

# Nazarene Fellowship Circular Letter No. 147

## March/April 1994

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## Editorial

Dear Brethren and Sisters and Friends, Greetings in the Name of Jesus Christ our Lord.

Yesterday, 27th March, was the first day of the Feast of Passover commemorating the deliverance of the Israelites from slavery in Egypt. It was the last of the ten plagues upon the Egyptians with the slaying of the first-born by the angel of God, but passing over the houses of the Israelites where he saw the blood on the lintels and door posts.

In Exodus 12:23-27 we read, "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for ordinance to thee and to thy sons for ever. And it shall come to pass when ye come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you. What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses."

Following the Passover in Egypt, the Israelites were driven out of the land and went in haste into the wilderness and so commenced their journey to the Promised Land. Had the people not been so fearful of the Canaanites in the Promised Land they could have commenced to occupy it within a few weeks of leaving Egypt, driving out the Canaanites and taking over their land as quickly as the Lord God would allow.

However, the Israelites were fearful, and throughout their history we know there were many such occasions when they could have received great blessings from God had they shown more faith in Him and in His promises.

For over 3400 years the Feast of Passover has been kept and now we are approaching the time when God will establish Israel as a nation in their land and so fulfil His promises, though not in response to their faith for, sadly, in that nation, as elsewhere in the world, there is very little faith to be found. Though they are descended from Abraham according to the flesh, they have not the faith of Abraham and they are not like their father in spirit.

Ezekiel 11:17 tells us of this forthcoming event, "Thus saith the Lord God, I will even gather you from the people and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."

This prophecy does not fit the present occupants of Israel, who have filled the land with detestable and abominable things, but to a people who will turn to their God and who will be willing to serve Him. There

may well be a remnant in Israel today whom God will include in His future plan but there is to be another 'Exodus' to the land foretold by Jeremiah which will overshadow the one so long ago from Egypt: Jeremiah 23:3-8, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land"

It is this deliverance from the "north country" that appears of particular interest to us. What will take place that it should make the Exodus from Egypt be forgotten and remembrance of their deliverance from the north country take its place? One thing is clear; Jesus Christ will return at this time to establish His Kingdom and reign from Jerusalem. "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon... Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord," (Zechariah 2:6,7 & 10).

Even so, Lord, may Thy Kingdom come, so that Thy will may be done on the earth as it is now done in heaven.

My Sincere Love to all; your brother in the Master's service, Russell Gregory.

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## From your letters:

**Brother Leo Dreifuss writes;** "Your idea of printing views of other denominations and making sure we can counter them to show a better way is an excellent one. I, like you, am often at a loss for an answer. And so I have decided to make a start! For today - two erroneous doctrines:

- 1) Those who say the Kingdom of God is in heaven.
- 2) Those who say that those worthy of the first resurrection rise mortal.

Concerning the first, here follows a few passages from Scripture which I compiled to show beyond all doubt that the Kingdom will be on this earth; that Jerusalem will be its capital, from which Christ will reign, and that the ancient nation of Israel will play a part;

**Psalm 37:11.** "The meek shall inherit the earth." See also Matthew 5:5.

**Psalm 115:16.** The heaven, even the heavens, are the Lord's but the earth hath he given to the children of men."

**Isaiah 61:4.** "And they shall build the old wastes.... and they shall repair the waste cities, the desolations of many generations."

**Ezekiel 36:24.** "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

**Ezekiel 37:21-22.** "... I will take the children of Israel from among the heathen..."

**Amos 9:11.** "In that day will I raise up the tabernacle of David... and I will raise up his ruins, and I will build it as in the days of old."

**Micah 4:7.** "... And the Lord shall reign over them in mount Zion from henceforth, even for ever."

**Malachi 3:12.** "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

**Zechariah 8:20-23.** "...Ten men shall take hold... of the skirt of him that is a Jew, saying. We will go with you..."

**Zechariah 14:16 et seq.** "... and it shall come to pass, that every one that is left of all the nations.... shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles."

**Matthew 24:27.** "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

**Luke 21:24.** "... and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

**Revelation 5:9,10.** "Thou wast slain, and hast redeemed us to God... and has made us unto our God kings and priests: and we shall reign on the earth."

**Regarding the resurrection question: all that follows refers to the first resurrection only.**

For all those who don't teach immortal resurrection (mostly Christadelphians as far as I know). Have these people ever thought what Daniel must feel like when he wakes up and finds himself at a tribunal after he was addressed three times as "the man greatly beloved," (Daniel 9:23; 10:11; 10:19)? To say the least, he would be most astonished and disconcerted. And then the last verse last divine message, "...for thou shalt rest, and stand in thy lot at the end of the days." So where is the judgment? If we teach such, it gives the impression that we disbelieve God.

