

## **“BEHOLD, I MAKE ALL THINGS NEW”**

“For, behold, I create new heavens and a new earth: . . . but be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.” -- Isaiah, chapter 65:17 & 18

This is what we are looking for, a new heaven and a new earth wherein dwelleth righteousness.

A theocratic government upon the earth - When the kingdoms of this world will become the kingdom of our Lord and of His Christ.

Meanwhile, as we wait in confidence and assurance for this to happen, we enter more new years. Some people make New Year Resolutions and no doubt this is a good thing if the resolution is a good one and leads to something better. Some people may resolve to make a fresh start in improving their way of life and habits, but unless it is in a spiritual direction it will profit nothing in the end. Jesus said, “Except a man be born again, he cannot see the Kingdom of God.”

“How can a man be born again?” asked Nicodemus. “Can he enter the second time into his mother’s womb and be born?” Jesus answered, “Truly I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again, - or from above.” John, ch. 3.

Was Jesus ever in the position of Nicodemus, i.e. in need of rebirth? Of course not; he was born from above, he was born of the spirit, the power of the Highest which overshadowed Mary. He was God’s son; he was always in relationship to his Father and maintained that relationship even to the Cross. He was always in the unique position whereby he could point the finger of authority and say, “Ye must be born again.”

This was the reason God sent his son into the world. Not to condemn it; but that the world through him might be saved. Too often we are apt to overlook the love of God in this direction. Something had been lost and God in His love for what He had created, sent His son into the world to recover that which was lost through the disobedience of Adam. Because he was under law Adam was able to sin. He could not have sinned apart from law; therefore by Adam’s disobedience sin entered into the world, and the death by sin; and so death passed upon all men in whom (Adam) all sinned. Let us not read into Paul’s words ideas which are not there. Paul says sin entered the world, not that sin entered the flesh. Sin is transgression of law and is therefore abstract. Paul also says that death, as a sentence, passed upon Adam and all in him, on the federal principle. He does not say that a process of corruption was set in motion in order to carry out the sentence. In fact he says in effect that Adam was as good as dead when he actually sinned. Read Paul’s words, Romans 5:15, “But not as the offence, so also is the free gift. For if through the offence of one many be dead much more the grace of God, and the gift by Grace, which is by one man, Jesus Christ, hath abounded unto many... Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

As far as their Statement of Faith is concerned, the Christadelphian view makes God unjust, and absolutely the opposite of His declared attributes to Moses in the Mount Sinai, “The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty...” Exodus 34:6-7 - for they state that the sentence passed upon Adam was one that defiled him and became a physical law of his being and was transmitted to all his posterity. A mere examination of the statement by Jesus will show that this is an erroneous view. Mark 7:15. “There is nothing from without a man, that entering into him can defile him; but the things that come out of him, those are they that defile the man... For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lascivious-ness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man.”

Let us not leave it there. These things come about because there is a law which says, “Thou shalt not...” the same law says, thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself. This means doing that which is right and pleasing to the Lord which is quite possible if a man’s heart is attuned to it by exercise of the incorruptible word of God. Therefore Adam’s defilement was a legal one not a physical; he rebelled against God’s edict which said “Thou shalt not eat of it.” The eating of the fruit did not change him physically nor defile his body. It was the unlawful action which affected him legally and morally and brought him under the condemnation;

he was as good as dead the moment he transgressed; it needed only the infliction of death. How was this to be carried out? The following chapters show us plainly how it would have been carried out were it not for the love, compassion and mercy of the Creator in finding a substitute life, for the life which Adam had forfeited – the life of The Lamb of God. “I lay down my life for the sheep.” John 10:15,

Did not God say that he would destroy the people which he brought out of Egypt under Moses? Yet Moses prayed on their behalf even to having his name blotted out of the Book of Life. And without this condition God pardoned the people. Exodus ch. 32. If the sin which entered into the world by Adam was a tangible physical change in the flesh culminating finally in death as a penalty, how could Cain be accused of the murder of Abel? Christadelphians state that it was not wrong for Jesus to die, because He had sinful flesh. If this were true, then it was not wrong for Abel to die either.

Who are we to believe? Christadelphians, or the God of Heaven?

