning of the vision that the king saw.

We are unable to determine the time of the end; for Christ told his disciples, in reply to their question, “Lord, wilt thou at this time restore again the Kingdom to Israel?” He said, “It is not for you to know the times or the seasons which the Father hath put in His own power” (Acts 1:6-7)

The interpretation that Daniel gave to King Nebuchadnezzar was a plain and literal statement declaring the purpose of God to set aside the existing arrangement of things on the earth, which is not to be a gradual unseen quiet

spread of millennium; but with visibility and a sudden violent destructive manner that abolishes the kingdoms of this world, which resembles the stone striking the image and grinding it to powder

that the wind might carry it away. Daniel closes the incident by saying to the King, "THE DREAM IS CERTAIN, AND THE INTERPRETATION SURE" (Dan. 2:45).

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For March 25, 1956**

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The Subject—"WHAT JESUS AND THE APOSTLES PREACHED" (Part I)

Devotional Scripture Reading ..... Luke 1:68-79

Memory Verse ..... Dan. 2:44

Scripture Lesson ..... Rom. 10th Chap.

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INTRODUCTION—"The world's salvation is not to be found in man, but it must proceed from God; righteous laws and wise government must come from heaven, the source of all wisdom and goodness. It is no vain speculation to say that such a grand state of things awaits this burdened world of ours, and that it will be realized in the establishment of the Kingdom of God universally in all the earth. Although some attempt to prove that the Kingdom of God is a "kingdom of grace in the heart" and that the church is the kingdom" yet Daniel says "In the days of these kings (of the earth) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever" (Dan. 2:44)

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**SECTION I—THE EARTH TO BE FILLED WITH GOD'S GLORY (Num. 14:21)**

- a—What did the angels proclaim when Christ was born? (Luke 2:14)
  - b—It was the good news that the angels sang, which was the substance of what Jesus preached. What did he preach? (Luke 4:18; Luke 8:1)
  - c—Did Jesus send his disciples to preach the same thing? (Luke 9:2)
  - d—What did Jesus teach his disciples to pray for? (Matt. 6:10)
  - e—Was Jesus born to be a king? (John 18:37)
  - f—Has Jesus ever presided as a king any where? (Matt. 8:20)
- 

**SECTION II—DID THE PREACHING OF JESUS INVOLVE THE KINGDOM OF GOD? (Luke 4:43)**

- a—Where did He preach? (Mark 1:21-39; Matt. 4:23)
  - b—What did He preach in Galilee, and what did He do besides preaching?
  - c—What did He ask the people to do? Ans. REPENT.
  - d—What does the word repent mean? To be sorry enough that he will change his ways
- 

**SECTION III—WHAT DID THE DISCIPLE PREACH? (Luke 9:6; Mark 6:12)**

- a—What does the word "GOSPEL" mean? Ans. Good News, Glad Tidings, a Saxon word that means God's Spell, or the Word of God" (Diaglott). It concerns the earth, where God's will is to be done as it is in heaven.
  - b—To whom was the Gospel preached, that is to bless all nations? (Gal. 3:8)
  - c—How can we share with Abraham in the inheritance of the promises? Ans. Gal. 3:26-29; Mark 16:15-16)
- 

**SECTION IV—THE KINGDOM OF GOD TO BE LITERAL AND INVOLVE THE WHOLE EARTH.**

- a—By what scripture are we informed that the Kingdom of God will be literal, and control the whole earth? (Dan. 2:44; Rev. 11:15)
- b—When the kingdom is literally established, how will Christ as king be manifested to the people? (See Matt. 25:31-32)
- c—What will be the reward for faithful service to God? (Matt. 25:34)
- d—What will be the punishment for the wicked? (Matt. 25:46) (Note it is everlasting PUNISHMENT, not everlasting punishing. It is the second death) (Rev. 20:13-15)

**The Christadelphian Sunday School Lesson For April 1, 1956**

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The Subject—"WHAT JESUS AND THE DISCIPLES PREACHED" (Part II)

Devotional Scripture Reading ..... Dan. 2:31-49

Memory Verse ..... Dan. 2:27-28

Scripture Lesson ..... II Tim. 4:1-8

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**INTRODUCTION**—Jesus taught his disciples to pray "Thy Kingdom come." It is not yet come. If it were, the kingdoms of men would not be in existence, for "the kingdoms of this world are to cease when the kingdoms of God comes. They are to become His; and the prophets shew us that when this comes to pass the governments of the world will no longer be in the hands of unauthorized, ambitious, erring kings and rulers. When the kingdom of God comes it will displace and overthrow every power in the world and visibly establish God's power on the earth by the hand of Christ and his saints—all of which will be made manifest "by supernatural display of power." (CHRISTENDOM ASTRAY, Page 145)

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**SECTION I—SOME REASONS FOR THE HOSTILE ATTITUDE OF THE NATIONS TO GOD'S PLAN TO ESTABLISH HIS KINGDOM.**

- a—"Why do the heathen rage and the people imagine a vain thing?" (Psa. 2:8-9)
  - b—Reading Dan. 2:34. Does the stone strike the image with violence? If so why? Ans. To grind the image to powder.
  - c—What do we find in Psa. 110:5-6 that would cause the nations to be angry?
  - d—What does Isaiah say about punishing the high ones? (See Isa. 24:21-23)
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**SECTION II—DANIEL'S VISION DEPICTING THE COMING CRISIS.**

- a—Explain what Daniel saw that portrays the beginning of God's Kingdom? (See Daniel 7:13-14)
  - b—How does Paul give us a picture of the coming crisis? (II Thess. 1:7-9)
  - c—Are the nations angry when God begins to take over the governments of this world? (Rev. 11:18)
  - d—How will the Lord treat this display of anger? (See Psa. 2:4)
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**SECTION III—THE CRISIS SEEN BY DANIEL SHOWS NOT ONLY A DEMOLITION OF EMPIRES, BUT ALSO A RESTORATION OF ALL THINGS.**  
(Dan. 2:44) What are the elements of any kingdom?

- 1. a territory; 2. a king; 3. Aristocracy (or helpers); 4. a people, or the subjects; 5. Laws; and 6. A Capitol City.
- a—What will be the territory of God's kingdom?
- b—Who will be the King and Ruler?
- c—Who will be the helpers (Scripturally speaking) verse and chapter?
- d—Who will be the people or subjects of the Kingdom?
- e—What will be the laws that govern?
- f—What is the Capitol City. Scripturally speaking?
- g—What will be restored? (See Isa. 24:6-8; Isa. 65:17-25)

## CHAPTER VIII.

### THE GOSPEL OF THE KINGDOM OF GOD

If in making the covenant with Abraham the gospel of salvation was made known to him, or in other words, if the Abrahamic Covenant and the gospel are synonymous, then, since the gospel wherever it is found and by what ever name we may give it, must have Christ in it. We ought to find Christ clearly and distinctively revealed in the Abrahamic covenant. Some may object to what we have set forth in relation to Christ being typified by the offerings Abraham made, although we can scarcely imagine how the Truth thus shadowed forth could be evaded, but even allowing such objections there is unmistakable and indisputable evidences that Christ is in the promises made to Abraham. For instance, we read, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore" (Gen. 22:17). Here, no doubt we have first a promise of the great nation which should come forth from Abraham according to the flesh, but from other testimonies we may be safe in concluding that there is a higher meaning still, and that the promises involved a multitude of Abraham's seed according to the spirit, as we shall presently see from other testimonies.

Then it is added, "Thy seed shall possess the **gate of His enemies.**" Here we have an individual Seed. It is not, "thy seed shall possess the gate of THEIR enemies," but "thy seed shall possess the gate of HIS enemies," and in "thy seed" (this particular individual seed), in or through Him "all nations of the earth shall be blessed." Who is

this individual seed? If it is Christ, then, we have the second Adam that is to undo the evils of the first Adam. If it is Christ, then we have here the one that shall possess the gate of his enemies and have power over all enemies! rule as king of all the earth; the one to whom it is said, "Ask of me and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8). If it is not Christ, who is it? Who can it be? Can the question be settled beyond a shadow of a doubt?

We have frequently called this promise the gospel. Do we have the right to call this promise the gospel, seeing that the word **gospel** means "**God's Spell,**" or **good news, glad tidings?**

Now let us compare the above with the third chapter of Galatians, Vs. 8, "And the Scripture foreseeing that God would justify the heathen (or nations) through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed." Hence, the gospel promises a blessing for all nations of the earth. This gospel was preached to Abraham. There is no other gospel which will save. We note that Paul says in this very same letter to the Galatians, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

The gospel, being but one gospel, and that the gospel is called a covenant—or an agreement. Now, how do we know that this promise to Abraham was an agreement in which God agrees to bless all nations through Abraham's

Seed? We would like to know who the seed is, that so much of the world's salvation depends? Our answer to this question is found in Gal. 3:16. Quote—"He saith not. And to seeds as of many but as of one, And to thy Seed WHICH IS CHRIST."

Some may say, "How does the promises that was made so long ago to Abraham have anything to do with my salvation? What bearing do these promises have on the gospel of our salvation now? We have made it evident that the glorious purpose of God to bless all nations was announced in the gospel that was preached to Abraham, that all nations, whether in the time of Abraham, or the present time, that all nations are to be blessed in Abraham's seed which is Christ. Then we find in the New Testament, Acts 4:12, that "there is none other name under heaven given among men whereby we must be saved." Then, we note that Jesus said to his disciples, "Go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized shall be saved" (Mark 16:15-16).

It was the same gospel that was preached to Abraham. Thus, the belief of the gospel was the first condition of salvation, that is, belief in the things set forth in the proclamation of how all nations are to be blessed through Abraham's Seed which is Christ. These things comprised the doctrine of the Kingdom. Hence, no man believes the gospel who is ignorant of the prophetic features concerning the Kingdom of God. Be it observed, that Paul preached the Kingdom of God out of the prophets. Proof—

"He expounded and testified the Kingdom of God, persuad-

ing them concerning Jesus, both out of the law of Moses and out of the prophets" (Acts 28:23).

Again Paul says—

"I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts 26:22).

Previous to the death of Christ the crucifixion formed no part of the gospel. Subsequently, however, it came to be preached as a supplement to the things concerning the Kingdom of God. This appears from the distinction observed in the phrases by which the preaching of the Apostles is designated at these two different periods. In the gospel narratives the proclamation is described as simply relating to "the Kingdom of God," whereas, in the Acts of the Apostles, we find the phrase runs, "**The things concerning the Kingdom of God, and the Name of Jesus Christ**" (Acts 8:12) which was the gospel that Philip preached to the people in Samaria.

The ministers and clergy of the present day believe that they preach the gospel in setting before the people the death of Christ on the cross. The death of Christ in its sacrificial import, doubtless became an element in the Apostolic testimony in preaching the gospel; but in considering whether this was the whole gospel of the first century preaching, we must remember that Christ and his disciples preached the gospel **THREE YEARS BEFORE THE CRUCIFIXION**. Not only so, but we have evidence that the Apostles, while so engaged, while they went throughout the towns and villages preaching the gospel (Luke 9:6) **were not aware that Christ had to suffer**. Christ told

his disciples that he should suffer many things, and be rejected of the elders and chief priests, and scribes, and be slain, and be raised again the third day (Luke 9:22), but it is said, **"They understood not this saying, and it was hid from them that they perceived not"** (Luke 9:45).

The fact remains that while in this state of ignorance concerning the suffering of Christ, "they preach the gospel" is proof of the most positive character, that the gospel as preached by them must have been something very different from the so-called preaching of the gospel in these modern times.

The doctrinal teaching as to how the sons of Adam may put on that **ONLY NAME GIVEN UNDER HEAVEN AMONG MEN WHERE BY WE MUST BE SAVED,** involves the teaching concerning Christ's sacrifice; for had he not "died for our sins, according to the scriptures," and raised again for

our justification, it would have been impossible for us to "have put on His Name," since His Name would not otherwise have been provided.

This way was opened in the death and resurrection of Christ; and the announcement of this fact with the explanation as to the manner in which we might enter this way naturally became a constituent part of the "GLAD TIDINGS." One part was incomplete without the other. The only difference between the gospel preached by Christ before his death and that proclaimed after his ascension was that the latter comprehended the teaching concerning the Name of Christ. It was simply the addition of the Name of Jesus Christ to the "things concerning the Kingdom of God. United they constitute the ONE GOSPEL which is the power of God unto salvation to every one that believeth which was preached to the world by the Apostles of Jesus Christ, as the only means of human salvation.

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For April 8, 1956**

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The Subject—"GOSPEL OF THE KINGDOM OF GOD" (Part I)

The Devotional Scripture Reading ..... Eph. 1:10-23

Memory Verse ..... Eph. 1:13

Scripture Lesson ..... Luke 8:1-3; Luke 9:1-6

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INTRODUCTION—"What would be the gospel or good news to men who realize the hopelessness of release and rest from the confused and corrupt kingdoms of men? Would that not be a gospel which provided for a righteous government that would insure "Glory to God in the Highest," on earth peace, good will toward men" (Luke 2:14) It was this very gospel that Jesus preached, and that He sent His twelve disciples out to preach. It involved "Glad tidings," for a world that needed such tidings. Hence, Luke says of Jesus that "He went throughout every city and village preaching and showing the glad tidings of the Kingdom of God." "And he sent them (His disciples) to preach the Kingdom of God and to heal the sick" (Luke 8:1; 9:2). It is here that such a kingdom is needed. We know not what is needed in other planets, and the Bible is a revelation fitted for this earth, dealing with its history and destiny. It is here that a kingdom has fallen, NOT IN HEAVEN. The gospel proclaims good news of a kingdom to be set up here (Dan. 2:44) World's Redemption, Page 26.

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**SECTION I—THE GOSPEL PREACHED TO ABRAHAM (Gal. 3:8)**

- a—What does the word "Gospel" mean? Ans. Good news, glad tidings, or God's Spell.
  - b—Reading Gal. 3:8, What was the gospel preached to Abraham? (Gen. 12:3)
  - c—What is the meaning of the word "bless" found in Gen. 12:3? Ans. It means the opposite to cursed. See Num. 6:24-25 and compare with Job 3:3-8.
  - d—Is there a time coming when there will be no more curse? (Rev. 22:3)
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**SECTION II—DISCUSS ROM. 1:16. HOW DOES THE GOSPEL TURN THE CURSE THAT IS UPON MANKIND INTO BLESSING.**

- a—Mankind by natural birth is doomed to die (Rom. 5:12). How are we made free from the law of sin and death? (Rom. 8:1-2)
  - b—When any one accepts and obeys the Gospel, what does Paul say of them? (See I Cor. 15:1-4)
  - c—Is it possible to believe the gospel without baptism? No. Baptism demonstrates that you believe the gospel.
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**SECTION III—THE FUNDAMENTAL ELEMENTS OF THE GOSPEL.**

- a—What two fundamental principles constitute the gospel now? (See Acts 8:12)
- b—Is it possible to believe the gospel without believing the things concerning the Kingdom of God? Is it possible to claim to believe the gospel without believing the things concerning the Name of Jesus Christ?
- c—What is fundamental in believing the things about Christ? (I John 4:1-2)
- d—What did Paul say was necessary to believe in? (I Cor. 15:1-4)

**The Christadelphian Sunday School Lesson For April 15, 1956**

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The Subject—"THE GOSPEL OF THE KINGDOM OF GOD" (Part II)

Devotional Scripture Reading ..... Gal. 3rd Chapter

Memory Verse ..... Acts 8:12

Scripture Lesson ..... Luke 24:13-48

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**INTRODUCTION**—"If the invitation to come into covenant relationship with God, is to every one that thirsteth, in which covenant are the "sure mercies of David," then the covenant and the Gospel must be one and the same thing, because every invitation that is sent out to fallen man from God is for him to come to a belief and obedience of the gospel whereby he may obtain salvation. To invite men, then, to believe and obey the gospel is the same thing as to invite him to the everlasting covenant, in which are the sure mercies of David, and it is this covenant with David and with others that the Apostle Paul alludes to in addressing the Church of Ephesus, saying to them, "Wherefore, remember that ye being in time past Gentiles in the flesh—at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." (Eph. 2:12)

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**SECTION I—THE NEED FOR RECONCILIATION BETWEEN GOD AND MAN.**

- a.—The consequence of the fall of mankind, alienated man from the life of God through ignorance (Eph. 4:18). How can we gain peace with God? (Rom. 5:1)
  - b.—What is the acceptable way to return to God for forgiveness? (Isa. 55:7)
  - c.—Describe the scriptural way to return to God (John 6:45)
  - d.—Before reconciliation with God, what is the situation of our understanding, and why? (See Eph. 4:18)
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**SECTION II—"BUT YE HAVE OBEYED FROM THE HEART THAT FORM OF DOCTRINE WHICH WAS DELIVERED YOU" (Rom. 6:17).**

- a.—What doctrine was delivered to us, that we obeyed? (John 3:18, 36)
  - b.—Define what is essential to believe that makes baptism valid. **THE GOSPEL.**
  - c.—Why is it essential to believe the gospel? (Rom. 1:16)
  - d.—What constituted the gospel when Philip preached to the people of Samaria? (See Acts 8:12)
  - e.—When the gospel was preached to Abraham, why was the Name of Jesus Christ not included? Ans. When Jesus and the Apostles preached the Gospel, they only preached the Kingdom of God. The Name had not become a part of the Gospel until Christ was crucified and raised.
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**SECTION III—THE PREACHING OF THE GOSPEL BY PAUL (I Cor. 15:1-4)**

- a.—Why did Paul omit the things concerning the Kingdom? (Ans. The Israelites were familiar about the Kingdom to be set up, and they expected it, but they did not understand that the Name of Jesus, was a part of the promises made of God unto the fathers.
- b.—How did Paul tell the Galatians that they could become the children of God? (Gal. 3:26)
- c.—On what condition could they become Abraham's seed and inherit the promises? (Gal. 3:27-29)
- d.—Is there salvation in any other name? (Acts 4:12)
- e.—How do we Gentiles become children of God? (Rom. 8:14)

## CHAPTER IX.

### SACRIFICE THE BASIS OF REMISSION OF SINS

The most prominent feature of the means of reconciliation with God is the remission of sins through the blood of Christ. "Without the shedding of blood there is no remission" is a truth which the sacrifices of the law of Moses had set forth and emphasized most fully; and this reminds us that the penalty resting upon us is **death** and that God required death in which there was the shedding of blood, by one who personally was sinless, as a means of reconciliation. Hence the abundance of scripture which proclaims salvation upon the shedding of Christ's blood as the formula for the remission of sins.

The sentence imposed upon all of the human race is "Dust thou art and unto dust shalt thou return." This would have been the eternal destiny of all of mankind. But if there could be an exception and one could come to the rescue who would voluntarily surrender to death, and meet the demands of all that death could lawfully claim, by suffering a violent death in which there would be a sacrificial shedding of blood, and allowing death to take its victim down to dust (the grave), then death's rights and claims would end there, because the law of sin and death had no further claim. It was the sin of the race, federally focused in Adam, that gave the law of sin and death its power to take its victim into the dust; but when this demand had been met voluntarily and sacrificially by one who had rendered to God a perfect life of holiness, the law of sin and death had no further claim, and therefore the bands were unloosed. He that died was

now free from sin's dominion. Death could not hold him. Christ being raised from the dead dieth no more, "death hath no more dominion over him. He died unto sin once; but in that he liveth, he liveth unto God" (Rom. 6:10).

There was only one kind of death that would meet the requirements of the case. It demanded a voluntary death, and there was only one kind of person whose death would fit the requirements. That kind of person that had to die such a death, must be one **possessed of an absolute holy character.**

Therefore there never was, nor ever will be salvation in any other name than the name of Christ. There never was redeeming efficacy in any other blood than the blood of Christ; for he spent his life's blood of sin's flesh freely; with every heart-beat of his fleshly existence, he rendered complete service to God. He said, "I come to do thy will, O God." He poured out his soul unto death (Isa. 53:12). By virtue of being a "holy one" He was able to make an offering for sin.

He that dies (either symbolically or literally) is freed from the dominion of sin. But a literal death of a personal sinner will not free any one from sin. A death that will free from sin must in some manner be related with the only death that was equal to all the requirements. It must derive its sin-freeing and sin-remitting efficacy from that one death, even the death of Christ. Like the death which first freed him from sin's dominion. Hence, every death that depends upon Christ's death, must be voluntary, and all who die in

like manner can no more be permanently held in the grave, than could Christ be held in the grave. Hence the Apostle says, "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; that like as Christ was raised up from the dead by the glory of the Father, even so, we should walk in newness of life." "For if we have been planted together in the likeness of his death, we shall be also OF RESURRECTION (omitting the italics which were supplied by the translators), knowing this, that our old man is CRUCIFIED WITH HIM, that the body of sin might be destroyed, that henceforth we should not serve sin." The practical application of offering sacrifice for sins that we may commit through ignorance; (for there is no offering that can be made for a deliberate, willful, or presumptuous sin—see Heb. 10:26). Under the Mosaic Law sins of ignorance were not forgiven till known and then repudiated in sacrifice. Here arises the necessity for what Paul recommends when he says, "Examine yourselves, and prove your own selves"; and John says, "Purify yourselves"; and James says, "Cleanse your hearts."

If we go on in ignorance, expecting God to overlook our wrong-doing and do not make any effort to know what is acceptable to God in our deportment, how can we expect to obtain forgiveness that comes only by a confession? On the other hand, how comforting to know that when we have discovered and confessed our shortcoming, and come to God through Christ, the crucified sacrifice, to find that "He is faithful and just to forgive us our sins and

cleanse us from all unrighteousness."

If the Lord Jesus prayed for his murderers, "Father forgive them, for they know not what they do," what may those hope for from the divine clemency who love and fear Him, when they read the beautiful words of Psalms 103, "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame: He remembereth that we are dust."

When we look at Rom. 8:26, and remember, "The Spirit itself helpeth our infirmities; for we know not what to pray for, as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered. . . And he that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints, according to the will of God." Here is a mixture of human helplessness and distress and divine provision and recognition, that appeals to every enlightened man's experience of what he needs in the imperfect state through which he is passing in this age of faith and weakness.

### SUMMARY

1. Jesus is the resurrection according to God's plan, that death is the wages of sin. Christ provides the means of a resurrection.
2. There is none other name given whereby we must be saved.
3. What is sacrifice but a surrender, a giving up of the things most dear to our heart, whether houses or lands or even our dear ones.
4. God must come first in all our ways, our thoughts and devotion, our love, like Paul said, "I count all things but loss that I may win Christ."

**The Christadelphian Sunday School Lesson For April 22, 1956**

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The Subject—"SACRIFICE THE BASIS OF REMISSION OF SINS" (Part I)

Devotional Scripture Reading ..... Heb. 9th Chapter

Memory Verse ..... Heb. 9:12

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INTRODUCTION—Among the many shadows of the Mosaic transaction, none is more significant than this, that the people were required to express their consent to the Divine law before God condescended to enter into covenant with them even on the basis of sacrifice. Popular religion makes the Divine advances to man a merely philanthropic affair—a question of saving people in the sense of conferring a benefit on them. The breach of God's supremacy was the cause of death; its restoration is the condition-precedent of favor. The lesson of sacrifice is not so much the idea of man's punishment as God's vindication. Revelation through Moses and Christ exhibits it as the enforcement of the will of God as the law of human action. With every element of divine truth vibrates in harmony. Even the kingdom and the cross unite here: "THY WILL BE DONE ON EARTH as it is in heaven." (Law of Moses, Page 92).

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**SECTION I—NECESSITY AND MEANING OF SACRIFICE.**

- a—What are the terms of a return unto the Lord? (Isa. 55:6-7)
  - b—Is baptism all that a believer must do? No. (See Isa. 1:16-19)
  - c—What happens if you refuse? (See Verse 20)
  - d—The sinner must walk worthy of the vocation wherewith he has been called (Eph. 5:1) What is promised if we keep His commandments? (John 15:10)
  - e—What happens to the branch that does not bear fruit? (John 15:2)  
(It is not enough to have God's righteousness declared in sacrifice, and endorsed in baptism into Christ. He must "wash you, make you clean—Put away the evil of our doings. (Isa. 1:16) Literally this is done by subjecting the mind to the influence of God's Word.
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**SECTION II—THE TERRIBLE TRUTH WHICH IS THE BASIS OF ALL ACCEPTABLE WORSHIP.**

- a—Under the Mosaic law what was the requirement in making a sacrifice? (Lev. 1:3-10)
  - b—In these sacrifices and offerings the victim had to be without blemish, the choice of the flock.
  - c—What is better than sacrifice and offerings? (I Sam. 15:22)
  - d—When ye offer a sacrifice of thanksgiving, on what conditions must it be offered? (Lev. 22:29)
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**SECTION IV—VOLUNTARY WILL TO OBEY GOD, THE BASIS OF HUMAN CHARACTER.**

- a—God does not force anyone to obey his commandments. It is WHOSOEVER WILL. (See John 3:16; Matt. 12:50).

Subject—"SACRIFICE THE BASIS OF REMISSION OF SINS" (Part II)

The Devotional Scripture Reading ..... Rom. 6th Chapter

Memory Verse ..... Rom. 6:5

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INTRODUCTION—"The most prominent feature of the means of reconciliation with God is the remission of sin through the blood of Christ." "Without the shedding of blood there is no remission" is a truth which the sacrifices of the law had set forth and emphasized most fully; and this reminds us that the penalty resting upon us is death and that God required death in which there was the shedding of blood by one who was personally sinless, as a means of redemption. Hence "He that dies is freed from the dominion of sin." But a literal death of a personal sinner will not free from sin. A death that will free from sin must in some manner connect itself with the only death that was equal to all the requirements in the case, and it must derive its sin-freeing and sin-remitting efficacy from that one death, even the death of Christ—every death that depends upon that must be voluntary; and all who die such a death can no more be permanently held in the grave than could Christ (be held in the grave) (See Rom. 6:5) —World's Redemption, Pg. 477

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SECTION I—THE PRESENT MEANS OF COMING WITHIN THE SCOPE OF THE RESURRECTION.

- a—Are there some who do not come within the scope of resurrection? (See Psa. 49:20; Isa. 26:14; Prov. 21:16)
  - b—What is the only means of gaining a resurrection? (Rom. 6:5)
  - c—What is sacrificed in baptism? (Gal. 5:24)
  - d—Does that mean that we must give up the friendship of the world? (James 4:4)
  - e—What did Abel see in the sacrifice that he offered? Shedding of blood.
  - f—What did the sacrifice that Abel offered pre-figure? The sacrifice of Christ? Why was his sacrifice more excellent than Cain's?
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SECTION II—THE SACRIFICE THAT ACKNOWLEDGES THE JUSTICE OF GOD.

- a—What kind of a sacrifice acknowledges the justice of God? Ans. A sacrifice that involves the shedding of blood, because we thereby acknowledge that we deserve death.
  - b—Why is Christ spoken of as a "Lamb slain from the foundation of the world"? (Isa. 53:7) He bore our sins in his own body. (I Pet. 2:24)
  - c—Can reconciliation or atonement take place until sacrifice is made? (This means that the covenants of promise were of no force without the death of Christ, the real covenant sacrifice. (Heb. 9:16-18 Diaglott)
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SECTION III—THE BLOOD OF THE EVERLASTING COVENANT (Heb. 13:20)

- a—Where do we find the term "Everlasting Covenant" mentioned? (Gen. 17:7)
- b—What was the token of the covenant? and why the child should be 8 days old? See Gen. 17:11-12. The male child 8 days old had to be circumcised, because it was a permanent reminder that man was cut off from communion with God on the 8th day. It also shows that all flesh will be cut off on the 8th day, of 1,000 years or the 8,000 years period.
- c—What happened to the child that failed to be circumcised? (Gen. 17:14)
- d—Through what blood was the Lord Jesus brought from the dead? (Heb. 13:20)
- e—What has taken the place of circumcision? (See Col. 2:10-12)

## CHAPTER X. BAPTISM

### ADULT IMMERSION Not Infant Sprinkling

Nothing will serve a man in the end, but an exact knowledge of the will of God as contained in the scriptures, and faithfully carrying out the same. The wise may protest against the "dogmatism" and "bigotry" involved in such a course, but the enlightened conscience will approve. "Our faith standeth not in the wisdom of men, but in the Word of God." Jesus has said (and let every man give ear): "The words that I speak unto you, they are **spirit** and they are **life**" (John 4:63). That is, the gospel which he approved was the "power of God unto salvation (condensed in the things concerning the Kingdom of God and the Name of Jesus Christ) which Philip preached, and the men and women that believed these things were baptized (Acts 8:12). Now, notice the words of Jesus when he sent his disciples to preach. He said, "Go ye into all the world and preach the gospel to every creature. **HE THAT BELIEVETH AND IS BAPTIZED shall be saved**" (Mark 16:15-16).

The all-in-all of "true religion" in these modern days is fast resolving itself into abstract sincerity, goodness of character, piety of sentiment, etc.; belief in doctrinal points is at a discount. Only let a man be sincere in goodness of intention, and live a moral and exemplary life, and be he ever so ignorant, or mistaken as to the cardinal points of religious truth, he is sure of a goodly snare of any inheritance that may be in store for the deserving; **THIS IS THE POPULAR SENTIMENT.** Is it true or false, safe or delusive? If it is true and safe, then the Scrip-

tures are of no authority. It really sums up to this: No man can consistently profess a belief in the Divine authority of the Bible, and cling to this loose sentiment concerning the important subject of a future life. To contend that baptism is not essential for a future life is tantamount to saying that Jesus did not mean what he said: "He that believeth and is baptized shall be saved." It narrows down to this, "There is a way that seemeth right unto a man but the end thereof are the ways of death" (Prov. 16:25).

The issue is, therefore, direct between the **Bible** and **unbelief**. We are on one side or the other in reference to this question. There is no neutral ground. If we have any expectation of future perfection at all, it is because of promises contained in the Bible, for we can draw no expectation from any other source. If on the other hand, we discard the Bible altogether from the account as a book of questionable authority, we are without hope of any kind. If a man hopes to attain to the salvation of the Bible, he must comply with the Bible's own terms.

You may begin to talk about justice requiring the recognition and reward of your virtue in a future life. Do you know whereof you affirm? On what principle do you make your claim? You have uniformly refrained from crime; you have made it a practice to restore lost property to its owner; to bestow charity upon the poor; to show kindness to your equals—which is all very good, yet have you established a title to another life? A claim upon reward? Nay, my friend philosopher as thou art, your merits do not yet compare

with Cornelius, "a devout man in Caesarea . . . one that feared God with all his house, which gave much alms to the people, and prayed to God always" (Acts 10:1-2). Yet he was instructed to send to Joppa, and call for one Simon, whose surname was Peter - - - "He shall tell thee what thou oughtest to do" (Vs. 5-6). Was this man Cornelius a saved man because he was devout—one who gave much alms to the people—one who prayed to God? No, he had to be told what he ought to do. What was he told to do? (See Acts 11:14-16.)

Baptism is a remarkable peculiarity of the system of worship founded by Jesus Christ, that its observances are only three, and all commemorative of the death or resurrection of Christ. First there is a day specially set apart for worship of Christ by his followers; they met on the first day of the week, because on that day Jesus rose from the dead. The second observance was a simple ceremony during which the disciples ate bread and drank wine, in order to keep in memory the fact and manner of Christ's death. The third was baptism, which commemorates both death and resurrection. The Apostle Paul says: "Know ye not, that so many of us were baptized into Jesus Christ, were baptized into his death?" (Rom. 6:3). The Apostle proceeds to show that the baptism practiced by the early Christians rehearsed the facts of the burial and resurrection of Christ. Baptism is the one ceremony of the Christianity of the Bible which demonstrates the belief of the gospel which Paul plainly mentions in I Cor. 15:1-4, which we quote—

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received,

and wherein ye stand; by which ye are SAVED, IF YE KEEP IN MEMORY, what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; that he was BURIED, and that he ROSE again the third day according to the scriptures."

In order that we may learn the true mode and significance of the baptism of the early Christians, let us e x a m i n e the history briefly. It began by practice of the Apostles, and we note who were baptized; and afterwards the need for baptism, and finally we may notice some advantages of baptism. We notice that under the Mosaic law the Jews practiced numerous washings in their worship of God. In Exodus 30:18, quote—

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and shalt put water therein for Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they DIE NOT; or when they come near to the altar to minister, to burn offerings made by fire unto the Lord."

Before a stranger or proselyte was permitted full Jewish privileges, certain rites were prescribed which required that a stranger or proselyte be plunged bodily in a cistern of water. Let us notice another parallel reference that shows us that baptism doth now save us. The Apostle Peter makes this statement—

"In the days of Noah while the ark was preparing, wherein few, that is, eight souls were saved by (or as the marginal rendering gives it, THROUGH WATER). The like figure where unto BAPTISM DOTHS ALSO NOW SAVE US (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." See I Pet. 3:20-21.

The word baptism has been a very troublesome feature to those who try to substitute the theory that baptism is not essential for a future life, because they overlook the plain statement made by Paul in writing to the Romans, which we quote—

"Know ye not, that so many of us (not any others) as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also of resurrection" (Rom. 6:3-5).

Notice we have omitted the words in italics, because they are not found in the original and were supplied by the translators.

Unless we get a resurrection, we will remain in the congregation of the dead. Thus, we see that baptism means total submersion in water, which is a symbol of death and burial. Therefore sprinkling a few drops of water on the head of a candidate does not denote a crucifixion of the old man with his deeds (Gal. 5:24).

Why was not Cornelius a saved man, seeing he was devout and

God-fearing, and alms-giving, and a praying man? Because he had not established a covenant relationship with God. When did he become a saved man? Not until he obeyed from the heart what Peter told him to do. See Acts 10:48. Why does not the Scripture provide for sprinkling of infants, as a symbol of baptism? The answer is simple. We turn to Matt. 28:19 where we read the need of baptism, and who it is that is qualified for baptism.

"Jesus spake unto them (his disciples). What did he say? Go ye therefore, and teach all nations, baptizing them (the taught ones) in the name of the Father, and of the Son and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world."

You know, and I know, it would be impossible to teach an infant the gospel, which is the "power of God unto salvation to every one that believeth" (Rom. 1:16). Then you may ask, "What becomes of the many infants that die? We can only say that we believe that God will always do what is right, but to answer the question from the scriptures, we will turn to Job and let him give the scriptural answer. Quoting from Job 10:18-19, Job asks a question—

"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as **though I had not been**: I should have been carried from the womb to the grave."

Baptism is one of the conditions of salvation as we note from Peter's words. Quoting from Acts 2:41

"Then they that gladly received his (Peter's) words were baptized."

Then we read in John 1:12

"But as many as received him, to them gave he power (or authority) to become the sons of God, even to them that believe on his name."