The case of David is similar: the man after God's own heart. So he, too, is already approved. The case of Paul is especially instructive. The Bible gives the years in which Paul's epistles were written. I assume they are approximately correct. In order of time, there comes firstly 1 Corinthians 9:27, "But I keep under my body... lest that by any means, when I have preached to others, I myself should be a castaway." Then Philippians 3:11-13 "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended..." These two passages were written presumably during Paul's younger years and go to show that even Paul had to be on his guard not to lose his eternal life. But now see what we read in his epistle to Timothy, shortly before his death; 2 Timothy 4:7,8; "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." Well, Paul by this time was near the end of his probation. He knew he was judged worthy. If this last passage does not make it clear that he will rise immortal, I do not know what will.

And one final piece of evidence: Revelation 20:6, "Blessed and holy is he that has part in the first resurrection: on such the second death hath no power..." So we are clearly taught that those who are subject to the first resurrection have already been judged worthy. There may be a judgment as the degree of reward, but this is a separate matter. The rest is up to us now. We have no cause for high-mindedness, seeing that even Paul could lose his eternal life. But let us all persevere to the end so that when we breathe our last (and if the Lord has not returned before) we can share in Paul's confidence of the crown."

Brother Leo Dreifuss.

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**Sister Evelyn Linggood writes:** "The Circular Letter... which we found very interesting, especially the letters and the opening speech of the Netherton Debate by Ernest Brady. His works are so plain and simple, it always thrills me to read them, and also I like Brother Lea's Bible Essays which are also very plain and easy to understand. Personally, we think we should keep up the good work of promoting our views on the Atonement and any other subject where we differ from Christadelphians and Christendom at large, and we should continue to have discussions on aspects of our faith provided (as you point out) it is done in a spirit of love and goodwill; especially, as with most of us, personal contact with one another is practically nil.

Brother Brian Jones, in his booklet, says Nazarenes believe they have the Holy Spirit, but he said we should be able to do miracles if we had faith enough. We do not believe this as it was special power given to the Apostles at Pentecost and came in visible form - "tongues like as of fire and it fell upon each of them (it was said of Jesus that He would baptise with the Holy Spirit and with fire) and "they began to speak with other tongues." It cannot be said that we experience the like today; however, I do believe we have the "spirit

of truth” the “Comforter,” which the Apostles must have had before they were “endowed with power from on high” at Pentecost. This special power was given them for the purpose of giving credulity to their preaching the “glad tidings of the Kingdom of God and the name of Jesus Christ” for no man could do the miracles they performed unless God were with them, and so people believed and were baptised, and the church established and the New Testament was written; and we have all we need now to gain salvation. “And now abide; faith, hope and love.” (1 Corinthians 13:13); we now await the time when this power will be given again to God’s two witnesses to preach the age-lasting Gospel for the last time before God’s Kingdom comes and Christ will rule for Him for a thousand years. Our hope is to participate in that glorious reign of righteousness and peace.

With regard to the phrases ‘The Kingdom of God’ and ‘The Kingdom of heaven’ I had thought that they were interchangeable, but in Matthew 13, the latter term is always used to do with the parables so that it may mean the Kingdom of Christ into which we have been translated by belief of the truth (Galatians 1:13). I would appreciate the views of others regarding this.”

Sister Evelyn Linggood.

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**Brother Phil Parry writes:** “The question that needs an answer is this, Is the Kingdom of Jesus and the Kingdom of God one and the same? Many speak of them as being identical despite Scripture that implies the contrary – (Matthew 25:31; Matthew 16:27). Matthew 13:41-43 records Jesus as speaking of His own Kingdom (gathering out of it all things that offend) and of His Father’s Kingdom (the righteous shining forth in it after the wicked have been cast into the lake of fire) - “the second death”? There can be nothing in the kingdom of God that can offend, and Paul’s words have been quoted recently that flesh and blood cannot inherit the Kingdom of God. Yet in the Millennium flesh and blood does exist including the things that offend.

I cannot understand our Sister’s differentiating between the Saints and Israel (See C.L.146, top of page 3). What of Paul’s words to the Galatian Jews, chapter 3? They are a complete refutation of any distinction between Jew and Gentile from the time of God’s new covenant in Christ’s blood. See verse 28. All Jews of fleshly descent but converted to Christ are Saints, so are the Gentiles, yet the Saints being of the tribe of Judah. Paul, for example, was a Saint, but by physical descent, of the tribe of Benjamin, yet he was ‘in Christ.’ This can be said of many other Jews before their conversion, yet they were addressed by James as of twelve tribes (James 1:1). Paul also speaks of twelve tribes possessing the hope of the promise of God made unto the fathers (Patriarchs) unto which instantly serving God day and night they hoped to come (Acts 26:6,7). One may with all respect, differentiate between a Jew after the flesh and an Israelite, as for example, Nathaniel, of whom Jesus testified, “Behold an Israelite indeed in whom is no guile,” but I fail to see how we can differentiate at all in these days, for people are either “in Christ” and consequently Abraham’s seed, the children of God, or they are not. The Jews, since Calvary and of the present, who accept Christ, are the elect and are beloved for the fathers’ sakes (Romans 11:27-32). Compare Deuteronomy 9:5. They, as well as Gentile converts, consist of Branches deriving their sustenance and existence from the root and stem of the Abrahamic covenant confirmed in the blood of Christ. There has been a cutting off of branches and a grafting in of Jew and Gentile again into the true Olive under the New Covenant, and this will go on until the fullness of the Gentiles be come in. And so (in Paul’s own teaching, not mine) all Israel which are of Israel (the Israel of God) shall be saved. Revelation 7:1-8. Where have we read of this sealing but in the letters of the Apostles? Do we not also read of a remnant that shall be saved out of fleshly Israel whose number may be as the sand of the sea? This sand of the sea number is not the all Israel Paul speaks of in Romans 11:26. It seems to me that God does not judge as men would for as Paul states in verse 29, “For the gifts and calling of God are without repentance.” And continuing at verses 30-33 we learn that what is to be done for Israel after the flesh is by the efforts of those in Christ who have obtained mercy through their unbelief and above all, through the mercy of God who had concluded all in unbelief that He might have mercy upon all - but by faith. And, says Paul, the law is not of faith. A reading of Isaiah, chapter 4,5 and 6 would be profitable while in this subject, especially chapter 4, which implies more of a similitude with the pillar of fire by night and the pillar of cloud by day of Israel’s journeyings - of a tabernacle, not a material building of stones. Those in Christ are come unto Mount Zion and unto a city of the living God, the heavenly Jerusalem, etc. Hebrews 12:22-29. It is from this source that the future laws and word will go forth and not by a re-introduction of rituals of the law to teach retrospectively the Way, the