If by one man sin entered into the world, then Paul means what he says - it entered the world out of one man or by one man, and so the sin of Adam became the sin of the world; hence the statement of John the Baptist concerning Jesus, “Behold the Lamb of God which taketh away the sin of the world.” If Jesus took away the sin of the world by his sacrifice upon the cross then it could not be sin-in-the-flesh because we are still of the same flesh now as man has always been from creation.

God has concluded all under sin that He might have mercy upon all. This is what is meant by “the sin of the world.” “The Lord laid on him (not infused in him), the iniquity of us all.”

Men do not die as a penalty for Adam’s sin. They, in fact, owe their very existence to the sacrifice of Christ, and if in addition to this they do not avail themselves of the opportunity of eternal life through the only way to the Tree of Life (Jesus), then time and chance happeneth to them all; they die under the sin constitution in ignorance; Paul’s letter to the Romans explains this so beautifully and plainly that I simply marvel that I did not see it as a former Christadelphian. But it is under-standable when one realises how the writings of uninspired men with biased minds can blind the eyes to such truths. Paul shows in Romans that we are all the children of sin or sin’s Servants when we are Born. We discover this by enlightenment. And in order to escape this position we die a symbolic death in Christ and rise to newness of life in Him. God has purchased or redeemed us and we are no longer sin’s servants but God’s.

“Ye are all the children of God by faith in Christ Jesus.”

Paul also says, “If any man be in Christ he is a new creature or creation, old things have passed away, all things have become new.” This, undoubtedly, is the best way, the only way, to commence a life in service to God. We must become His servants before any service can count.

No man can serve two masters and this fact is what redemption is all about. We are either sin’s flesh or we are God’s flesh, or to put it another way; flesh belonging to sin or flesh belonging to God, servants of sin (personified as a master) or servants of God. Sin pays wages for services rendered. The wages of sin, says Paul, is death. But God freely gives to His servants eternal life. They do not earn it. For they have been freely justified by His grace through faith in the sacrifice of Christ and baptism into His death. God’s servants are legally justified in this manner but will not be morally justified unless they maintain their integrity to the end of their probation. They cannot give to God anything as it were, only the fruit of their lips in honour and praise to His glory.

A reading of Paul’s letter to the Romans, chapters 5 and 6, would be of great benefit on this subject, especially if preconceived ideas are cast aside.

It is a lack of understanding of Paul’s letter to the Romans, especially chapters 5, 6, 7 and 8, which has caused Christadelphians (of the Temperance Hall Section mainly), to reject the scriptural view of the Nazarene Fellowship that Jesus had a ‘free life’ and by this we mean that He was born free of the condemnation which passed upon Adam and all in him on the federal principle, that is, we were in Adam’s loins when he sinned and so we were constituted sinners in him although not actually personal sinners, not having been born. Jesus was never in Adam’s loins, he was a direct product of God. His life came direct from the source so that He might be free of the Adamic condemnation and able to give His life (not belonging to sin) as a ransom for the many who were constituted sinners. Rom, ch 5.

Although born of the Virgin Mary, this did not make Him any the worse; because the flesh of Mary was never under condemnation, neither was Adam's for that matter. It was Adam's actions that were condemned because of the fact that he had a nature controlled by a brain, capable of complying with God's requirements of him. If there had been no law in Eden there would have been no transgression, for sin is transgression of Law.

If a car manufacturer produces a car and states that it is only capable of a top speed of 80 mph, would anyone condemn the mechanism if it failed to go faster than this? Of course not. Naturally one would complain to the maker, for any faults that may be found.

Adam's case was similar. God produced him capable of doing His will or opposing it. This is what we style free will as opposed to a mere automaton. Adam failed to do God's will but God could not condemn the nature; He had already pronounced it very good at creation; He condemned the free thinker, the unlawful action of the responsible person. Adam's flesh or nature was the same after sinning as it was before; it was still very good; I defy anyone to say it was otherwise. Jesus came upon the scene in the same position as Adam before transgression, to show that it was possible to do God's will and so establish the righteousness of God in condemning Adam.