#### BAPTISM IS FOR THE REMISSION OF SINS

Some may ask, what good will water do me? Why should I be baptized? Is there any qualities in the water that will remove sins? No. It is "obeying from the heart that form of doctrine (or teaching) that was delivered you" (Rom. 6: 17). It is obedience to what God requires for remission of sins. It is the faith in the operation of God, who hath raised Christ from the dead. Let us notice Col. 2:6 to 13—

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been TAUGHT, abounding therein with thanksgiving. - - - For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principality and power: In whom 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 hath 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."

In the act of baptism you have transferred your relationship that was in Adam to the life, giving name that is in Christ Jesus. Your sins have been blotted out. The matter may be the more easily discerned by keeping in mind that there in none other name given under heaven among men whereby we must be saved" (Acts 4:12). But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ (Eph. 2:13).

#### THE ADVANTAGE OF BAPTISM

Can we question what the advantages might be in relation to baptism? No, it means all the advantages that we can hope for, in the realm of Bible Truth. We turn to Gal. 3:26-29. Quote—

(Those who have been baptized.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. (It matters not whether Jew or Gentile.) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

What ever was promised to Abraham, or his seed, which is Christ, the baptized one has a share in the inheritance. This provokes another question similar to the question that Peter asked of the Lord, by saying

"Behold, we have forsaken all and followed thee; what shall we have therefore?" (Matt. 19:28).

What do you expect to receive for following Jesus? Just what has he promised. And we quote—

“And he that overcometh and KEEPETH MY WORKS UNTO THE END, to him will I give power over the nations” (Rev. 2:26).

I would feel guilty if I failed to point to the consequence if we fail to keep his works to the end. Peter says—speaking of some who had departed from the truth—

“While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour

Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.”

Then we hear Jesus saying—

“And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God” (Luke 9:62).

It is promised—

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in His throne” (Rev. 3:21).

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- NOTES ON THE LESSON -

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**The Christadelphian Sunday School Lesson for May 6, 1956**

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The Subject—BAPTISM (Part I)

Devotional Scripture Reading ..... Rom. 6th Chapter

Memory Verse ..... Rom. 6:5

Scripture Lesson ..... Gal. 3:16-29

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INTRODUCTION—The matter may be more easily discerned by keeping in mind that a saving relationship to Christ is expressed in the New Testament by the phrase "IN CHRIST." He is "the name of the Lord" which is a "strong tower, into which the righteous runneth and is safe" (Prov. 18:10) "Neither is salvation in any other; for there is none other name," etc. (Acts 4:12) "In whom we have redemption through his blood" (Eph. 1:7) "If any man be in Christ Jesus he is a new creature" (II Cor. 5:17) The conditions are, "He that believeth and is baptized shall be saved." World's Redemption, Page 482.

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**SECTION I. THE PECULIARITY OF THE SYSTEM OF WORSHIP FOUNDED BY JESUS.**

- a—What three features of worship remind us of the death and resurrection of Jesus Christ? The first day of the week—the breaking of bread and drinking the wine, and Baptism.
  - b—How does the first day of the week point to Christ? He was raised from the dead on the first day of the week.
  - c—How does the breaking of bread, etc. remind us of Christ? It reminds us of his sacrificial death—His poured out blood.
  - d—How does BAPTISM relate to Christ? It is a symbol of his death, burial and resurrection.
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**SECTION II. BAPTISM IS ONE OF THE CONDITIONS OF SALVATION.**

- a—Who are qualified to be baptized? (Mark 16:15-16; Acts 2:41)
  - b—What is baptism for? (Acts 2:38)
  - c—What did the early believers receive after baptism?
  - d—What do you have now since baptism, that you did not have before?
  - e—What was necessary to be believed to qualify for baptism? (Acts 8:12)
  - f—Since baptism was not practiced in Old Testament times, what was the means of establishing a relationship with God then? (Gen. 17:12-14)
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**SECTION III. CHRIST'S BAPTISM.**

- a—What was the object of Christ's baptism? Ans. To fulfill all righteousness.
- b—What is the "All Righteousness that God requires"? The righteousness of God represents God's plan upon which is predicted salvation. It is the recognition that God requires the death of all in Adam either literal or symbolical.
- c—Does baptism prevent us from dying literally? No. it nullifies the power of death to hold us in death.
- d—How is baptism made effective to give resurrection? (Rom. 6:5)

**The Christadelphian Sunday School Lesson For May 13, 1956**

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Subject—BAPTISM (Part II)

Devotional Scripture Reading Matt. 28:16-20 and Acts 2:41-47

Memory Verse John 3:5

Scripture Lesson Col. 2:6-23

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INTRODUCTION—"God has required all believers of His Truth to be immersed, as a means of transferring them from the dominion of the old mortal Adam to a life-giving connection with the second Adam, the Lord from heaven, who is made a quickening spirit, and though it may be very humiliating to submit to an act in which the eye of sense can perceive no reason, yet in that very submission, obedience is more thoroughly tested and more God-honouringly exemplified than in the performance of that which necessity or a natural sense of fitness would dictate. To sum up the whole matter, a person instructed in "the word of the Kingdom," enquiring what must he do to be saved, has only one scriptural answer to receive; "Repent and be baptized into the Name of Jesus Christ for the remission of sins" (Acts 2:38) (Christendom Astray, Pages 287-288)

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**SECTION I. "AS MANY AS WERE BAPTIZED WERE BAPTIZED INTO HIS DEATH" (Rom. 6:3)**

- a—Why was the death of Christ necessary for redemption of those born of Adam's race? (Heb. 9:22; Isa. 53:5; Gal. 3:27)
  - b—What is baptism for? See Acts 2:38.
  - c—Can anyone enter the Kingdom of God without baptism? (John 3:3-5)
  - d—Can anyone put on Christ without baptism? (Acts 4:12)
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**SECTION 2. BAPTISM IS FOR THE REMISSION OF SINS (Acts 2:38)**

- a—What sins are remitted in baptism? Adamic condemnation and the things we have done wrong up to baptism.
  - b—What was the purpose for the Son of God to be manifested? (I John 3:8)
  - c—Read Acts 2:38, What does repent mean (Change of mind and change of ways).
  - d—What was wrong with our ways before baptism? (Eph. 2:2-3)
  - e—Can we sin after baptism and then be baptized for sin? NO.
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**SECTION III. ALL BELIEVERS OF THE GOSPEL WERE BAPTIZED**

- a—What proof have we that all believers were baptized? (Acts 2:41)
  - b—What did Philip preach to the Samaritans that caused them to be baptized? (Acts 8:12)
  - c—Read Acts 22:16 and tell what sins were washed away?
  - d—Read II Pet. 1:9 and tell what sins were purged away?
  - e—What did Philip require of the eunuch before he baptized him? (Acts 8:36-38)
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**SECTION IV. THE CONDITIONS REQUIRED FOR SALVATION (Gal. 3:27)**

- a—What is said of those who endeavor to climb up some other way? (John 10:1)
- b—Read I Pet. 3:21 and tell what baptism does for the believer. It relieves his conscience.

## CHAPTER XI. RESURRECTION

In reading the promises God made to Abraham, reveals that which God required of Abraham's faith. That what God had promised He was able to perform. If Abraham had seen only the death of his son Isaac, the demand would have been greater than human nature could bear, notwithstanding, God has said, "In Isaac shall thy seed be called." The faith of Abraham here was not merely a blind trust, but rather a confidence that what God had promised, He was more than able to perform, which is an intelligent way of taking God at His word, and depending upon Him to keep His promise, even if it meant that Isaac should be raised from the dead (Heb. 11: 19). Abraham believed that his seed could only come through Isaac, then God would raise him from the dead. We note that God had said to Abraham that "ALL THE NATIONS OF THE EARTH shall be blessed in him" (Gen. 17: 17-18). "In Isaac shall thy seed be called" (Gen. 21:12). How could Abraham reconcile such promises in view of Isaac's death? It could only be done by believing what God had said. We can only repeat the word of Paul, as recorded in Rom. 4:20-22—

"He staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able to perform. And therefore it was imputed to him for righteousness."

No doubt Abraham reasoned like this—"If I take my son's life. God will restore him accounting that God was able to raise him up

to Him alive, and thus fulfill His promise."

Here is a figure of resurrection through Christ, who was offered as a sacrifice in order that He might be practically the RESURRECTION AND THE LIFE. Do we believe that Jesus Christ was actually dead and buried, and that God raised him from the dead? Did Jesus die? Was he buried? And did God raise him up from the dead? What assurance do these facts certify? (Acts 17:31). Can you receive a resurrection without the death and resurrection of Christ? Do you feel sure of a resurrection? Like Paul who said, "I have kept the faith, I have fought a good fight, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

This is a personal question. Your resurrection will also be a personal question. Can we not be as positive as Job, who said—

"I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

Let us look at the facts as they are really experienced. We behold a man as he approaches the verge of death after a long and struggling life. We see his body decline, his mental powers gradually diminish, weaken until he is in his "dotage." Then he lies upon his dying bed, and soon his eyes close in death. Consciousness ceases, and

as the lamp of life flickers out, He who once lived is now dead. He who once talked, is silent. He who once could see his surroundings, is now unconscious. HE IS DEAD. There nature leaves him. He returns to his dust, just as the Bible says (Psa. 104:29).

So far as we have gone in the subject, we have found nothing that denotes that any portion of the dying man was immortal. Let us illustrate this subject to this point—The man's life is likened to a lighted candle with your breath you blow out the light of the candle. Where does the light go? It is "as though it had not been" and that is just the way Job explains the passing out of the life. See Job 10:18-19.

In support of this statement we go to the hospital for an operation. The doctor administers the anaesthetic to render the patient insensible to pain. Suppose the patient gets an overdose of the anaesthetic and he dies; does he become more sensible than ever before?

Unless we really know what happens when a man dies, we surely cannot understand, nor appreciate, the meaning of RESURRECTION.

Paul understood the power of the resurrection. No wonder he could say as is recorded in Phil. 2:8-11—

"Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom 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 God by faith: That I may know Him, and the POWER OF HIS RESURRECTION, and the fellowship

of his sufferings, being made conformable unto His death, if by any means I MIGHT ATTAIN UNTO THE RESURRECTION of the dead."

Paul knew that if He who is the resurrection and the life does not sound "the trump of God and raise the dead," then there is no hope for the dead. Because "they are dead, they shall not live; they are deceased, they shall not rise"; therefore hast thou visited and destroyed them, and made all their memory to perish (Isa. 26:14). Paul says, "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

#### RESURRECTION THE ONLY HOPE

Death having passed upon all the race in Adam when he sinned, the escape from death is what is needed in order to gain eternal life. The sentence that hangs over everyone of us is, "Dust thou art, and unto dust shalt thou return." Therefore, if salvation is offered to fallen mankind, it will be by love of Him who created man. Here we quote John 3:16—

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life."

Mankind is in a perishing condition, and if the love of God is not accepted by faith and obedience, he must perish. "For as in Adam all die." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ" (Rom. 6:23). "There is none other name given under heaven among men whereby we must be saved" (Acts 4:12).

Redemption is nothing without resurrection. Resurrection is a

necessary part of redemption. In it the great love of God is seen, because God is not willing that any should perish by providing His only begotten Son that whosoever believing into him might not perish but have everlasting life. It is necessary to keep before us the reality of death, and that in death there is no device nor knowledge in the grave wither thou goest. Let it not be forgotten that the dead know not anything (Eccl. 9:5) hence, the absolute necessity of a resurrection is seen.

The question has been asked: "Will every person be raised in resurrection? No, if we read Isaiah 26:14, and we quote—

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and DESTROYED them, and made all their memory to perish."

These, here referred to, are some lords who had dominion over Israel for a while, like the Babylonians, the prophet says they shall not rise, because God has visited and destroyed them and made all their memory to perish. Resurrection in the New Testament particularly mentioned in John 11th chapter. Jesus, speaking, says, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live" (John 11:25).

While a man is in the death state he is like David, "He is both dead and buried, and his sepulchre is with us unto this day" (Acts 2: 29). David "is not ascended into the heavens" (Vs. 34). Because Christ plainly says "No man hath ascended to heaven" (John 3:13). Hence resurrection must come to pass if David, or Abraham, Isaac and Jacob with all the ancient worthies are to receive the prom-

ises that God has made to them. But when will the resurrection take place? How will it happen? God's Word is the only source that gives the answer. In II Tim. 4:1 we read—

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick (living ones) and the dead at his **appearing and his kingdom.**"

Here are three distinct events that are still future: The appearing of Christ from heaven, the judgment of the living and the dead, and the establishment of his kingdom. Now let us turn to I Thess. 4:14 to prove our point—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him (Vs. 15) for this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first. (Vs. 17) Then we which are alive and remain shall be caught AWAY (Diaglott) in clouds to meet the Lord. - - -"

This is a brief setting of how the resurrection is to take place. Now we are anxious to know something when is this take place? Paul told his brethren plainly, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5:1-2). The signs of the times denote that the ap-

pearing of Christ is nigh at hand, even at the door.

We are able to get a faint clue to the prospects of Christ's coming by turning to Rev. 11:18, and I quote—

“And the nations were angry (Do we see nations angry now?) and thy wrath is come, and the time of the dead, that they should be judged, and that shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy Name, small and great; and shouldst destroy them which destroy the earth.”

Every prophecy seems to have been fulfilled that the prophets have said would attend the coming of the Lord. He is coming as a thief in the night, that is, when people are least expecting Him. What is the admonition that has been handed down to us, that will

fortify us for the event of Christ's coming? We turn to Luke 21:34-36, quote—

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell ON THE FACE OF THE WHOLE EARTH. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of man.”

“Put on the whole armour of God that ye may be able to stand in the evil day.” We can only refer you to Acts 20:32 as the substance of our prayer.

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For May 20, 1956**

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The Subject—RESURRECTION (Part I)

The Devotional Scripture Reading ..... I Cor. 15:1-23

The Memory Verse ..... Rom. 6:5

Scripture Lesson ..... Job 14-1-15

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INTRODUCTION—"We have seen that resurrectional responsibility was limited to those who were related to the Word of the God of Israel. The promises and precepts conferred privileges and imposed responsibility having reference to resurrection. They formed a basis for that awakening from the dust to everlasting life, and shame and everlasting contempt, foretold to Daniel and implied in many parts of the writings of Job, David and Solomon. It was left for (Jesus) him who proclaimed himself the Resurrection and the life to define clearly the relation of judgment to the great scheme of which He was the pivot and the means. He appears before us as the solution of the great difficulty which must have haunted the minds of faithful men of ancient times in reference to the declaration, that God would judge the righteous and the wicked" (Eccl. 3:17) Christendom Astray, Page 78.

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**SECTION I. THE MEANING OF RESURRECTION.**

The word resurrection is derived from the Greek word "ANASTASIS." It means to stand again in life. In the scriptures it is used to show who are revived—or living again.

- a—Is the doctrine of resurrection classified as one of the first principles? See Heb. 6:1-2.
  - b—Do we find resurrection taught in the OLD TESTAMENT? (Heb. 11:18-19)
  - c—Did Job expect a resurrection? (Job 15:25-26)
  - d—Did David expect a resurrection? (Psa. 17:15)
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**SECTION II. THE OFFERING OF ISAAC A TYPE OF RESURRECTION.**

a—In Gen. 22nd chapter we have the record of Abraham offering Isaac as a sacrifice. Since Abraham's seed should be called in Isaac, what did Abraham believe, even though he offered him as a sacrifice. Did he believe that God would raise him from the dead? (See Heb. 11:18-19).

b—In Daniel 12th chapter, two classes of people are mentioned that sleep in the dust of the earth. What two classes come forth—some to life, others to shame and contempt? (See Dan. 12:1-2; John 5:28-29)

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**SECTION III. AND HE SHALL SEND HIS ANGELS WITH A GREAT SOUND OF A TRUMPET AND THEY SHALL GATHER TOGETHER HIS ELECT—  
Matt. 24:31**

- a—Who are gathered, and why are they gathered? (Psa. 50:4-5)
- b—In Psalms 1st chapter there are three classes of people mentioned, which class of people will not stand in the judgment? (Psa. 1:5)
- c—Why are these not judged? (See John 3:18)
- d—Read Isa. 26th chapter then tell what class of people shall not rise.
- e—Read verse 19 then tell which class shall rise.
- f—Where do we find that Job expected to come from the death state? (Job 19:25-26)

**The Christadelphian Sunday School Lesson For May 27, 1956**

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The Subject—THE RESURRECTION (Part II)

The Devotional Scripture Reading ..... I Cor. 15:12-23

The Memory Verse ..... I Peter 1:3

The Scripture Lesson ..... John 11:25-46

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INTRODUCTION—"The constituted servants of Christ by belief of the gospel and baptism - - - are candidates for the Kingdom to be manifested at the appearing of Christ, which is to exist a thousand years, and it is meet that they should be arranged in his presence, to have it decided as between them and him, when the time comes to enter the kingdom, which of all the number of the honour sought. . . Many of them that sleep in the dust of the earth shall awake, some to the everlasting life, and some to shame and everlasting contempt. This agrees with Paul's statement that indignation and wrath, tribulation and anguish shall be the lot of every soul of man that is contentious and disobedient to the Truth in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:6-9, 10).

(Christendom Astray, Page 81)

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**SECTION I. THERE SHALL BE A RESURRECTION OF THE JUST AND THE UNJUST (Acts 24:15)**

- a—Those who are among the dead shall be awakened first (I Thess. 4:14-16) then those that are living shall meet the Lord. What qualifications will be necessary to meet the Lord? See Psa. 50:5.
  - b—Read Phil. 3:20-21 and tell what causes our vile bodies to be transformed to be fashioned like his glorious body.
  - c—What four elements together constitute the resurrection of life?
    1. Formation of the body from the dust of the ground.
    2. Impartation of life, making it a body of life.
    3. Appearance at the Tribunal of Christ (II Cor. 5:10).
    4. Quickening-consequent upon approval (raised to immortality) (Eureka Vol. 1, Page 111).
  - d—Those who are unworthy of approval described in Rev. 21:8, these while living are dead in trespasses and sin. They die in their sins. When they come out of the ground again they rise in their sins, heirs of the terrors of the second death.
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**SECTION II. THE APPROVED SHALL EAT OF THE HIDDEN MANNA in the paradise of the Deity; He shall not be hurt of the second death (Rev. 2:17).**

- a—What honor will be conferred upon him? Rev. 2:26-27; Psa. 149:5-9.
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**SECTION III. THE LAMB'S BOOK OF LIFE—"The life of the lamb slain"**

- a—In Matt. 20:28 Christ came to give his life a ransom for many. Who has the right to the Tree of Life? Rev. 22:14.
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**SECTION IV. THE JUDGMENT SEAT OF CHRIST" (II Cor. 5:10).**

- a—Those constitutionally in Christ shall appear there. For what purpose?
- b—Will every man appear at the judgment seat of Christ? Matt. 16:27.
- c—What becomes of the false brethren? Matt. 25:45-46.

## CHAPTER XII. THE RETURN OF CHRIST

"And God shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began" (Acts 3:20-21). This was confirmed by two men in white apparel who told the disciples that "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Then we hear Jesus saying as he comforted his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:3).

The apostles expected Jesus to return, that he would gather them to himself when he returned. He did not mention anything that would make them believe that he had to prepare a place in heaven for them, that they could be with him in heaven. No, he told them plainly, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, 'Whither I go, ye cannot come'; so now I say to you" (John 13:33). Heaven is not in a state of disorder, that required preparing. Furthermore, we read in John 3:13 that no man hath ascended to heaven, but he that came down from heaven. This is in strict agreement with Acts 2:34 that tells us that "David is not ascended into the heavens." David was a man after God's own heart (Acts 13:22). If David has not ascended into the heavens, will there be any prospects for any other man to go to heaven?

Why is Christ coming again? Did he finish the work that was given him to do? Has he ever inherited the heathen, or the uttermost parts of the earth for his possession? Has he ever dashed them in pieces (that is the nations) like a potter's vessel (Psa. 2:8-9). Has he ever judged the poor, and reprobated with equity the meek of the earth? Has he ever smitten the earth with the rod of his mouth, and slain the wicked with the breath of his lips? (Isa. 11:4) These are some of the things that his return to the earth is necessary to finish the work that has been committed to his hands. Why is Christ coming again? His own words in the last book of the Bible tell us why he is coming again, briefly by saying, "Behold, I come quickly, and my reward is with me to give every man according as his works shall be." Thus, we see by this reference that he is coming to reward every man who has works. What about those who do not have works? Some do not understand. Therefore, this class of people shall remain in the congregation of the dead (Prov. 21:16). They are judged already (John 3:18) because they have not believed in the name of the only begotten Son of God. They are like the beasts that perish (Psa. 49:20).

We note that in Acts 3:20-21 that the heavens must receive him until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began. The restitution of all things that the prophets have foretold since the world began 6,000 years ago is the restoration of the Kingdom of God in

the earth, the renovation of the earth of those who obey not the gospel of our Lord Jesus Christ, as well as those who know not God (II Thess. 1:7-9). When Christ returns, the Psalmist says, "Give the King thy judgments O God, and thy righteousness unto the King's Son. He shall judge THY PEOPLE with righteousness" (Psa. 72:1-2).

In other words, He shall rule the people with righteousness. At that time He shall save the children of the needy, meaning to give safety and ease to the children of the needy. In his days shall the righteous flourish and the abundance of peace. Just the reverse of our present evil days. It will be the time when every man shall sit under his vine and under his fig tree and none shall make him afraid (Micah 4:4). The restitution of all things will be found the panacea for man's ills, wants and woes. It will be the accomplishment of reviving a world to a state of happiness, wherein dwelleth righteousness. It will mean the removal of perplexities, sin and finally death, the last enemy of mankind. It will be Eden restored; for then the earth shall be filled with the glory of the Lord (Num. 14:21).

The curse will have been removed from the ground, and instead of the thorns and thistles, shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isa. 55:13). Restitution of all things means reconciliation. "And it shall come to pass in that day - - - And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit

of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn - - - In that day it shall come to pass in that city saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and unclean spirit to pass out of the land - - - For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest - - - For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:10-12).

—————

We live at the end of "Gentile Times"

When the world is about to see  
The great changeover from human  
misrule—  
All nations from bondage set free.  
For the Lord from heav'n waits to  
descend;  
And the hour of his coming draws  
near,  
He only can save mankind from  
itself,  
And set peace in place of world-  
fear.

(Selected)

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**The Christadelphian Sunday School Lesson For June 3, 1956**

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The Subject—**THE RETURN OF CHRIST THE KEY TO RESTITUTION OF ALL THINGS (Part I)**

The Devotional Scripture Reading ..... Micah 4th Chapter

Memory Verse ..... Acts 3:20-21

Scripture Lesson ..... Matt. 25:31-46

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**INTRODUCTION**—From the statement found in Acts 3:20-21, "It follows that the work of restoration so abundantly described by the prophets does not occur till Jesus returns and re-appears on earth." This will account for Paul's connecting Christ's appearing and Kingdom coincident events in the words "Jesus Christ shall judge the quick and dead at his appearing and his Kingdom" (II Tim. 4:1). When he appears his kingdom will come; for it is his return to the earth that causes his kingdom to be established. Hence, we can understand the statement that "When the Son of man shall come in his glory then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth the sheep from the goats" (Matt. 25:31-32).

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**SECTION I. THE PERSONAL LITERAL RETURN OF CHRIST ASSURED.**

- a—By what supernatural authority are we convinced that Jesus Christ will return in person to the earth? Acts 1:11.
  - b—Do the words of Jesus confirm and support the words of the angels? See John 14:3.
  - c—What other scripture supports the statement of the angels? See Acts 17:31; I Thess. 1:10; I Thess. 4:16.
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**SECTION II. WHY IS CHRIST COMING AGAIN? (Rev. 22:12)**

- a—Read Luke 19:11-15 and tell what this parable was intended to teach? Ans. That He might know how much every man had gained by trading.
  - b—Read Matt. 25:31-32 and tell why all nations are gathered before Him. Ans. That he might separate them one from another, as a shepherd divides the sheep from the goats.
  - c—Is this the judgment of the household of faith, or is it to separate the hostile nations from those who become the subjects of the Kingdom? Ans. The judgment of the household—his servants seem to be in advance of the gathering of the nations according to Dr. Thomas. See Eureka Vol. 3, Page 408. He says the separation of the nations is a national judgment.
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**SECTION III. WHERE IS CHRIST MANIFESTED TO THE WORLD. See Zech. 14:4.**

- a—Who are with him as mentioned in Isa. 63:1-4? See Deut. 33:2.
  - b—Note Habakkuk 3:3 and 6. What does he do with the nations?
  - c—Why does he go forth at this time? Habakkuk 3:12-13.
- 

**SECTION IV. WHEN CHRIST RETURNS, THE RESTITUTION OF ALL THINGS BEGINS.**

- a—What radical transformation takes place? Rev. 11:15.
  - b—What is the attitude of the nations? Rev. 11:18; Psa. 2:2-5.
  - c—Read John 5:28-29 and Psa. 50:4-5. Who are gathered for judgment?
  - d—Note Psa. 1:5. Read carefully. Who is it that does not stand in judgment?
  - e—Why no judgment for some people? John 3:18.
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**SECTION V. THE CONSOLATION OF BEING RISEN WITH CHRIST.**

- a—What is the glorious promise to those whose life is hid with Christ? See Col. 3:3-4.

**The Christadelphian Sunday School Lesson For June 10, 1956**

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The Subject—"THE RETURN OF JESUS CHRIST THE KEY TO RESTITUTION OF ALL THINGS (Part II)

Devotional Scripture Reading ..... Isaiah 24:6-12

Memory Verse ..... Isa. 25:6-8

Scripture Lesson ..... Isa. 65:17-25

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INTRODUCTION—In the restitution will be found the panacea for man's ills and evils, wants and woes, and by its accomplishment will be made to an admiring and happy world the wisdom and might and goodness and glory of Him in whom we "live and move and have our being." When this grand end is seen in its splendid brightness to be the sun that is yet to rise and chase away the darkness and mist of present night, the evils and burdens we groan under, will be viewed from the standpoint of Divine philosophy and seen to be wisely permitted, as it were, but for a moment, and utilized to sharpen our appetite and intensify our feelings for the rapturous joy of deliverance and the unspeakable happiness of eternity, unmarred by the sufferings of this transitory, preparatory, evil life.

(World's Redemption, Page 14)

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**SECTION I. CHRIST WILL MAKE UNTO ALL PEOPLE A FEAST (Isa. 25:6)**

- a—In that day will God's name be great among the Gentiles? Mal. 1:11.
  - b—How will the redeemed respond to Christ's authority? Rev. 5:9.
  - c—In what manner will the people receive Christ? Isa. 25:9.
  - d—Are we taught to watch and wait for him as our hope? Tit. 2:12-13.
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**SECTION II. HE WILL REMOVE THE VEIL THAT IS SPREAD OVER ALL NATIONS (Isa. 25:7)**

- a—What is the veil that blinds all nations? II Cor. 3:14-15; John 12:40.
  - b—What is it that seems to blind the people now? Ans. The immortality of the soul.
  - c—What has happened to the people because of the blindness of their heart? Eph. 4:18. Alienated from the life of God.
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**SECTION III. HE WILL SWALLOW UP DEATH IN VICTORY (Isa. 25:8)**

- a—Will death, the result of Adam's sin be removed? Rev. 21:4.
  - b—Will sorrow and tears be removed and will all things be made new? Rev. 21:5.
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**SECTION IV. THE REBUKE OF HIS PEOPLE SHALL HE TAKE AWAY (Isa. 25:8)**

- a—What is the present disposition toward God's people? (Jer. 24:9-10)
- b—When Christ returns these things will be reversed. What will the change produce? See Zech. 8:23.
- c—What do we see now among the nations? Isa. 24:20.
- d—How will the high ones, the kings and rulers, be treated then? Isa. 24:21.

## CHAPTER XIII. JUDGMENT

The nature and extent of human amenability to a future account can only be apprehended in view of the relations subsisting between God and man, as is disclosed in the history presented to us in the scriptures. Apart from this, all is speculation, theory, and uncertainty. The fault lays with philosophy, because it disregards the record of God's Word. When we accept the record of God's Word all is simple and easily understood. Adam was created a free moral agent—capable of choosing to obey God's command, or disobey and reap the penalty for sin.

Disobedience occurred and the law of condemnation came into force; Adam and all his posterity came under the power of the law of sin and death, which was destined to sweep them away, like the grass of the field. If God intended no further dealings with the human race, responsibility would have ended there. The death of the transgressor would have closed.

God's command would have been the end of all humanity when the account was settled when Adam died. Hence, God conceived the plan of redemption. He drove the pair out of the Garden, and prevented them from eating of the Tree of Life and live forever in a sinful state. God provided a way to carry out His plan, without reversing His decree that the "wages of sin is death" in which death was to be made powerless by the seed of the woman who would crush the serpent's head, although "death reigned over them from Adam to Moses," even over those who had not sinned after the similitude to Adam's transgression

(Rom. 5:14). The unbroken chain of sickness, sorrow and death, which is now the experience of all of Adam's descendants is the plainest teaching of Bible testimony. Man had to be tested. God in His wisdom, love and mercy has conceived a plan of benevolence which He is working out, that plan which does not compromise with sin, yet it provides whosoever will are invited. "Come let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

God has provided in His plan the terms of reconciliation in offering His only begotten Son that whosoever believeth into him should not perish, but have everlasting life (John 3:16). God also made it plain that those who believed not in His Son shall not see life; but the wrath of God abideth on him (John 3:36).

Let us see what the Bible says about those who do not believe into the Son of God. By that we mean to say, those who do not join with the Son of God in a covenant relationship the Deity still provides that those who abide by His commands, His laws and statutes may have the privilege to escape the wrath and destruction that awaits the wicked. We note in Psa. 37:18, "The Lord knoweth the days of the upright: and their inheritance shall be forever." In Vs. 29, "The righteous shall inherit the land and dwell therein forever." But how different it is for the wicked. Psa. 49:10-12, quote—

"For he seeth the wise men die, likewise the fool and the

brutish person perish, and leave their wealth to others. Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish."

Also quoting Verse 20 of the same chapter—

"Man that is in honour and understandeth not, is like the beasts that perish."

This plan of the Almighty God necessitated the successive dispensations of His will which the world has witnessed in times past, which has displayed the rescue of human existence by human responsibility to God, which the law in Eden consigned mankind to endless oblivion. God's proposed purpose lies in the promise that He made by Moses "but as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). Thus, whoever is outside the commonwealth of Israel, and strangers to the covenants of promise, Paul says they are WITHOUT CHRIST—having NO HOPE and WITHOUT GOD in the world (Eph. 2:12). Paul says, "As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:12). "Where no law is, there is no transgression" (Rom. 4:15). Hence, in the absence of intelligence does not elevate a man above the beast. They are amenable to condemnation. They are no better than the beasts that perish. "The man that wanders out of the way of understanding shall remain in the congregation of the dead." Now let us turn to Isa. 26:14—

"They are dead, they shall not live; they are deceased, they shall not RISE; therefore hast thou visited and DESTROYED them, and made all their memory to perish."

If you believe the Bible, you will have to admit that the above is Bible Truth. That those mentioned in the above reference will never be brought to judgment.

Let us consider the call to Abraham, a member of an idolatrous family, but who possessed the latent disposition to be faithful. We see that God made certain promises to him. And when he had reached the end of his days what did God say to him, seeing he was a "friend of God"? Note Gen. 15:15, quote—

"And thou shalt go to thy fathers in **peace**; thou shalt be **buried** in a good old age."

Where were Abraham's fathers, who were idolators? In the grave. What consolation could Abraham gain from this promise? Was he promised a place in heaven? Not a word was said about heaven to Abraham, yet he was a friend of God (James 2:23). No, he was told that he would go to the grave in peace (he had nothing to fear). He "died in faith not having received the promises, but having seen them afar off" (Heb. 11:13). He expected a resurrection. With a resurrection he could see the promises afar off, yet he was persuaded of the promises, and embraced them, confessing that he was but a pilgrim in the earth. "He was looking for a city whose builder and maker is God" (Heb. 11:10).

Without a resurrection, "Then they which are fallen asleep in Christ are perished." So says Paul in I Cor. 15:18. Thus we must find the manner of how to obtain a res-

urrection. We turn to Rom. 6:5, omitting the italics which have been supplied by the translators, "For if we have been planted together in the likeness of his death, we shall be also - - of - - resurrection." Suppose **we have not** been planted together in the likeness of his death, will we be of resurrection? Thus, the act of baptism is a symbol of death, burial and resurrection. Baptism cannot exist without first believing the gospel, which is the power of God unto salvation to every one that believeth (THE GOSPEL) (Rom. 1:16). This will be discussed in a later discourse.

In the act of baptism the believer enters an agreement with the Lord. This agreement is called a COVENANT. Now who is it that will be judged? To answer this question, let us turn to Psa. 50:4-5, quote—

"He shall call to the heavens from above, and to the earth, that He may JUDGE HIS PEOPLE.

"Gather my saints together unto me; those that have made a COVENANT with me by sacrifice."

There are some who will not stand in the judgment as we see by Psa. 1:5, quote—

"Therefore the UNGODLY shall not stand in the judgment, nor sinners in the congregation of the righteous."

Here we see three classes of people—the UNGODLY, the SINNER and the **righteous**. Some may ask what is the difference between the ungodly man, and the SINNER MAN. We answer, the ungodly man has never come within the range of the Bible teaching. He knows nothing of God's plans and purpose. The sinner man is one who has obeyed the Truth, but in

the course of time fell away—departed from God's laws, and become a transgressor, or a sinner. The principle of responsibility to God, is only created by the process of agreement or covenant relationship with God just as the children of Israel, after Moses had read the law to them the words of the Lord, they answered, "All that the Lord hath said will we do and be obedient." This was the covenant with Israel. If we fail to get a resurrection, we will also fail to be judged.

"He shall judge the quick and the dead at his appearing and his kingdom" (II Tim. 4:1). He shall open the dread book of God's remembrance, wherein is indelibly recorded the thoughts and transactions of those who will be called to judgment, and the dead shall be judged out those things that are written in the books according to their works (Rev. 20:12).

There is no use asking if the wicked will be absent when the books are opened. To judge in the executive sense, is to enforce the division of good from evil. This is a function of Jesus in relation to his servants at his coming. Notice Rev. 20:12—John saw the dead small and great stand before God; and the dead were judged out of those things which were written in the Books, according to their works. Since Jesus was able to call Lazarus from the dead—dead or the living will make no difference for those who are to be judged. Some will receive Eternal Life, and some will be rejected to receive the second death.