Truth and the Life. It is said of John that he will yet prophecy to many nations and that the everlasting Gospel will be preached. This must involve the blood of the everlasting covenant of Jesus which was before the Law of Moses yet included in it by faith in them who saw the substance. "Christ is the end of the law for righteousness to every one that believeth," Romans 10:4; Galatians 3:22-29; Matthew 5:17. I think we should all re-asses the true position in regard to Israel by reading without bias Romans 9, 10 and 11; also Hebrews 8, which gives confirmation of the new covenant with the house of Israel. Even Jesus Himself confirms Jeremiah 31:31 in John 10:26-29. And what of John 11:51,52? Jesus said, "I am not come but unto the lost sheep of the house of Israel;" His word is still operative under His covenant and a remnant will be saved. Isaiah 49 gives a picture of what Caiaphas spoke by the Spirit of God in confirmation of why Jesus died to introduce the new covenant. Hebrews 8:6-10. Let us prove all things and hold fast that which is good. Ephesians 2 may enlighten and harmonise on this subject to the praise and glory of God and His Son. Comments are welcome from all our readers."

Brother Phil Parry.

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## 6. No. 7 in a series of Bible essays

# UNDERSTANDING THE SCRIPTURES

**"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."**

So said Jesus to His disciples. So we see that the privilege of obtaining eternal life depends on knowing God and Christ, and what has been revealed to us by them. The only source to turn to for this information is His word as left on record in the Bible. This was written by men who were moved by the Holy Spirit, and so its contents do not consist of ideas of men, but of God's thoughts. As the Apostle Peter also wrote to the early churches, "Knowing this first that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old times by the will of men: but holy men of God spake as they were move' by the Holy Spirit" (2 Peter 1:20-21).

But for the right understanding of the Scriptures, knowledge of the Old Testament is as important as that of the New. In fact, once we comprehend the link between Old and New Testaments we have much of the clue to the complete understanding of the Word of God. So in this essay we shall briefly survey a few events and prophecies mentioned in the Old Testament and referred to again in the New.

In the first book of the Bible we read, after a short account of the creation, how Adam and Eve sinned, of their attempt to cover themselves with fig-leaves, and of God's making them animal skins for their covering instead. This teaches, right from the start, an important lesson, which is borne out by later incidents in the Bible and which cannot be impressed too strongly - that when man has sinned. God is eager and willing to forgive. But it must be on His terms; what God says, man must do, not what man thinks. But let us pursue the history given in the Book of Genesis a little further. We learn next of Cain and Able. They both brought an offering to God. We are told that Cain brought of the fruit of the ground, and that the Lord had not respect to his offering; that Abel brought sheep of his flock and that the Lord had respect to his offering. We ask, Why?

Before we attempt to answer this question we ought to point out two important principles to be applied always when trying to get information from the Bible and to study it properly.

The first is that the Bible is full of cross references. An incident or a prophecy dealt with at one place is referred to again at another - sometimes where least expected. We shall find several examples of this as we go on. For now let us point out that this being so, then in order to understand the Bible really completely and thoroughly, it is indispensable to read it right through from beginning to end; not once, but several times.

The second principle is that many things mentioned in Scripture have a two-fold meaning; the obvious one which appears just from superficial reading of it and a more hidden meaning which is only revealed much later in the Scriptures, and which we can only therefore get to know by reading through the whole of the Bible. For example, we read early on in Genesis of two trees that were in the Garden of Eden; the Tree of the Knowledge of Good and Evil, and the Tree of Life. We are told that when Adam and Eve sinned by partaking of the first, the Tree of the Knowledge of Good and Evil, and as a consequence God withheld from them the Tree of Life by driving them out of the garden. Now this tree of Life is mentioned again in the very last chapter of the Bible, the last chapter of the Book of Revelation which was given by Christ Himself. This last chapter gives a description of the throne of God in the Kingdom finally to be established on earth, and an invitation to anybody willing to avail himself of a place in that Kingdom.