Adam's character and position, after transgression were very different; he was a sinner under the penalty of death - alienated from God, become a servant of sin - sin's flesh instead of God's flesh. The difference now was his relationship; there was no difference in his flesh or nature, it was just a matter of who was its owner. In Adam's case he had sold himself to that which was the opposite of God's will, the adversary, and which was now personified as a master, 'Sin'. God did not need to defile Adam's flesh and make it worse than it already was, as stated in the Christadelphian B.A.S.F. The condemnation was passed upon Adam as a human character, a logical thinking person, amenable to law, and God made it operative as the law of sin and death upon all in Adam's loins on the federal principle, so that the one sacrifice of Christ could also be operative upon all in the same way, but on the principle of faith, see Romans 5:6-21,

Please note. None of us were actual sinners when Christ died, for we were not in existence at that time. So why not accept what Paul explains so clearly and emphatically - that we were 'constituted sinners' but not actual sinners. Sold by Adam to an alien master personified as Sin; but that by the obedience of faith in the sacrifice of Christ we can become free from sin (present tense). This was the position of those to whom Paul addressed the words in his letter to the Romans 6:17-18, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

This is proof in itself that men do not have to die literally to be made free from sin. That sin is not in the flesh, otherwise we could not be made free and still exist as natural persons.

Why do people refuse to realise that Paul was speaking of himself as an unregenerated Jew under the law and still in bondage to sin or "in the flesh" the unregenerated state of bringing forth fruit unto death? See verse 14 of ch 7. "For we know that the law is spiritual: but I am carnal, sold under sin. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

A proper and skilful reading of Paul's letters will show us that he was explaining the difference between an unregenerate person sold under sin and minding only the things of the flesh and a person who has been reborn and is subject to the law of God. The one in the fleshly state bias serving the law of sin and the other in the reborn state was serving the law of God. Paul could not have referred to himself at the time of writing, as being carnal, or sold under sin, for he had already stated in ch. 8 v. 6, "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God"

Does Paul mean the literal flesh? Of course not. He is referring to the mind of the flesh which is subject to the law of sin and death. He clarifies this by saying to the regenerated Romans, "But ye are not in the flesh." But we know that they were still flesh and blood persons. We should, as Bible students, have enough logic and common sense to realise that Paul, after his conversion, was never carnally minded, was never brought into captivity to the law of sin. No. He fought a good fight, finished the course and kept the faith. He ran with patience the race set before him, but those who are in Adam sold under sin, are not even entered in the race.

We could draw many examples from Paul's letter to the Romans where the superficial reader has taken his meaning out of the context and to some extent used the misconception as an excuse for failure to comply with

God's requirements. I have heard one example misquoted in prayer at a Christadelphian meeting, "In the flesh there dwelleth no good thing." Paul did not use these words. The proper rendering of Paul's words should be, "For I know that in me (that is in my unregenerated state, prior to baptism into Christ) dwelleth no good thing, for I am not in a position to serve God with the mind of the flesh." So, far from making this an excuse for failure, whoever uses Paul's words in this way is admitting that he is still in the flesh and has not been born again and is not God's servants

Superficial reading of Paul's epistle to the Romans therefore is most dangerous to a correct knowledge and understanding of Adam's sin and the redemption and salvation in Christ Jesus.

Dr Adam Clarke, although astray from the truth in its entirety, made some very truthful observations and comments on Paul's words in Romans 7:14. He says, "It is difficult to conceive how the opinion could have crept into the church, or prevailed there, that the apostle speaks here of his regenerate state; and that what was, in such a state true of himself, must be true of all others in the same state. This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence, and disgraced its character. It requires but little knowledge of the spirit of the Gospel, and of the scope of this epistle to see that the apostle is here either personating a Jew, under the law and without the Gospel, or shewing what his own state was, when he was deeply convinced that by the deeds of the law no man could be justified, and had not, as yet, heard those blessed words, "Brother Saul, the Lord Jesus that appeared unto thee in the way, hath sent me that thou mightest receive thy sight, and be filled with the Holy Spirit." Acts 9:17.

"It requires but little knowledge of the spirit of the Gospel and of the scope of this epistle to see..." Thank you Adam Clarke, we hope some people will be shamed into acquiring this little knowledge of the spirit of the Gospel which the Nazarene Fellowship has been trying to open their eyes to for so many years without much success. It matters not to us by whom their eyes are opened; we are more concerned that they are opened, and would rejoice with the angels of heaven knowing it had happened.