We have seen the resurrectional responsibility was limited to those who were related to the Word of God, contained in the promises made unto the fathers, and a cov-

enant relationship with him who said "I am the resurrection and the life." We have seen that the Commonwealth of Israel involved a community, whose citizens were of God's family. These things formed the basis of the covenant that formed the covenant capable of awakening from the dust to everlasting life, foretold to Daniel, implied to David. Paul says—"For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

#### FALSE NOTIONS CONCERNING THE JUDGMENT

"The day of judgment is a phrase which, with most people, means the end of the world" when it is supposed that every human being will be brought before the judgment seat of Christ. Even from the popular point of view, this is very inconsistent; for if the good are separated from the bad at death, and one is sent to heaven and the other to hell, what is the judgment for? And what cause is there for a resurrection? We might add for what purpose is the judgment? The law upon which the judgment is based, must be a law that God has devised, and if Christ is to be the Judge, we ask by what rule will he separate the sheep from the goats? Do we not read that he will judge every man according to that he hath done whether it be good or bad? The GOSPEL, or teaching of Jesus Christ will be the criterion, or standard of judgment.

The judgment must not be confounded with the judgment that is due to come upon the people of the world at large, in whose case there is nothing to show that there will be a formal judgment

seat where rewards or punishments are to be dispensed. Since all judgment having been committed to the Son of God, Jesus will be the executor of God's will in all the judgments, whether it be pouring out vengeance, judicially declaring the rewards and punishments of HIS HOUSEHOLD or ruling according to the judgment and justice in his kingdom. These different judgments must be kept distinct. The largest part of Adam's race will have suffered the judgments of God and have gone down to the grave to come up **no more**. The nations that are living at the time of Christ's return will be the subjects of divine vengeance, and all who will not yield to the Son, when his wrath is kindled but a little, "will be dashed in pieces like a potter's vessel" (Psa. 2:9-11); while those who will submit to the King of all the earth will be spared to be the first mortal subjects of the Kingdom of God. (See Isa. 2:2-4.)

Quoting II Cor. 5:10—"For we must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad."

The difference between this "judgment" and the visitation of "judgments" upon persons and nations who have "filled up their measure of iniquity," and who are not on probation under the law which is to be the standard of this judgment seat of Christ, may be illustrated by the customs of civilized nations. When barbarians of uncivilized parts of the earth offend a civilized nation, by some cruelty or depredations, the judgment is manifested in the arbitrary use of the sword. Punishment is meted out, either in the destruction of the barbarians, or

in such severe visitation of vengeance as will be deemed sufficient intimidation against a re-occurrence of the offence. The offenders are not brought to a Judge who will dispense such punishment as he may see fit.

The judgment seat of Christ may be likened to a judge deciding the merits of contestants in a race. He watches their conduct carefully, and when after the race is over, they appear before him, he decides who of those under the terms of the race course have run lawfully, and who have run unlawfully. The latter he rejects, and they are driven from his presence for punishment, while the former are rewarded according to the degrees of merit.

Onlookers of the world at large who never entered the race and

who therefore never passed under the law of merit or demerit within the sphere of this institution have no standing, either for good or bad, before this "judgment seat."

Now to all who are running the race for eternal life, let us take note of what the Apostle Paul has to say, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside the weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God" (Heb. 12:1-2).

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- NOTES ON THE LESSON -

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**The Christadelphian Sunday School Lesson For June 17, 1956**

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The Subject—THE JUDGMENT (Part I)

Devotional Scripture Reading ..... Luke 8:16-18

Memory Verse ..... Luke 8:17

Scripture Lesson ..... Luke 19:12-27

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INTRODUCTION—Judgment has its basis in responsibility, and responsibility is a question of circumstances and capacity. Human beings in a state of barbarism may have the latent capacity to be responsible; but this does not make them responsible for the simple reason that the capacity is latent. The actual condition of mind which gives the ground of responsibility does not exist. This is the case with children. They possess reason and moral capacity in the germ, but because these qualities are not developed, by universal law they are held not responsible in human matters. Is God less just than man? The nature and extent of human amenability to a future account can only be apprehended in view of the relations subsisting between God and man, as disclosed in the history presented to us in the Scriptures.

(Christendom Astray, Page 69)

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**SECTION I. THE JUDGMENT PASSED UPON ADAM.**

- a—What law was given to Adam that he violated? Gen 2:17.
  - b—What was his punishment? Gen. 3:17-19.
  - c—Do we see the evidence of its execution? If so, how? Ans. Thorns, thistles and death of man.
  - d—Who besides Adam was involved in that law? Rom. 5:12.
  - e—Why were Adam and Eve driven out of the Garden?
  - f—Read Rom. 5:14 and tell why death reigned from Adam to Moses, even though they had not sinned like Adam?
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**SECTION II. MAN THAT IS IN HONOR AND UNDERSTANDETH NOT.**

- a—Tell what class of people would be included under this heading?
  - b—What does Job say that if he had been carried from the womb to the grave? Job 10:18-19.
  - c—What is said of the man being in honor and does not understand? Psa. 49:20.
  - d—Is a man no better than a beast in the death state? Eccl. 3:19-20.
  - e—When such men die, will they be resurrected? Isa. 26:14.
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**SECTION III. THE MAN THAT WANDERS OUT OF THE WAY OF UNDERSTANDING.**

- a—What about the man who thinks he is right, and will take a chance of gaining eternal life? See Prov. 16:25.
  - b—Read Psa. 1:5 and tell what three classes of people are mentioned here?
  - c—Read John 3:18 and tell why the man here mentioned is not judged?
  - f—What is the situation of those who are aliens to the commonwealth of Israel, and strangers to the covenants of promise? (Eph. 2:12)
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**SECTION IV. WHAT IS THE BASIS OF RESPONSIBILITY TO GOD?**

- a—Who will God judge? Psa. 50:4-5.
- b—Tell how we can enter a covenant relationship with God? Rom. 6:17.

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The Christadelphian Sunday School Lesson For June 24, 1956

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The Subject—THE JUDGMENT (Part II)

Devotional Scripture Reading ..... Matt. 25:31-46

Memory Verse ..... II Cor. 5:10

Scripture Lesson ..... Rom. 14:1-13

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INTRODUCTION—"The day of judgment" is a phrase which, with most people, means "the end of the world," when it is supposed that every human being will be brought before the judgment seat of Christ. Even from the popular point of view, this is very inconsistent; for if the good are separated from the bad at death, and one is sent to heaven and the other to hell, what is the judgment for? There is to be "the judgment seat of Christ" at which the law of the "Spirit of Life" will be the criterion. This is entirely different, a judgment from those we have been reviewing. It is not for all the world; but for those only who have "works" good or bad to be judged, "works" which have been done during a probationary life in which the question involved is the reward of eternal life, or the penalty of the "second death."

(World's Redemption, Pages 388-389)

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SECTION I. THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS

- a—Christ who is to reign over the whole earth definitely points out those who will reign with him. On what condition? Matt. 19:28.
  - b—Who does he say will be granted to sit with him in his throne? Rev. 3:21.
  - c—Who will be given the right to rule the nations? Rev. 2:26-27.
  - d—When Abraham was alive, won God's favor and was called the friend of God (James 2:23) what consolation did he receive? Gen. 15:15.
  - e—Abraham's fathers were idolators. Where were they? In the grave. Then, he went to the grave in "peace." He had nothing to fear.
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SECTION II. MERITS OF REWARD.

- a—What is the first item that gives us hope of reward? Gal. 3:26-29.
  - b—Is anyone justified in the sight of God by keeping the Mosaic law? Gal. 3:11.
  - c—What inheritance is promised if we be of the faith of Abraham? Gal. 3:7, 9.
  - d—What is a sure way to reign with him? II Tim. 2:12
  - e—For what reason do we know that we have passed from death unto life? I John 3:14.
  - f—What is the everlasting covenant in Heb. 13:20-21?
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SECTION III. THE PUNISHMENT THAT AWAITS THE UNFAITHFUL.

- a—What punishment is in store for those who obey not God? II Thess. 1:7-9.
- b—What if I neglect to minister to my brother's need? Matt. 25:45-46.
- c—Is it worse to have learned the Truth and then depart from it, than to have never known the Truth? II Peter 2:20.

## CHAPTER XIV. SALVATION EXEMPLIFIED IN CHRIST

There are revealed facts on this subject which cannot be ignored, and which must shape our minds in deciding the question of the nature of Christ, and how salvation was exemplified in Him.

1. It is a fact that God devised His plan of salvation in such a way as to depend upon the death of Christ.
2. It is a fact that Jesus realized that he must die a sacrificial death in obedience to the law of the Spirit of life, or the gospel.
3. God has revealed it as His law that death cannot take place by His approval unless the subject is in some manner involved in "the law of sin and death."

Now it must be evident that if Christ was immortal, he could not in any sense be related to the "law of sin and death." Neither could an immaculate Christ be subject to the "law of sin and death." In order, therefore to believe in the actual death of Christ, we must believe that he was of a nature capable of dying, and that he was so related to the "law of sin and death", that his death, was required by the plan of salvation. Really, do we believe that Christ died? Because, if anyone believes that Jesus Christ was the second part of the Trinity, then he would be deathless and co-equal with the Father.

Paul says, "Christ died for our sins according to the scriptures" (I Cor. 15:1-4). Christ says, "I am he that liveth and was dead" (Rev. 1:18). When anyone declares that Christ died, but believing that **only his body** died, and holds in reserve

the thought that only his body died, and the real Christ did not die, is only trying to compromise the truth with error. But admitting that his body died, it must be admitted that his flesh was not immaculate.

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Christ died for our sins according to the Scriptures, so says Paul. Because, "When the fullness of time was come God sent forth His Son, made of a woman, made under the law" (of sin and death to redeem them that are under the law (of sin and death)" (Gal. 4:4-5). God's plan of salvation for Adam's race is dependent upon the death of Christ, as is proved by the first promise. (Gen. 3:15). "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up", by making his soul an offering for sin. The entire plan of salvation is expressed in the word "COVENANT". For where a covenant exists the death of that which ratified it is necessary to be produced" (Heb. 9:16 Diaglott). All is therefore predicated upon the death of Christ as the Covenant Sacrifice, a necessity according to the determinate counsel and foreknowledge of God. This is a Divinely revealed truth, and we must accept it as the foundation upon which, and in harmony with other scripture testimony.

From scripture testimony it will be seen that Jesus realized that the redemption of fallen man depended upon the suffering of death, as the result of enduring great trial, which finally ended in a violent death, "as a lamb slain

from the foundation of the world", all of which developed a character "Holy" "harmless and undefiled, separate from sinners". His brief career of trial and suffering was crowned with perfect obedience, even unto the death of the cross."

Now, since we see that God so arranged His plan of salvation as to require, and depend upon the death of Christ; and that Jesus so understood the matter performed all that the Father's plan required of him as a means of attainment of the "joy that was set before him", beyond the cross. Death is the result of one man's sin in the Garden of Eden. Death is the wages of sin in any form. Mankind cannot escape the sentence of death which is either literal or symbolical; it cannot be evaded. God has revealed it as a law. God has caused death as the limit of human life. Death had a beginning in relation to man, and it will have an end. Its beginning is shown in Rom. 5:12, as is revealed in these words—, "Wherefore as by one man sin entered into the world and DEATH BY SIN and so death passed upon all men, for that all have sinned". Its end is declared as follows— "The last enemy that shall be destroyed is death" (I Cor. 15:26) "For by man came death, by man came also the resurrection from the dead" I Cor. 15:21). The cause of death's beginning was sin. The cause of death's end will be righteousness. The release from death can only be accomplished by a resurrection, and this agrees with the scripture as follows "For as in Adam all die, even so in Christ shall all be made alive" (Vs 22). The sting of death is sin; and the strength of sin is

the law, and that is the law of sin and eath that is in our members.

Let us suppose that it could be possible for an angel to die, would such a death be capable of redeeming mankind from the death state? No, since angels do not belong to the race of mankind, and therefore stand in no relation to the law of sin and death, the death of an angel could not make an offering that would redeem a single soul from death. It would be contrary to God's law of death for an angel to die; and that which is contrary to God's law is unlawful, and one unlawful act would not counteract the law of sin and death. God's plan required the death of Adam or one of his descendants; one perfect in character, without sin of actual transgression, the only offering that would counteract the law of sin and death.

We must be governed by what God has made as a law. Since God made death the consequence of sin in the law given to Adam, hence, God's law of the spirit of life which is invested in Jesus Christ is the "only Name given under heaven among men whereby we must be saved" (Acts 4:12). It happens that a clue is given us in the case, in Heb. 2:14 we read—"For as much 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" (or sin in the flesh). The human family constitute the totality of "flesh and blood"; each individual partakes, or is a partaker of all its qualities, or characteristics; and Jesus was no exception, because Jesus was made of a woman, made under the

law of sin and death (Gal. 4:4) The Apostle John emphatically declares that he that denies that Jesus came in the flesh is an anti-christ (I John 4:1-2).

Heb. 2:14 not only declares that Jesus was a partaker of flesh and blood; but through death he conquered him that had the power of death". The Father's requirements meant that a voluntary sacrificial offering up to death of sin's flesh, that knew no sin" as a public acknowledgment of the Father's justice in the condemnation of sinful flesh.

God has caused death to limit human life, death had a beginning in relation to man; and it will have an end. Its beginning is shown in Rom. 5:12 "Wherefore as by one man sin entered into the world, and **death** by sin; and so death passed upon all men for that all have sinned". Its end is declared as follows: "The last enemy that shall be destroyed is death" (I Cor. 15: 26). The cause of death's beginning was sin; the cause of its ending will be righteousness. It follows therefore that death is the result always of sin, either directly or remotely; and that apart from sin it can no more take place than there can be effect without cause. In proof of this:

Read Gen. 2:17 "but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen. 3:17 "And unto Adam he said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying 'Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat

of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.

Rom. 6:23— For the wages of sin is death; but the **gift** of God is eternal life **through JESUS CHRIST our LORD.**

From these testimonies we find that man is in bondage to death and the grave as a result of sin; and that redemption from the power of death is the work to be accomplished by the plan of salvation which God in His love devised. But deliverance from death is predicated upon death of one of Adam's race who measure up to a perfect offering for sin. From Adam to Christ all were mere men, actual sinners in some degree— No man could redeem his brother nor give to God a ransom. Hence, not even an angel, if it were possible for an angel to die, because angels do not belong to the human race; they are not under the law of sin and death. Redemption required one of Adam's posterity to voluntarily lay down his life as a sacrifice for sin.

He was made of a woman made under the law of sin and death to redeem them that are under the law. It was necessary that he should bear the infirmities, temptation, and trials like his brethren. He had to suffer the effects of sin which brought sorrow, pain and death, yet be personally in his character without sin, and practically manifest the righteousness of God. In this way God

“would be just and the justifier of all who would believe in the Redeemer”. In this way too, the glory would be to God, in that He would produce one out of the race of Adam vested with the mental and moral powers necessary to accomplish the work; merit and honor would be due to Christ, in that he faithfully used the powers he

possessed and completely triumphed by conquering him that had the power of death that is “the devil” (or sin in the flesh). He could triumphantly exclaim O death where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.

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- NOTES ON THE LESSON -

The Subject—SALVATION EXEMPLIFIED IN CHRIST (Part I)

Devotional Scripture Reading ..... Heb. 2nd Chapter

Memory Verse ..... Heb. 2:9

**INTRODUCTION**—From the scriptures it will be seen that Jesus realized that redemption of fallen man depended upon the fulfilment of his mission, in enduring great temptation and trial and developing a character “holy, harmless and undefiled and separate from sinners,” crowned with an obedient sacrificial death upon the cross. . . Now, since we see that God so arranged His plan of redemption as to require and depend upon the death of Christ, and that Jesus so understood the matter and performed all that the Father’s plan required as a means to the attainment of the “joy that was set before him” beyond the cross. . . The cause of death’s beginning was sin; the cause of its ending will be righteousness. It follows therefore that death is the result always of sin, either directly or remotely; and that apart from sin it can no more take place than there can be effect without cause.

(World’s Redemption, Pages 456-457)

**SECTION I. IN THE BEGINNING, WHAT WAS THE CAUSE OF DEATH; HOW DID IT ORIGINATE?**

- a—When man was placed in the Garden of Eden, what law of restriction did God make to Adam? Gen. 2:17.
- b—How did death really occur in Adam’s case? Gen. 3:17-19.
- c—How does death happen to us now? James 1:14-15 and Rom. 5:12.

**SECTION II. SALVATION EXEMPLIFIED IN CHRIST MEANS THAT SALVATION IS ILLUSTRATED IN CHRIST. TO BE COPIED.**

- a—Are all of Adam’s descendants under the sentence of death? Rom. 5:12.
- b—What is required for the remission of sins? Heb. 9:22.
- c—How does Christ’s blood cleanse us from sin? I John 1:7.
- d—How can we follow the example of Christ? Gal. 2:20; Col. 2:12-13.
- e—Did Christ suffer death? Heb. 2:9. What is the process of death? See Psa. 146:3-4.
- f—How does baptism symbolize death? See Rom. 6:6-7.

**SECTION III. WAS THE DEATH OF CHRIST A SUBSTITUTE, THAT IS, HE DIED IN PLACE OF US?**

- a—Read Isa. 53:10. What is meant “thou shalt make his soul an offering for sin”? Ans. Soul stands for life. He made an offering of his life for sin.
- b—Did Jesus make this offering voluntarily? John 10:15, 18.
- c—What is the course that a believer should follow to imitate Christ? Deut. 28:1; Isa. 1:19.

**SECTION IV. DOES SALVATION DEPEND UPON THE DEATH OF CHRIST?**

- a—In what way was Christ made sin for us? Heb. 2:14; I Pet. 2:24.
- b—Is there salvation in any other Name? Acts 4:12.

**The Christadelphian Sunday School Lesson For July 8, 1956**

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The Subject—**SALVATION EXEMPLIFIED IN CHRIST (Part II)**

Devotional Scripture Reading ..... Gal. 3:11-29

Memory Verses ..... Gal. 3:26-27

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**INTRODUCTION**—A man may believe that Jesus is the Son of God, that he was sent of God as a messenger to Israel, that there is remission of sins through the shedding of His blood, that He is the Saviour, and that He rose from the dead—if he believe these things, but be ignorant, and consequently faithless, of "the things of the Kingdom," he cannot obtain glory, honor, incorruptibility, and life, in that kingdom. The conditions of salvation is the **BELIEF OF THE WHOLE GOSPEL, and OBEDIENCE TO IT.** It is not "he that believes in Jesus Christ and is immersed" (Mark 16:15-16). Simply to believe in Jesus is to believe no more than in "the **MESSENGER,**" but he was sent to preach the gospel to the poor, to show glad tidings of the Kingdom of God; this was **HIS MESSAGE,** the message of God to the Jew first and afterwards to the Greek. Let it be remembered then that salvation is predicated upon belief **IN THE MESSENGER** and in the **MESSAGE** He brings from God.

(Elpis Israel, Page 214)

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**SECTION I. THE MESSAGE THAT JESUS WAS SENT TO PREACH.**

- a—What was Jesus anointed to do? See Luke 4:18.
  - b—What was the topic of his preaching? Luke 4:43.
  - c—Where did he go to do his preaching? Luke 8:1.
  - d—Why did he preach to the poor? James 2:5.
  - e—What did he commission his disciple to preach? Luke 9:2, 6.
  - f—Do we find anywhere that he told them to preach the crucifixion?
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**SECTION II. THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS.**

- a—Where did such preaching begin to be preached for remission of sins? Luke 24:47.
  - b—Was this after his resurrection?
  - c—What did Philip preach to the Samaritans? Acts 8:12.
  - d—What followed his preaching?
  - e—Who qualified as fit for baptism? Acts 2:41.
  - f—What was said to the man who offered money that he too might receive the gift of the Holy Spirit? Acts 8:20.
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**SECTION III. AND HE SHALL SEND JESUS CHRIST WHICH BEFORE WAS PREACHED UNTO YOU (Acts 3:20).**

- a—Does salvation depend upon the return of Christ? Acts 1:11; Matt. 25:31-32.
  - b—Why is the return of Christ necessary? Rev. 11:15, 18.
  - c—We learn that Paul announced to the people at Athens that God intended to rule the world in righteousness by Christ. What assurance do we have of this statement? Acts 17:31.
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**SECTION IV. THE FIRST STEP TO SALVATION THAT CHRIST OFFERS.**

- a—Name the first requirements to gain the salvation Christ offers. Isa. 55:6-7.
- b—In what way can we come to God? Heb. 11:6.
- c—How is every man taught? John 6:45.

## CHAPTER XV. DUTIES AND PRIVILEGES OF GOD'S PEOPLE

Having come to a knowledge of the true gospel, and become part of the body of Christ, by having obeyed from the heart that form of doctrine which was delivered you (Rom. 6:17), were made free from sin and became the servants of righteousness (Vs. 17); the duty of all such is consisely stated by the Apostle Peter, who says: "And besides all this, giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance; and to temperance patience; and to patience godiness; and to godliness brotherly kindness; and to brotherly kindness LOVE" (II Peter 1:5-7). This will develope people having a character that will imitate Jesus Christ, our elder brother with kind and brotherly love for one another. It will develope a body of people that are virtuous, temperate, patient, with a knowledge of what is pleasing to the Father. Thus this sort of people are true representatives of Christ. To such people the Apostle says, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

For this class of people there are certain and definite obligations which become a privilege that God's people love to perform, that are done from the impulse that has been produced by a determination to do what has been revealed in the scriptures. To keep His commandments because we love Him who first loved us. Among the last words of Jesus, he pointed out that, "If ye love me, keep my commandments" (John 14:15)

and "his commandments are not greivous" (I John 5:3). This brings to mind how important it is to remember the Lord's death, this is a privilege that is binding upon every one who wears the Name of Christ, because in doing this we do show the Lord's death until he comes again. Notice the pathetic words that he uttered just before he suffered on Calvary's cross, and we quote from Luke 22:15, "And he said unto them, 'With desire I have desired to eat this Passover with you before I suffer.'"

In doing this he told them plainly, "for I say unto you, I will not eat thereof, until it be fulfilled in the Kingdom of God" (V. 16). Does not this point to the fact that in the coming Kingdom of God, he would expect to partake of the emblems in the celebration of Israel passing over, not only the Red Sea, but the angel of death passed over the camp of Israel, where there was blood upon the doorpost, a symbol that pointed to his shed blood, that destroys the power of death. The object of eating this passover, was to rehearse in our mind the death of Christ—a sacrifice wholly and acceptable to God. This memorial involved **self-examination** to be satisfied that we do not partake of these sacred emblems unworthily; for Paul tells us, "for he that eateth and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body" (I Cor. 11:28-29). It is first necessary that we take stock of ourselves to be sure that we do not desecrate the blood that was shed as a sacrifice in our behalf. There are two ways in which

we may partake of these emblems unworthily. First, by eating and drinking of these sacred emblems before we have been related to God by a covenant sacrifice, by belief of the gospel, and baptism into the only name given under heaven among men whereby we must be saved" (Acts 4:12). Second, we may be unworthy to partake of these emblems after baptism, by departing from the Truth, tramping under foot the blood of Christ, and put him to open shame—seeing that they have crucified the Son of God afresh" (Heb. 6:6). This is making the word of God of non-effect, or "taking the Name of God in vain" (Ex. 20:7); for the Lord will not hold him guiltless, that taketh his name in vain."

It would seem that Jesus was careful to have this institution delivered to his people, those that have been taken out of the Gentiles for His Name, as well the Jews to whom the oracles of God have been committed. (Rom. 3:2).

Now the espoused of Christ is a company of people, and each one has a part to perform, in order that the Church or Ecclesia might be faithful to their calling, of whom "he will not be ashamed to call them brethren" (Heb. 2:10-11), because we are all of one Father, who has set us apart the called out ones, as a special people, zealous of good works.

Speaking the truth in love, may grow up unto Him in all things, which is the head, even Christ" (Eph. 4:15). The institution of partaking of the emblems in memorial of Christ's death, bridges over the time from the RESURRECTION of Christ Till he come again; and not only is the observance of it a duty, it is a PRIVILEGE to be ob-

served by the household of God, it shows that not only does our salvation depend upon his death, but also **his resurrection** and **HIS RETURN**; for he says, "If I go away, I will come again, and receive you unto myself, that where I am there ye may be also. (John 14:3). Jesus told his disciples plainly that where he was "going, they could not come" (John 13:33). How fitting it is therefore, as a means to help in a weekly period of special remembrance of the past, that involved the supreme sacrifice of Christ's blood, but it brings to our view the future Kingdom, when He will drink anew in the Kingdom of God. It provides for a periodical sacrifice for the things they did unintentionally. It was to bring them into a close relationship by the sacrifices they offered.

If we sin we have an Advocate with the Father, Jesus Christ the righteous." (I John 2:1). "If we say we have no sin, we deceive ourselves, and the Truth is not in us", "But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:8). What a privilege it is, that we can have this opportunity of being cleansed from all unrighteousness. If we neglect to observe the Memorial service, what a tragedy can befall us; for He has told us plainly, that he is coming as a thief in the night— No time then to confess our sins, because the door will be shut. If we neglect to eat the bread and drink the wine, a symbol of his shed blood, "ye have no life in you" (John 6:53). When one is baptized into Christ he is "free from sin" in the sense his "sins are washed away." "He is clean through the word". He has been

covered by a garment of righteousness, through the blood of Christ, "the Captain of our salvation, who has reconciled us to God by his blood". Hence, there is, therefore now no condemnation to them which are in Christ Jesus". "Who walk not after the flesh, but after the Spirit." "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1-2).

How can we weak mortals escape condemnation, since we have the impulse to sin planted in our members? The Answer is by not becoming sinful. If those who have been made free from the law of sin and death by baptism, come under condemnation again, they will have no one to blame but themselves. Let us note what the Apostle James has to say— "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and **KEEP HIMSELF UNSPOTTED FROM THE WORLD.**" (James 1:27).

It is "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations." (Rev. 2:26). He that overcometh will I give to eat of the Tree of life, which is in the midst of the paradise of God". (Rev. 2:7). God knows our weakness and He will not suffer us to be tempted above that we are able to bear, but with the temptation He will make a way of escape" (I Cor. 10:13). Therefore He has given us His Son, as our High-Priest, who ever liveth to make intercession for us", because he was tempted in all points as we are yet without sin." He is able to succor them that are tempted" (Heb. 4: 15).

There is another duty seldom mentioned, and that is mentioned by the Apostle James 2:1-3 We cannot show respect of persons. "If ye fulfill the royal law according to the Scriptures, "Thou shalt love thy neighbour as thyself" James 2:8) "But if ye have respect to persons ye sin" "For who-so-ever shall keep the whole law, and yet offend in one point, he is guilty of all. How should we treat a brother or sister who is destitute? **FEED HIM,** and clothe him. Rom. 12:20. "Be kindly affectioned one to another with brotherly love." (Rom. 12:10). In the scriptures we have shown to us plainly the one aspect that God desires to see in His children, especially in Matt. 5:48 we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect".

Do you feel depressed and say there is no hope in such a rule of salvation. You may say, "If I am to be perfect before I can be saved, then I cannot be saved; No my good friend, let us look at the scriptures and do not be discouraged let us read from the prophet Isaiah 55:6-7 Seek the Lord while He may be found, call ye upon Him while He is near: Now notice the next line or two— "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and **HE WILL HAVE MERCY** upon him: and to our God, for He will abundantly pardon". Are you willing to forsake your way of doing wrong? Are you ready to give up thinking unrighteous thoughts? That is the beginning of returning unto the Lord. You may say, 'my sins are too grievous; I cannot be saved' Listen to Isa. 1:18 "Come now and let us reason together, saith

the Lord, though your sins be as scarlet, they shall be as white as snow" though they be red like crimson, they shall be as wool.

Now notice what a privilege is extended to us on condition. "IF YE BE WILLING and OBE-  
DIENT, ye shall eat the good of the land" "But if ye refuse and rebel, ye shall be devoured with the sword" (Vs. 20).

My good friend and brother let us reason together, though we may feel that perfection is beyond our

reach, God is merciful; He will not forsake us nor leave us in the time of temptation for He will not suffer us to be tempted above that we are able to bear" (I Cor. 10:13). Has not John the Apostle written, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9) Remember we are told, "To him that overcometh, to him will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

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- NOTES ON THE LESSON -

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**The Christadelphian Sunday School Lesson For July 15, 1956**

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The Subject—**THE DUTIES AND PRIVILEGES OF GOD'S PEOPLE (Part I)**

The Devotional Scripture Reading ..... Psa. 30th Chapter

Scripture Lesson ..... II Cor. 6:1-18

Memory Verses ..... II Cor. 6:17-18

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**INTRODUCTION**—Those who have believed the gospel and been baptized into Christ are God's workmanship, created in Christ Jesus unto good works which God before ordained that we should walk in them (Eph. 2:10). Having come to a knowledge of the true gospel, and become part of the body of Christ, the duty of all such is concisely stated by the Apostle Peter. He says, "And besides all this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." Now for God's people there is one special duty, or rather privilege, laid down and that is to remember the Lord's death till He come.  
(World's Redemption, Pages 488-89)

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**SECTION I. THE PRIMARY DUTY OF GOD'S PEOPLE.**

- a—What are the conditions that God has promised to be a God to us and will receive us as sons and daughters? II Cor. 6:17-18.
  - b—What was the commission that Jesus gave to the disciples? Mark 16:16.
  - c—What is the purpose of the gospel? I Cor. 15:1-4.
  - d—Is it possible to be in Christ, and be a friend of the world at the same time? James 4:4; I John 2:15; Matt. 6:24.
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**SECTION II. GOD'S PEOPLE CANNOT BE UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS.**

- a—Are we duty bound to be distinct from unbelievers? II Cor. 6:14-17.
  - b—What is promised if we observe this duty? See Vs. 18.
  - c—How are we yoked together with unbelievers? Ans. By any obligation.
  - d—Why should we object to the association with unbelievers? I Cor. 3:16-17.
  - e—Does obligation mean to be married to unbelievers only? No. It involves any agreement where an oath is made.
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**SECTION III. YE ARE THE TEMPLE OF GOD, AND THE SPIRIT OF GOD DWELLS IN YOU.**

- a—Does the Spirit of God dwell in you? If so, since when? Acts 2:38; Rom. 8:9.
  - b—True, we do not have the supernatural power of the Spirit, as the Apostles, but we have that relationship, and the influence of God's word, that controls our actions, if not, then explain. Rom. 8:16; 26-27.
  - c—Read Rom. 8:14 and tell how we are led by the spirit of God?
  - d—Can the world receive this spirit of truth? John 14:17.
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**SECTION IV. THE PRIVILEGE OF APPROACHING GOD IN PRAYER THROUGH JESUS CHRIST.**

- a—What is the purpose of prayer? Phil. 4:6.
- b—How is the whole armour of God maintained? Eph. 6:18.
- c—What is said of the man that turns away his ears from hearing the law. Will his prayers be recognized? Prov. 28:9. See Psa. 66:18-19. "For the prayerless man, there is no mercy"—R. Roberts.

**The Christadelphian Sunday School Lesson For July 22, 1956**

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The Subject—THE DUTIES AND PRIVILEGES OF GOD'S PEOPLE (Part II)

Devotional Scripture Reading ..... Psa. 16th Chapter

Scripture Lesson ..... II Peter 1:1-12

Memory Verse ..... Heb. 10:25

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**INTRODUCTION**—When one is baptized into Christ, he is “free from sin,” in the sense that he is no longer a servant of sin, since all his sins (plural) are “washed away.” He is “clean through the Word,” but only the Lord Jesus was able to live a life of absolute holiness. It is by virtue of his having become the “Captain of our salvation” by a life of absolute holiness - - . Hence, the Apostle Paul says, “There is therefore now no condemnation to them that are in Christ Jesus.” If ever those who have been made free from condemnation, come under another condemnation, they will have no one to blame but themselves. But the question arises, how can weak mortals escape condemnation? Answer, by not becoming sinful. God knows our weakness, and He is a merciful God. Therefore He has given us His Son as our High-Priest, who ever liveth to make intercession for us. Having been touched with the feeling of our infirmities, he will have compassion upon all who strive to do the right.  
(World’s Redemption, Pages 490-91)

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**SECTION I. ANYONE HAVING BEEN BAPTIZED INTO CHRIST IS A NEW CREATURE.**

- a—What change occurred in baptism in passing from Adam into Christ? Ans. A change of relationship “that ye cannot do the things that ye would do” (Gal. 5:17; Rom. 7:17).
  - b—After baptism do we still have the impulse to sin? Yes. Rom. 7:18.
  - c—How can we overcome the desires of the flesh? Ans. By adding to our faith. See II Peter 1:5-8.
  - d—If we lack these things, what happens? II Pet. 1:9.
  - e—What “old sins” were purged in baptism? Discuss.
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**SECTION II. THE IMPORTANT DUTIES AND PRIVILEGES (John 14:15).**

- a—What is it that God loves most? I John 5:3; John 14:15, 21. 23.
  - b—As a farewell wish, what did Jesus ask his disciples to do? Luke 22:19.
  - c—What is the result if we neglect to do this request? John 6:53.
  - d—What do we prove by partaking of the Memorial emblems? I Cor. 11:26.
  - e—What is essentially necessary before partaking of these emblems in memorial of his death? I Cor. 11:28.
  - f—What happens if we eat and drink unworthily? I Cor. 11:29.
  - g—Name the two ways that we can be unworthy?
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**SECTION III. OUR DUTY OF MINISTERING TO OUR NEIGHBOR.**

- a—What is the second great commandment? Mark 12:31.
- b—What is our duty if our brother or sister be destitute? Rom. 12:20.
- c—Who is my neighbor? Luke 10:29-37.
- d—Can we show partiality between brethren? James 2:2-4.
- e—What is the outstanding duty to ourselves? Eph. 4:14-15, 31-32.
- f—What is our duty if our brother be overtaken in a fault? Gal. 6:1.
- g—How should we treat the affairs of the world? James 1:27; Eph. 5:11.

## CHAPTER XVI. THE WORKS OF THE FLESH

Many suppose that the devil that tempted Christ was the monster of popular belief. . . In the origin of the evils which salvation is designed to eliminate, there was temptation, sin and death; in the removal of the evils there must be temptations overcome. Righteousness and life can only come when evil is overcome. The first Adam when he was tempted, was drawn away of his own lusts and enticed. His lust conceived sin, and sin brought death. What is it that tempts a man to do wrong? James says, "A man is tempted when he is drawn away of HIS OWN LUST" (James 1:14-15). Then lust, (or inordinate desire) has been the tempter ever since it inflamed the first sin that was committed. This is called sinful flesh, or sin's flesh. It does not require a supernatural devil to tempt a flesh and blood man. Nor is it needful to seek beyond flesh and blood for ambition for greatness and power, styled in the Bible as the "pride of life". This ambition is prevalent in the political world. The Orthodox theory is, that Christ was God, very God" and that the devil is a hideous, cloven-footed, powerful personality. If these two theories are true, then the temptation of Jesus was a sham. How could such a devil tempt God to sin? When Jesus says, "All power is given unto me in heaven and in earth" (Matt. 28:18).