This is what we are told of the Tree of Life: “And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Revelation 22:1,2). As a further cross-reference we go back to the Old Testament where the prophet Ezekiel described a vision very similar to the one just referred to in the Book of Revelation. This is the vision of the Temple in Jerusalem; restored after the return of Christ, which we hope will shortly come to pass. Again we read of waters issuing out of the midst of the Temple of God. These waters are to be endowed with a life giving force. Again we read of trees at the bank of the river. This is what we are told of these trees, “And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed, it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine” Ezekiel 47:12.

So then, from all these dispersed statements we learn this, in the future Kingdom the throne of God, with the Temple, occupies the centre, and from it issues a river that contains some life-giving force. On its bank there is a tree (or several trees, in Ezekiel’s vision; but this is no contradiction, because Ezekiel’s vision refers to a different time), and this tree bears fresh fruit every month and its leaves are connected with the power of healing. All this information we get by putting all the statements of this life-giving tree together. So here, then, is an example to show the necessity to read the whole Bible, because only then are we in a position to know where to find all that is taught therein on a particular subject. Also, the Book of Revelation, from which we took one quotation, is a book full of symbolical language, although not a single symbol used is in any way mysterious: they are all explained in earlier books of the Bible. It is not easy to say whether the tree is one of the many symbols, or whether there will, in fact, be such a tree in the New Jerusalem to be established. One thing is certain, that is that the tree mentioned in Genesis was, at any rate, an actual tree, though no details about it are revealed. And so we see how this tree, mentioned in the Book of Genesis eventually becomes a symbol of eternal life and of healing. Finally, the waters which we have seen to issue from the throne and the Temple of God are tied up with the description of the Garden of Eden in Genesis, where we read that a river went out from Eden to water the garden, which divided into four, flowing roughly north, south, east and west. So all these statements, apparently taken at random, dovetail together. They all show one and the same pattern, the centre of which is occupied by the Glory of God, and every time it is mentioned we read of a river, a tree and the idea of eternal life and health connected with it. This incidentally, shows the Divine inspiration of Scripture, for the writers of all these books lived many centuries apart.

We shall now apply these principles to answer our first question; Why was Cain’s offering of the fruits of the ground rejected, and why was Abel’s offering of the firstlings of the flock accepted? Let us look, then, where the matter is mentioned again, and we find this about Abel in the epistle to the early Hebrew believers, “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts, and by it he being dead yet speaketh” Hebrews 11:4. From this we see that faith, and the kind of sacrifice brought, both have something to do with it. Note also the clause “by which faith he obtained witness that he was righteous, God testifying of his gifts.” From this we see how we must go about to please God, first faith, then doing what God commands us. Let us now pursue these two subjects separately. Faith and Sacrifice.

Let us take the second one first. The bringing of animal sacrifices occupies a central part of the Old Testament teaching, not only in the Law of Moses, for it is much older than that. In fact, we can trace it back to the fall of man in Eden, for when God clothed the first pair with skins, some animal must have been slain. Furthermore, all men on record long before Moses, of whom it is recorded that they were approved of God, brought an animal sacrifice at least once. In fact, the promises of blessings which God made to all His righteous servants were confirmed in that God showed, in some visible manner, that He accepted their sacrifice. But all these were animal sacrifices. Sacrifices of the fruits of the field are only exceptional and were commanded in the Law of Moses as thank offerings. But the sacrifices as a means of forgiveness of sin was always an animal offering and under the Law of Moses it was a strict commandment that the blood of the animal was to be poured out to the ground. So then, the acceptable sin-offering in the sight of God is an animal. That was why Abel has offered a more excellent sacrifice than Cain, and that was why God witnessed that he was righteous. It is vital to realise that these sacrifices and the shedding of their blood were not just ancient customs which somehow at the time of Christ had become out of date. Their meaning is fully revealed in the New Testament and without this revelation we cannot possibly understand the mission of Christ. First of all then, let us look into the kind of sacrifice, the sacrifice necessary to obtain God's pardon for a sin committed was a lamb without blemish, so the children of Israel were commanded by Moses. And John the Baptist introduced Christ as "The Lamb of God which taketh away the sin of the world" (John 1:29). Also in the Book of Revelation we read of the throne of God and the Lamb, which again refers to Christ. So it is evident that these lambs pointed to Christ. His blood was shed when Roman soldiers pierced His side on Calvary, and although the Roman soldiers did not know it, this was not just something that happened by chance, for this was the way that Christ should reconcile the world to God, and this was the plan of God ever since the first pair sinned: that is, ever since God's forgiveness for sin became necessary. This is why John introduces Him as the Lamb of God that taketh away the Sin of the world, for the whole of Adam's posterity suffered as a consequence of his sin. The writer of Hebrews deals with the meaning of these sacrifices and how they pointed to Christ in great detail. Space does not permit us to go into it in depth but we must give just one verse from it showing the necessity of the shedding of the blood, part of the Law of Moses. We are told "And almost all things are by the law purged with blood; and without the shedding of blood is no remission" (Hebrews 9:22). Cain, who brought of the fruit, cannot possibly have shed blood. One of the first principles in God's dealings with man is that we can obtain His favour only if we come to Him on His terms, and that in faith, that if we do our part, the promises which God made for those who love Him He is able and willing to fulfil.