Adam reduced his posterity to the possession of sin and they are all constituted sinners - servants of sin. In this position they are bond-servants to master sin. When enlightened to the fact that this is what is meant by being in Adam, and that "in Christ" God offers redemption and eternal life on the principle of faith, it soon dawns on the individual that he must obtain release from the Adamic bondage in order to become a son of God and a servant of God, for no man can serve two masters. Wages are for services rendered. The wages of sin is death. But the gift of God is eternal life and also that which eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for those who love Him; through Jesus Christ our Lord.

This is a fine prospect, something to look forward to in comparison to what men can achieve of themselves, but as the way to it is so simple and plain, few there be that find it.

Was Jesus ever in Adam, sold under sin? Was he even a son of Adam? Christadelphians say, "Yes" to both questions. How then could God be said to give His only begotten son as a sacrifice or purchasing price that those who believe might not perish if Jesus did not belong to Him but was sin's bondservant? The idea is absurd.

The truth stands out; Jesus was free born, His life was free of the condemnation, and He was therefore free to give it as a ransom for the many. He was a "new Adam," a "new creation" of the same flesh, or as Paul puts it, "the likeness of sin's flesh," but not sin's flesh, God's flesh; a matter of ownership not quality?

Members of the Nazarene Fellowship have been introduced into this "new man" through faith in his shed blood as the equivalent "life" instead of Adam's and all in him, by being crucified with Him in the waters of baptism; buried with Him by baptism into death that like as Christ was raised from the dead be the glory of the Father, even they also should walk in newness of life. New creatures serving God, having died unto sin and no more under his dominion. Therefore when natural death brings their probation to a close, they cannot be said to partake of the death which came by Adam's sin, for their Lord has already partaken of that for them, the just for the unjust, that he might bring them unto God. Until this symbolic death has taken place no one can say they have been redeemed, and are therefore in no position to serve God and can only bring forth fruit unto death as sin's servants. Christadelphians deny that we have redemption now, yet the Scripture is full of support for the fact that we have. Read Paul's epistle to the Ephesians, ch 2. It is an education in itself and a silencer to the sinful-flesh-mongers. "The truth shall make you free" -(Jesus). "The law of the spirit of life in Christ hath made me free..." - (Paul).

"If a man keep my saying he shall never taste of death." (Jesus in John 8:51-52). "He that believeth on the Son hath everlasting life." (A legal status in Christ providing the name is not erased from the Book of Life). And,



“He that believeth not the Son shall not see life, but the wrath of God abideth on him.” John 3:36, “verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, (or the judgment) but is passed from death unto life.” John 5:24. “For the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.” I John 2:17. “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” I John 3:14. “In this was manifested the love of God toward us, because that God sent His only begotten son into the world that we might live through Him.” I John 4:9,

Where are those people placed who deny that it is possible now through Christ to pass from death to life? They are still in Adam, they still belong to Master Sin, they have been immersed into a Christ of their own conception who, according to their own Statement of Faith was as much under the condemnation as those He came to save, who, instead of being mighty to save was powerless. Such people have not even arrived at the start, much less made a start. Their own originator, Dr Thomas, for whom as a person of good intentions I have always had the greatest respect, stated that “Redemption is release for a ransom, all who are God’s servants have been released from a former Lord by purchase; the purchaser is God; the ransom price the precious blood of the life of Christ.” How was the blood of Christ precious? The answer is plain. Because the life is in the blood and this life was never forfeited through Adam’s sin and Jesus was therefore free to offer it in accordance with God’s will as the redemptive price; a life for a life, hence the reason for his birth of the Virgin Mary. But as far as the Christadelphian view is concerned, Jesus might just as well have been born of Joseph and Mary.

You will have noticed that Dr Thomas mentioned a former lord or master, and I would add that everywhere that the Scriptures speak on the subject of redemption through Christ, the views I have expressed are endorsed; also the remarkable statement by the doctor which, I am sorry to say, became rather obscured to the superficial Christadelphian reader, by some of his other unscriptural ramblings on the subject of sin in the flesh. However we can excuse him much of this on account of being more or less on his own when trying to find truth. But his followers have had a much better chance of finding truth; but sad to say, they have discarded his more scriptural and accurate statements for the more foolish and contradictory ones, and, I might add, those also of his successor, Robert Roberts,