To claim that it was the popular supernatural devil that tempted Christ, is to exalt the devil above One who, according to popular belief, was "God manifested in flesh", and to represent the devil as one

offering to give the kingdoms of this world to God, when God had made the world and all that is in the world" (Acts 17:24). God had declared in the beginning that a struggle should exist between sin's flesh and the Spirit of truth and righteousness (Gen. 3:15; Gal. 5:17). If we notice that in the Saviour's overcoming the "diabolos" or sin in the flesh—destroying him and all his works, regarding himself, we can find no place for any sort of a devil except the sinful impulse of human nature, since the fall of Adam who brought sin and death into the world. When we compare scripture testimony with the experience of our own impulse, we see that "in my flesh dwelleth no good thing", So says Paul—even after he had been inducted into the only saving Name given under heaven among men whereby we must be saved". (See Acts 4:12). Paul recognized that "when he would do good, evil was present with him" (Rom. 7:21). He clinches this argument by saying. "Now then it is no more I that do it, but sin that dwelleth in me". Vs. 17. What is the source of evil thoughts, wickedness, deceit, etc. Jesus says—"out of the heart of men proceed these evil thoughts and wickedness" (Mark 7:21-22).

Every intelligent, enlightened man will find enough to do in the struggle between right and wrong, if he overcome his own fleshly desires, and in proportion to his failure will be his blame, and in proportion to his success will be his merit.

Let us take note of the dreadful sin that Judas Iscariot did from

the impulse of his flesh, because of his desire for personal gain. Quoting John 13:27—

“And after the sop Satan entered into him,” we naturally inquire, was some unseen demon there to cause Judas Iscariot to betray his Lord and Master? Or what was it that made him do this dreadful sin?

We find the description of the character of Judas in the context-Reading in John 12:4, “Then said one of the disciples, Judas-Iscariot, Simon’s son, which should betray him, saying, “Why was not this ointment sold for three hundred pence, and given to the poor?” “This he said, not that he cared for the poor; but because he **WAS A THIEF**, and had the bag and bare what was put therein”—. When we search for further evidence for a reason that Judas betrayed Jesus, we find that he had arranged before hand with the chief-priests and the scribes, and the elders of the people, we find this—“Then one of the twelve, called Judas Iscariot went unto the chief priests and said unto them, ‘What will ye give me, and I will deliver him unto you?’ And they covenanted with him for thirty pieces of silver.”

Here is the evidence that shows us that out of the evil heart of Judas Iscariot sprang the thought of personal gain, regardless of the cost of what-ever might befall Jesus in the hands of these enemies who had prepared to destroy Jesus. Thus, when supper being ended, the devil (“sin in the flesh” of Judas), having now put into the heart of Judas to betray him”; His treacherous inclinations led him to the fatal decision. Why did Judas later, after he realized his

awful crime say, “I have sinned in that I have betrayed innocent blood”. His own conscience condemned him. (Matt. 27:4). What made him sin? the desires for the thirty pieces of silver.

There is another similar case brought to our attention that is parallel to the case of Judas, where the desires for personal gain was fatal. It also originated in the thoughts of the human heart, which was described as the inspiration of Satan. Ananias and Sapphira undertook to deceive by keeping back part of the price of the land they had sold. Ananias and Sapphira went into the presence of the Apostles with only a portion of the price, and brought “a certain part, and laid it at the Apostle’s feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?” (Acts 5:3). Ananias and Sapphira had agreed privately to the plan to retain a part of the price of the land. Notice what Peter said in verse 4, “Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? **WHY HAST THOU CONCEIVED THIS THING IN THINE HEART?** Then in verse 9, “Peter said unto her (Sapphira), How is it that ye have agreed together to tempt the Spirit of the Lord”. The Satan in this case was the voluntary agreement between husband and wife, that developed sin in the flesh. It was the fruit of selfish motives to misrepresent the extent of their possessions. James defines the process of sin in these words— “Every man is tempted, when he is drawn away of his own lust (desires), and enticed. Then when

lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death" (James 1:14-15). This is proved in both the case of Judas, and also Ananias and Sapphira.

The great adversary then, which every man has to fear, and which is ever drawing him to a course opposed to wisdom and godliness. It is the tendency of the mere fleshly impulse to act in opposing the Spirit. (See Gal. 5:17). There is a constant warfare between the flesh and the Spirit. When we surrender to the desires of the flesh, "ye shall die" (Rom. 8:13), but if ye through the Spirit "mortify", that is, to crucify the old man "with his deeds, ye shall live" (Gal. 5:24).

#### THE POWER OF UNBELIEF

The actions of a man may be very inferior to his beliefs, but they will never be superior to what he believes. Righteous conduct is simply right doctrine put into practice. When Ananias and Sapphira pretended to be a part of the company who had sold their possessions, their conduct proved their unbelief, that God knows the thoughts and intents of the heart. We frequently hear men say that they do not attach much importance to doctrine; they concentrate attention on the living of a good life, unwilling to surrender to God's terms of righteousness, which provides that the Old Man must be crucified with his deeds (Gal. 5:24). Solomon declares that, "There is a way that seemeth right unto a man but the end thereof are the ways of death" (Prov. 16:25). It is the man who does not believe God's Word that is offensive to God. It is most confusing to find professors of Christianity

openly preaching unbelief, by telling their hearers of rewards in heaven, or the punishments of the wicked in hell fire, when these expressions are not found in the Bible. This class of people make long prayers to be seen of men, and say, "Lord, Lord, have we not prophesied in thy streets and done many wonderful works in thy name" (Matt. 7:22).

What was the reply of Jesus to these professors? "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (vs. 23) These that make long prayers to be seen of men "and pretend to be sanctimonious, are the very ones of whom Jesus gives the warning, as found in Matt. 7:15) Quote— "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. "Ye shall know them by their fruits."

In I John 4:1-2 We have another warning of the false prophets that have gone out into the world. We are told not to believe every spirit but, to "try the spirits"—that is test them to see whether they are of God or no. In them we behold the works of the flesh which are these— "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings murders, drunkenness, revellings and such like—They that do such things shall not inherit the Kingdom of God". (Gal. 5:19-21). These are the works of the flesh which are manifest, but there is another class to be detected—who are they? In Ist John 4:2-3 we find the acid test of knowing who are of God and who are not of God. "Every spirit that confesseth that Jesus Christ

is come in the flesh is of God." "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." If Jesus Christ came in the flesh He did not exist previous to his coming. We read, "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law. (Gal. 4:4). Those who contend that Jesus was with the Father before the foundation of the world, bodily, and materially existing as a part of a triune God, are not of God—"This is the spirit of anti-Christ." Vs. 3.

The only personal evil spirits are false prophets that teach false doctrines. There is no need for a supernatural devil; for the natural impulse of man's heart is wicked and deceitful above all things" (Jer. 17:9). We find that the thoughts and imaginations of man's heart was only evil continually Gen. 6:5, For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, and these are the things which defile the man. In plain language of the scripture, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Let love be with dissimulation. Abhor that which is evil. Cleave to that which is good. "Be not overcome of evil, but overcome evil with good." (Rom. 12:2, 9, 21).

### Are there evil spirits?

It is supposed that there are two classes of supernatural beings, or angels one—"evil spirits" and the other "good spirits". If spirit in its primeval state is perfect, it is impossible for there to be evil personal spirits, for the spirit state, which is the immortal state, is the goal to which righteousness leads, and therefore to which wickedness cannot attain. There can be no supernatural evil spirit. Therefore, the only evil spirit in the personal sense must be the false prophets that have gone out into the World" which John points out in I John 4:1-2 Of course, in the sense of influence, the word spirit may be used for good or bad; but a spirit being, consubstantial with God, can no more exert a bad or wicked influence than can God Himself. If we have the spirit of pride, or the spirit of covetousness, it all emanate from the flesh in its fallen, sinful state. Hence the wicked works of the flesh are manifest (See Gal. 5:19-21). On the other hand the fruits of the spirit, as all good see verses 22-26). "Fallen angels" in the sense popularly understood, that is, immortal beings who have fallen, cannot be, any more than there can be an immortal devil; for that which is immortal is like God in nature, perfect in nature, that compares to the King immortal, invisible, the only wise God dwelling in light that no man can approach unto. (I Tim. 6:16).

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**The Christadelphian Sunday School Lesson For July 29, 1956**

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The Subject—THE WORKS OF THE FLESH (Part I)

Devotional Scripture Reading ..... Psa. 49th Chapter

Scripture Lesson ..... Gal. 5th Chapter

Memory Verse ..... Gal. 5:19-21

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INTRODUCTION—Paul says, "For I know that in me, that is in my flesh dwelleth no good thing. . . I find then a law in my members, that when I would do good, evil is present with me. . . But I see another law in my members warring against the law of my mind, and bringing me into subjection to the law of sin which is in my members" (Rom. 7:18-23). The same apostle shows us what the flesh is capable of producing, indeed what it naturally produces now, that controls us that we cannot do the things that ye would (Gal. 5:17). Let there be a careful examination of these things which the flesh can do, and which it does do, which are characteristic of the flesh uncontrolled, and then the question may well be asked, "Wherein does the flesh need the help of a supernatural devil?" Is there any vice or crime which which he can add to those things which the flesh is capable of doing?

(World's Redemption, Page 352)

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**SECTION I. THE CHARACTERISTICS OF THE FLESH IN THOUGHT AND ACTION.**

- a—Ever since the fall of man in Eden, what has been the thoughts and intents of his heart continually? Gen. 6:5.
  - b—What is the disposition of the human heart? Jer. 17:9.
  - c—What are the three channels of all of our temptations? I John 2:16.
  - d—What did Jesus overcome, according to John 16:33?
  - e—Was Jesus tempted before or after his baptism?
  - f—Why did Adam and Eve need a serpent to tempt them?
  - g—Do we need an outside agency to tempt us to do wrong now? Why not?
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**SECTION II. SOWING TO THE FLESH DEFINED.**

- a—How did Adam succumb to the desires of the flesh?
    1. He first desired to satisfy the flesh.
    2. He desired to satisfy the desires of the eyes.
    3. He desired the pride of life (or fame—notariety).
  - b—What was the nature of Adam as soon as created? Neutral. He had the choice of doing good or doing evil. As soon as evil was his choice, it was planted in his flesh. He became a dying creature. He was pronounced very good (Gen. 1:31) when created.
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**SECTION III. THE TEMPTATION OF JESUS.**

Jesus like Adam was a son of God. Adam by creation, Jesus by begettal. Both were tempted along the same lines.

- a—Was Jesus tempted in all points as we are? Heb. 4:15.
- b—What was the first temptation intended to satisfy? Hunger.
- c—How was the second temptation of Jesus to satisfy the lust of he eyes? Could he have cast himself down from the pinnacle of the temple without injury physically? See Matt. 28:18.
- d—What temptation could manifest the Pride of Life. Ans. By becoming the ruler of the world, without the Father's authority.
- e—What temptation is most likely to test us?
- f—Why was Jesus made in all points like his brethren?
- g—If He had been made immortal, at the first, could he have vanquished our adversary?

**The Christadelphian Sunday School Lesson For August 5, 1956**

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The Subject—THE WORKS OF THE FLESH (Part II)

Devotional Scripture Reading ..... Psa. 37:1-18

Scripture Lesson ..... Rom. 7th Chapter

Memory Verse ..... Rom. 7:18

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INTRODUCTION—James defines the process of sin as follows: "Every man is tempted when he is drawn away of his own lusts, and enticed. Then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death" (James 1:14-15). Hence, the action of sin in the flesh proceeds from the desires of the flesh. This is the spirit, or inclination, of the flesh which must be vigilantly trained for a man to keep himself "unspotted from the world," out of the way of evil. The truth alone, which is the utterance and power of the Spirit-Word, as long as we walk in the Spirit, ye shall not fulfill the lust of the flesh (Gal. 5:16). When a man becomes enlightened in the truth, and is thus made aware of God's will in reference to the state of his mind and the nature of his actions, a new law is introduced—because the ideas upon which it is based have been evolved by the Spirit through inspired men "who spake as they were moved by the Holy Spirit." John says, "They are Spirit and they are life" (John 6:63).  
(Christendom Astray)

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**SECTION I. THE PROCESS OF SIN. HOW DOES SIN DEVELOP IN US?**

- a—How did James say sin developed? James 1:14-15.
  - b—Where do evil thoughts originate? Matt. 15:19.
  - c—How came these evil thoughts to be in man? See Gen. 6:5, Margin. (Quoting from the Septuagint Version, Vs. 6, "And the Lord God having seen that the wicked actions of men were multiplied upon the earth, and that every one in his heart was brooding over evil continually.")
  - d—When man sinned by disobeying God (Gen. 2:17) man brought sin into the world. Sin was planted in his members. We are "children of wrath. See Eph. 2:2-3.
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**SECTION II. THE CARNAL MIND IS ENMITY AGAINST GOD (Rom. 8:7).**

- a—What are the works of the flesh? Gal. 5:19-21.
  - b—Where do envy and strife come from? James 3:14-16.
  - c—What does the Bible say about divisions among you? I Cor. 3:3.
  - d—What is meant by being carnally minded? Rom. 8:6. See Margin.
  - e—Can the carnal mind please God? If not, why not? See Rom. 8:8-9.
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**SECTION III. THE FRIENDSHIP OF THE WORLD CONDEMNED (James 4:4).**

- a—What is in the world that we must avoid? I John 2:15-16.
  - b—As children of God can we take pleasure in anything but doing the will of God?  
How can we prove that we love the Father more than we do the world? By coming out of the world.
  - c—If ye were of the world, the world would love his own (John 15:19).
  - d—Have you been chosen out of the world? If we have, what can we expect? Acts 14:22; John 15:19.
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**SECTION IV. THE WAGES OF SIN IS DEATH (Rom. 6:23).**

- a—If we are careful to keep the whole law, yet offend in one point, what is the result? James 2:10.
- b—Can anyone earn eternal life by being good, that is, by keeping the ten commandments? Gal. 3:11.

## CHAPTER XVII. THE HELL OF THE BIBLE

A correct understanding of man's relation to the law of sin and death and of life and immortality opens the way out of the dreadful and God-dishonoring thought of perpetuity of evil, sin and sinners, which leads out into the light of scripture reason, in which is seen the final end of evil in all its forms, leaving a world filled with the glory of the Lord as the waters cover the sea. In the scriptural view of God's triumph over all that defaces the beautiful work of His creation, when by His power and wisdom everything is removed that interferes with righteousness and justice; how can we conceive for a moment that God has prepared a place where an immortal devil presides throughout the ceaseless ages of eternity to torture those unfortunate beings that are not found worthy of the inheritance promised to those who love God, and keep His commandments. Why should it ever enter the minds of intelligent people that if there is an everlasting heaven of delight and happiness, that there must be an eternal Hell of misery? Can we take a step further, and ask, does the existence of God depend upon the existence of a devil? Does the brightness of God's glory depend upon the gross darkness of a monster of wickedness and woe? Does the existence of a glorious everlasting kingdom of God depend upon eternal and indescribable misery of a kingdom of Satan?

No doubt you will say, 'away with such heathen thoughts. They are the thoughts that beclouds the gloom and darkness of paganism.

These are the thoughts that originated in heathen philosophers, and used to whip their subjects into submission, when they (the ancients) sacrificed their children to idols or caused them to pass through the fire to "Molech" (Lev. 18:21). If immortality is the nature of the fabulous devil of "orthodox religion of course he must exist as long as God exists; if every wicked and depraved human being is an immortal soul, possessing immortality—then their existence must be co-eternal with God, who is pure and holy. But what an indictment against a God of love, who only hath immortality", dwelling in light which no man can approach unto" (I Tim. 6:16). The horrors of an eternal burning hell were conceived in the savage heart of heathenism and used by philosophers" as a "pious fraud" to frighten into submission brutes in human form, whose depravity made reason and moral suasion absolutely useless. The savage doctrine of endless misery found fertile soil in what Luther terms "the human dunghill of decretals".

There is no need to quote further imminent writers, but we will try to find out— "What does the Bible say"?

The true doctrine of endless misery is kept behind the scene, when refined audiences are addressed from the pulpits of our time; some of the leaders are ashamed of the common pictures that some artists have painted from their imaginations, who seemed to gauge their art to suit the class of people, according to popular theory. The fact is, there is no escape except

to relegate the fabulous to the myths of superstition of the past and letting the light of Bible Truth reveal to reason that man is a destructible being, and his destiny, if unfit for perpetuity in the kingdom of God, is destruction; and that only those who will be an honor to God, will be allowed to survive and enjoy the power of an endless life. Some proofs of these facts are outstanding in scripture testimony, as we note from Job 20:5-8 Quote— "The triumphing of the wicked is short and the joy of the hypocrite but for a moment. He shall **PERISH** forever like his own dung; they which have seen him, shall say, 'Where is he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night'".

Ask yourself, where is this wicked man? The word **perish** "means to destroy, or cease to exist, hence, the wicked man shall be chased away as a vision of the night. Quoting from Psalms 37:10-20, "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be.—"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away". (Psa. 37:20). When anything is reduced to smoke by consuming, there is nothing left of man or anything else. Some may use this scripture to justify their idea that there will be "hell-fire". But does the Bible substantiate this interpretation? Let us consider first the wicked man who has passed into the death state—Where is that man? In the very place where he was placed at his funeral (the grave); for when a

man dies "his breath goeth forth, he returneth to his earth, and in that very day his thoughts perish" (Psa. 146:3-4). Again, let us read Psa. 104:29. "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust". It does not matter whether he is good or bad. Nothing remains of the man who passes into the death state. Some may say, 'What about the soul of the man? "And they turn to Eccles. 12:7 for what they believe is a scripture that definitely shows that when a man dies his soul goes to God, and only the body goes back to the dust. But they overlook the fact that nothing is said in this reference that tells us that the man who died was good or bad. The spirit of a bad man returns to God as much as the spirit of a good man. To confirm this statement we turn to the New Testament, and in Acts 7:59 we find the narrative telling of the death of Stephen who was being stoned to death by his enemies, because he believed the Truth, and had told his enemies the Truth; for which cause they stoned him. Now let us read the reference (Acts 7:59) "And they stoned Stephen calling upon God, and saying, 'Lord Jesus, receive my spirit'"

When we look at the original wording of this text we find these words—"And they stoned Stephen, as he was invoking and saying, 'Lord Jesus receive the breath of me". (Diaglott Version interlineary which is the original Greek rendering and not as the translators of the Bible thought that it should be. When the spirit returns to God, it is the same spirit that was breathed into man's nostrils and he became

a living soul (Gen. 2:7). When God takes away that spirit or breath, man dies and returns to his earth, regardless whether he is good or bad. Now let us see what Solomon, the wise man has to say about the **spirit** of a man that goeth upward, or the **spirit** of a beast that goeth downward” and we read in Eccl. 3:19-21 Quote “For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one **breath**: so that a man hath no preminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.

Then he says, “who knoweth the “**spirit**” of man that goeth upward, and the **spirit of a beast** that goeth downward to the earth.”

Here the spirit and breath are synonymous terms meaning the same thing. Here we see that the spirit of the beast or the spirit of a man goes back to the source from whence it came. It goes back to God who gave it.

We have digressed somewhat from the subject of hell, but the Hell of the Bible is the grave. The hell of the Bible demands investigation. Since we are told that God made all things” (John 1:3); if that be true, if there is a burning hell of agony for wicked people, God made it. But we note that when God had finished all of His creation, of everything he had made, He pronounced everything “very good” (Gen. 1:31).

We will ask, what is the reason for a hell for punishment of the enemies of God; what is the object of having a place for punish-

ment of wicked people when we read in the scripture, Quote “Let sinners be consumed out of the earth and let the wicked be no more” (Psa. 104:35).

Our orthodox friends will answer, a hell is necessary to punish the wicked. But when we turn to the Bible and read from Isa. 26:14—speaking of the wicked, “They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and **destroyed** them, and made all their memory to perish.”

This scripture corresponds with Eccl. 9:5 which says “For the living know that they shall die; but the dead know not anything”.

When God placed man in the garden of Eden and commanded him not to eat of the tree of knowledge of good and evil, or even touch it lest he die” (Gen. 2:17) God did not tell Adam that if he ate of the tree of knowledge of good and evil that he would be plunged into a burning hell; but he told him something he could understand, something he could comprehend. He told him he would die, and return unto the ground from whence he was taken; he would return unto the dust” (Gen. 3:19). Quoting from the New Testament (Acts 3:30-31) where the writer is speaking of David to whom God had **sworn with an oath** to him (David) that of the fruit of his loins, according to the flesh, He would raise up Christ to sit of his (David’s) throne; he seeing this before spake of the resurrection of Christ, that HIS SOUL WAS NOT LEFT IN HELL, neither did his flesh see corruption”. This reference tells us that Christ’s

soul was not left in hell, neither did his flesh see corruption. What was the hell here mentioned? It was the tomb where Christ was placed after his crucifixion. He was not left there, because God raised him from the dead (Acts 17:31). This is the hell of the Bible. David died and was placed in the grave and saw corruption (Acts 13:36). David did not ascend into the heavens as some declare, yet David was a man after God's own heart" (Acts 13:22). If David has not ascended into the heavens (Acts 2:34), by what merits are those who have died, and said to be now around the throne of God, when the Bible tells us that "NO MAN HATH ASCENDED TO HEAVEN" (John 3:13). My dear reader open your Bible and see for yourself what the Bible says about the punishment of the wicked.

#### THE RICHMAN AND LAZARUS

Some will turn to the 16th chapter of Luke to prove that there is a burning hell. This scripture will be no mystery if we allow the Bible to tell its story. Jesus used this parable in addressing the Pharisees, who having received traditions which made the Word of God of none effect, and had become believers in the immortality of the soul, that when a man died his soul was consigned to heaven or to hell, regardless of a judgment. . . . They believed in the dogma of the heathen, who claim the existence of disembodied souls in hades (meaning the grave). Jesus allowed them to continue their heathen belief, and he spoke to them in parables, and without a parable **spoke he not** unto them" (Matt. 13:14), that it might be fulfilled which was spoken by the prophet saying, "I will open my mouth in parables;

I will utter things which have been kept secret from the foundation of the world" (Vs. 35). Jesus allowed them to continue in unbelief.

To the Pharisees, who believed in the immortality of the soul, it was necessary that some place should exist where the immortal souls would find a place to continue to exist throughout eternity. It was so strong in their mind that Jesus spoke to them in parables. For the expression IMMORTAL SOUL or NEVER DYING SOUL is not found in the Bible. The believer in disembodied existence after death in torture or happiness—"heaven or hell" thinks he finds positive proof of his theory in Luke the 16th chapter. It is with this passage of scripture with a few others viewed in unbelief of what the Bible says, try to sustain the popular dogma. There are pre-conceived notions that cause readers of the Bible to read into the scriptures what is in their mind, but is not found in the texts themselves. Instead of reading the text, there is a reading between the lines the theories that are in their mind, and not in the scriptures. Those who contend that the parable of the rich man and Lazarus is a positive proof of a burning hell, have in their mind the notion of an immortal soul" that lives after the body has died.

So, "when the rich man died", they will read in their mind, the body of the rich man died". "In hell his immortal soul lifted up its eyes", forgetting that their theory says the soul is **IMMATERIAL** without parts, and therefore has no eyes to lift up.

If it were remembered that the phrase "immortal soul" is of pagan invention, originating with the

Egyptian philosophers Plato and Socrates, who were idolaters and lived before Christ; and see that it is only a fiction and not according to scripture testimony, and then turn to the Bible and take note of the process of death—What happens when any one dies? In

Psa. 146:3-4 we find the process of death when a man dies —“His breath goeth forth, he returneth to his earth, and in that very day his thoughts perish”

Then turn to Ecc. 9:5 and read—“The dead know not anything.” Let us lay aside our pre-conceived ideas and allow the Bible to tell what the punishment for the wicked will be. We cannot dispose of this subject until we consider II Peter 3:10, which seems to be the final stroke that destroys all, excepting what God has found worthy to inherit everlasting life.

Quoting this reference— “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up”

Let us read verse 7 for a clue to what verse ten means Quote— “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men”

Let the word “heavens” stand for seat of governments, and the “earth” stand for the “peoples” as is given in Isa. 14th chapter. Note, vs 7. “the whole earth is at rest, and is quiet; they break forth into singing”

Who breaks forth into singing? The people. In verse 12 we read, “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations!”

Who was it that fell from the heavens in this reference? Who was it that did weaken the nations? Let verse 4 answer the question—**The King of Babylon**. He was cut down and “Hell from beneath is moved for thee to meet thee at thy coming.” Here Hell was ready to receive him when he was cut down (It was the grave that was ready to receive him at his coming).

Back to II Peter 3:10. “The day of the Lord will come as a thief in the night”. That is, the day that is to consume and destroy the heavens and the earth with a great noise” What does it mean? It is the day in which the Lord will descend from heaven with his mighty angels. Let us turn to II

Thess. 1:7-9 and read “And to you (that is, God’s people) who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with is mighty angels **IN FLAMING FIRE** taking vengeance on them that know not God, and (those) that obey not the gospel of our Lord Jesus Christ; Who shall be punished with everlasting **D E S T R U C T I O N** from the presence of the Lord, and from the glory of His power.” Here is the picture of the day of the Lord in which those who do not obey the gospel, and those who are still unbelievers of God’s Word will be destroyed, and the destruction is everlasting in its duration. Now notice Rev. 20:13

Quote— “And the sea gave up the dead which were in it, and death and **HELL** (the grave) delivered up the dead which were in them; and they were judged every man according to their works”.

Does this mean that every one who has been cast into the sea, and those who are in the grave will be brought to judgment? No, as we shall see by referring to Psa. 50:4-5 Quote— “He shall call to the heavens **from above** and to the earth, that He may judge **HIS PEOPLE.**” Because there are some who will not stand in the judgment (Psa. 1:5, and John 3:18). There are some who are condemned already. They are dead, they shall not rise, therefore hast thou visited and destroyed them and made all their memory to perish (Isa. 26:14).

In Rev. 20:14-15 we read, “And death and **hell** were cast into the lake of fire **THIS IS THE SECOND DEATH.** . . .”

Now who is it that suffers the second death? Those who are described in vs 15 “And who-so-ever was not found written in the book of life.

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We believe that passing events in the light of prophecy denote that the day of the Lord is at hand, what is the admonition to us who believe the Gospel? Let Luke 21:36

Quote “Watch ye therefore, and pray always, that ye may be accounted **worthy** to escape all these things that shall come to pass, and stand before the Son of man.”

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- NOTES ON THE LESSON -

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**The Christadelphian Sunday School Lesson For August 12, 1956**

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The Subject—THE HELL OF THE BIBLE (Part I)

The Devotional Scripture Reading Psalms 37:1-18

The Scripture Lesson Mal. 4:1-3

Memory Verse Mal. 4:3

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**INTRODUCTION—THE DESTINY OF THE WICKED.** If we seek for information on this question at the religious systems, we shall be told of an unfathomable abyss of fire, filled with malignant spirits of horrid shape, in which are reserved the most exquisite torments for those who have been displeasing to God in their mortal state. In the foreground of the lurid picture, we shall see cursing fiends mocking the damned; men and women wringing their hands in eternal despair; and stretching away on all sides, and down to the deepest depths, a weltering ocean of blackness, fire, and horrible confusion. We shall be told that God, in His eternal counsels of wisdom and mercy, has decreed this awful triumph of devilry. Do we believe it? There are certain elementary truths that by an almost intuitive logic, exclude the possibility of its being true. If God is the merciful Being of order and justice, and harmony, exhibited in the scriptures, how is it possible that, with all His fore-knowledge and omnipotence, He can permit nine-tenths of the human race to come into existence with no other destiny than to be tortured? (Christendom Astray, Pages 47-48) But what does the Bible say?

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**SECTION I. THE WAGES OF SIN IS DEATH (Rom. 6:23)**

- a—What was the penalty that God told Adam if he disobeyed the simple law, "Thou shalt not eat of the tree of knowledge of good and evil? Gen. 2:17.
  - b—What did the Psalmist say would happen to the wicked? Psa. 37:20.
  - c—Do we find in any laboratory that fire is a preservative element?
  - d—What does the prophet Malachi say will become of the wicked? Mal. 4:1.
  - e—What does the word Hell mean? See Psa. 139:8. (Sheol) grave.
  - f—Read Psalms 16:10. What is the meaning of the word Hell in this verse? Grave.
  - g—But God will (deliver) redeem my soul from the power of the grave, translated from the same word SHEOL. Psa. 40:15.
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**SECTION II. THEY SHALL BE PUNISHED WITH EVERLASTING DESTRUCTION (II Thess. 1:9).**

- a—What is the meaning of DESTRUCTION? The act of extinction (Webster).
  - b—How complete will be the destruction of the wicked? Psa. 37:20; 49:14.
  - c—When anything has been reduced to smoke, is there anything left of the destroyed object? See Obadiah Vs. 16.
  - d—Will the wicked that are now in the grave be brought to life for further destruction? See Isa. 26:14.
  - e—Who, then, will be consumed into smoke? See II Thess. 1:7-9.
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**SECTION III. THE EARTH ALSO AND THE WORKS THAT ARE THEREIN SHALL BE BURNED UP (II Peter 3:10).**

- a—Does this reference prove that the earth is to be literally consumed? Ans. No. Read Eccl. 1:4: "The earth abideth forever."
- b—What is it that is burned up according to II Peter 3:10? Ans. The "earth" stands for people as in Jer. 51:7; Psa. 97:1.
- c—Will the heavens pass away with a great noise? Ans. See Isa. 65:17. The former heavens shall not be remembered. This was the former governments.
- d—What became of the wicked. See Prov. 2:22; II Thess. 1:9.
- e—What about the man that wanders out of the way of understanding? Prov. 21:16.

The Subject—THE HELL OF THE BIBLE (Part II)

Devotional Scripture Reading .....	Matt. 5:21-30
The Scripture Lesson .....	Mark 9:38-50
Memory Verses .....	Mark 9:43-44

**INTRODUCTION**—Gehenna or Gehennom, or valley of Hennom, or valley of the son of Hennom. See Josh. 15:8; II Kings 23:10, a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed. The valley was used in ancient times for the worship of Moloch, in which Israel, lamentably misguided, offered their children to the heathen god of that name. Josiah, in his zeal against idolatry, gave the valley over to pollution, and appointed it as a repository of the filth of the city. It became the receptacle of rubbish in general, and received the carcasses of men and beasts. To consume the rubbish and prevent pestilence, fires were kept perpetually burning in it. In the days of Jesus it was the highest mark of ignominy that the council of the Jews could inflict to order a man to be buried in Gehenna. In one of Jeremiah's prophecies of Jewish restoration, the obliteration of this valley of dishonor is predicted in the following words: "And the whole valley of the **DEAD BODIES** and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the horse gate, towards the east, **SHALL BE HOLY** unto the **LORD**" (Jer. 31:40). (Christendom Astray, Pages 50-51)

**SECTION I. GENHENNA, TRANSLATED HELL, WHAT IS IT? AND WHERE IS IT?**

- a—What is the meaning of the word Gehenna, often thought of as hell? Ans. See II Kings 23:10, Topheth, a place in the valley of Hinnom, where sacrifices were offered to the idol of Moloch (Young's Concordance). It was a valley adjacent to Jerusalem, where the carcases of dead animals were consumed, and criminals were destroyed.
- b—Gehenna was a type of the hell of the creed of disbelieving Jews in the time of Christ. It was thus made to flavor popular delusion, and is due to the opinion of the translators. There is no ground for this assumption (R. Roberts).

**SECTION II. WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED (Mark 9:44).**

- a—Are the fires in the valley of Hinnom still burning? No. Why have these fires ceased to burn? Because no rubbish has been put in the fire. Are the worms still devouring the bodies there? No.
- b—Read Matt. 10:28 and tell whom we should fear most? He who can destroy.
- c—Does this verse (28) mean that the soul will survive the body? Ans. The word "soul" here means "life." The word "soul" has a number of meanings and not always does it mean the individual. See Diaglott.
- d—What did Christ say about anyone who would offend one of the little ones (meaning the babes in Christ)? Mark 9:42.

**SECTION III. THEY SHALL LOOK UPON THE CARCASSES OF THE MEN THAT HAVE TRANSGRESSED AGAINST ME (Isa. 66:24).**

- a—Does Isa. 66:24 mean that everyone who has transgressed against God since the days of Cain shall be open to view? Undoubtedly no. See Isa. 26:14. This reference applies to those who transgress against God in the time of II Thess. 1:7-9 because it takes seven months to bury the dead. See Ezk. 39:12.

**SECTION IV. ISAIAH 14TH CHAPTER OFTEN USED TO PROVE THE HELL OF POPULAR BELIEF.**

- a—who is the key figure in this chapter? The King of Babylon. Isa. 14:4.
- b—What was it that was ready to meet him at his coming? Vs. 9.

## CHAPTER XVIII.

### THE DEVIL WHO HAS THE POWER OF DEATH

In the relation of Christendom the devil has been placed in as prominent standing as God, if not more so, because more people are under the influence of the "Prince of the power of the air" than they are of God. As God is held up and presented for worship as the source and embodiment of all good, so the devil is held up for detestation and dread, as the instigator of all evil. Practically, the one is regarded in the light of the good God, while the other as the bad-god. It is the polytheism of panganism in its mildest form. Good and evil are regarded as separate essence, and each is attributed to control of a separate being. Instead of having a god of war a god for love, a god for thunder, a god for fire, a god for water, and so on down the whole list of nature's phenomena, modern theology confines the ruling powers of the universe to two agencies, with whom respectively it leaves the contest of good and evil—God and the devil; A contest in which they measure strength in what would appear a somewhat equal encounter. We have looked at the Bible teaching concerning God. It is now appropriate to consider what the Bible teaches about the devil; for there is a Bible doctrine of the devil, as it is just as important to know the enemy of the Truth, to be able to defend what God has revealed in His Word that leads to eternal life. The doctrine concerning the devil must be understood, if we know what has the "power of death," which is the devil" (Heb. 2:14).

The orthodox teaching concerning the devil is seen to be in large proportions, that he occupies the first position in the scheme of religion. He is the principal figure in the picture. He is the great enemy from which our immortal souls are supposed to stand in need of being delivered. He is the object of terror, whose cunning devices, which are supposed to be super-human, stands ready to entrap souls of men and women. Cruden's Concordance describes him as a most wicked angel, the implacable enemy and tempter of the hutman race; deadly in his malice; surprisingly subtle; possessing strength superior to our strength, having a mighty number of principalities and powers under his command. He roves up and down through the earth, seeking whom he may devour, like a roaring lion—seeking to tempt, to betray, to destroy us and involve us in guilt and wickedness. In a word he is an enemy to God and man, and uses his utmost endeavors to rob God of his glory, and men of their souls". In common a belief, something like omniscience is the evil monster thus described; he is regarded as universally at work, actively at work in every place of the globe at the same time, hence, if that be true, is he not only omnipotent (all powerful) and omnipresent (Meaning he is everywhere present at the same time), but all powerful.

If common belief something like omniscience to the evil being thus described, or omnipresent, which are the attributes of God, he is in a sense believed to be omnipotent

or all powerful, achieving his behests by a power superior to nature, he is more successful in the mutual strife for human souls; since hell, according to tradition, receives a far greater proportion of the earths inhabitants than those that find their way to the celestial city.