This brings us now to the second part of the question of the sacrifice of Abel; his faith. For the inspired writer of the letter to the Hebrews leaves us in no doubt that Abel's faith played an essential part, and was just as important a reason for his acceptance as the actual sacrifice itself; in fact, the promises made by God to those who faithfully serve Him and who accept them in faith is the second important theme, beside the one on sacrifice, running right through the Bible. In a very vague way Christ was intimated to Adam and Eve after they sinned for God promised them a seed who would bruise the head of the serpent, the cause of the first sin. More promises were made to Abraham. He said to Abraham that in his seed would all nations be blessed, and that his seed would become an innumerable multitude. God made this promise at a time when his wife, Sara, was already old, and He fulfilled it in that Sara, through a miracle, bare him a son in her old age. But Abraham believed -God long before this was fulfilled. He knew that with God nothing is impossible, and he believed God when a messenger told him that Sara would have a son, though at that time she was at least 90 years of age. This is an important statement, "And he believed in the Lord; and He counted it to him for righteousness" (Genesis 15:6). Why this statement is so important is revealed in the New Testament, especially in the epistles to the Romans and Galatians. In the latter, Paul repeats this very verse to show that, in his own words, "they which are of faith the same are the children of Abraham" (Galatians 3:6,7). Space permits us to give only a summary of what Paul has to say on this righteousness by faith. Christ is not only the Son of God but also the son of Mary, who was a Jewess. Hence this is the seed of Abraham in whom are all nations to be blessed. Paul goes on to show that if we show the childlike undoubting faith of Abraham, not regarding anything God promised as impossible, though not the natural seed of Abraham, are Abraham's seed by adoption and at the same time belong to Christ.

Christ is not only the seed of Abraham, He is also the seed promised in Eden, and earlier we have seen that He is also the Lamb, the offering for sin. So again we see how Old and New Testaments dovetail together, one common thread running through both. We can now get perhaps an insight into an observation made earlier in this essay, namely, that on important occasions God always confirmed His promises by

showing visibly that He accepted the sacrifices brought by His servants. The important thing is that both sacrifice and promises are related to Christ; He is the centre of both, and indeed all past history was determined by God with the final object of setting up His Kingdom with His own Son as the King. And not King only, but the one who personally undid the harm done when the first pair sinned; for He it is who reconciled the world to God by giving His life and so took our sins upon Himself.

Space does not permit us to deal with the later revelations about Christ by the prophets. Let us just say that in the last books of the Old Testament it is shown that at a time not too distant. God will regather His chosen people, Israel, into the Holy Land, and the Kingdom of God is there to be established with the ancient nation of Israel restored and Christ, the Ruler of Israel and of all the nations. This is the Kingdom of God preached by Jesus Christ and His Apostles.

The connection between the Old and New Testaments, so vital to the understanding of Scripture, is this: 1) The shedding of blood is absolutely necessary for the remission of sins. The animals so killed were symbols of Christ who came to reconcile the world to God by giving His own life-blood. 2) The promises of eternal life are to those who serve God in a childlike faith, counting nothing impossible with Him. These promises centre round Christ and the future Kingdom of the faithful ones who, by that time, will have obtained eternal life, symbolised by the trees of which we spoke earlier. They will gain this life by the resurrection from the dead. They are also regarded as the children of Abraham, to whom these promises were first made,

Allow me to close with an appeal to the reader to read the whole Bible; gradually but systematically, preferably a portion daily according to some plan. There are many Bible guides in use, they all have their "for's" and "against's" but any one will serve its purpose as long as it takes you through the whole Bible. Only so is it possible to become acquainted with the Word of God. That many may get this vital knowledge of what God has left on record for those desiring His favour, is the writer's earnest prayer. Anybody interested to know more about these matters is heartily invited to write to the writer.

"This saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, -that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord." (Jeremiah 9:23,24).

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:6-8).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." (Romans 11:33-36).

Brother Leo Dreifuss.

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## WHAT SHALL I DO TO BE SAVED ?

What must I do to be saved? (Acts 16:30). There is no doubt this question has been asked many times. The question has been asked by men from all walks of life; men from different backgrounds: men of different personalities: men of varying intellectuality: in short, all different from each other in one way or another.



Like all which is written in the Scriptures, we can learn something from these writings which deal with the question, "Lord, what shall I do to be saved?" The answer is plainly given in Acts 16:31-33, "Believe ..and be baptised." Let us look back in time and imagine we were actually present when a certain incident took place in a very important city in Macedonia - Philippi. Paul and his companion in the Truth, Silas, are both falsely accused by certain men of the city of certain crimes. They are brought before the magistrates, who, in their fury, command that they should be flogged. In addition, the keeper of the prison is commanded to keep them safe. Both Paul and Silas were put into an inner prison, and to make sure that they were completely secure, they were put into the stocks. Let us pause and think: all this punishment inflicted upon two men because they were simply preaching the truth.