Many of the members of the Nazarene Fellowship have written on the subject of the sacrifice of Christ. During the life time of Robert Roberts, Edward Turney lectured successfully on the subject, much to the chagrin of R. Roberts who, in his anger and folly, wrote the most childish and blasphemous things imaginable in connection with Christ, especially from a man of so-called knowledge and understanding. More recently our Bro. Ernest Brady has written much, not for the purpose of antagonising people but to open their eyes to the facts so that they might be more enlightened to the truths. But whenever the word ‘substitution’ has been used in connection with the sacrifice of Christ, there has always been a great cry of protest from various members of the Christadelphian community. I replied to a fairly recent one from an old diehard in Yorkshire informing him that if he took the trouble to read “Visible Hand of God” ch 5, page 42, author R. Roberts, he would find the greatest support for substitution ever written. I am still waiting for his reply, but I am afraid I shall get nothing from him; perhaps the shock has been too much for him. We get a lot of protests of this kind from such people but no logical scriptural evidence to substantiate such.

All they can resort to is juggling of words and the coining of unscriptural phrases to cover up or hide from the so-called less learned of their members, those facts and evidences that would if pursued, put them in a position of questioning whether they are or are not in a false position in relation to Christ. Thus is fulfilled the words of Jesus, “Those who were entering ye hindered.”

“There was no more setting aside of God’s appointed order than there will be in the case of those who are alive and remain unto the coming of the Lord and shall not see death. In the case of these, the Law of God has its fulfilment in their retrospective Crucifixion with Christ emblemized in baptism into death; in the case of Enoch, the same result was reached prospectively so far as the divine purpose was concerned, and actually in Enoch’s offering of sacrifice... It is the fact of Enoch’s removal, however, that more particularly claims our attention.”

Thank you Robert Roberts. Is this why so many of your readers fail to spot your teaching of the substitutionary sacrifice of Christ. After all, you only mentioned it in passing as though this greatest action of love on the part of Jesus in giving Himself willingly as the redemptive price for Adam and all in him on the federal principle was nothing of importance! A review of what you have written however, will shew that it is of the utmost importance, and I venture to suggest that Robert Roberts could have bitten through his pen if he had realised that he had written something which was entirely in opposition to his personal views. But we must correct his view that

the sentence upon Adam for disobedience was natural death. Adam was created a normal corruptible being depending upon the oxygen which he breathed, in order to stay alive. In the day he partook of the fruit of the tree of knowledge of good and evil, he automatically became a sinner under sentence of death, and had not God found a substitute, this sentence would have been carried out. There is a similar case in Abraham's offering of Isaac. Through the substitute ram caught in a thicket and slain instead of Isaac it is stated that God received him from the dead in a figure. The subsequent death (natural) of Adam was, I venture to suggest, no punishment at all. Clause X of the B.A.S.F. states that Jesus shared the death that passed upon all men by being a partaker of their nature. This is a contradiction of the Christadelphian view. They believe that the death which passed upon all men was natural death, whereas the death which Jesus suffered (not shared) was an inflicted death by blood-shedding - in fact the actual death due to Adam in Eden. Although Jesus was free of any condemnation this was in fact the death due to the sinner. And he submitted to it willingly a life for a life, the just for the unjust.

If Christadelphians would be consistent they must admit that Jesus should have died a natural death in order to support their theory, but it is obvious that the Scriptures do not support their theories - "Without shedding of blood is no remission." (Hebrews 9:22)

Robert Robert's account of Enoch has confirmed the fact that Jesus suffered the death which came by sin, by stating that Enoch associated himself with the sacrifices which were typical of the sacrifice once for all of Christ the true substance. He had died in symbol with Christ and risen to newness of life; this is the first action a person takes after enlightenment to the fact of being in Adam and in bondage to sin as a master. Once a person is dead, sin as a master can have no more dominion over that person, hence the statement of Paul, "The law of the spirit of life in Christ has made me free from the law of sin and death." No doubt Enoch recognised this, and saw Christ in the typical sacrifice. No doubt he knew that redemption must come first before he could become a servant of God and walk with Him. So he took the necessary action prompted by his faith and by association with the death of the sacrificial lamb, died with it in symbol and rose to newness of life. The fact that he did not experience natural death would not make any difference one way or another. He died the death due to sin, although it was a symbolic one in Christ the substance. Enoch did not taste death. The scripture declares that Jesus tasted death for every man; and this cannot be said of natural death. There were other men after Enoch who had this testimony that they pleased God; they had also associated themselves with the typical sacrifice of Christ, but were not translated to escape natural death; they did not consider such an experience as being a penalty for sin but something common to the natural order of things. Although Dr Thomas believed at the time of writing on the subject of Adam's sin, that the penalty was natural death, he did state that it did not require any change in Adam's nature for this to happen. "Left to himself," said Dr Thomas, "Adam would have returned to the ground from whence he was taken." Incidentally, all Christadelphians, I think, acknowledge the fact that everything God created, including the beasts of the field, were pronounced very good.