If the above statements are true concerning the devil, it is of first importance to know it; for how can we mentally adapt ourselves to our spiritual surroundings, if we ignor the very first relation of opposition that exposes us to capture at the hands of an unseen foe. A denial of the truth, is a mistake of the first magnitude, and cannot fail to imperil the soul thus included. We must presume every orthodox believer will estimatæ the doctrine of the devil at its inherent value, and maintain that it is of vital consequence for a man to believe in the peril from which Christ came to save him. Now we make bold at once to declare that the doctrine of a personal immortal devil has no foundation whatever in the Bible but is a hideous conception of the heathen mind, inherited by the moderns from the mythologies of the ancients and incorporated with Christianity by those men of "corrupt minds" of whom Paul predicted would pervert the truth, giving heed to seducing spirits and doctrines of devils" (I Tim. 4:1). In taking this position, we are not aware that apparent countenance is given to the doctrine as set forth in the scriptures. No, it is because we must attack the monster conceit that propmulgates these doctrines that are contrary to Bible teaching, in order to convince conscientious minds that may be overshadowed

with the nightmare of theology, that they may see that the devil of popular belief is not supported by the Bible testimony.

The word devil comes from two Greek words found in the Scriptures. It is not properly a translation of either of them, and its adoption by the translators of the Authorized Version to represent two words, which are of different meaning, is quite confusing. It would have been better if the two words had been transferred, or if even one of them had been used to represent the devil, so as to assist the English reader to make a proper distinction.

These words are DIABOLOS  
and DAIMON

The word **diabolos** is the one demanding the more elaborate treatment, because it represents that from which the world, in the broad sense, needs redemption. The word **Daimon** will necessarily be included upon the principle of the lesser being involved in the greater.

DIABOLOS means to cross the line from right to wrong—to overstep, to cross over. **Diabolos** is an accuser, calumninator, slanderer, a traducer. The meaning of **daimon** is, as used by those who believe in disembodied spirits, defiled spirits, or spirit entities, which were supposed to be able to enter the bodies either singly or in companies of mortal people and to afflict them with various diseases, such as blindness, deafness, or madness. Hence any one so afflicted was called a **demoniac**, or one possessed. The word **Daimon** or demon occurs about sixty times in the New Testament. The word DIABOLOS is never applied to demoniacs as descriptive of their condition.

As already observed, **Diabolos** is the word which stands for the great evil in the world, from which the world needs redemption, and which is the purpose of God, in carrying out His great plan of salvation, from either point of view, cannot be understood apart from what the devil really is. As to popular religion, the aim of the gospel is to save souls from being dragged down to the infernal regions of a burning hell of torment. The aim of the religion of the Bible is to save men from the devil which is said to **HAVE THE POWER OF DEATH**, and to give them a life free from all the evils of the present mortal nature which is invulnerable against temptation, sin and death. In considering the subject it is necessary to compare the devil of the Bible with that of popular belief so that we may discern the truth and accept it and reject the error. By such a comparison the striking contrast will help to gain a clear understanding of the truth concerning the subject. The devil of popular religion is a personal being, an immortal being, an omniscient being (that is, having universal knowledge). He is said to have a kingdom of his own, quite well regulated, organized, having the power well in hand to control human beings in the art of wickedness. Although his kingdom proper is said to be located in a place called hell, supposed to be in the heart of the earth, its dominion is supposed to extend throughout all the earth's surface. But is this idea true or false? Does it harmonize with the Bible teaching? His advantage in his antagonism against God and in his contest for the greater number of souls, in addition to his marvelous

power, his omniscience and his omnipresence is in fact that he finds mankind already naturally weak and ready and prone to do evil rather than to do good. The battle is therefore half won for him before he begins; and man, a poor creature, already possessed of sinful nature finds himself pitted against the most subtle and powerful enemy who wields hypnotic influence an unimaginable power in his struggle to save himself from an eternal abode in a hell of indescribable torture.

If the devil is a being possessed of the marvelous powers attributed to him by popular belief, the question will arise in the minds of reasonable people, without in the least thinking irreverently of God, or charging God of unreasonable creation, we ask Why did God who is the source of all power, give such powers of evil to a being, bent upon war against all that was good or even against God Himself? Of course, if the devil was once a holy angel, as some claim, he must be immortal, capable of living forever. But let us see if the Bible justifies this conclusion? and we turn to (I Tim. 6:16) and here we read God "only hath immortality". We ask again "Why did God impart His holy nature to a devil of any kind—say nothing of such a fiend as that under consideration? Again we may ask where did the devil originate?"

How come he to be the adversary that even undertook to tempt the Son of God? We read in John 1:3 "All things were made by him (God) and without him was not anything made that was made." So if there was nothing made without God, where did the Bible devil come from? We read in John 8:44,

(Jesus speaking—to the Pharisees says to them—“Ye are of your father the devil—” He was a murderer from the beginning, and abode not in the Truth, because there was no truth in him.” Here is a clue to who the devil is; for he was in the beginning—What beginning? When the first lie was uttered, when the serpent said to the woman “Ye shall not surely die” (Gen. 3:4) No, we do not say that the devil was the serpent; it was the origin of the first lie. Where did it breed? In the mind of the woman, the serpent only agitated the desires (called lust of the flesh) that was in the mind of the woman who looked upon the tree of knowledge of good and evil—that it was good for food and to be desired, in order to become wise (Vs. 6) The serpent was only the medium by which the temptation was developed in the mind of the woman.

In James 1:14-15 we read “But every man is tempted, when he is drawn away of his own lust (desires), and enticed. So, was Eve drawn away of her own desires and enticed. Ever since that time to this day, we do not need a devil to cause us to cross over the line from doing right to doing wrong. It is sin in the flesh, the diabolos, the calumnator, the slanderer, that put into the mind of Cain to slay his brother Abel, because we read in Gen. 6:5 “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” We turn to the New Testament—Paul speaking in Rom. 5:12, “Wherefore, as by one man (not the devil) sin entered into the world, and death by sin; and

so death passed upon all men, for that all have sinned.’

We found that James says that sin brought death James 1:15, and death has passed upon all men because of one mans sin. Hence, sin has been planted in our members, as Paul definitely declares in Rom. 7:20 “sin that dwelleth in me. He says—“For I know that in me dwelleth no good thing Vs. 18.

Some one may say what about the devil that tempted Christ? Many suppose that the devil that tempted Christ was the monster of popular belief; and some who have abandoned that idea have a difficulty in understanding the narrative. Deity decreed that the plan of salvation should depend upon a complete victory over the evils which sin had subjected man to. . . . The execution of this plan must therefore entail suffering under trial. None of the mere sons of Adam could meet the requirements without falling helplessly under the load; and therefore God in His love, laid help upon one born of the fallen race, who by faithfulness, would be able to endure the trials and thereby be made perfect through suffering”, and become the Captain of our salvation”. In the origin of the evils which salvation is designed to eliminate, there was temptation, sin and death; in the removal of the evils there must be temptation, righteousness and life. The first Adam when he was drawn away of his own lust”, his lust cocieved sin, and sin brought death.

The second Adam refused to allow himself to be drawn away, or to concieve sin therefore sin, on his part, did not bring forth death. Although he suffered death be-

cause of sin which he inherited from his mother, being a descendant of Adam, the germ of death was planted in his flesh. So what was it that tempted Jesus as soon as he was baptized and recognized as God's Son? the sin that was in his flesh created desires, which he withstood saying— "It is written" (Matt. 4:4). Notice the subtlety in which the tempter approached him in verse 3 "IF THOU BE THE SON OF GOD". The thought came to his mind that he was the Son of God and had the power to command the stones to make bread, to satisfy his hunger. But he was fortified by, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

He suffered death because of the sin that had been brought upon the race of Adam, of which he was a descendent. Because of his victory over the tempter, death could not hold him in the grave, and thereby destroyed him "that hath the power of death, that is the devil" (Heb. 2:14). In considering the temptations of Jesus we must keep in mind that the fact, that in order to destroy the devil he was made of flesh and blood, in all points like his brethren. What is it that tempts a man to do wrong? not an outside agency, but rather his own LUSTS.

Christ could not help the thoughts to inflame his mind to do wrong. So it is with us, we cannot help evil thoughts to spring up in the mind, but we can prevent them from going into action. As I heard it explained this way.

We cannot help the birds from flying over our head, but we can keep them from building a nest in our hair.

With this understanding in our mind then, there is no difficulty in the understanding of Eph. 4:26-27 Quote "Be ye angry and sin not; let not the sun go down upon your wrath: neither give place to the devil. "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Vs. 28).

The meaning is do not yield to the lust of the flesh in any form. I Peter 5:8 says— "Be sober (or calm), be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

#### DAIMON and DEMONIAIC

These words were used in the days of Jesus more than they are brief explanation. Suppose we transfer the phraseology of those times down to our own days, and use it in the description of curing diseases, would not the facts be precisely the same? The use of the words now would no more make casting out of demons or "spirits" than the use of the words then, and vice versa.

The facts represented by the words are what we must seek to find, and not stumble over the words in delusions generally associated with them. Now let us examine, for example the first instance in the New Testament of casting out a demon. In Matt. 9:32 we read— "As they went out, behold, they brought to him a dumb man possessed of a devil,

and when the devil (DAIMON) was cast out, the dum man spake.”

What was really the matter with this man? He was dumb, and the very same affliction is the sad lot

of many persons today. . . To cast out such a demon now would be to cause the dumb to speak.

The word DAIMON has nothing to do with those who are practicing wicked works.

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For August 26, 1956**

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The Subject—THE DEVIL WHO HAS THE POWER OF DEATH	(Part I)
The Devotional Scripture Reading	Gen. 3:1-8
The Memory Verse	Heb. 2:14
The Scripture Lesson	Heb. 2nd Chapter

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**INTRODUCTION**—As we already observed, **DIABOLOS** is the word which stands for the great evil of the world, from which the world needs redemption and which is the purpose of God carrying out His great plan of salvation, to destroy the works of the devil (I John 3:8). Whether we view the subject of the devil from a scripture standpoint or from the point of so-called orthodox religion it will be seen to be of vast importance, so much so that the plan of salvation from either point of view—and they are widely different—cannot be understood apart from it. It may be said to be the cause or reason of religion, which is designed to cope with the devil, whatever it is or he is, or whether it is an **IT** or a **HE**. In considering the subject it is necessary to compare the devil of the Bible with that of popular belief so as to accept the truth and reject the error, and by such comparison the striking contrast will largely help to a clear understanding of the truth concerning the entire subject—the origin and end of the devil.

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**SECTION I. THE MEANING AND ORIGIN OF THE DEVIL.**

- a—What is the meaning of the word **DEVIL**? Ans. It means an accuser, calumniator or slanderer.
  - b—From what Greek words is this word derived? **DIABOLOS** or **DAIMON**.
  - c—The Greek word **DAIMON** relates to a demoniac, or one who is afflicted mentally. In ancient times it was applied to those afflicted by being deaf and dumb, or blind. Often implied disembodied spirits.
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**SECTION II. THE DEVIL OF POPULAR RELIGION IN CONTRAST TO THE DEVIL OF THE BIBLE.**

- a—Is the devil of popular religion a personal being? Yes, often it is claimed to be a fallen angel.
  - b—Upon what scripture is this sort of a devil believed to be a fallen angel? Ans. Isa. 14:12, also Rev. 12:9.
  - c—What does the scripture of Isa. 14:12 relate to? See Isa. 14:4.
  - d—What is the scripture of Rev. 12:9 speaking about? A system of government about the time of Constantine.
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**SECTION III. THE DEVIL OF THE BIBLE.**

- a—Describe the devil that influenced Eve to eat of the forbidden tree. See James 1:14-15. The same influence that caused every man to sin, that brought death.
- b—What was the devil that tempted Christ? It was not the monster believed to be from the infernal regions. Evidently, Jesus, being one of the “every man” of James 1:14-15, He must have been tempted by his own desires, seeing he had all power, even to command the stones to be made bread.
- c—What was in Judas that made him a “devil” (John 6:70). The evil desire for personal gain.
- d—What scripture proves that Judas Iscariot desired the personal gain when he sold his Lord by a kiss? John 12:5-6.

The Subject--THE DEVIL WHO HAS THE POWER OF DEATH (Part II)

The Devotional Scripture Reading ..... Job 1:6-12

The Memory Verse ..... James 4:7

The Scripture Lesson ..... I Cor. 10:20-33

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INTRODUCTION—"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. . . Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, drunkenness, revellings, and such like; of which I tell you before, as I have told you in time past, that they that do such things shall not inherit the kingdom of God" (Gal. 5:17-21). Let there be a careful examination of these things which the flesh can do, and which it does do. Yea, which are characteristic of the flesh uncontrolled, and then the question may well be asked, "Where does the flesh need the help of a supernatural devil?" Is there any vice which he can add to those which the flesh is capable of doing?  
(World's Redemption, Page 352)

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**SECTION I. THE PURPOSE OF THE MANIFESTATION OF THE SON OF GOD.**

- a—Why was the Son of God manifested? I John 3:8.
  - b—What are the works of the devil, scripturally? Gal. 5:19-21.
  - c—When did Jesus destroy the works of the devil, so far as He Himself was concerned? Heb. 2:14.
  - d—Are the works of the flesh still in operation?
  - e—When will the works of the devil be completely destroyed? I Cor. 15:25-26.
  - f—When the last trace of sin has been destroyed what will fill the earth then? Num. 14:21.
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**SECTION II. THE WORD "SATAN" SOMETIMES DENOTES THE WICKED ONE.**

- a—Who was the Satan of Job, first chapter? Ans. He was NOT the monster from the infernal regions; but must have been a person who was an adversary to Job, evidently one whom God gave the power to afflict but not able to take his life (Job 1:12).
  - b—To whom was Jesus speaking to in Matt. 16:23? Peter.
  - c—In this case was Peter a Satan? Was he bad? No, he simply opposed what Christ wanted to do.
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**SECTION III. THE DEVIL THAT TEMPTED CHRIST.**

- a—When did the devil undertake to tempt Jesus? After his baptism.
- b—Why did the devil wait until Jesus was baptized? Because he had just been placed on probation.
- c—What was the first temptation, and why make the stones into bread? Because he had been without food 40 days.
- d—What suggested the idea of making the stones into bread? (Matt. 28:18).
- e—Why did he refuse to yield to this temptation (Matt. 4:4)? It would not lend to the glory of the Father.
- f—By what means did Jesus overcome these temptations? "It is written."

## CHAPTER XIX.

### PRAYER, ESSENTIAL TO DIVINE ACCEPTABILITY

"And when ye pray, use not vain repetitions, as the Gentile do; for they think they shall be heard for their much speaking. Be ye not therefore like unto them; for your heavenly Father knoweth what things ye have need of, before ye ask Him. After this manner pray ye—

"Our Father which are in heaven, Hallowed be Thy Name" (Matt. 6:7-8) "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, "They have their reward." Vs. 5. Twice in the Gospels it is recorded that Jesus taught his disciples a prayer; and each time it is the same prayer, although in the second occasion he gave it in a brief form.

When one of his disciples had seen him in prayer, asks: "Lord, teach us to pray, as John also taught his disciples." Jesus set before them a model prayer with the injunction, "After this manner pray ye." (Luke 11:2-4). Behind both of his examples, he gave a warning, in which there is a historic background. Jesus had pointed to the hypocrites, how they had practiced praying in public places to be seen of men. It was customary for the Rabbis to provide "fountain" prayers, and it was customary for a Rabbi to teach his own disciples a form of prayer, which he composed; and Jesus thought not of the Rabbinic order, and therefore was not recognized by the Jewish leaders, although he accepted the Jewish title

of Rabbi with his followers when they addressed him.

The "fountain" prayers as they were called, contained the summary of the substance of the longer petitions which were offered in the synagogues. The student who had been prevented from attending the public services, but who repeated the "fountain" prayers was regarded as participating with the congregation in the worship, and therefore, like the Lord's prayer, these were expressed in the plural.

John, the Baptist had evidently continued the Rabbinic custom. What may we gather from John's teaching, that the substance of his petitions might have been? Surely the central theme was the coming of the Messiah and His kingdom; the manifestation of God's righteousness; the turning of the hearts of the people towards Him; and the coming of the Lamb of God that taketh away the sin of the world", so that the nation might be better prepared for the divine judgment which was at hand.

Jesus' disciples evidently were those whose hearts had been prepared by John. The baptism of Jesus, and the descent of the Holy Spirit upon Jesus had revealed that he was the Son of God, the Messiah for whom they were looking. The disciples who had followed Jesus, gained additional knowledge as they went with him. John, the Baptist's prayers seem to have been no longer the model prayer, since Christ was in their midst.

Another side of the historic setting is reflected in the warning that we find mentioned in Mat-

thew against "vain repetitions." Tyndale says, "For they think they shall be heard for their much (speaking) babylings." What does the "vain repetitions" relate to? The Baal worshippers on Mount Carmel. "They cried from morning till noon," Baal, hear us "Baal, hear us" (I Kings 18:26). Likewise the worshippers of Diana at Ephesus shouted for about the space of two hours (Acts 19:34).

How far had the Jewish prayer been influenced by such heathen examples of idolatry, we do not know, but we have the impression that much speaking in prayer to God was a habit that had developed from the idol worship; from which Jesus was training his followers that it was not God's way; for God knew whereof they had need before they asked.

Dr. Thritle quotes examples from prayers for the Day of Atonement in which petitions are heaped up with every variation which could be devised: "O Lord, do thou it for The Name's sake; do thou it for thy truth's sake; do it for the sake of Thy Covenant; do it for the sake of Thy greatness". . . and so on, forty times over. Confession of sins is likewise spun out in catalogue fashion for every imaginable fault, as though there was virtue in exhaustiveness. These are ancient habits of offering prayer.

What does such babbling, repeating over and over the petitions that we desire, mean to God? Does it not imply a lack of child-like faith in God, a trust in the goodness of God, that borders on unbelief? either in His love, or in His reality? Does the Deity need to be stormed with petitions, because He needs to be aroused to grant our need?

## PUBLIC PRAYER

Is it not possible for us sometimes to pray in an eloquent manner, by selecting such words that will be for public notice rather than a petition to God for what we really need; making mention in our prayer of something of general benefit, rather than confessing to God publicly that we are sinful rebellious, and now penitent seeking for forgiveness? Does it not occur to our mind. Am I saying the things that will be approved by the audience?

The prayer offered in such a frame of mind does not rise above our own head. We might quote Eccl. 5:3: "A fool's voice is known by a multitude of words." In other words, do not be saying idle things to be heard of men. The Lord marks the simplicity of the prayer, as the prayer of the "publican who would not so much as lift his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner" (Luke 18:13).

Jesus denounced the "scribes" by saying, "Beware of the scribes, which love to go in long clothing, and love salutations in the market-places and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widows houses, and for a pretence, MAKE LONG PRAYERS: these shall receive greater damnation." (Mark 12:28, 40).

How definite was the petition that Jesus taught. First he says, "Hallowed be Thy Name." Here was the first of all adoration—a sign of Thanksgiving and praise. Then the desire for the Kingdom to come. This was a petition for the success of God's plan and purpose, because the next expression

was "THY WILL be done in earth as it is done in heaven.' There was not a single request for personal gain or benefit. Here was the request for action that should overcome all other intentions in the earth.

Let us not forget that Jesus did not denounce MUCH PRAYING, but rather much speaking many words the fruit of personal pride. The prayer was the Lord's because he gave it to his disciples as a pattern that they should imitate in making their petitions known to God.

When we refer to Matt. 26:39 and read how Jesus submitted to the Father's will, His plea was, in these words when he was about to suffer death, "O my Father, if it be possible, let this cup pass from me; never-the-less NOT AS I WILL, but as THOU WILT."

In Mark 14:36 he uses the words "ABBA FATHER." What does these words mean? These words are Aramaic, meaning "our Father" (Youngs Analytical Concordance). There is a special significance attached to these words that only those who have a legitimate right to address the Father as ABBA FATHER. He was God's only begotten son, and had a perfect right to use such words. But when we turn to Rom. 8:15, we find that "We have received the spirit of adopted sons of God, and can call upon God by saying 'ABBA FATHER' because we are children of God, and joint heirs with Christ."

#### FORGIVE US OUR TRESPASSES

Trespass, means to transgress, and a transgressor against God is a sinner—hence we need to pray constantly- "Lead us not into temp-

tation." It was said of the twelve "Pray that ye enter not into temptation" (Luke 22:40). "If we sin (unintentionally) we have an Advocate with the Father, Jesus Christ the righteous." He is the propitiation for our sins, because "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all righteousness." (I John, 1st and 2nd chapters). What is the chief desire that we should pray for in these perilous times? Luke 21:34-36. Pray that ye may be accounted worthy to stand before the Son of man.

In James 5:13 we read- "If any among you suffers evil, let him pray; if any one is cheerful, let him sing praises." Evil can be in various forms—sickness, tragedy, and accidents. What should we do if we are sick? "Let him call for the elders of the congregation, and let them pray over him; having anointed him with oil in the name of the Lord." "And the prayer of faith shall save the sick person, and the Lord will raise him up, and if he have committed sins, they shall be forgiven him." When there was a man, sick of the palsy, lying on a bed brought to Jesus; what did Jesus do? "Jesus seeing their faith said unto the sick of the Palsy; said, 'Son, be of good cheer, thy sins be forgiven thee.'" It is true that Jesus had the power to forgive sins and heal the sick, but why was James 5:13 written for us, if it does not teach that prayer for the afflicted, and the anointing him with oil, is not intended to mean what it says?

Elijah was a man of like infirmities with us; and he prayed in PRAYER that it might not rain; and it did not rain on the land for three years and six months. And

again he prayed and the heavens gave rain, and the earth put forth her fruit (James 5:17-18 Diaglott).

Does this not prove to us that "without faith it is impossible to please him." (Heb. 11:6).

It is the practice of the church to "consecrate" or "dedeciate" their buildings, schools or colleges and many other things by appropriate ceremonies. Never-the-less, the prevalence of the Mosaic ecclesiasticism had its use. The congregational use to which the tabernacle was to be put to use after the hallowing ceremonies of dedication - - it brought to mind "your vows, your free-will offerings, your burnt offerings; it trained Israel in the sense of showing us the emphasis divinely attached to matters that would otherwise escape our notice.

The offering of incense, a symbol of the "prayers of the saints." It was a daily obligation; and a daily benefit, a pleasure to God, and an advantage to His people. So with the incense which is "the prayer of saints" (Rev. 5:8; 8:4). It is a daily obligation. Now let us note the prayer of David—

"I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me. - - - Keep me as the apple of the eye, hide me under the shadow of thy wings, from the wicked that oppress me" (Psa. 17:6-9).

For an example of prayer we should pattern after the words of Daniel as we learn from Dan. 9: 3-16. Daniel first of all made confession of his sins and the sins of his people, and expressing adoration before making his wants known. In Verse 16, he says—"O Lord, according to all Thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because of our sins and for the iniquities of our fathers."

We are told to pray for the "peace of Jerusalem" (Psa. 122:6). Do we need to pray for the peace of Jerusalem now, as we see how war and tumult fills her streets? "The prayer of the righteous is His delight." Prayer is the only means of divine acceptability. As for "the daily sacrifice" . . . the morning and evening lamb was offered in the Mosaic economy. We behold the Lamb of God that taketh away the sins of the world. It is a manifestation that "Christ as a Lamb without blemish and without spot - - who verily was fore ordained before the foundation of the world - - who by him do believe in God "that raised him from the dead" (I Peter 1:19-21).

Let us read Mark 11:24—

"Therefore I say unto you, 'What things so ever ye desire, when we pray, believe that ye receive them, and ye shall have them.'"

The Subject—PRAYER ESSENTIAL TO DIVINE ACCEPTABILITY (Part I)

The Devotional Scripture Reading ..... Psa. 39th Chapter

The Scripture Lesson ..... Matt. 7:7-12

Memory Verse ..... James 5:16

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INTRODUCTION—Abraham was praying for his kinsman Lot; and we, who pray not only to a friend but to a Father, cannot bar from our prayers intimate requests for the well-being of those we love. How often does Paul speak of "making mention" of believers in various ecclesias in his prayers (Rom. 1:9; Eph. 1:16; I Thess. 1:2 and Philemon 4. If we know how to give good gifts to our children, how much more must it please our Heavenly Father when we ask Him for His good gifts for them. Even love, however, can become narrow and possessive; memory of the prayer can insure that the most personal petitions are kept within the universal framework of creative purpose. Testing our prayers by the pattern will lead to the breadth of mind which is "never distracted by the particulars, are never lost in the contemplation of the entirety."  
(The Teaching of the Master, Pages 170-71)

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#### SECTION I. THE MODEL PRAYER

- a—Who composed the model prayer and where is it found? Matt. 6:9-15; Luke 11:2-4.
  - b—What warning did Jesus give about prayer? Matt. 6:7-9.
  - c—What did the vain "repetitions" resemble? The prayer of the heathen to Baal and Diana, idols.
  - d—What does the simplicity of prayer prove? Child-like faith.
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#### SECTION II. THE ATTITUDE OF ACCEPTABLE PRAYER

- a—In what way will the acceptable prayer be answered? Luke 11:9; James 4:3.
  - b—What comparison did Jesus use to show how prayer will be answered?
  - c—What is required when I pray? Matt. 5:44.
  - d—In what way should we pray to be rewarded openly?
  - e—Did Jesus pray publicly? What was his custom in praying to God?
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#### SECTION III. WE HAVE AN ADVOCATE WITH THE FATHER (I John 2:1-2)

- a—Can we commit sin deliberately because we have an advocate with the Father?
  - b—An advocate means one who intercedes in our behalf. Will He if we sin willfully?
  - c—In the time of Israel, how was intentional sin treated? Discuss.
  - e—Why do we need to approach God through Christ? John; 10:9.
  - f—Can any one approach God in any other way? John 14:6.
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#### SECTION IV. WHY IS PRAYER SO IMPORTANT TO A FOLLOWER OF CHRIST?

- a—What made the prayer of the Pharisee to be rejected?
- b—Why was the prayer of the publican more favorable to God?
- c—Did Christ pray for the world? Should we?
- d—For whom should we pray? Those that spitefully use us. Our enemies.

The Subject—PRAYER ESSENTIAL TO DIVINE ACCEPTABILITY (Part II)

The Devotional Scripture Reading . . . . . Psa. 100th Chapter

The Scripture Lesson . . . . . John 17:6-19

Memory Verses . . . . . John 17:20-21

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INTRODUCTION—It is beautifully fitting that in the closing prayer of Jesus before he suffered, he should petition first for himself in view of the now accomplished work; then for the Apostles with whom so much of the ministry had been spent; and for whose instruction he had so much labored; and lastly for that large number who would believe through their being "sent into the world." "Neither pray I for these alone," said Jesus, "but for them also which shall believe on me through their word . . ." The prayer of Jesus for them was "that they all may be one; as thou Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me." (John's Gospel, Page 195)

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SECTION I. THE PRAYER FOR THE DISCIPLES

- a--To whom had Jesus manifested God's Name? John 17:6.
  - b--For whom did Jesus pray? John 17:9.
  - c--Why did he not pray for the world? John 15:19; John 17:9.
  - d--Why was he praying for the disciples? John 15:27.
  - e--What was the object for him to pray for the disciples? John 17:15.
  - f--Read Verse 19 and explain the meaning of "sanctify."
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SECTION II. "THAT THEY MAY BE ONE EVEN AS WE ARE ONE" (John 17:22)

- a--Where do we read that "we have fellowship one with another"?
  - b--On what condition do we have that sort of fellowship? I John 1:7.
  - c--What does it mean to walk in "the light as he is in the light"?
  - d--Who is it that walks in darkness? I John 2:11, vs. 9.
  - e--What did Jesus mean in John 8:12?
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SECTION III. THE TIME AND PLACE TO PRAY

- a--How often did David pray? Psa. 55:17.
  - b--When should we pray? Luke 18:1.
  - c--Where is the scriptural place to pray? Matt. 6:6.
- 

SECTION IV. EXAMPLES OF PUBLIC PRAYER

- a--Solomon stood before the altar of the Lord in the presence of the congregation of Israel. See I Kings 8:22-23, 32, 39 to 45.
- b--Was Daniel praying in public, as recorded in Dan. 9:3-15?
- c--What do we learn from Daniel's prayer? Confession of sin.

## CHAPTER XX. PATIENCE AND ITS WORK

A patient continuance in well doing "is pleasing to God, and will secure the blessing that will at last be life evermore" (Rom. 2:7). But like all courses that leads to good results, is a course that is difficult to follow, and it implies that there is something to endure. There would be no need for patience if all were sweet and refreshing; but there is need for patience, as all can testify who have laid hold of the hope that is set before us in the gospel. We find many things that obstruct our pilgrimage as we enter upon the way to the tree of life. It is to him that overcometh, that the promise is made, "Will I grant to sit with me in my throne" (Rev. 3:21). Our way will be a way of trial or testing of whether we will obey the Lord or no. Like the Israelites, after they had made a covenant with the Lord, many were the trials that overtook them on the way to the promise land. Why were these trials for the space of forty years?

Let us read Deut. 8:2—

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to KNOW WHAT WAS IN THY HEART, whether thou wouldst keep his commandments or not."

Thus, Israel was in a dry and thirsty land wherein there is but little water, and even that, was not fit to drink, we would say.

It is good that a man should both hope and quietly wait for the salvation of the Lord. While we wait, our faith and patience must be exercised in the attitude of

waiting patiently for the Lord who will come and not tarry. This sort of exercise of waiting is the kind that gives spiritual strength to endure. Listen to what Paul has to say— "Tribulation worketh patience (developes) experience, and experience hope" (Rom. 5:4). We are saved by hope; but that which is seen is not hope—but if we hope for that which we see not, then do we with PATIENCE wait for it Rom. 8:24-25. Our hope and waiting prepares us for the part we can take in the joy with those in that day, when they will say, "Lo, this is our God; we have waited for Him."

—"We will be glad and rejoice in his salvation" (Isa. 25:9). It is well that we recognize this feature of our calling, so that we will not be weary in "well doing." True, it is, that "hope deferred maketh the heart sick" (Prov. 13:12); but if we can recognize that the deferring of our hope is part of our trial, therefore let us be patient unto the coming of the Lord.

Let us take note of Abraham, who was called the friend of God, and who occupies the honorable position of the father of many nations; when "he was called to go out into the land that he should afterwards receive for an inheritance, obeyed" although called to leave the land of his nativity, and even his "father's house" and go to a country of which he was ignorant—with apparent no object for going, He obeyed. In obeying the command, he came to the land of Canaan, and sojourned among the people of the land as a stranger. His sojourn was long and trying.

He was promised the land for an inheritance, and was told to walk through the length and breadth of it; for he would possess the land with his seed, which would be as numberless as the sand on the sea-shore, when as yet he had no child. He was told to look from the place where he was, "northward, southward, eastward and westward for all the land that he could see would be given to him and his Seed forever" (Gen. 13:14-15). However, he was given no information as to when the inheritance would be given him. To the people of the land he must have appeared to them to be mad. We would say deranged, fanatical, notwithstanding he was a harmless neighbour, even if he did indulge in the strange fancy that he would ultimately possess this very land—"all these countries." Abraham had many years of trial in patient waiting. In Gen. 15:15 we read, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." What does this reference mean? Is it a contradiction of what God had promised him? No, God had promised, and God does not lie. The same promise was made to Isaac, and to Jacob, then we turn to Hebrews 11:13, and here we read—

"These all died in faith, not having received the promise, but having **seen them afar off**, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth."

Yes, they seen these promises afar off, even down to the time of the resurrection as we read Heb. 11:39-40. Quote—

"And these all having obtained a good report through

faith, received not the promises: God having provided some better thing for us, that they without us should not be made perfect."

So, according to the scripture, "Behold, I come quickly, and my reward is with me to give to **every man**, including Abraham, Isaac and Jacob, according as his works shall be" (Rev. 22:12).

Joseph, too, was sorely tired and put to proof. He had but little inducement as a slave, carried down into Egypt, to keep his remembrance, and to make God's will the law of his life. Yet he was steadfast during the dark years of adversity, but at last elevated to the high position of authority in the Kingdom of the Egyptians; for God was with him, where he rescued his people from their plight, when there was no corn in the land of Canaan.

David is another illustration of Patience. He was anointed to be king of Israel without intimation that he would first be an outcast, whose life would be hunted with the whole power of the kingdom of Saul. The bitterness came upon him unexpectedly and made him despondent. Said he, "I will one day perish by the hand of Saul." These must have been dark and dreary times for David, when hiding in dens and caves of the earth, afraid to show himself to civilized men for the fear of his life. The keenness of his mental suffering is revealed in many of the Psalms that were written during the time that he was a fugitive from the hand of Saul who sought his life. These are some of the types of patience experienced by those who had hope in what God had prom-

ised. All these types represent the sufferings of Christ, the Root and offspring of David — who before exaltation was to be a man of sorrows and acquainted with grief” Jesus is the greatest example of patience. We are told that in “all things he was tempted (or tried) as we are yet without sin. He was made like unto his brethren—that is, he had the same impulse to go wrong, as his brethren, yet without sin.

He illustrates to us as no case does, that God causes his people to pass through the tests, before He lifts upon them the unveiled light of His countenance. We behold Jesus. Was our sorrow ever like his sorrow?

He came to his own people with a heart full of pity. He looked on them with tears in his eyes, and bewailed the stubborn resistance of all divine entreaty. He sought to bless and do them good, in turning every one of them from their iniquities. But they hid their faces from him. He came to his own, and his own people received him not.

It is some comfort in our troubled experience, to think of those who have gone before, those that had their turn, and a sharp turn too. We cannot suffer more than they did. Few of us will ever be put to such extreme tests to prove our faith in the words of Jesus who said—

“To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations.” “And he shall rule them with a rod of iron;”

Paul said the “light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” (II Cor. 4:17).

Our sufferings now, though lighter, need not be less serviceable to make us steadfast, unmovable always abounding in the work of the Lord. These light afflictions can train us to set our affections on things above. On things not seen. Plainly speaking all of our hope is based upon the things that we see through the eye of faith. The suffering of the brethren of the first century fortified them by the reflections on the words that the present suffering is not to be compared to what God has reserved for those that love Him. Notice what Paul says in I Cor. 2:9. Quote—

“But as it is written, eye hath not seen, nor ear heard neither have entered into the heart of man, the things God hath prepare for them that love him.”

Vs. 10. “But God hath revealed them unto us by His spirit.”