This incident brings into focus the man who was referred to as the jailor. He was also referred to as the keeper of the prison. First, let us consider the type of man one would have to be to be suited to this sort of work. He would have to be strict and hard. We must bear in mind the type of people the keeper of the prison was responsible for. There would be murders, thieves, and all kinds of criminals. He would be a man, whilst on duty, who would have to be in complete control in all circumstances which were likely to arise. He would be answerable to his employers and would have to obey orders issued to him. These orders would entail the business of punishment of prisoners: flogging, executions, and sometimes torture, which was resorted to in those days. Jailors very often had a free hand; they were not bound by rules and regulations as at this present time.

Compare the keeper of the prison with the modern version, the prison governor. The modern prison governor spends a lot of his time behind a desk, doing all the very important paper work and making certain decisions in connection with the smooth running of a complicated system, which must exist in the running of a modern prison. In Paul's time the running of an institution of this kind was not hampered with many rules, regulations, and red-tape; therefore the responsibility rested directly on the shoulders of those who were in charge. It can be safely said that the people at the top were only interested in one thing – the certainty that these prisoners were safely under lock and key, as long as required. So we can understand why a keeper of the prison had to be a special type: hard; being responsible for executions and punishments when ordered by his superiors.

It will be noticed that the jailor was awakened and that he drew his sword. He had to be prepared to use it at any time, perhaps even a matter of kill or be killed. The keeper was living in an institution which housed killers, who would, given the slightest opportunity, not hesitate to maim or kill. From these few words one can get a picture of the man who was in charge of a prison. Briefly, he had, to use a modern phrase, to be tough to the extreme. He had to be able to do violence when required, and he had to be able to take responsibility. It is very obvious that to allow prisoners to escape was looked upon as neglect of duty. It was a serious crime and was punishable by death. The form of punishment which was to be expected in cases like this must have been awful; hence the preference to commit suicide to having to face the terrible alternative.

From the foregoing remarks one can get a fairly accurate picture of the type of man this prison keeper was. One could not possibly associate this type of man with Christianity, yet the miracle happens. He comes to Paul and Silas and kneels before them, humbling himself, and asking the question, "What must I do to be saved?"

One can well imagine, during this man's off duty periods, he would at times wander round the city. He would notice a group of people listening to a man who was giving a speech of some kind. Being curious he would join the gathering to listen to what was being said. This probably would be the first time he had heard this unusual doctrine being preached. It most certainly had an effect on him because it is evident he must have been impressed, and consequently gave a great deal of thought to what he had heard. One can see very clearly the hand of God in these events which led up to this man asking the question, "What must I do to be saved?"

We have another account of great interest in Luke 3:14. The soldiers here ask John the Baptist "And what are we to do?" According to the authorised version, John said, "Do violence to no man; neither accuse any falsely; and be content with your wages." To ask a soldier to do violence to no man is like asking a doctor not to cure his patients. A soldier is a man who is trained to do violence, otherwise he would be

useless on the field of battle, for which he is employed. What lesson do we learn from this? Can we imagine for one moment a Christian aiming a gun at a man with the object of killing him? Can we remotely imagine a Christian in a war plane releasing bombs on a target, maiming and slaughtering men, women and children? It certainly does not fit in with the image of a Christian. In simple language, a military man, whatever his rank or position, is part and parcel of a system which trains men to kill. Whether any of these soldiers took notice of what John said, and took on the Saving Name of Jesus remains to be seen when Jesus calls forth the dead from their graves.

On one of the many occasions when the Master was preaching, a young man came to Jesus and said, "Good Master, what good thing shall I do that I may have external life?" It is very evident that this young man knew sufficient of the truth to prompt this question. It is also evident that he would like to have been included in the number who will inherit the Kingdom. This is brought out when it is recorded that the young man went away sorrowful. Why was he sorrowful? Because he could not bring himself to make the sacrifice Jesus had asked of him to "sell that thou hast and give to the poor... and come and follow me.

Let us look more closely at the record and try and get some idea of what type of young man this was. It is evident that he was a good living young man. Although he was wealthy he did not use his wealth to live a life of debauchery. We can say that he was a young man of high moral standards. He kept the law a blameless manner, because he justified himself by telling Jesus that he had kept all these things from his youth up. It is clear he was not a liar, because if he had uttered a lie, or even exaggerated, Jesus would have immediately detected it. One senses, when we read this account, that this young man was a man with a charming disposition, yet sad to say, he turned his back on the True Riches.