Now let us quote R. Robert's statement in comparison with that of Dr Thomas. On page 33 of "Visible Hand of God" he writes, "Left to himself as God had made him, he would not have returned to the ground; it required what men call a miracle to depress to the level of the beasts that perish the noble creature formed in the image of the Elohim.

What a direct contradiction of Dr Thomas's statement, and what an absurdity to say that Adam was reduced to the level of very good from very good; for the beasts that perish were very good, as was Adam at creation. Miracles are possible, but this was an impossibility. But we are used to such absurdities in most of the writings of Robert Roberts. Does he expect us to believe, for example, that God instituted the sacrifices just for Enoch and those who are alive and remain unto the coming of Christ? Surely they were prospective for all before Christ, and baptism retrospective for all after Christ's death, and not just for those who are alive and remain to His coming?

If this were the case, then all the sacrifices from Adam to Christ were superfluous and meaningless. But, on the contrary, if they were valid for the redemption of Enoch, they were valid for Adam, for Abel, for Noah, for Abram, and all his seed; even as baptism into the death of Christ is valid to all who acknowledge Him as the supreme sacrifice for sin.

If ever a religious sect set out to obscure what its members believe, then the Temperance Hall Christadelphian Constitution and Statement of Faith re-adopted with slight modifications, September 14th, 1908, is an example and masterpiece.

I sent a written analysis of its contradictions and unscriptural phrases to an intellectual Christadelphian in Wales but I realised afterwards that he would not have been very well versed in the T. H. Constitution, having always belonged to the Suffolk St. Division. One can understand however the contradictions and unscriptural

phrases when one reads on page 13, No. 25, under doctrines to be rejected, "That a man cannot believe without possessing the Spirit of God."

This is an absolute negation of Paul's words in Romans 6:5-11 to which I referred earlier. Any person who knows the truth does not need a list of doctrines to be rejected; such a person is well capable of knowing what to reject, he is far too busy defending what he accepts as the Spirit of Truth. We do not have to tell people what we do not believe, but what we believe. "For as many as are led by the spirit of God, they are the sons of God. For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry our Father." Romans 6.

And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to His purpose,

For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

What shall we then say to these things? If God be for us, who can be against us?

He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Only in this way and for this reason was it right for Jesus to die. It was far a good cause, the just for the unjust that He might bring us to God. It is nauseating therefore to read in Clause XII of the Temperance Hall Constitution "That He was put to death by the Jews and Romans who were however but instruments in the hands of God for the doing of that which He had determined before to be done - viz. the condemnation of sin in the Flesh..." Thus they admit that Jesus' death was not a sacrifice for us.

How could Peter describe the Jews and Romans as wicked men if they were instruments in the hands of God? God's use of Pharaoh is not a similar examples. It is high time Christadelphians examined their position, before the return of Christ closes the door. Otherwise, "Ye that desire the day of the Lord" to what end is it for you? Shall not the day of the Lord be darkness, and not light? Even very dark and no brightness in it?

We of the Nazarene Fellowship are fully aware how that we have not followed "cunningly devised fables." There have been, and are now, those who judge our literature before they read all of it, or even hear what we have to say. Some of these people advise their members to ignore it or burn it.

Be assured of this, as the serpent beguiled Eve through his subtlety, you also can burn this in less than five minutes but eternity will not efface the facts.

A final word of encouragement from our Brother Jude's epistle, "But ye, beloved, building of yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear pulling them out of the fire; hating even the garment spotted by the flesh."

"Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

The grace of our Lord Jesus Christ be with you all.  
Amen. Phil Parry

*When He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure."*

*1 John 3:2,3.*