**The Christadelphian Sunday School Lesson For September 23, 1956**

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The Subject—PATIENCE AND ITS WORK (Part I)	
The Devotional Scripture Reading	..... Psalms 40th Chapter
The Scripture Reading	..... Rom. 15:1-6
The Memory Verse	..... Rom. 15:4

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INTRODUCTION—"It is good that a man should hope and quietly wait for the salvation of the Lord." Doubtless it is good, but still trying and perhaps good because trying our faith and patience are exercised in the attitude of waiting; and exercise of this kind gives spiritual strength and hardihood. "Tribulation worketh patience, and patience experience, and experience hope" (Rom. 5:4). "We are saved by hope; but hope that is seen is not hope . . . but if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24). "We wait for the Son of God from heaven" (I Thess. 1:10). We are "looking for that blessed hope" (Tit. 2:13) and our looking and waiting and hoping prepare us for taking part in the joy of those who are to say in that day, "Lo, this is our God, we have waited for Him . . . we will be glad and rejoice in his salvation" (Isa. 25:9). (Further Seasons of Comfort, Page 22)

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**SECTION I. GOD'S RULE IN ALL CASES**

- a—What was God's rule in dealing with Abraham? Trial or test?
  - b—What was the first test of Abraham's faith? Gen. 12:1-3.
  - c—Did God require him to separate from his kindred?
  - d—Did God make any further promise to him until after he had left his father's house or kindred? No. See Gen. 13:14.
  - e—What further test did God require of Abraham that involved Abraham's seed? See Gen. 22:2.
  - f—Did Abraham display patience in waiting?
  - g—Read Gen. 15:15 and tell how Abraham had patience? See Heb. 11:13, 39-40.
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**SECTION II. THE TRIALS OF DAVID TO TEST HIS PATIENCE**

- a—He was anointed king of Israel when but a lad (I Sam. 6:12) and again the second time (II Sam. 2:4). What incident caused Saul to despise David? I Sam. 18:6-9.
  - b—What other trial did David experience? See II Sam. 18:15: 32-33.
  - c—How did David acknowledge God's deliverance? II Sam. 22:1-4.
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**SECTION III. GLORY PURCHASED WITH SUFFERING**

- a—What does tribulation develop for us? Rom. 5:3-4.
  - b—Can we see the fruits of our tribulation now? Rom. 8:24-25.
  - c—How are we helped to know what we should pray for? Rom. 8:26.
  - d—Read Rom. 8:26 and explain what the Spirit is that helps our infirmities to pray as we should.
  - e—What is the comforting thought that we find in Rom. 8:28?
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**SECTION IV. DID ALL THINGS WORK TOGETHER FOR GOOD IN THE CASE**

- a—Of Abraham? If so, explain Gen. 15:15. See Heb. 11:13.
- b—Of David? He was a man after God's own heart (Acts 13:22).
- c—What eternal promise was made to David? II Sam. 7:12-16.
- d—How certain were these promises that were made to David? Psa. 89:28-36.

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**The Christadelphian Sunday School Lesson For September 30, 1956**

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The Subject—PATIENCE AND ITS WORK (Part II)

The Devotional Scripture Reading ..... Heb. 12:1-10

Scripture Lesson ..... James 1:1-12

Memory Verse ..... James 1:12

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INTRODUCTION—"Then, take Paul, who expressly says that he obtained mercy that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting" (I Tim. 1:16). He had forty years of no ordinary conflict. In labours more abundant than the rest of the Apostles, he had a greater share of privations. In travels more extended and perilous. He was in prisons more frequent, in stripes oft, in social degradation more complete. He was counted a low character, a pestilent fellow with both Jew and Gentile, the off-scouring of all things, having lost reputation, social standing, and wealth. He was a perishing mortal like ourselves. He speaks of being "pressed out of measure, above strength, insomuch that he despaired of life" (II Cor. 1:8) and of being "in weariness and painfulness, in watchings often, in hunger and in thirst, in fastings often, in cold and nakedness." What do all these things mean? "As many as I love, I rebuke and chasten" (Rev. 3:19). Again, "Whom he loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with son; for what son is he whom the Father chasteneth not?" (Heb. 12:6-8).

(Further Seasons of Comfort. Pages 24-25)

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**SECTION I. PAUL A PATTERN TO THEM WHICH SHOULD HEREAFTER BELIEVE**

- a—What was the object in Paul's suffering? See Phil. 2:8-9-10.
  - b—What his aim, even forgetting the things he suffered? Phil. 2:13-14.
  - c—How severe was his trials that demanded patience? See II Cor. 1:8.
  - d—Why was he branded as a pestilent fellow by Jew and Gentile? Acts 24:5.
  - e—How did our brethren of the first century fortify themselves to endure such afflictions? See II Cor. 4:14-18.
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**SECTION II. GOD PERMITS SUFFERING TO HIS CHOSEN**

- a—How do we know that the Lord permits suffering to His people? Heb. 12:6.
  - b—What is said if we be without chastisement? Heb. 12:8.
  - c—The chastisement may seem grievous now, but what does it yield? Heb. 12:11.
  - d—How does God try his children? He allows them to pass through the furnace of affliction to remove the dross. See I Peter 1:7.
  - e—When will such people be found unto praise and honour?
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**SECTION III. HE WILL NOT SUFFER US TO BE TEMPTED ABOVE THAT WE ARE ABLE TO BEAR (I Cor. 10:13)**

- a—When we see the trial of Christ or of Paul, was the test of Christ beyond his power to bear it? In what way did he face the trial? Luke 22:42.
- b—Was Paul willing to sacrifice all things to gain a resurrection? Phil. 2:8.
- c—When Paul had finished his work, what did he say? II Tim. 4:7-8.
- d—Did he fear the judgment? No. He said there is a crown of righteousness laid up for me. Can we feel the same way?

## CHAPTER XXI. FELLOWSHIP—HUMAN OR DIVINE

By Bro. Charles H. French  
(Reprinted by Permission)

Recently I received a letter from a respected brother, who in the course of his letter, used the words, "I understand that you were once in our fellowship". Now I have often heard this phrase used, "Our fellowship, and such words indicating something possessed by, or owned by some one—a personal possession."

As this subject of "fellowship" is one which is much misunderstood, and which has been, and is still, the cause of much offense and division in the brotherhood, I would like to pen a few thoughts on this great theme. Personally, I have never changed my views on the Gospel of Jesus Christ, from the time of my baptism into the All-saving Name, therefore I presume that my relationship to Him is not altered, and I trust that I may yet be found acceptable to Him. But what is "fellowship"? If we are talking of the human variety, then, it is defined as "the state of being fellows"; friendly intercourse, communion or association. Thus the initials F.R.G.S. means Fellow of the Royal Geographical Society—a member of that body.

We, however, are interested in the divine order of fellowship—a far higher relationship, and to find its definition, we go to the Word of God. There, we see that it means "walking with God and His Son." Thus, Jesus says, "if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20); and again, "Him that cometh unto Me, I will in no wise cast out" (John 6:37). To hear His voice and

open the door is equivalent to listening to His counsel, having His Spirit, and doing His commands; then we become His friends, even to the extent of being related, as "mother, sister and brother" (Matt. 12:50), and so we become in fellowship. The Apostle John follows this with those well-known words (I John 1:10) "Our fellowship is with the Father, and with His Son Jesus Christ," and so, walking "in the light", we have this relationship—firstly with God and His Son, and THEN WITH ONE ANOTHER. By placing God first in our lives (and all true Christians must do) that is FELLOWSHIP—a divine fellowship, which is instantly broken if we depart from following Him, or by neglect of His precepts. Notice, however, that such relationship is divine; IT DOES NOT depend upon human bestowal, for it proceeds from God. It cannot be purchased, nor conferred or cancelled by man, and, from the day when one becomes related to Jesus by belief and baptism into His Name, he or she, becomes in FELLOWSHIP with God and His Son until it is broken by misconduct, which may, and often is, **unknown to other human beings.**

The mere fact that a person sits in an ecclesia and partakes of the emblems at the Memorial meeting is no guarantee of absolute fellowship with God. It may be a presumption, but it is not conclusive, for only God knoweth the heart of man and the parables of Jesus indicate that the five foolish virgins will always be found with the five wise ones.

For instance, although Saul was chosen by God, as a man approved,

there came a time when fellowship ceased, for "The Lord departed from him", although he at that time, was still popular with the people. At times, fellowship also ceased in the case of David in the matter of Bathsheba, and the numbering of Israel, and it could not be restored until David had expiated his offense. Again, Judas, outwardly a member of the little band of Jesus' followers was obviously NOT in fellowship, because he was firstly a thief, and secondly a foreknown betrayer—though this was not known to the other disciples.

Let it be clearly recognized that the severance of Fellowship with Christ, does not depend upon a human resolution of withdrawal, or some published note. Such a relationship may have long since ceased, and it cannot be restored until one confesses their offense and does all in his or her power to rectify their error.

So fellowship comes primarily through serving God, and making Jesus the pattern of daily life. Obviously this causes the same relationship to exist between others who are similarly serving God BUT THIS IS **secondary**. Serving God is first and it matters not whether one is at the North Pole or in the desert without another present, there is fellowship. Now it is here where the human difficulty often arises. During the past fifty years there has been a noticeable hardening of opinion on the part of leaders in the Brotherhood that fellowshiping is something which can be conferred or removed by human agency. Many have come to believe that they almost have a divine right in the matter of fellowship, and I have actually

heard some claim that "whatsoever ye shall loose on earth shall be loosed in heaven". Many do not perceive here a great error which is BASIC, and that is, that the conditions governing fellowship in the days of the Apostles ARE NOT WITH US TODAY. That is to say, we HAVE NOT the Spirit to discern as in their day. I will speak of this later.

Thus, we find today, differing kinds of "fellowship", such as the "Berean fellowship"; the "Temperance Hall section"; the "Suffolk St. Meeting"; and so on, which are so very reminiscent of those long ago, who said, "I am of Paul"—"I am of Apollos". Yet these same brethren and sisters serve ONE LORD, and ONE CHRIST JESUS, and many are pleased to speak of this Service as "**OUR FELLOWSHIP.**" As if we have any "rights" in fellowship. It is NOT OURS to give, for it belongs to God alone.

Because very few have challenged this idea, it has now almost become an accepted fact, so many brethren and sisters overlook the VITAL difference in apostolic times and our days, and the THEY HAD THEN.

That wondrous Spirit endorsed the apostle's appointment; it guided them, rebuked them, and supervised their fellowship. It convicted Ananias and Sapphira; it openly selected Saul (Paul) and gave counsel to them. How then, in its absence today, can a believer refuse a believer, and ecclesia cut off ecclesia. Where is the divine warrant. I have never yet found anyone who could answer. There is not a single ECCLESIA on earth today who can say, "We have been endorsed by God", or that "We are the true church, and

all the clauses in our Statement of Faith are perfect' or that our actions and withdrawals against brethren are infallible.

O Brother, or Sister, why do you not stop to think deeply over this latter-day claim to inspiration in the matter of "our fellowship", for that is what it amounts to. The basic fact—that the Spirit is absent should not be forgotten. Instead, what is thought to be fellowship, is more often a matter of MEMBERSHIP, and the ROLL-BOOK is not a passport to the Kingdom. It is but a beginning. Ultimate fellowship will NEVER BE KNOWN UNTIL THE JUDGMENT declares it. The certification is with God and not with us. If you doubt this—test it out for yourself. If we could say without doubt WHO IS IN FELLOWSHIP, definitely, then, we can say without doubt who has eternal life. As this is impossible, so also it is impossible to say who, in the ultimate sense, has the Divine fellowship. And let us remember that it is not those who commend themselves who are acceptable but "whom the Lord commendeth."

Again, not always those who claim to be Christ's are His. Just consider for a moment. Think over the scene depicted in (Matt. 7:22-23). Here, we find at the judgment scene, many came and professed they had been in fellowship, or had done works in the Name of the Lord. They claimed this relationship, saying that they had prophesied in the Name of Jesus, but He refused to recognize them. Now, obviously these people were NOT the heathen, but were **be lievers**, or those responsible to judgment, and the lesson should not be lost upon us.

Account of lack of space we are obliged to eliminate a portion of the article. However we endorse every word. We will endeavor to pick out some Bible Truth that should be carefully considered and pray that we may not fall into temptation.

How many children of brethren and sisters have turned away, disgusted because of the continual bickering and striving about non-essentials, and "our" fellowship. How many of these children have left the path which their parents trod, and the ways in which they were brought up, simply because of the lack of Christian love between brethren and sisters, and the continual spectacle of disunity and division.

What a tragic commentary upon the salvation that is in Jesus Christ—that salvation which is free to all; that salvation which has been purchased with the blood of the Saviour on Calvary's Cross. All men and women, whether black, brown or red, are included in His gracious offer of LIFE ETERNAL, and none can SHUT the door which He has opened to fallen humanity— Why do humans try to shut this door against others; an entrance to a wondrous kingdom of joy and peace; and of eternal loveliness. Has He not said "I have set before thee AN OPEN DOOR, and no man can shut it" (Rev. 3:7). Remember that He had sympathy for the publicans and harlots, and he actually called them to enter the Kingdom of heaven. He had compassion on the multitude because He saw them as "sheep having no shepherd". How much com-

passion have you had? Should your thought for your brethren be any less than His? Do you not remember his words, "Him that cometh unto me, I will in no wise cast out"?"

As for mass-withdrawal" which has often been practiced in the Brotherhood, this is entirely unscriptural and utterly opposed to the teachings of Jesus, which places salvation on an individual basis **IT IS NOT COLLECTIVE**. Yet withdrawals from ecclesias en masse have been carried out, and remain as a blot on the Brotherhood. Not only so, but this procedure is Roman in origin for it was practiced by the Popes in centuries gone by. It is not found in the Bible. The Popes laid interdicts upon certain peoples who thenceforth could not do many things. Today we see the same type of action. Brethren and sisters—you who see these things going on in your meetings; it is your responsibility. Why do you not alter such un-Christian practice? . . . Salvation is individual and Jesus has made provision for each one to work out his own salvation, either alone, or in company with others. His fellowship is theirs—night and day if they do **HIS WILL**. No man can give a ransom for his brother nor redeem him, nor can he turn him from Christ's fellowship. O that this were burnt into our consciences. O that brethren and sisters would read Paul's epistle to the Colossians, chapter 3. Here he says, "Put on therefore, as the elect of God holy and beloved, bowels of mercies, kindness humbleness of mind, meekness, longsuffering, forbearing one another, if any man have a quarrel against any, and forgiving one an-

other—even as Christ forgave you, so also do ye". Where is this shown today? Where is the love? Where is the charity? Where is the humbleness? Brethren and sisters, why not shake off the shackles which today effectively shuts out the love of Jesus. Jesus said, "My peace I leave with you". Where is it today? Instead, we witness this attitude of exclusiveness, and that between brethren. It often makes one wonder whether some brethren really understand what the Gospel of Jesus is. He came to call men and women out of darkness into light, not to make his ecclesia water-tight compartments into which His love could not have free course, nor His commandments find their full expression.

"Judge not that ye be not judged". Him that is weak in the faith receive, but not to doubtful disputations"; "Who art thou that judgest another man's servant"? . . . Many forget that they are fellow prisoners in the Lord and not judges. Jesus is the one who bestows the crown and not man. Reading Matt. 25:34-46 are well worth keeping in mind; for they show that the reward is not bestowed for knowledge but for doing things. Nor for more learning but for action. Let us remember that as we judge, so are we to be judged. In human society today we find it constituted with weak ones, and those who will always be frail, and who will need continual props to support them. Nor does it help them to withdraw from them, for this often makes the position worse.

Let it not be thought that this is a plea for loosening spiritual ties. Not so, the day is near when the

mere professors of the Gospel will come under the searchlight of the Spirit. Man cannot walk with the world and with God at the same time. He has something to give up when he takes on the Name of Jesus. And unless he places God first in his life and takes a delight in reading His Word, to know what the will of the Lord is, He cannot hope for the Life to come.

What we need today is more humility, and the release of worldly attraction. It did not work in the days of Israel, and it won't work now. Remember, it was the publican who was justified in the

temple and not the Pharisee who boasted of his attainments.

And now, dear brother or sister, you who read these thoughts, I would like to appeal to you especially in these last days of Gentile times, let us keep in mind James 5:20—

“Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”

Remember responsibility, like salvation is a PERSONAL matter. RISE and do your part.

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For October 7, 1956**

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The Subject—**FELLOWSHIP, HUMAN OR DEVINE (Part I)**

The Devotional Scripture Reading ..... Psa. 91:1-9

The Scripture Lesson ..... I John 1st Chapter

The Memory Verse ..... I John 1:7

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**INTRODUCTION**—We are interested in the divine order of fellowship and to find its definition we go to the Word of God. There we see that it means “walking with God” and His Son. Thus Jesus says, “If any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.” And again in John 14:23 we read, “Jesus answered and said unto him ‘If a man love me he will keep my words and my Father will love him and we will come in unto him and make our abode with him.’” This is a personal matter on condition of loving Jesus and keeping his words, which the Father recognizes.

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**SECTION I. “HE THAT DOETH THE WILL OF MY FATHER”**

- a—Who is sure to associate with Jesus? Matthew 12:50.
  - b—Who is it that loves Jesus? John 14:23.
  - c—Who is it that acknowledgeth the Son of God? I John 2:5.
  - d—What is said of the man that says he is in the light and hates his brother? I John 2:9.
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**SECTION II. “IF WE WALK IN THE LIGHT AS HE IS IN THE LIGHT”**

- a—What does “walking” imply? Rom. 2:7.
  - b—“Walking worthily means progress in serving the Lord” (Eph. 4:1). What is the fruit of this walking? Eph. 4:12.
  - c—It means to grow up into Him in all things. How is this accomplished? By the whole body fitly joined together. Eph. 4:16.
  - d—How can we know and prove what is good and acceptable to God? Rom. 12:1-2.
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**SECTION III. “JESUS THE LIGHT OF THE WORLD” (John 8:12)**

- a—Darkness, the opposite of light; describe the darkness that was in the world according to Isa. 60:2.
  - b—What was the light that the Gentiles shall come to? Rev. 21:24.
  - c—The prophecy of Isa. 60:1; who will arise and shine? Mal. 4:2.
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**SECTION IV. “HE THAT HATETH HIS BROTHER”**

- a—Give the scriptural manner of how the Gentiles walk. Eph. 4:17-18.
- b—When our understanding is darkened, what is our relation to God? Eph. 2:12.
- c—What is the condemnation that is come into the world? John 3:19.
- d—Why do men and women love darkness rather than light?
- e—What is the indictment pronounced against the world and why? Isa. 5:20-21.
- f—Describe the darkness that is set up and called light now. Matt. 15:8-9.

**The Christadelphian Sunday School Lesson For October 14, 1956**

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The Subject—"FELLOWSHIP, HUMAN OR DIVINE" (Part II)

The Devotional Scripture Reading ..... I Cor. 3:1-11

The Scripture Lesson ..... I Cor. 10:15-22

The Memory Verse ..... II Cor. 6:1

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**INTRODUCTION**—And now, dear reader, brother or sister, you who read these thoughts, I would like to appeal to you especially in these last hours of tottering Gentile kingdoms. You know, and I know that we are all sinners needing grace and forgiveness, and you also know what Jesus is going to say to you and me on that day—"In as much as ye have done it unto one of the least of these my brethren ye have done it unto me" (Matt. 25:40). Therefore, let us not stand afar off and cry "unclean" or "undefiled," but let us do what Jesus did—minister unto others.

There is far greater power and appeal in the example of a Christian life than there is in "mass" withdrawal or in ruinous division. The work of separating the wheat and the tares is that of the Lord Jesus, and not ours. The Gospel-net catches "fish" good and bad, and all communities of Christ's followers will contain "wise" and "foolish virgins." The accepted and the rejected. You and I have yet to face the searching Tribunal.

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**SECTION I. REMEMBER RESPONSIBILITY AND SALVATION ARE PERSONAL**

- a—Read Matt. 5:9 and tell how you can be a peace maker.
  - b—"Therefore, if any man be in Christ, he is a new creature" (II Cor. 5:17). What change was transpired in you at baptism? What "old things" passed away? The works of the flesh. Gal. 5:19-21.
  - c—Can we do the things "that ye would"? Gal. 5:17.
  - d—Where can we draw the line between those whom we should fellowship and those whom we cannot fellowship?
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**SECTION II. "FOR WE BEING MANY ARE ONE BREAD" (I Cor. 10:17)**

- a—Read Eph. 4:4-6 and tell if there are any besides the "one body."
  - b—Does the breaking of bread mean fellowship?
  - c—What does the breaking of bread remind us of? The sacrifice.
  - d—What preparation should be made before partaking of the emblems? I Cor. 11:28.
  - e—Define the two ways that we may be unworthy. Before being baptized; and by conduct, violating our covenant relationship.
  - f—Can a believer partake of the emblems with aliens? I Cor. 10:21.
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**SECTION III. "HE THAT ABIDETH IN THE DOCTRINE OF CHRIST" (II John 9)**

- a—How do I abide in the doctrine of Christ? II John 2:9 (last clause).
- b—Who is it that denies the teaching of the Anointed One? Is he an anti-Christ? See I John 2:23.
- c—How should we treat anyone who does not acknowledge the Son and the Father? II John, Vs. 10.
- d—What is the result if I bid him God-speed? See Vs. 11.
- e—How important is it to walk together? Amos 3:3.

## CHAPTER XXII.

### SELF-EXAMINATION AND ITS WORK

That there is an ever present law in our members warring against the law of our mind and bringing us into captivity to the law of sin which is in my members (Rom. 7:23) resulting in a distinctly developed conflict in which the man of God has to say to his feelings of "wretchedness" vs. 24. That he cannot do the things that he would, besides, he finds the impulse in his mind that he would like to do the very things that he should not do. Let us realize what this means; for a good deal of our comfort and perhaps to some extent our success in the struggle depends on being able to discriminate between constitutional sin". (That is, the sin that dwells in all of us. Rom 7:17), and the overt and wilful sin, which will exclude and keep us from the Kingdom of God. Many illustrations might be given of the thing Paul means when he says, "What I would, that I do not; but what I hate, that do I.' Vs. 15. Let this illustration be sufficient.

It is the will of God that we are in a state of continual memory and love towards Himself. It is contrary to His desires concerning us that He should ever be put out of our mind, or that we should ever abandon the attitude of adoration and thanksgiving, remembering our dependence upon Him. It is not according to His mind that there should ever be a cloud of dimness in our affections for Him. Bearing this in mind that there is nothing in our mind opposed to His mind; for all opposition to His will is sin. How do we find ourselves when we examine ourselves

in this matter? Does not His laws teach us that our strongest desires that we should worship Him with all our might, all our strength, and give Him all of our love? (Mark 12:30). His praise should be continually in our heart and on our lips. That His will should at all times be the potent and magnet of our delight? There can be but one answer to these questions on the part of those who have been begotten of the Word of truth. David's declaration will be the declaration of all who have become with him members of the family of the Lord God Almighty. And what is that? "As the heart panteth after the water brooks, so panteth my soul after Thee." The Love of Jehovah and the love of Jehovah's testimonies will be in every true brother and sister (when fully developed) as it was in David. But are we always in the sunshine of his love? Are there never times of exhaustion—famine, when things seem to go wrong? What about the tired nature at the end of the day?

What about the irritating and perhaps the exasperating pre-occupations of the rough and tumble business life many of us are compelled to lead? Is it not the case that oftentimes, we are ashamed of our own weakness and disown the moral chaos in which we find ourselves drifting, and perhaps ready to succumb in the struggle? What is the admonition and reply to these questions? We all know that we are living in the "last days" when anything can happen. Listen to the words of Jesus, who said—

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares”— “For as a snare shall it come on ALL them that DWELL ON THE FACE OF THE WHOLE EARTH.”

“Watch ye therefore, and pray always (or constantly), that ye may be accounted worthy to escape all these things that shall come to pass and stand before the Son of man” (Luke 21:34-36).

You may look upon your past life and exclaim “O wretched man that I am who shall deliver me from this death” (Rom. 7:24). If that is your view of yourself open your Bible and turn to Isa. 1:18 and read to vs 20—

“Come now, and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow”; though they be red like crimson they shall be as wool.

“If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured—for the mouth of the Lord hath spoken it.”

Paul was able to look back over his life. He had persecuted the church. He had consented to the death of Stephen, and yet He was able to thank God through Jesus Christ our Lord which giveth us the victory through our Lord Jesus Christ.” Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as

ye know that your labour is not in vain” (I Cor. 15:57-58).

It is a question depending upon our state of our relation to sin, which relates to our deliberate acts. All men are alike in the state of constitutional sin, but in the actions we differ according to our actions. For example no man can keep awake all the time; sleep eventually overtakes the human body. Sleep diminishes the work the body can perform, but keep the man awake, and we can behold his fitness for the divine service he is to do; sleep affects the fitness to work. Hence, the things that “I would not (do) that I do” because of sin that dwells in my flesh. Thus, a constant self inspection is necessary to guard against the things that I should not do. It was very different with the case of Judas. He deliberately planned his Lord’s betrayal for the sake of making money. When his plan succeeded, he saw his mistake, and remorse followed it was despair. He went and hanged himself. He knew the justice in the words of Christ: “It were good for that man if he had not been born.”

Hence, the difference is seen between a deliberate sin and a sin that we may do unconsciously. It is for the things we do unintentionally that we pray, “Forgive us our trespasses, as we forgive those who trespass against us. Let us look back over the brief space of one week, and we take stock of ourselves. Is there ONE sin that we have deliberately done? Knowing that when we done it, that it was wrong? That it was a sin against Him who gave his life in our behalf? It is distressing when a brother or a sister has awakened to the fact that he has not behaved just-

ly, or that he has denied the Lord and has crucified to themselves the Son of God afresh, and put him to open shame. Notice, he has put the Lord to open shame, by pretending to be a brother or sister of Christ, when at heart he is betraying his Lord deliberately.

The scriptures have only one advice to those who are guilty of doing wrong, like the woman who was taken in adultery. Jesus did not condemn her, but he said to her, "GO AND SIN NO MORE." (John 8:11). The Pharisees would have stoned this woman, but what did he say to her accusers? "He that is without sin among you, let him cast the first stone at her." Vs. 7. The Scriptures advice to us is "CONFESS YOUR FAULTS ONE TO ANOTHER" and pray for one another, that ye may be healed" (James 5:16). If this advice could, or would be followed, we would have less disturbance in our ecclesias. Again in Gal. 6:1, we read "Brethren, if a man be overtaken in a fault, ye which are spiritual, RESTORE such an one in the spirit of meekness" (considering thyself lest thou also be tempted"). "Repent" in the sense of "REFORM" is the standing exhortation of Christ to the seven churches of Revelations, which is a pattern for all other ecclesias.

What a wonderful encouragement is extended "to him that overcometh." "He shall sit with me in my throne." Are we going to help a brother to overcome, or are we going to cast the first stone?

This is the victory that overcometh the world, even O U R FAITH (I John 5:4). There is another phase that we should examine ourselves, and that is, HOW MUCH ARE WE GROW-

ING?. You know that Jesus says, "Every branch in me that beareth not fruit he taketh away" (John 15:2). If you are taken away because you fail to bear fruit, is it worse to transgress by doing something that is forbidden? How much fruit are we producing for the Master? If we bear fruit, we need to "**abide in the vine,**" because we can accomplish nothing without the aid of the Vine which is Christ. We may not violate any of the commands of Christ, yet we can neglect to plant the seed, or water the plant. How are we going to grow.

Peter says, after we have laid aside all malice, and guile, envies and evil speaking. . . . **DESIRE THE SINCERE MILK OF THE WORD,** that ye may grow thereby, you will come by and by to indulge in things that will build each other up, and think of doing good to others. You will abstain from the very appearance of evil. You will not forsake the assembling of ourselves together so much the more as ye see the Day of the Lord approaching. You will be able to keep yourself unspotted from the world and whatever you do will be done to the glory of the Lord.

We cannot recall the six days that has just past, but we can be fortified for the six days that lie just ahead. We can redeem the time for the days are evil. On every side is the allurements or attraction to draw our attention away from the Sincere milk of the Word. You will not be able to meditate upon God's Word while watching a television, or a ball game. Let us remember that Christ said, "Behold, I come quickly." He is coming when we are least pre-

pared to meet him, as a thief in the night." Our way is restricted—narrow, that we need to examine ourselves constantly in two ways, first with respect to doctrine—that is the first principle of the Truth. Are we sure we understand God's Plan of salvation? and secondly with respect to our conduct. We may have a knowledge of doctrine completely, yet we can be only pretenders of keeping the Faith. Notice the warning given us in Rev. 16:15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame". (Does watching here mean to be watching the signs of the times? or is watching that we do not expose our nakedness (meaning sinfulness), which Adam discovered as soon as he had violated the Lord's command. Let

us take the words of Jesus as is found in Luke 21:34-36. Quote—

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares."

"For as a snare shall it come on all them that dwell on the face of the whole earth. Watch, ye therefore, and pray always that that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."

We know he is coming. We know that we shall be called before Him, are we prepared to give account of your deeds done in body?

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- NOTES ON THE LESSON -

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**The Christadelphian Sunday School Lesson For October 21, 1956**

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The Subject—**SELF-EXAMINATION** (Part I)

Devotional Scripture Reading ..... Psa. 26th Chapter

Scripture Lesson ..... I Cor. 11:20-34

Memory Verse ..... I Cor. 11:28

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**INTRODUCTION**—One of the most important, and certainly one of the most difficult of all phases into which the Truth leads us, we find "Self-Examination," because it is a process which all other lessons can be made effective. A man may have a thorough grasp of the Truth, so far as its elementary principles are concerned, he may have a lively recollection of Apostolic exhortations, he may even be able to speak "a word in season" for the building up of others, and yet through lack of the ability or inclination to examine himself, he may quite fail to make any practical application of his knowledge in the moulding of his own life. There are many exhortations in the writings of the Apostles, to examine ourselves, and there are still more passages from which the necessity of such a process may be inferred. . . "If we would judge ourselves we should not be judged."

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**SECTION I. THE NECESSITY FOR SELF-EXAMINATION**

- a—Why is self-examination so important? See Matt. 15:18-20.
  - b—Name some other reason for self-examination. Rom. 7:21.
  - c—Does talent to speak, or skill in exhibiting the Truth make a man to be above self-examination?
  - d—What will be the standard of our examination before Christ? "According to what he hath done" (II Cor. 5:10).
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**SECTION II. THE DECEITFULNESS OF THE HEART MAKES IT DIFFICULT FOR A MAN TO KNOW HIMSELF**

- a—By what rule should the examination of ourselves be made? I Cor. 11:28.
  - b—How may I prove to be unworthy? Gal. 6:4; I John 4:2.
  - c—How often should we make a personal inspection of ourselves. Paul says—"As often as ye eat this bread ye do show the Lord's death" (I Cor. 11:26). How should we test ourselves before partaking of the emblems? I Cor. 11:28.
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**SECTION III. "THERE IS THEREFORE NO CONDEMNATION TO THEM WHICH ARE PROVEN IN CHRIST JESUS" (Rom. 8:2)**

- a—If a man is not in Christ Jesus, would he be worthy to partake of the emblems at the Lord's Table?
  - b—If a man has been freed from condemnation by belief of the Gospel and baptism, how does he become unworthy thereafter? By transgression.
  - c—What is the scriptural manner of rectifying our faults? James 5:16. Reformation.
- 

**SECTION IV. REPENT, OR REFORM, IS THE STANDING EXHORTATION OF CHRIST**

- a—Read Matt. 7:14 and tell what is meant by the narrow way.
- b—Why is it that only a "few find it"? Notice—Moses set before Israel life and death—good and evil. What caused them to turn away from doing good? See Deut. 30:17-20.
- c—Which gate admits to the Kingdom of God?

**The Christadelphian Sunday School Lesson For October 28, 1956**

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The Subject—SELF-EXAMINATION (Part II)

The Devotional Scripture Reading ..... Psa. 17th Chapter

Scripture Lesson ..... Col. 3rd Chap. 1-13

Memory Verse ..... II Cor. 13:5

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INTRODUCTION—"He that overcometh" is the man to whom the promises were made. Yield not to the environment of the present evil world. Overcome the world, and how are we to overcome the world? John the beloved disciple supplies the answer, "This is the victory that overcometh the world, even our faith" (I John 5:4). And whence do we derive this faith? Paul answers, "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). Hence, the most valuable advice that can be given to everyone feeling especially beset by the difficulties of life, to give themselves to the reading of the Word. Let it be daily, let it be methodical. And obeying the exhortation of the Apostle Peter who says—"Desire the sincere milk of the word that ye may grow thereby." You will then remember the command, "Do good unto all men as you have opportunity." You will notice that we are commanded to be "kind to the unthankful," "avenge not yourselves," cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. "Be followers of God."

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**SECTION I. IF YE BE RISEN WITH CHRIST**

- a—Read the first four verses of the Scripture lesson. Can these verses apply to any but those who wear the name of Christ?
  - b—How do we know that we are in Christ? Gal. 3:27.
  - c—If you are in Christ what change has been made in you? Gal. 5:24.
  - d—Can you do the things that you formerly delighted to do? Gal. 5:17.
  - e—Do we find a struggle going on in our mind? Why is it so? Paul says, "In my flesh dwelleth no good thing" (Rom. 7:18) "that when he would do good evil was present with him" (Vs. 21).
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**SECTION II. OUR CONSTANT IMPULSE TO DO WRONG REQUIRES SELF-EXAMINATION**

- a—When a man pretends to wear the Name of Christ, but follows the impulse of the flesh, what is he? See Eph. 2:2-3.
  - b—How did Jesus mention this class of people? Matt. 15:7-9.
  - c—How can we detect the false prophets? Matt. 7:15-16; I John 4:2-3.
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**SECTION III. "EVERY BRANCH IN ME THAT BEARETH NOT FRUIT, HE TAKETH AWAY"**

- a—Is it necessary to examine ourselves to know that we are bearing fruit?
- b—If we fail to bear fruit, He takes that branch away. Can that mean the man that does not produce fruit is any better than the man that commits a transgression against God's law?
- c—What is the meaning of the parable of the "pounds" (Luke 19:12-27)? To see how much every man had gained by trading?
- d—What was the verdict for the man who had gained nothing?

## CHAPTER XXIII

### "WALKING WORTHILY OF GOD"

The things that Paul would always exhort and persuade us to do if he were among us now, would be to walk worthy of the Lord unto all pleasing (Col. 1:10). This defines the matter of our position if we wear the Name of Christ; it presents the matter clearly, and presents its character that cannot be mistaken. Do we need to feel at a loss to decide our course and manner of life, as followers of Christ, if we remember that it is necessary to be worthy of God? The application of this single test will always settle the question of what is worthy of God. "Be ye holy for I am holy."

It is dangerous to try to make the path appear to be right when it is wrong. This sophistry of which we are all in danger because of the love of the present evil world. Because of the natural in-born impulse of the flesh, which is liable to lead us to favor a loose construction of the commandments of Christ, which is the first step in the way to ruin.