From the accounts of these different types of men we can learn quite a lot. There are lessons for all of us, whatever our age, background, or personality. For instance, there is a lesson for the young Christian; there might come a time when the country he lives in conscripts all young men to do military service. To object to being forced into the fighting forces, a young man convenes the emergency law which says that all eligible young men, when called upon to serve their country, must do so. Refusal to do so meant that they faced a tribunal on the grounds of being a Conscientious Objector. They must apply for exemption from military service, giving their reasons why they object. Subsequently, they face a tribunal which decides whether the applicant has sufficient grounds for objecting to military service.

Those who have taken part in an examination by one of these tribunals know, with few exceptions, what a farce and what a humiliating experience it can be. The judge was invariably a man whose background made him anything but sympathetic to the individual whose conscience was being examined; consequently it was difficult for the Conscientious Objector to convince the judge of his sincerity. Those applicants who were not exempt were sometimes forced into the army, doing non-combatant duties, such as the Red Cross Units. Alternatively, they were ordered to do land work, or some civilian service or Fire Service. This arrangement did not alter the fact that a man belonging to the armed forces, in whatever capacity, is in no better position than the man who is in the front line.

It has been pointed out that this experience is a humiliating one. The individual whose conscience is being examined has to stand in the middle of the examination room with his hands on the back of a chair, placed there for that purpose. He has to face the presiding judge who does all the questioning and, very often, the questions are designed to confuse and somewhat ridicule. If the applicant manages to satisfy the judge that he is sincere, this being a great achievement, and we must not forget we again see the hand of God, then the applicant is exempted and is allowed to continue his normal life. One who is not experienced in this sort of procedure would tend to think that that was the end of it. Not so because to start with, the daily press and the local press used to publish a list of all the Conscientious Objectors in the area in which they lived. This news soon circulated around and the people which the Conscientious Objectors had to work with, with few exceptions, treated them like lepers. I have known of a certain C.O. being ostracized by his fellow workers years after the war. But, through it all, incidents happened which showed very clearly that God, who sees all things at all times, was caring for those He loved, and brought about incidents which made these times of trial very easy to endure.

The reason for bringing these experiences to light is to compare the position the modern Conscientious Objector with that of the jailor. The positions are very comparable. The jailor would most certainly change

his way of life, after his acceptance of the truth and his, baptism. He would have to discard the sword he had always worn. What would his superiors say to him when he gave them his resignation? What would his neighbours and friends think? This man would have to change his way of life and thinking. He knew now that God was his new Master and God was far stronger than all the earthly masters out together. To the young Christian particularly, this was a great lesson indeed. This man who was a prison keeper would probably hold his own with most men. There was nothing soft about him, and would, if he were living now, be counted as a man amongst men, yet he became a Christian, being placed in the same position as a Conscientious Objector of this day and generation. If he could speak now, he would undoubtedly tell us it takes more courage for a man to be a follows of Jesus than to be a man of the world.

But what a prize for the true Christian when Jesus shall return and will reward those who are loving His appearing. We have mentioned the soldiers it is evident they were interested because, again, what prompted them to ask that question, which they evidently did, ‘What must we do to inherit eternal life?’ There is no record of any of these soldiers becoming followers of Jesus. If they did, they, like the jailor, would have had to make great changes in their lives. The rich young man - a great deal can be learned from this account; it has to do with worldly riches. What a snare riches can be! As we get older we realise more and more that riches are a snare. One of the greatest blessings which can be bestowed upon the Christian is to be placed in such a position that he is allowed to work for his living and have sufficient for his daily needs. Nothing more and nothing less.

The man or woman whose daily life consists of the humdrum sort of existence has an incentive to look for the Better Things. The true Christian knows what these Better Things are: the gift of God to those who are loving Jesus appearing. They know these are the True Riches.

We will conclude with a few words about ‘the poor rich man.’ He has at the very most, a few uncertain years in which he can enjoy the doubtful pleasure of this life. After that - eternal death. Let us all consider, whether we are young, middle aged, or aged, that the trials of this life are as nothing compared with the true and everlasting riches stored up for those who are ‘loving His appearing.’

Brother Albert Woodhouse.

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## A Consideration of Mark 13

One of the purposes of prophecy is to help us understand the present and immediate future; to encourage hope and watchfulness.

The Lord Jesus gave this prophecy to warn His disciples of the coming judgment on Jerusalem, and those who were to reject Him, a judgment foretold by the prophet Isaiah, in chapter 61, which our Lord read in the synagogue early in His ministry; Luke 4:17, “And there was delivered to him the book of Isaiah, and when he had opened the book, he found the place where it is written. The Spirit of the Lord is upon me, because he hath anointed me I preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of I Lord. And he closed the book and gave it to the minister and sat down, and the eyes of all them that were in the synagogue were fastened on him, and he began to say unto them. This day is this scripture fulfilled in your ears.” But Isaiah’s prophecy continued further - “and the day of vengeance of our God.”

At this time Jesus was calling their attention to the work He had before Him, “This day is this scripture fulfilled in your ears.” This was not the day of vengeance; the day of vengeance was to come after they had rejected Him, and crucified Him, some forty years later.