It is not safe for us to trust ourselves in deciding what sort of walk is worthy of God. We must be guided solely by what is revealed in the Scriptures. We are in danger if we trust our own thoughts, and still more so, if we yield to the sentiments current in society. Here we have to wage a constant warfare, in which our aim is victory through those things that are revealed in the Word of God. It is a warfare in which he only who overcomes will obtain the rewards. To be overcome in this struggle is to lose all. Men and women have certain notions how

we ought to think, how we ought to talk, how we ought to use our leisure time, or how we ought to use our money and our talents. This school is flourishing and very popular.

The Spirit of God by the Apostles and prophets have set forth another set of rules on these very subjects. This is another school which is directly opposite, and which is not prosperous at present. We cannot belong to these two schools at the same time, because they are incompatible. Jesus said, "No man can serve two masters." In this matter the World is one master and teacher, and the Spirit of God another. Our leaning to the one or the other is of vital importance. Paul says, "As many as are led by the Spirit of God THEY ARE THE SONS OF GOD." (Rom. 8:14).

Our standing before God depends upon whether we are led by the Spirit of God. A man that is led by the Spirit, thinks and acts in harmony with the Spirit, as our instructor is the Word of the Lord. He may not do this all at once, but if he responds to the Spirit's invitation, he will come to it, and find himself the subject of the process of transformation. Notice the words of Jesus: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Yes, he will be walking worthy of God, just as Enoch walked with God" (Gen. 5:22). This transformation develops a "new creature in Christ Jesus." To reach this conclusion, however, he must submit himself

to the Spirit's influence, which dictates the way he should go. The Spirit has given us the Word in such a form that the "mind of the Spirit" cannot be apprehended apart from the sacrifice of self; it requires a constant and diligent search of the Scriptures, that contains the mind of the Spirit, that is, it reveals what God desires us to do. It is "here a little, and there a little, line upon line, precept upon precept." This is the principle of its construction. Its wisdom is diffused over all its contents. It is not concentrated in any single or separate precept. In this respect, it is unlike a human composition, which we find in chapters and verses. The aim of the Spirit may be compared to the curtain that covered the Mosaic Tabernacle—the blue, the red, and white were symbols that the Spirit manifested to Israel. The golden thread interwoven throughout the fabric of the whole represented the faith of the structure as coming from God (I Peter 1:7). It represented the structure where God meets with his people.

We hear Paul saying in Heb. 11:6, "Without faith it is impossible to please Him." To acquire the mind of the Spirit as revealed in the Word of God, it is necessary that we make ourselves acquainted with the whole. It means the reading of the Word in the same manner as partaking of the food for the natural body; "that we might know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3). Thus the reading of the Word is a constant feast. It never loses its relish, but rather it becomes sweeter to the taste the more it is stud-

ied. In this, it is unlike other books. It describes a walk with God that is clear and reasonable, so much the more as it is practiced. It creates hunger and thirsting for the Word of truth just as the Psalmist says—

"As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psa. 42:1-2).

It deals with the state of affections and the nature of action. It lays hold of both, and dictates certain and important rules. In any way you may look at these rules, the principal factor that motivates all sections towards God and also our neighbor is LOVE. It demands of us that we love certain things, and love not other things. It says, "Set your affections on things above, not on things of the earth." Then we are told, "Love not the world. If any man love the world, the love of the Father is not in him" (John 2:15). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "And the second is like, namely this, "THOU SHALT LOVE THY NEIGHBOUR AS THY SELF." (Mark 12:30). These are divine specifications. Of what avail will all our knowledge of the Truth be, if we fail in these essentials of walking worthy of God? or being a Son of God by adoption? Jesus spoke with a meaning in his words when he said, "If a man will be my disciple, let him deny himself, take up his cross and follow me." What is the meaning of these words of Jesus? in the abstract? When a person, according to ancient custom took up his cross, he was headed for his execution, just as the Lord Jesus carried his cross.

It is not theoretical that Jesus used this expression, but it meant who ever follows him must crucify the flesh with its affections and lusts. But if we would walk worthy of God we must imitate Christ who gave his life for the sheep. We are not called upon to go to our execution, but we cannot hold anything in reserve. Paul says, "I beseech you brethren, by the mercies of God that ye present your bodies a "LIVING SACRIFICE, holy, acceptable unto God which is your reasonable service" (Rom. 12:1).

We must be on our guard against the influence of those who come to us with the name of Christ on their lips, but with a denial of Christ in their lives. The saints of God are not of this world, either in speech, pleasure, policy or action. To those who walk worthily with God, Christ is their type, and Paul their pattern by Christ's appointments (I Tim. 1:16). He says, "Be ye followers of me, as I am also Christ" (I Cor. 11:1). Paul says, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The spirit of Christ is one thing and the spirit of the world is quite another. The spirit of Christ is the zeal for God and His purpose in the earth; it means the obedience to God's law. The spirit of the world is the spirit of indifference, that develops defiance and rebellion against God. The spirit of Christ is a spirit of self-sacrifice for the benefit of others; the spirit of the world is bent on self-protection and avengement. The spirit of the world is directly opposite to God's ways.

To walk with God (that is, to walk worthy of God), the first ingredient is doing the will of the

Father, which is only found in God's Word. This is demonstrated as the Psalmist says in Psalms 63: 5, "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips." Christ's heart was fixed on doing the Father's will. To walk worthy of God means to have the heart fixed on doing the will of the Father. That means to "walk in the light as he is in the light" when we do this, our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3). Not only do we have fellowship with the Father and the Son of God, but we have fellowship with one another, and "the blood of Jesus Christ, His Son cleanseth us from **ALL sin.**"

The urgent words to walk worthy of God is more urgent now, because the judgments of God are impending over this generation. The world is declared to be divinely ripe for the new order of things when God shall judge the world. To them who are of the world, they seem to be contented with church-going and charity money-spending and educational development. However, the first principle of righteousness relates to men's attitude toward God. They forget that righteousness is a matter of divine estimation. Judgment came upon Jerusalem 1800 years ago, not because there was any lack of mutual difference or refinement, or alms-giving, or prayer-saying, or synagogue attendance, or knowledge training. The sacrifices were offered according to the law, and the feasts were held in their appointed seasons, actually with more regularity than they had been in any former period of their history. But the true fragrance of

sincere recognition of God was shown down to zero. The things they did then, the performances they went through, the alms they gave, the prayers they offered the public services they held, were all done according to man's ritual to be seen of men, and not for God's sake; so that God's appointments became an abomination to Him, as saith Isaiah, "Incense is an abomination unto me" (See Isa.

1:13). The state of the mind in which the law was obeyed was the principal part of the service required. Moses, on the contrary, spoke to them at the beginning thus: "And now Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in ALL HIS WAYS, and love Him with all thy heart and all thy soul" (Deut. 10:12).

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For November 4, 1956**

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The Subject "WALKING WORTHILY OF GOD" (Part I)

The Devotional Scripture Reading ..... Prov. 16:1-7

The Scripture Lesson ..... I Thess. 4:1-9

The Memory Verse ..... Eph. 4:1

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INTRODUCTION—"It is the question of our moral relation to God and our moral relation to the wicked world in which we live that supplies the chief material of this discourse. There are things that there is no need to "affirm constantly." We do not need to "affirm constantly that there is a God." We do not need to "affirm constantly that man is mortal." We do not need to affirm constantly that Christ is the manifestation of God, and that the kingdom of God will be established on the earth. These things have, of course, to be kept constantly in the presentation of the truth to a fluctuating audience of strangers; but so far as the brethren are concerned, they are in the position of foundations—intellectually perceived as the teachings of the Word, they are easily retained; but it is not so with the class of things which Paul made the subject of his entreaties among the brethren. The tendency of the natural man is against the memory and practice of them. The danger is constant, and, therefore, warning is constant also." (Seasons of Comfort Pg. 185-86)

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**Section 1. WALKING WORTHY OF GOD.**

- a—What was the reason that God translated Enoch? (Heb. 11:5)
  - b—Read Rom. 8:8 and tell why those who are in the flesh cannot please God. Ans. because they do not have the Spirit of Christ.
  - c—What is the things that distinguishes one who has the spirit of Christ? Ans. Titus 3:8.
  - d—What is the token of one who is walking worthy of God? (Luke 6:38)
- 

**Section 2. The FLESH and THE SPIRIT IN CONTRAST.**

- a—Define the difference between the works of the flesh and the works of the Spirit. Compare Gal. 5:19-21 to Gal. 5:22-23.
  - c—How did Paul describe those who walk worthily? (Rom. 12:14, 20)
  - d—Can we retaliate, when a wrong has been committed against us? No. See Rom. 12:21.
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**Section 3. "LET HIM TAKE UP HIS CROSS AND FOLLOW ME"**

- a—What did Christ mean in Matt. 16:24? "The cross was the strongest mark of infamy inflicted on the vilest slave" (Diaglott) In the case of Christ it meant "let a man denounce himself."
  - b—The cross was the way those who took up their cross and followed him, proved that they had surrendered self to God's will.
  - cc—Christ took up His cross literally and went to His execution in obedience to the Father's will.
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**Section 4. THE SORT OF PEOPLE THAT CHRIST WANTS AS FOLLOWERS.**

- a—What did Paul exhort the brethren to do in Eph. 4:1?
- b—What was some of the excuses made when Christ ask for his audience to follow Him? (Matt. 8:21)

**The Christadelphian Sunday School Lesson For November 11, 1956**

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The Subject—"WALKING WORTHILY OF GOD" (Part II)

The Devotional Scripture Reading ..... Psa. 69th Chapter

The Scripture Lesson ..... Eph. 4:1-13

The Memory Verses ..... Matt. 10:37-38

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INTRODUCTION—"Is it not for us to trust ourselves in deciding what sort of walk is worthy of God. We must be guided solely by what is revealed. We are safe in taking the cue from the scriptures. We are in danger if we trust to our own thoughts, and still more so if we yield to the sentiments current in society. Here we have to wage a constant war in which we ought to make victory our strenuous aim. It is a war-fare in which he only that overcomes will obtain the benefit. To be overcome here is to lose all. In this matter the world is one master and teacher, and the Spirit of God another. Our leaning to one or the other is of vital importance. Paul says: "As many as are led by the Spirit of God they are the sons of God" (Rom. 8:14).

Seasons of Comfort Page 186.

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Section 1. "BEHOLD I STAND AT THE DOOR AND KNOCK" (Rev. 3:20)

- a—What is the motive that makes a man open the door. (John 14:23).
  - b—How do we obtain the Spirit's influence? Ans. By submitting to the dictates of the Spirit.
  - c—The Spirit has given us the Word by which the mind is trained to do the things that please the Father. What did Jesus say of those who do the will of the Father? (Matt. 12:50)
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Section 2. WALKING WORTHY OF GOD DEALS THE STATE OF OUR AFFECTIONS AND THE NATURE OF OUR ACTIONS.

- a—Does the Bible tell us where our affections should be? (Col. 3:1)
  - b—Does the Bible tell us where our affections should not be? (See I John 2:15)
  - c—If we love the world, what is said of such?
  - d—What conflict do we have as long as we are in the Truth? (Gal. 5:17)
  - e—What is in the world that is so contrary to the Spirit? (I John 2:16)
  - f—In what three different channels was Jesus tempted?
  - g—How did he overcome the world? "It is written" (Matt. 4:4)
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Section 3. WALKING WORTHY OF GOD IS THE SPIRIT OF SACRIFICE AND OBEDIENCE.

- a—How did Jesus manifest that he was anxious to do the Father's will? (Heb. 10:7, 9)
- b—How did he resist public sentiment? (See Matt. 21:8-17)
- c—The tempter offered to give him the kingdoms of the world, how did he resist the devil (the tempter) "IT IS WRITTEN" "By what is written?"
- d—Christ's defence always was what the Father wanted Him to do.
- e—What is our defense in the time of trial? (I Peter 1:7)
- f—We get our faith by the word of God (Rom. 10:17)
- g—Are you walking worthy of God? (I Thess. 2:11-13)

## CHAPTER XXIV

### "PROPHECY DEPICTED IN A KING'S DREAM"

It is now more than seventeen hundred and fifty years since God spake to His servant John on the Isle of Patmos, relating to the seven Ecclesias in Asia Minor; and so it appears that He has refrained Himself from further revelation of His will toward His people, that men have at length almost generally concluded that He has ceased to take any interest in the affairs of the human race. They speculate upon passing events as though they thought that mankind were formed for no nobler destiny than to exist for a few short years and then pass out of the picture. Nobody seems to know where they go, and care less. They are satisfied, but not contented while fretting about food and raiment, and labor with crushing endurance to accumulate, even by violence and fraud to gain the ascendancy over their fellow-man. God is not in their thoughts when they treat in the affairs of men. They deal with only secondary causes, while the agency of the great First Cause is supposed to be confined to saving of "immortal souls" from purgatory, or from burning in liquid fire and brimstone in a place they call hell, however, no one can tell where it is located. Law and order is their chief aim at any price. Everything pertaining to the Truth, righteousness and liberty must be suppressed, whenever or wherever it interrupts the wild whirl and uproar of the present world.

Sin in its most heartless and hateful deformity reigns universal with the despots of the nations,

who have control. It is enthroned, and crowned with coronets and mitres, and is gathering strength by fraud, hypocrisy, deceit and even murder; for violence as it was in the days of Noah, shall fill the earth; for all flesh hath corrupted his way (Gen. 5:12). It flatters the grim assassins of the people, having their institutions shrouded in superstition and ignorance of God's way, as it was in the "iron age." Its sympathies are with abandoned kings or broken down priests and savage generals. While professing Christians would take no part in armed force, he is convinced that nothing but violence in the beginning, was to crush the tyrants, so now violence must be used to make society better. But will that remedy the present evil world?

But though the Lord hath a long time held His peace, He hath not been unmindful of his people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms, from the overturning of the Kingdom of God and of David to the present time are but events predetermined and arranged in the purpose of God, and revealed in "the sure word of prophecy." Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis which will ultimate in the introduction of the Kingdom of God over the ruins of "the kingdoms of this world." (Rev. 11:15).

How beautifully the truth is expressed in the words of the prophet, saying, "Blessed be the Name of God for ever and ever; for wisdom and might are His: He changeth the times and the seasons: **He REMOVETH KINGS AND SETTETH UP KINGS:** He giveth wisdom unto the wise, and knowledge to them that know understanding: **He revealeth the deep secret things:** He knoweth what is in the darkness, and the light dwelleth with Him." (Dan. 2:20-22). It is He to whom all things are subjected: **For he ruleth in the kingdoms of men,** and giveth it to whomsoever He will, and setteth up over it the basest of men." (Dan. 4:17). This is the reason why men and women, with little or no wisdom, and yet possessed of so much positive folly, undertake to rule the nations; forgetting that "God rules in the affairs of men." He removes them out of the way, and introduces other actors upon the stage. In this way He controls and regulates the world's affairs, but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world.

In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet that "the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7). This is revealed that His people's faith may be confirmed and enlarged; and that in every generation they may know the times and seasons

to which they belong. Knowing that the signs will enable them to discern the times; and while consternation and dismay may cause men's hearts to fail them for fear, they are encouraged in perceiving the approach of the kingdom of God. This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This is confirmed by the words of the Apostle Peter in his exhortation to the believers by saying, "We have a sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place **UNTIL THE DAY DAWN,** and the day-star rise in your hearts; knowing this that no prophecy of scripture originates of ones own prescience. For prophecy came not at any time by the will of man; but the **HOLY MEN OF GOD** spake and moved by the Holy Spirit" (II Peter 1:19-21). The sure prophetic word is itself a shining light, but, having been hid in Egyptian night of superstition and idolatry. The Scripture tells us "Be mindful of the words spoke before by the Holy prophets, and on that ground the Apostle adds, **"Therefore, beloved, seeing ye know these things before. BE WARE** lest ye, being led away with the error of the wicked, fall from your own steadfastness" (II Peter 3:17).

These words of the prophets to which he referred, related to the destruction of the Hebrew commonwealth. Now we turn to what the prophet Daniel revealed in the interpretation of the King's dream, which was of world-wide magnitude; even down to the time of the setting up of the Kingdom of

God. Here it is necessary to quote a portion of the narrative, that we may know from whence the revelation came. Quoting from Dan. 2:26-30:

"The king answered and said to Daniel whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, 'The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king';

'But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall **BE IN THE LATTER DAYS**. Thy dream, and the visions of thy head upon thy bed, are these;

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what **WOULD COME TO PAS HEREAFTER**; and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes.

#### WHAT THE KING SAW

"This was a colossus in human form, which appeared to the king of Babylon about the year 603 or 606 B.C. This is an important point to keep in mind because it was the beginning of the "times of the Gentiles, and also it marked the beginning of the punishment of the Hebrew race for their sins" (Lev. 26:18). The King saw a colossus whose head was of gold; the

breast and arms of silver; the belly and thighs of brass; the legs of iron; and the feet part of iron and part of clay. While the king continued to behold it, a stone poised in the air, without the aid of hands fell with violent force upon the feet, and broke them to pieces. After they were smitten, the iron, the clay, the brass, the silver and the gold were all broken to pieces and became like chaff, which the wind so completely swept away, that no vestige of the image remained. The image being thus destroyed and abolished, and the stone that smote it became a great mountain and filled the whole earth. What did it mean? This was the king's demand of the wise men, the astrologers and the magicians, that flourished in those ancient times, even today most men want to know what shall be hereafter. Notice what Daniel says in verse 28, "There is a God in heaven that revealeth secrets, and maketh known—what shall be in the latter days."

Daniel told the King Nebuchadnezzar that the dominion of the Babylonian empire, of which he was head, represented the head of gold, that was to be followed by an inferior power, like silver is inferior to gold, so that the power that was to succeed the Babylonian, represented by silver, answered to the Medo-Persian that began about 569 to 538 B.C. Then the Medo Persian power was to be succeeded by still another inferior power beginning about 538 B.C. to 331 B.C. answering to the Grecian power and after the Grecian power was to rise another inferior power, although these powers had dominion over the then known habitable world. This last power was the Roman, which eventually was divided into the two divisions

known as the eastern and western Roman power, and represented in the image as the two legs of the great colossus form which the King saw. It was represented by iron indicative of its strength of iron. Then finally the form had two feet that were represented by iron and clay, which meant that the feet were partly strong and partly broken. The feet of the image was finally divided, being represented by the toes, part of iron and part of clay meaning that they would be as iron is not mixed with the clay, they would not cleave together (Dan. 2:43). But what territory does these toes represent?

Dr. Thomas says the toe-kingdoms are represented by: 1. Belgium; 2. France; 3. Spain; 4. Portugal; 5. Naples; 6. Sardina; 7. Greece; 8. Hungary; 9. Lombardy; 10. Bavaria.

But all of these territories whatever their name may be now surely represent the territory of ancient Babylon, which originally occupied the then known habitable world.

We still lack saying something about the toe period. We all know that the Empires of the four great world powers have long since gone down in the dust, but we still have the same elements in existence now that was in Babylon, that it was the kingdom of men, just as we have the kingdom of men now. In the Toe-period something happens that grinds the image to powder that the wind will carry them away. The Stone that smote the image expanded and became a great mountain and filled the whole earth (Dan. 2:35). Now let us read the 44th verse and we will

see what became of the toes of the great image. Quote:

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: And the kingdom shall not be left to other people, but it shall break in pieces and CONSUME all these kingdoms, and it shall stand FOREVER.”

In the chart, the Babylonian power was represented by the lion (Dan. 7:4). The Medo-Persian was represented by the bear (Dan. 7:5). The Grecian power was represented by the four headed leopard, having wings, because of its swiftness (Dan. 7:6).

The fourth beast was a terrible monster having ten horns and iron teeth, a symbol of its cruelty, and terror to its subjects. These are the only four world powers that have ever controlled the whole habitable world. We are now in the toe period, when the stone is about to strike the image and grind it to powder, when the Kingdoms of this world shall become the kingdom of our Lord and his Christ (See Rev. 11:15).

God's people find comfort in reading Dan. 7:27, “And the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN. **Not in heaven** shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Thus far history runs parallel with the prophetic word, and as Daniel says in Daniel 2:45 “the Great God hath made known to the King what shall come to pass hereafter: and the dream is cer-

tain, and the interpretation thereof sure.

My dear reader, we have given you a faint description of what the prophet Daniel says concerning the latter days. In referring to the chart you will see that the times of the Gentiles, are said to be seven times and that the punishment of the Hebrew race (Lev. 26:18) are also seven times these two different seven times expire

when the God of heaven sets up His Kingdom, and it shall stand forever. These seven times Dr. Thomas says represent 2,520 years. If that be true, we are surely at the time of the end, when the kingdoms of this world become the kingdom of our Lord and his Christ. What would you be doing if you knew the Kingdom would be established within thirty days or even one year?

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- NOTES ON THE LESSON -

**The Christadelphian Sunday School Lesson For November 18, 1956**

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The Subject—"THE PROPHECY DEPICTING A KING'S DREAM" (Part I)

Devotional Scripture Reading Isaiah 24:16-23

Scripture Lesson Daniel 2:24-30

Memory Verse Isa. 24:23

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INTRODUCTION—"The empire established by Nebuchadnezzar was in existence at the time of the vision; we recognize it in the golden head of the image, and in the eagle-winged lion of Daniel's dream, both of which are appropriate symbols of the Babylonian power—the one representing the splendor and magnificence of the empire, the other the supremacy among the nations. "After thee" said Daniel, "shall rise another kingdom inferior to thee," and therefore represented by the inferior metal—silver. This prediction was fulfilled. An insurrection took place under Darius the Mede, in the days of Nebuchadnezzar's grandson, which resulted in the complete overthrow of his dynasty, and the establishment of the Medo-Persian empire—The Median phase of the same empire was of a very much longer duration. The fulfillment of these predictions was very remarkable because it had come to pass as the angel had foretold." Christendom Astray Pages 147-48

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**Section 1. DOES THE SUBJECT CONCERN OUR INDIVIDUAL SALVATION?**

- a—What is the subject-matter of the Gospel? (Acts 8:12)
  - b—What do we find in Daniel 2nd Chapter that attracts our special attention? (Dan. 2:44)
  - c—Why is the subject of the Kingdom of God so important? (Dan. 7:27)
  - d—Do we find any other reference that points to the Kingdom of God to be established in the latter days? (Jer. 3:17)
  - e—What scripture relates to our salvation? (Rev. 5:9-10)
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**Section 2. THE PERPETUITY OF THE KINGDOM**

- a—What is the duration of the Kingdom (Dan. 2:44)
  - b—Read Psa. 72:17. How long will his name endure?
  - c—Will His kingdom have an end? (Luke 1:33)
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**Section 3. THE DYNASTY OF THE KINGDOM**

- a—Whose throne will be re-established? Luke 1:32)
  - b—Does the prophet Isaiah speak of David's throne to be set up some time in the future? (Isa. 9:6-7)
  - c—What about David's throne now? What became of it? See Ezek. 21:27)
  - d—Does the prophet Jeremiah predict that David's throne is going to execute judgment and justice in the earth? (Jer. 23:5-6)
  - e—Who will be associate rulers when David's throne is restored? (Matt. 19:28)
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**Section 4. THE DREAM IS CERTAIN AND THE INTERPRETATION SURE.**

- a—On what authority do we claim that this dream is certain? (Dan. 2:45)
- b—Is there any other reference that corroborates Dan. 2:45? See Psa. 89:35-37.
- c—What assurance do we have that God will send Jesus Christ to rule the world in righteousness? (Acts 17:31)

**The Christadelphian Sunday School Lesson For November 25, 1956**

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The Subject—"THE PROPHECY DEPICTING A KING'S DREAM (Part II)

The Devotional Scripture Reading Haggai 2:20-23

The Scripture Lesson Dan. 7:15-27

Memory Verse Dan. 7:27

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INTRODUCTION--Returning to Daniel we find that there is not only a work of demolition, but a work of up-building and restitution. This is the most glorious feature of the divine purpose; "The God of heaven shall SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED, and the kingdom shall not be left to other people . . . but it shall stand forever." Now let us consider, for a moment, what the setting up of a kingdom means, and we shall understand this statement better. A Kingdom is not an abstraction. It is not any single thing; it is an aggregation of certain elements which go to make up a kingdom. A king in himself is not a kingdom; neither is a country, or people or laws, separately; it requires them all combined to constitute a kingdom. This must commend itself to every man's judgment. A kingdom consists of, first, a king; and second, an aristocracy; third, a people; fourth, a territory; and fifth, laws. Now to set up a kingdom is obviously to arrange and combine these elements. To appoint a king is not to set up a kingdom; David was appointed years before he ascended the throne; but the kingdom of David was not established until David actually became king over the realm. To portion out a territory is not to set up a kingdom; a land without a king or inhabitants is no kingdom. To set up a kingdom is to put together the various parts that make one"  
Christendom Astray Page 151

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**Section 1. DOES THIS SUBJECT CONCERN OUR INDIVIDUAL SALVATION?**

- a—What is the subject matter of the Gospel? (Acts 8:12)
  - b—What is it in Dan. 7th chapter that attracts our attention? (Dan. 7:27)
  - c—Why is the substance of Dan. 7:27 so important to all of us?
  - d—Who is this king of glory? (Psa. 24:8, 10)
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**Section 2. THE PERPETUITY OF THE KINGDOM (How Long Will It Last?)**

- a—Read Dan. 2:44 and tell how long the kingdom will last.
  - b—Read Psa. 72:17 the Kingdom is compared to the sun and moon, how long will the sun and moon last?
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**Section 3. THE NATURE OF THE LAWS THAT REGULATE THE KINGDOM OF GOD.**

- a—Read Isa. 2:2-4 and tell from what place the laws are dispensed?
  - b—What do these laws cause people to do? (Isa. 2:4)
  - c—What effect of God's Kingdom have upon every man? (Micah 4:4)
  - d—Read Zech. 8:23 and tell what will be in reverse to the present time.
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**Section 4. WHEN THE KING SHALL COME IN HIS GLORY WHAT DOES HE DO?**

- a—Has the King come in his glory yet? (See Matt. 25:32)
- b—Does this separation of the nations mean the judgment of the household?  
Discuss.



The Ten Te KINGDOMS said to be BELGIUM FRANCE SPAIN PORTUGAL NAPLES SARDINIA GREECE AUSTRIA LOMBARDOY ... (partially obscured) ... In the days of these KINGDOMS shall GOD of Heaven set up a KINGDOM which shall never be destroyed. But it shall break in pieces and consume all these KINGDOMS and it shall stand FOREVER. Dan 2:44

And the KINGDOM and DOMINION under the whole heaven shall be given to the people of the saints of the MOST HIGH whose KINGDOM is an everlasting kingdom and all dominions shall serve and obey HIM. Dan 7:27

DANIEL'S DREAM

## CHAPTER XXV

### "THE MARRIAGE SUPPER OF THE LAMB"

The blessedness of being called to the marriage supper of the Lamb is seen when we look to find what the expression means. We learn that the word "blessedness" means happiness, as in Rom. 4:6, where it is said that "David also describeth the blessedness of the man unto whom God imputeth righteousness without works." Or as it is rendered in the Diaglott Version, "Even as David also speaks of the blessedness of the man to whom God accounts righteousness apart from works. The blessedness here affirmed doubtless refers to those who will actually be called within the glorious circle of ACCEPTED guests at the Lord's coming. The blessedness for us now is that we can contemplate in prospect, and in some measure realize by faith what it will be to share in the happy event of being a part of the company that have been approved, because the marriage of Christ with his saints is a celebration of being admitted to the glorious marriage supper after having heard those wonderful words from the King who now occupies the throne of his glory, when He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Assembled around the throne, we can imagine how nearly the words of Rev. 5:9-10 will be literally fulfilled, as we hear the voices of a throng whom no man can number, singing the "new song" saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and

hast redeemed us to God by thy blood out of every kindred, tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." In the first place, let us spend a thought or two on what it is if we are "CALLED TO THE MARRIAGE SUPPER OF THE LAMB." Without further information, we are invited to be guests to witness the union of the Lamb with His Bride. No one having any knowledge of apostolic application of the Gospel could make the mistake of putting this limited interpretation on the word of the Apostle John, that it was not a real association as intimate as that of Bride and Bridegroom joined in one. No one would question who the Bride might be, other than the Bride must be the aggregation of the symbolical number of 144,000, the redeemed of the earth (Rev. 14:1, 3). "They which followeth the Lamb whither-so-ever he goeth." They have their Father's Name written in their foreheads." This does not mean that some inscription was literally written on their foreheads. It means that they had put on the only name given under heaven among men whereby we must be saved (Acts 4:12). It represents a symbolical number of the redeemed from the earth (Rev. 14:3). They sung, as it were before the throne.

Here, we possibly will ask, "Who is the Lamb's wife; who is the Bride depicted on this wonderful occasion?" To see the matter in its glorious light we have a clue to the answer in Rev. 19:7-8, quote

"Let us be glad and rejoice, and give honour to him: for

the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the **RIGHTEOUSNESS OF THE SAINTS.**"

Consequently, the Bride stands for the saints. Someone may ask, "What is a saint?" "One who is set apart . . . separated from the world" as in *Psa. 34:9* or *Psa. 89:7*. It is definitely not those beings pictured having wings, as some imagine. And when we know who the saints are, we know who the Bride of Christ is. There is a day spoken of by Paul when the Lord comes to be glorified in His saints, and to be admired in all them that believe (*II Thess. 1:10*). The marriage supper of the Lamb is the celebration of the union when the Bridegroom comes and takes the Bride to be his wife. It is when Christ comes in his glory with all the holy angels with him (*Matt. 25:31*). The Bride is the symbol of the declaration of blessedness, and it is addressed to the literal constituents of the aggregation that have been redeemed out of the inhabitants of the earth's population since the days of Adam to the present time. It represents the redeemed out of every "kindred, tongue, people and nation."

The thought comes to mind what the marriage means. Does it not represent an aggregation who have taken on the name of Christ? Just as much so, as a literal bride assumes the name of her husband. The bride no longer is known by her maiden name. When we meditate upon what a marriage suggests, it is marked by three distinct stages. First, at first we were strangers "to the commonwealth

of Israel, ignorant of the covenants of promise." At that time we were without Christ, having no hope, and without God in the world (*Eph. 2:12*). Then, we hear the gospel, which is the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . and ye shall find rest to your souls" (*Matt. 11:28-29*). This leads to faith in God "for without faith it is impossible to please Him" (*Heb. 11:6*). When we believe the gospel, then we are baptized, and we take on the Name of Christ, which is called the betrothal, we now become the Bride of Christ, but we can only be ready for the marriage supper when we have made ourselves ready, by "the righteousness of the saints." This is the fine linen, clean and white. No spot appears on that garment of the Bride. Thus the Bride stands for all the saints in their numerical completeness, in the day when the Lord comes to be glorified in His saints, and to be admired in all them that believe.

Under these terms the Bride who will be called to the marriage supper of the Lamb. It will not depend upon human judgment of acceptability, nor if you are of "OUR FELLOWSHIP" or some one that we really do not know; for God looks on the heart, and will not judge after the sight of his eyes neither reprove after the hearing of his ears: **BUT WITH RIGHTEOUSNESS** (*Isa. 11:3*).

We would feel guilty if we failed to call attention to the marriage supper depicted in *Luke 14th* chapter, beginning at Verse 16: "A certain man made a great supper and bade many; and sent his servants at supper-time to say to

them that were bidden, 'Come, for all things are ready.' And they all with one consent began to make excuse - - -" Then in Verse 24 the good man of the house said, "For I say unto you, that none of those men which were bidden shall taste of my supper." Now let us see if we make excuses when Jesus said to his disciples, "Do this in remembrance of me." No doubt none of us would ask to be excused from the marriage feast. But when it is the Memorial table to partake of the emblems to show forth the Lord's death till he come, how many are as anxious to be at the table of the Lord? Notice what Jesus says in John 6:53: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." None of the Bride will forsake the assembling of themselves together, and so much the more as ye see the day approaching (Heb. 10:25).

If we love the bridegroom it is natural that we will give Him first place in our lives. In the act of baptism, we demonstrate that we believe the Gospel which Paul

says is the power of God unto salvation to all that believe (Rom. 1:16). Our baptism marks the time and place that we take on the Name of Christ. The period of betrothal is the period of each man's probation. The admittance to the marriage supper will depend on how we have used our talents by trading. It will be the estimation of the Judge, whether our garments are "clean and white" or are they spotted by the worldly pursuits that we have made excuse when we should have been around the table of the Lord.

We read in Rev. 18:4, "Come out of her, my people, that ye be not partakers of her sins." This shows us that we must be separate from those that have sins.

The question is, "Have we sustained the part of a chaste virgin getting ready for the marriage supper of the Lamb? Have our affections been fixed on things above—feeding upon the words of Christ?" The divine measurement of love is obedience. "Let us not love in word but walk after His commandments."

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- NOTES ON THE LESSON -

The Christadelphian Sunday School Lesson For December 2, 1956

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The Subject—"THE MARRIAGE SUPPER OF THE LAMB" (Part I)

The Devotional Scripture Reading ..... Neh. 8:1-8

The Scripture Lesson ..... Matt. 22:1-14

The Memory Verse ..... Matt. 22:14

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INTRODUCTION—Knowledge having brought forth love, love leads to betrothal where the right mind exists. The decision to become Christ's is so described by Paul, who said to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). The espousal takes place when the enlightened man or woman enters into covenant with Christ by baptism. The act of baptism as we all know from the Apostolic teaching, is a taking his (Christ's) name, not, however, with the finality of the conjugal relation which is not reached till the resurrection, but as preliminary covenant to be afterwards ratified if the conditions are satisfactorily fulfilled. It is being baptized into his death (Rom. 6:3); with the determination on the part of the baptized one to be done with (or to be through in the pursuits of the sinful past life), as entirely, as if he were literally dead, knowing this that our old man is crucified with him (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin.

(Further Seasons of Comfort, Page 163)

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SECTION I. THE THREE STAGES OF OUR RELATIONSHIP WITH CHRIST

- a—What is our natural relationship to Christ? Eph. 2:12. See Eph. 2:2-3.
  - b—How is acquaintance with Christ introduced? Rom. 10:17.
  - c—How is every man taught the Gospel? John 6:45.
  - d—If faith cometh by hearing the word of God (Rom. 10:17), can anyone earn the faith of God in any other way? or by keeping the commandments? If not, why not? See Eph. 2:8-9.
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SECTION II. A CERTAIN KING MADE A MARRIAGE FOR HIS SON

- a—What is the substance of the parable in Matt. 22:1-14? It depicts how God had prepared for the marriage of His Son. See Diaglott—Matt. 22:2.
  - b—Who are "his servants" of Matt. 22:3? See Eph. 6:5-8; Col. 3:22-25; I Tim. 6:1-2.
  - c—How did the servants treat the invitation to the feast? Matt. 22:5.
  - d—What was the disposition of the King following these things? See Heb. 3:10-11.
  - e—What warning is given us by this parable? Heb. 3:12-13.
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SECTION III. WE ARE MADE PARTAKERS OF CHRIST

- a—Describe how we become Christ's brethren? Gal. 3:26-29.
- b—What does baptism do for us? Rom. 6:6.
- c—Tell what is crucified when we are baptized into Christ? Gal. 5:24.
- d—See Gal. 2:20. What was crucified in this verse? The impulse to sin. Or I should say it gives the influence of the Scriptures to resist sin.
- e—Do we still have the impulse to do wrong after baptism? Yes. Rom. 7:17.
- f—Will there be any one who commits sin be admitted to the marriage supper of the Lamb? Rev. 21:27.
- g—Suppose we sin unintentionally, what recourse have we? I John 1:7-9.
- h—If we sin deliberately, then what can we expect? Heb. 10:26-27.
- i—How should we run the race set before us? Heb. 12:1-2.

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**The Christadelphian Sunday School Lesson For December 9, 1956**

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The Subject—"THE MARRIAGE SUPPER OF THE LAMB" (Part II)

The Devotional Scripture Reading ..... Matt. 25:1-13

The Scripture Lesson ..... Luke 12:31-40

Memory Verse ..... Luke 12:40

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**INTRODUCTION**—The supreme question of the hour in its individual application will be **HOW HAS THE COVENANT BEEN FULFILLED?** Have we sustained the part of the chaste virgin, getting ready for the marriage presentation to the Bridegroom? Have our affections fastened and fed upon Christ our coming husband? Have we been as devoted to his affairs as he wishes? As tender and loving towards him as he exacts? The answer to these will appear in the shape of our lives which will be made manifest by the faithful reproductive photography of the Spirit of God in the hands of Christ. The divine measurement of love is **OBEDIENCE**. A love that is barren of action is useless sentiment, having no value in the divine mode of appraisal. "This is love, that we walk after his commandments" (II John 6). "Let us not love in word, neither in tongue, but in deed and in truth" (I John 3:18).

(Further Seasons of Comfort, Page 164)

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**SECTION I. "YE SHALL BE MY SONS AND DAUGHTERS"**

- a—Name the terms by which God has agreed to receive you as His sons and daughters? See II Cor. 6:17-18; Isa. 52:11 and 12; Rev. 18:4.
  - b—By what conditions are you friends of Christ? John 15:14.
  - c—Read Rev. 3:20. When is it that Christ stands at our door? Isa. 1:18-19.
  - d—What is the prudent way to be prepared for the Bridegroom? Luke 12:40.
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**SECTION II. THE PARABLE OF THE TEN VIRGINS**

- a—Who is a faithful and wise servant? Matt. 24:45.
  - b—How is the quality of faithfulness displayed? Matt. 25:4.
  - c—The wedding customs in the time of Christ required special costumes. What was said to the guest that did not have on a wedding garment? Matt. 22:12.
  - d—What will be the costumes of the saints? Rev. 19:7-8.
  - e—What does the "fine linen clean and white" represent? Psa. 132:9.
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**SECTION III. "BLESSED ARE THEY WHICH ARE CALLED UNTO THE MARRIAGE SUPPER OF THE LAMB" (Rev. 19:9)**

- a—What are some of the frequent excuses that keep us from a faithful service in doing the commandments of Christ? See Luke 14:18-20.
  - b—What are the limits of our devotion to Christ? Luke 14:26.
  - c—We read in Rom. 4:7, "Blessed are they whose iniquities are forgiven and whose sins are covered." What was the prophet Isaiah covered with? See Isa. 61:10.
  - d—Was this covering a symbol of the ornaments of a bride?
  - e—What is the righteousness that the Lord expects of us? Psa. 15:2-5.
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**SECTION IV. HE THAT OVERCOMETH SHALL INHERIT ALL THINGS (Rev. 21:7)**

- a—What things must be overcome to inherit all things? Rom. 12:21.
- b—Besides overcoming, what else is necessary? Rev. 2:26.

## CHAPTER XXVI THE HOPE OF ISRAEL

The natural man, looking at the misfortunes of Israel, sees only the triumph of human prowess. The Assyrians, the Babylonians, the Romans had greater military power and skill than the Jews; therefore, the Jews were overthrown. This is the profane history point of view—the view of all who look at the record of the occurrences as they appear to the eye of the observer who does not know God's relation to Israel. It was the same view entertained by the enemies of Israel themselves, just as the king of Assyria said—

“By the strength of my hand have I done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man” (Isa. 10:13).

The other view is presented by God Himself. He says of the Assyrian—

“He is the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge. . . Howbeit he meaneth it not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. . . Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks” (Isa. 10:5-8).

God, working in unseen ways, so to speak, strengthened, impelled and guided the enemies of Israel for the punishment of the very people of whom he said:

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers.”

The Assyrians, the Babylonians and the Romans were merely instruments in God's hands, without their being aware of it. It was God who gave Jacob for a spoil, and Israel to the robbers; for they would not walk in His ways, neither were they obedient to God's laws. Therefore He hath poured upon him the fury of his anger, just as He promised them for disobedience, as we see defined in Deut. 28:15-68. In Verse 16 of this 28th chapter we read:

“Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store.”

This 28th chapter of Deuteronomy from Verse 15 to the end of the chapter is a true picture of Israel, in which we see the present desolation of all things appertaining to Israel to the present day. It is comforting to know that it is all of God, and that what Jesus

said to Pilate concerning himself is true to the whole commonwealth of Israel in relation to the present Gentile prosperity.

Jesus told Pilate:

"Thou couldst have no power at all against me, except it were given thee from above" (John 19:11).

What a consolation it is to witness the present state of the Jews. We look on them, and find them not what we would desire from a human standpoint of view. As we have depicted in the prophecy of the king's dream the seven times of their punishment will not run out, until the "times of the Gentiles be fulfilled." They are still barren of all intelligent recognition of their present position before God. We do not find the mind of God in Israel, as exhibited in the prophets, reflected in them. "Their minds are blinded unto this day." So says Paul.

The spectacle would be discouraging if we relied on them in the least for the apprehensions of God's way in the earth. But we do not rely on them. There is no more consolation to be had from the Jews than from the Gentiles "who know not God," although the Jews are more interesting than the Gentiles, because of their relation to the work God has reserved for the Jews in the earth. Why so? some may ask. The same question was asked of Paul: "What advantage hath the Jew?" Paul says—

"Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1-2).

Or we might turn to Zechariah 8:23, where we find that the Jews will lead the way, as we quote—

"Thus saith the Lord of hosts: 'In those days it shall come

to pass that **ten men** shall take hold out of all **languages of the nations** even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that **God is with you**.'"

So far as the Gentile is concerned, we can only repeat the words of the Scripture as recorded in Isa. 60:2—

"For behold, the darkness shall cover the earth, and gross darkness the people."

This does not mean the illumination of the sun nor the darkness of night but it means ignorance of God's ways, because of their understanding being darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Eph. 4:18).

The people of the present time are described in Matt. 15:9. There is much church-going, and revivals, but listen to the words in the above reference—

"But in vain they do worship me, teaching for doctrine the commandments of men."

The Bible teaches the reward of those that be of the faith of Abraham to share with Abraham and his seed in what was promised to Abraham.

We have witnessed the terrible judgments poured out upon the people of Israel, especially in the recent World War II in which about 6,000,000 Jews perished. They have been a people "scattered and peeled—terrible from their beginning, a nation trodden down" (Isa. 18:2).

But let us turn to Isa. 40:2 where we find that the picture is to change, Vs. 1—

"Comfort ye, comfort ye my people, saith the Lord God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

We are living now to witness the struggle of God's people, and we believe that the seven times of punishment has been fulfilled, and the New Day is beginning to dawn for Israel, as we listen to these words of Isaiah in Chapter 41, quoting from Vs. 11—

"Behold, all they that were incensed against thee shall be ashamed and confounded; **they shall be as nothing**; and they that strive with thee shall perish."

Vs. 14—

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

Vs. 20—

"That they may see, and know, and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

The time is at hand when "I will bring thy seed from the east, and gather thee from the west; I will say to the north give up; and to the south keep not back; bring my sons from afar, and my daughters from the ends of the earth" (Isa. 43:5-6). "Even every one that is called by My Name: for I have created him for My glory" (Vs. 7). In these great and precious promises we are individually interested. We are not the sons of Israel by natural birth, but we have become so by adoption (Eph. 2:19; Rom. 8:15).

There is no difficulty in considering that we have a personal interest in these wonderful promises that involves the restoration of Israel to enjoy the inheritance promised to Abraham; for we read in Gal. 3:7-9, quoting Vs. 7—

"Know ye therefore that they which are of faith the same are the children of Abraham."

Vs. 9—

"So then they which be of faith are blessed with faithful Abraham."

Gentiles, though not born of Abraham's blood, are truly the children of Abraham, if having become adopted in Abraham's family. They are characterized by Abraham's faith. They believe the things that Abraham believed, when they received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that righteousness might be imputed to them also. And the father of circumcision - - - to them who walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised (Rom. 4:11-12). Now let us clarify this statement by referring to Gal. 3:26-29, quote—

"For ye are all the children of God by faith in Christ Jesus. For as many (not any more) of you as have been baptized into Christ have put on Christ. . . And if ye be Christ's then are ye Abraham's seed, and heirs according to promise."

Some may ask, "What was promised to Abraham that is so important to those who believe as Abraham believed?" To answer this, we first turn to Gen. 12:1-3, quote—

"Now the Lord had said unto Abraham, 'Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: (notice the next verse) And I will BLESS THEM THAT BLESS THEE, and CURSE him that curseth thee: and in thee shall ALL THE FAMILIES OF THE EARTH BE BLESSED'."

God has not reversed His plan to bless Israel to the present day. Neither has He decided not to curse them that ill-treat Abraham or his seed to this present day. These promises still stand, and will be fulfilled. Now to emphasize Gen. 12:3, let us note Gen. 13:14-15, quote—

"And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and TO THY SEED for ever."

Now whoever Abraham's seed may be will surely share in what ever the Lord has promised to Abraham. Are you a part of Abraham's seed according to Gal. 3:26-29. The hope of Israel means that Abraham will inherit these promises.

It may be objected that these promises cannot apply to adopted Israelites, since they concern an Israel that has suffered judgment in Jehovah's anger—an Israel upon whom has been poured "the

fury of His anger and the strength of battle has been against the Israelitish nation who rebelled and kept not the laws of God." It may be claimed that none of these calamities has befallen the brethren of Christ. Whoever makes this claim overlooks the trials and hardships of the disciples, and the brethren of the early centuries who sacrificed their lives because of the love of the Truth just as Peter said to the Lord, "Lord, we have forsaken all and followed thee, what shall we have therefore?" Notice what Jesus said in reply—

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration (that is, when the Kingdom of God is set up) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel."

This was what they hoped would soon come to pass; for we hear them talking to Christ shortly after his resurrection, and they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

The Jews, whether natural or adopted, belong to Abraham's family. Countless number of Jews perished in the wilderness. Israel's lot, past or future, still contemplate Israel as a whole; and a genuine Israelite identifies himself with the national experience as a whole. Thus, in Daniel he prayed and made confession for his people by saying, "We have sinned and have committed iniquity, and have done wickedly, and have rebelled and have departed from thy precepts, and from thy judgments; neither have we hearkened unto

thy servants the prophets" (Dan. 9th chapter). Israel as a whole (that is, those who are found worthy) is to be redeemed, they are to be delivered from that element, past or present, which are nevertheless still Israel. The Israel that is to be restored "shall be all righteous" (Isa. 60:21) "and they shall inherit the land forever. They will represent the "branch of my planting." The carnal element will be purged out and exterminated (Ezek. 20:38). The purified remnant will be a holy nation. See Zeph. 3:20.

The very kernel of the blessing involved in the hope of Israel is the position of the accepted brethren of the Lord Jesus. This is brought home to us in a special form in the messages to the seven churches. In these messages are many great and precious promises to him that overcometh and keeps his commandments—To him will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem which cometh down out of heaven from my God (Rev. 3:12). This is symbolic language, but it is more expressive than a plain statement, when the thing spoken of in symbol is a reality.

James, Peter and John were pillars in the apostolic community of the first century. They were leaders, and represented the fabric of God's building, whose temple we are, "if we hold fast the profession of our faith firm unto the end."

We must fight a real fight. Do not let us pose merely as soldiers. We cannot walk as other Gentiles walk. We are called to be saints or holy ones (in the sense of being separate from the world) taking no part in the affairs of the world. To be such involves self denial, it means to imitate Christ in our daily walk. It involves doing of "thing" and all the things that relate to the common ways of private life. In this we often fight ourselves to subdue the "lusts" of the flesh, "the lust of the eyes," and the pride of life. This is the battle we have to overcome. John says, "This is the victory that overcometh the world, even our faith." Faith is the substance of things hoped for. It is the hope of Israel that we long to see fulfilled, when the kingdoms of this world become the kingdom of our Lord and his Christ. This was the hope that Paul was bound with chains, that he was before the officers of the law (Acts 26:6-7).

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- NOTES ON THE LESSON -

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The Christadelphian Sunday School Lesson For December 16, 1956

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The Subject—"THE HOPE OF ISRAEL" (Part I)

The Devotional Scripture Reading

Jer. 50:22-32

The Scripture Lesson

Isa. 52:1-10

The Memory Verse

Acts 26:6-7

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**INTRODUCTION**—The Apostle Paul, when he was called and sent out to preach the gospel, preached this very same hope of Israel, and for declaring that it could only be realized in and through Christ the Jews caused him to be bound with a chain. Appearing before Agrippa, he said, "And now I stand and am judged **FOR THE HOPE OF THE PROMISE MADE OF GOD UNTO OUR FATHERS**; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews" (Acts 26:6-7). And later as a prisoner in Rome, he says, "For this cause therefore have I called for you, to see you, and to speak with you: because that for the **HOPE OF ISRAEL** I am bound with this chain" (Acts 23:20). (World's Redemption, Pages 112-113)

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**SECTION I. THE HOPE OF ISRAEL INVOLVED THE RESURRECTION**

- a—Why did the fulfillment of the promises made to Abraham involve a resurrection? Compare Gen. 13:14-15 with Heb. 11:13.
  - b—What was the cause of Paul being accused of the Jews? Acts 26:6-7.
  - c—Has Abraham, Isaac or Jacob ever received their reward? Heb. 11:39-40.
  - d—What did Paul preach for two whole years? Acts 28:30-31.
  - e—When the kingdom is established, who are already designated to rule the twelve tribes of Israel? See Matt. 19:27-28.
- 

**SECTION II. THE HOPE OF ISRAEL DEPENDENT UPON THE RETURN OF CHRIST**

- a—Since all of the disciples excepting John suffered martyrdom, what must happen if the Apostles share in ruling the twelve tribes of Israel? Matt. 19:27-28. They must be raised from the grave.
  - b—Read Rev. 11:18 and tell what must happen if the dead are judged?
- 

**SECTION III. "EVEN SO THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM" (I Thess. 4:14)**

- a—What two classes of people sleep in Jesus? See John 5:28-29.
- b—Who of these two classes of people will be delivered? Dan. 12:1.
- c—Does the New Testament scripture confirm this? See Acts 24:15.
- d—What happens to the man who is ignorant to the covenants of promise, and strangers to the commonwealth of Israel? Eph. 2:12.
- e—Does the scripture teach that everybody will be raised in **RESURRECTION**?
- f—What does Paul say about us, if there be no resurrection of the dead? See I Cor. 15:13-15.

**The Christadelphian Sunday School Lesson For December 23, 1956**

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The Subject—"THE HOPE OF ISRAEL" (Part II)	
The Devotional Scripture Reading	Isa. 60:1-22
The Scripture Lesson	Micah 4:1-9
Memory Verse	Micah 4:2

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INTRODUCTION—The very kernel of the blessing appertaining to the hope of Israel is the position of the accepted brethren of the Lord Jesus. This is brought home to us in a special form in the messages to the seven (ecclesias in Asia) churches (focused on the single expression) "I know thy works." In those messages are many great and precious promises extended to all who have ears to hear what the Spirit saith to the churches. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the Name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God" (Rev. 3:12). This of course is symbolic language; but it is expressive of a "living temple, composed of many people, a multitude in whom God will dwell, and through whom He will be manifested to the nations in the age to come." (Further Seasons of Comfort, Pages 132-133)

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**SECTION I. THE HOPE OF ISRAEL INVOLVES RESTITUTION OF ALL THINGS**

- a—Read Isa. 65:17-25 and tell what things are made new. See II Pet. 3:13.
  - b—Read II Pet. 3:10 and tell what heavens shall pass away.
  - c—What is the attitude of the masses of people now? See II Pet. 3:4.
  - d—When will the restitution of all things begin? See Acts 3:19-22.
  - e—What is the warning to every soul that will not hear that prophet? See Acts 3:23.
- 

**SECTION II. IN THAT DAY SAITH THE LORD . . . "I WILL GATHER HER THAT IS DRIVEN OUT AND HER THAT I HAVE AFFLICTED" (Micah 4:6)**

- a—What nation has been driven out . . . and afflicted? Lev. 26:17-19.
  - b—Will the people of Israel be exterminated? See Jer. 30:11.
  - c—Will Israel be saved, even though in distant lands? Jer. 30:10.
  - d—What has the Lord said of those that afflict Israel? Gen. 12:3.
  - e—Will they return to their own land? Jer. 30:3.
  - f—Do we see these things being fulfilled?
- 

**SECTION III. ISRAEL PUNISHED SEVEN TIMES (Lev. 26:18)**

- a—What is the duration of these seven times? 2,520 years.
- b—The times of the Gentiles seven times (Dan. 4:16); were these seven times as long as the seven times in Lev. 26:18? Yes.
- c—The Hope of Israel to be inaugurated when? See Rev. 11:15.
- d—The Hope of Israel was all of David's desire, what was it? See II Sam. 23:1-5.
- e—What did David expect? See Psa. 132:11-13; Psa. 72:7-8.

## CHAPTER XXVII

### "ENTER YE IN AT THE STRAIT GATE"

The subject of this chapter implies that there are other entrances than the "strait gate." We have assumed that you have relied upon the Bible as the authority coming from God. We read in II Tim. 4:3-4, "The time will come when they will not endure sound doctrine. . . They shall turn away their ears from the Truth, and shall be turned unto fables." We believe that time is rapidly approaching, if not already here when the masses of the people have been turned unto fables, because, "Of your own-selves shall men arise speaking perverse things to draw away disciples after them" (Acts 20:30). The Apostle John cautions us to "try the spirits whether they are of God, because many false prophets are gone out into the world" (I John 4:1). And then in Rev. 18: 23 we are told "for by - - sorceries were all nations deceived." Then the final test is found in Isa. 8:20: "To the law and TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." To such as have confidence in the Bible as a divine record of the quotations heading this article these quotations must suggest a view of the present state of things to be contrary to Bible teaching. Do not the above quotations require us to believe that it was in the apostolic foresight to impart to us that there was a time coming when there would be a departure from what Jesus and the Apostles preached?

In the foregoing lectures we have tried to point out to the teaching of the Bible. In other

words, "What does the Bible say?" To make these things more plain and easy to be understood we have prepared the chart of Matt. 7:13-14. This was the manner in which Jesus pointed out the two ways, i.e., the broad way and the narrow way. The heading of this chapter is "ENTER YE IN AT THE STRAIT GATE" (Vs. 13). The word strait gate means confined to a narrow space, in contrast to the "wide gate and the broad way."

We are free moral agents, capable of choosing our own destiny just as much so as Adam and Eve. We have set before us life and death. We can choose who we will serve. Jesus impresses the magnitude of the choice by three pairs of metaphors—The two ways, the two trees, and the two builders."

All these reflect the thought of the first Psalm, for this likens the man who "delights in the law of the Lord," to a tree planted by a stream: it declares that the wicked "are like the chaff which the wind driveth away," and so suggests the judgment storm which tests the work of the builders, and it ends with showing the two ways and the destiny to which they lead:

"For the Lord knoweth the way of the righteous:  
"But the way of the ungodly shall perish."

The figure of two ways is frequent in Scripture from the day that Moses set the choice before Israel (Deut. 30:15-20). Jeremiah gives it a particular application in the conquest of Jerusalem. The faithful are exhorted to leave and

accept captivity; for them the road to Babylon is for them at this time the way of life: He says "For thus saith the Lord: Behold, I have set before you the way of life, and the way of death" (Jer. 21:8). In the Old Testament we find the way emphasized rather than the destination to which it leads; it represents the course of either righteousness or wickedness. Of the "strange woman" in Proverbs it is said:

"For her house sinketh down unto death  
And her paths unto the shades;  
None that go—unto her return,  
Neither do they attain unto the paths of life."  
(Prov. 2:18-19—American Jewish Version)

For his picture of the "broad way that leadeth to DESTRUCTION" Jesus has evidently referred in imagination to Proverbs. But he makes one important point, that the end of the road is not merely Sheol (the grave), the place of darkness, the place of those destroyed, it is the effect of condemnation in Gehenna, the place where those condemned are destroyed.

In our drawing we have illustrated that the broad way leads to destruction. The word death is a symbol of destruction, in which Job says, "I should have been as though I had not been" (Job 10:18-19).

The sermon on the Mount emphasizes that the death at the end of the broad way will be a judicial death. The sermon on the Mount made plain two things: First, that the grosser sins—murder, adultery, false-swearing, etc.—are ultimately sins of the spirit, and proceed out of the heart"; and secondly, that the sins of the mind

—as hypocrisy, avarice, ambition, pride, etc.—are as utterly destructive of eternal life as those which put men or women beyond the social pale.

The self-righteous who judge others are going the broad way to Gehenna as surely as sinners of the Pharisee or harlot type; for they tread the same path—but the harlot has the better chance of turning back. The contrast is marked by the "many" and the "few" that are found in these two ways.

The narrow gate admits to the Kingdom of God, for Jesus has already said, "Except your righteousness shall exceed that of the Scribe and the Pharisees, ye shall in NO WISE ENTER INTO THE KINGDOM OF HEAVEN" (Matt. 5:20). The teaching of Jesus is firmly based on the doctrine of man's nature and destiny; in the final issue, there is no middle way; men must either perish or receive eternal life (John 3:16).

Who will guide the seekers for the narrow way? Many may offer their help, and some may prove to be false guides. Blind themselves trying to lead the blind, by compromising truth with error, which will all be found in the broad way, where they have the "form of godliness but denying the power thereof." Outward signs may identify the wolves in sheep's clothing, because they teach for doctrines the commandments of men. See Matt. 15:9. Paul warned against the grievous wolves that would not spare the flock by "smooth words and fair speech they might beguile the hearts of the innocent." But they were causers of divisions and occasions of stumbling" (Rom. 16:17). We can hardly doubt that in these expressions Paul is directly alluding to

the Lord's words. One test, if rightly applied, will be sufficient: "the tree will be known by its fruits." You don't gather grapes from a bunch of thorns. The plant may be full of leaves and beautiful in appearance, but tested to the stock it will be found full of thorns—worthless.

Like so many of the Lord's figures, the history of the Truth shows a development from the earlier scriptures, and is mentioned by Jeremiah who says, "The man that trusteth in man, he shall be like the heath of the desert. But blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters . . . and shall be careful in the year of drouth, neither shall cease from yielding fruit. . . The heart is deceitful above all things, and desperately wicked: who can know it? - - - I the Lord search the heart. I try the reins, even to give every man according to his ways, according to the fruit of his doings. . . As the heart is, so shall be the fruit of his doings" (See Jer. 17: 7-10).

In the New Testament, besides Paul's allusions, which we have quoted, James has one of particular interest because he appeals to the one to substantiate the other, and in fact both are drawn from the words of Jesus: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? So can no fountain both yield salt water and fresh" (James 3:11-12). It is all summed up by saying out of the overflow of the heart the mouth speaketh (Matt. 12:35). James may help us in determining what the fruit is that betrays its origin. Is it doc-

trine or practice? John says many deceivers are gone out into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an **anti-Christ** (II John 7).

Paul had "declared the whole counsel of God," but the "grievous wolves" who would make havoc in the flock of God, were men who would speak "perverse" things to draw away disciples after them, they would "not serve the Lord Jesus Christ, but their own belly." These are found in the broad way, who have passed over the water of baptism and claim that it is not essential for salvation. They are in great numbers that flock to hear some noted evangelist, that count them saved by merely hitting the sawdust trail and giving the preacher their hand, but they are total strangers to the covenants of promise, and aliens to the commonwealth of Israel, having no hope and without God in the world (Eph. 2:12).

When a man hears the word of the gospel, he is aroused to call upon the name of the Lord, and how shall they call upon him in whom they have not believed, and how shall they believe in him of whom they have not heard? (Rom. 10:13-14). The first step is made when any one follows Isaiah's formula—

"Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Here is the surrender of self, and a call upon God who is yet

near. In Isaiah 1:18 the invitation is intensified—

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

### CONCLUSIONS

My object in dwelling upon the unhappy state of affairs that we find in all the world, is to remove the delusion which has largely led people to believe that the world is getting better and is being “converted” through the agencies now at work. This claim is in direct opposition to the testimony of God’s Word, and to the real facts in the case. The testimony of the Scriptures speak for themselves, and cannot be ignored nor gainsaid. If so-called Christendom is what it claims to be, God’s Word in declaring a great apostacy has failed, and all its predictions and warnings have proven false. My dear reader, may I invite you to enter at the strait gate, and the narrow way that leads to life eternal.

Let us pause for a moment at the “strait gate” who is it that is legally and truly qualified to pass through the gate? The answer is “those taught of God” (John 6:45). Those that have learned of the Father, not this brother or that sister, but those taught of God. And when they have been taught of God, “those that receive the word gladly” (Acts 2:41), and as many as received Him (Jesus) “to them gave he power (or authority) to become sons of God” (John 1:12).

What is it that is essential to believe to qualify for baptism? Some

will say, the gospel. But what is the gospel in its various elements that is so vital to our eternal well-being? “THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST” (Acts 8:12). Neither of these two elements can be omitted, and still constitute the gospel. The gospel does not mean the crucifixion of Christ, but it consists of all of his characteristics.

The Kingdom of God is just as essential in the elements of the gospel as the Name of Jesus Christ. Notice what Paul has to say about the gospel he preached (I Cor. 15:1-4). Did Christ die? Some will say, “Oh, his body died but the spirit of Christ went back to God who gave it” (Eccl. 12:7).

Paul said Christ died for our sins according to the scriptures, that he was buried, the same Christ that died was buried, that he rose again the third day. The same Christ rose from the dead, for God raised him from the dead (Acts 17:31). These facts are essential for our faith in God. Now when we believe these things, we can say with the eunuch, “See here is water, what hindereth me to be baptized?”

Let us not speculate on what our theory may be, but what does the Bible say? When we miss the strait gate and get in the broad way, our destiny can only be to what the broad way leads—DEATH.

Solomon says, “There is a way that seemeth right unto a man but the end thereof are the ways of death” (Prov. 16:25). No, there will be no time then to prepare for the “NARROW WAY.” You have had your chance, “Behold, I have set before you this day a blessing and

a curse; a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the commandments of the

Lord your God, which I command you this day." So says Moses. See Deut. 11:26-27. These words are just as important today. Choose now whom you will serve.

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- NOTES ON THE LESSON -

The Subject—"ENTER YE IN AT THE STRAIT GATE"

The Devotional Scripture Reading ..... Deut. 11:26-32

The Scripture Lesson ..... Matt. 7:13-20

Memory Verse ..... Col. 2:8

---

**INTRODUCTION**—The narrow gate admits to the Kingdom, for Jesus has said that "except your righteousness shall exceed that of the Scribes and Pharisees ye shall in NO WISE ENTER into the kingdom of heaven." In Luke, this meaning is powerfully enforced by the context of a similar saying which is expanded in a way that recalls the Parable of the Virgins. Here, the means of entry is the door of the house, which will one day be shut, and those who then frantically knock for admission will be told by the Master: "Depart from me, all ye workers of iniquity." - - - "There in that place shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets in the Kingdom of God, and yourselves cast forth without" (Luke 13:24-30). (The Teaching of the Master, Page 242)

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**SECTION I. WHAT IS MAN'S NATURAL DESTINY?**

- a—Tell what you understand from the Bible to be man's natural destiny, and why? Eph. 2:2-3.
  - b—How come this to be man's natural situation? Rom. 5:12.
  - c—What are we all inclined to do naturally? Eph. 2:3; Rom. 7:17.
  - d—The condemnation brought by Adam's disobedience is not our fault, but what are the wages of sin? Rom. 6:23.
  - e—Can you earn Eternal life by being good, keeping the commandments, or even by prayers and giving alms?
- 

**SECTION II. WHAT IS THE PASSPORT THAT ADMITS ANY ONE TO PASS THROUGH THE STRAIT GATE?**

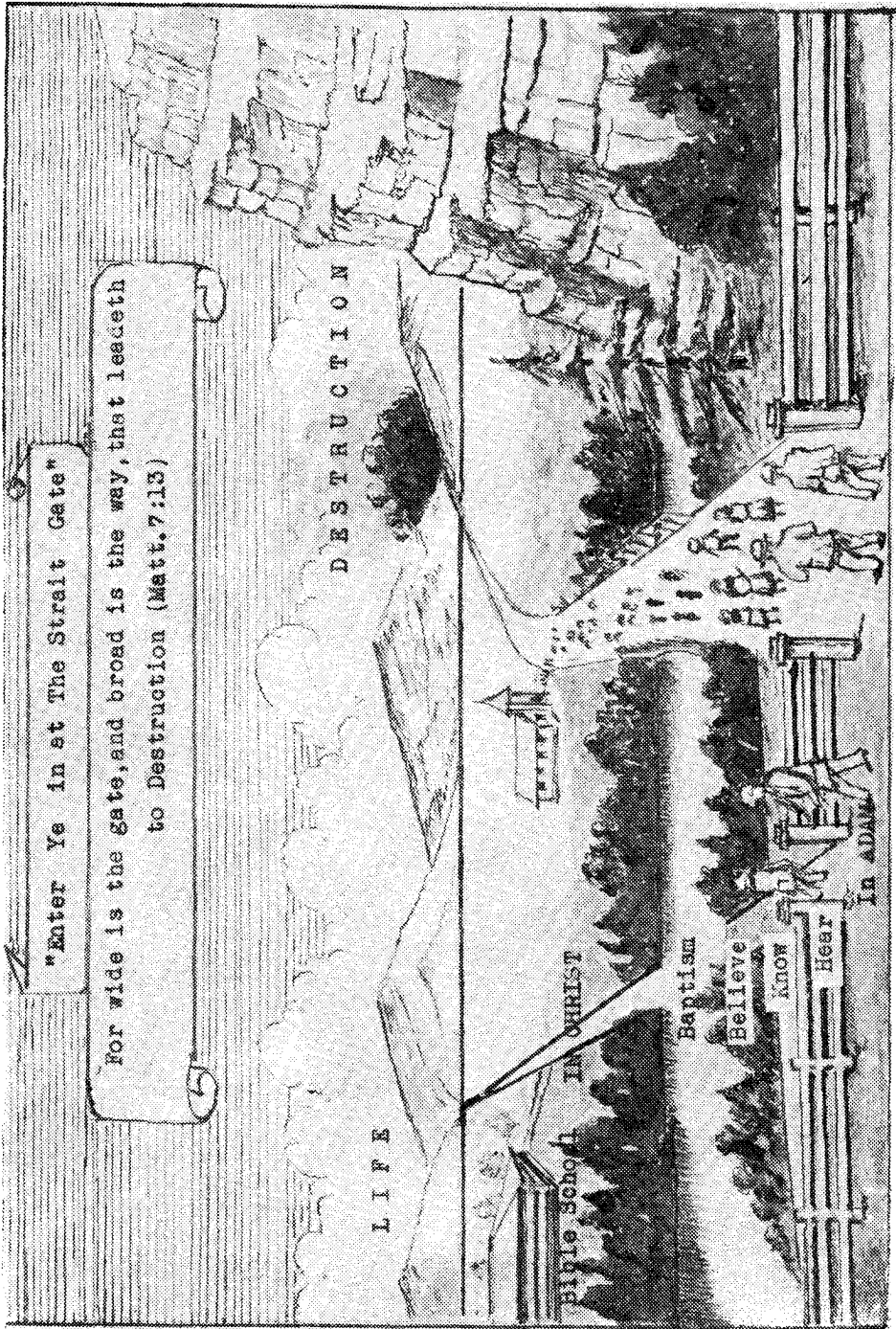
- a—Read Mark 16:15-16 and tell what Jesus meant by these words.
  - b—Describe the requirements of following Jesus? Matt. 16:24-25.
  - c—How can we follow Jesus, and come unto the Father? John 6:45.
  - d—Does baptism into Christ admit us to the Kingdom of God? No. It is the beginning of our probation, in which we prove our faith by works.
  - e—What makes baptism valid? See Isa. 55:6-7.
- 

**SECTION III. THE STEPPING STONES TO PERFECTION**

- a—What must be added to our faith? See II Pet. 1:5-8.
  - b—What results if we lack these things? II Peter 1:9.
  - c—What OLD SINS were purged when we were baptized? The Adamic sin and also those sins that we were dead in doing. See Eph. 2:1. Those mentioned in Rom. 1:28-30.
  - d—If we add all the virtues mentioned in II Pet. 1:5-9, do we gain admission to the Kingdom?
- 

**SECTION IV. BEWARE LEST ANY MAN TAKE AWAY THY CROWN**

- a—Who will be admitted, and his name not blotted out of the Book of Life? Rev. 3:5.
- b—How can we lose the right to pass into the city of our God? See Heb. 13:9.
- c—How do we know that we have passed from death unto life? I Jno. 3:14.



## A SYNOPSIS OF WHAT CHRISTADELPHIANS BELIEVE AND TEACH

That there is but one God, the Father, personally dwelling in heaven, yet in the effluence of His energy, filling heaven and earth, having underived existence, immortal in His nature, The Maker and Sustainer of everything.

That Jesus Christ is the Son of God by begetting, "Made of a woman made under the law, to redeem them that are under the law of sin and death, by offering his life as a sacrifice for sin. He was the manifestation of the Father who abode in him. He became the Resurrection and the Life, and became the means of salvation to all who put their trust in Him.

That the Holy Spirit is the effluence or power of God that radiates from God filling all space for the execution of the works that God plans to do.

That Man is a creature of the dust condemned to die because of sin of the One man in the Garden of Eden. He is a LIVING but not an IMMORTAL SOUL.

That immortality for man is a future condition of existence that is attained only by those who please God by faith in what He has revealed, and obedience to what He has commanded.

That Life is ended by death, and can only be resumed by a resurrection which will take place, for those who are just or unjust when Christ returns to raise the dead and Judge God's people. That the death of the ungodly man is final. He shall be as though he had not been.

That the punishment for the wicked is not eternal torment, but total oblivion from which there is no recourse.

That the Devil is not a supernatural being, but the evil principle in human nature, apostolically styled "sin in the flesh."

That the Hell of the Bible is the grave.

That the earth is promised as the inheritance of Christ and his people. It will not be burned up but the earth abideth forever. Eccl. 1:4

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