Matthew chapter 24 and Luke chapter 21 give parallel accounts with Mark 13 and we see from Matthew’s account particularly that the Lord Jesus had just spent a considerable time in the Temple teaching the people, reproving the scribes and Pharisees, confuting the Sadducees; discussing with the lawyers and

answering many questions. And before finally leaving the Temple Jesus had a message for the people of Jerusalem; “Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the Name of the Lord.” Here our Lord refers to Israel’s response to Him after their conversion and acceptance of Him, nearly 2000 years hence.

The rest of His prophecy in chapter 13 fills in some of the events between their time and Israel’s future welcome.

When will Israel say “Blessed is he that cometh in the Name of the Lord”? The coming of the Lord will be first for His Bride “who will forever be with their Lord,” and secondly the coming of Messiah to Israel. This may be in two stages; the first when accompanied by the redeemed who “come with singing unto Zion” and here He will meet the elders of Israel on the Mount of Olives. It is here that Elijah may carry out his part in Isaiah’s prophecy in chapter 40 verse 1, where God tells him to comfort His people; “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to (or, to the hearts of) 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.” Then in verse 9; “O thou that bringest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength, be not afraid, say unto the cities of Judah, Behold your God (or, Elohim).”

This is the time when the Jews “shall look upon him whom they have pierced and they shall mourn for him as one mourneth for his only begotten son, and shall be in bitterness for him as one is in bitterness for his first-born.” (Zechariah 12). We note they do not mourn for themselves, for having seen the destruction of the invaders by God they know that they have been saved by Him; also, having Elijah with them gives them this confidence, and they now look for the coming of their Messiah, They mourn for Him because they are aware that their fathers rejected Him and crucified Him two thousand years earlier.

And yet this may not be the time for the people of Jerusalem to cry “Blessed is he that cometh in the Name of the Lord.” Another prophet sees a day for such a cry - Malachi 3:1, “Behold I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in, behold he shall come, saith the Lord of Hosts.”

This could be the day the Lord Jesus comes with His Bride to the marriage supper, after the marriage in His Father’s house. These that have delighted in the messenger of the covenant are waiting for Him in joyful anticipation; they are those who have been in the wilderness under Elijah, who has restored all things, having turned the hearts of the fathers to the children and the hearts of the children to their fathers (Malachi 4:6) , to whom God has given a heart of flesh in place of their stony hearts, as we read in Ezekiel 36: 24-26, “I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land. Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”

An occasion like this must be after all of God’s judgments have been poured out and the Lord has come to His own. - But we digress.

Mark 13:1, “And as Jesus went out of the temple, one of his disciples saith unto him. Master, see what manner of stones and what buildings are here, and Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives over against the temple, Peter and John and James and Andrew asked him privately. Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?” If we add the questions in Matthew’s and Luke’s parallel accounts we also have; “What shall be the sign of thy coming and of the end of the world? and what sign will there be when these things shall come to pass?”

Jesus begins His answers with a warning - verses 5 and 6, “Take heed, lest any man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many.” Verse 22 of this same chapter has the same warning but with a reservation; “For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.” Although Jesus was warning them to

take heed and watch for the signs of the time. He does not suggest they could be deceived: it was not possible that the elect could mistake false Christs or false prophets for Himself; these impostors were another sign of the time of the destruction of the temple.

The historian, Josephus, records that in the early years of the Christian Church many did come forward claiming to be the Messiah; among them was Simon Magnus of whom we read in the Acts of the Apostles, chapter 8 verses 9 to 13. We hear no more of this Simon in the Scriptures, but several early historians give detailed accounts of his life 'and teachings. He apparently withdrew from Christianity and initiated a movement of his own in which Christian and pagan elements were freely and curiously combined. He had a large following in Samaria and also in Rome, where he gained a following in the time of Claudius. Justin Martyr, the historian, says he was worshipped as a god, even as the supreme god, and claimed to have come down from heaven; and one of his titles was 'The Great Power of God"! He came to his end, it seems, by allowing himself to be buried alive expecting to be able to rise the third day!

In researching the subject of false teachers and false Christs, there is a surprising amount of material to be found in the Encyclopaedia Britannica; also this material reveals what a large following some of these people had.

Verse 7 of Mark 13 gives further signs; "And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet." Some have stated that this prophecy is concerned only with the destruction of Jerusalem and the temple, and that our Lord's warning was for this event. However, verse 26 reads, "and then shall they see the Son of man coming in the clouds with great power and glory."

There is no evidence that at the destruction of Jerusalem or the temple that Christ was seen.

Although perhaps most of this chapter 13 concerns our Lord's warnings for that generation, it appears He also gave similar warnings for His second advent. Some of the repetition is accounted for if we consider both the Roman invasion and the state of the world before His return.

Verse 8; "For nation shall rise against nation and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." Both of these verses describe a progressive deterioration in the affairs of men, applicable to the period of upsets in the Roman era and the time preceding the second coming of our Lord Jesus. A time of trouble leading up to a direct judgment of God, the first on Israel, with a salvation of the elect; and the second, a judgment on the world, with a salvation for the remnant of Israel, and a special salvation for the Redeemed - a resurrection for the dead in Christ and a changing for those who are alive in Christ. 1 Timothy 4:10 reads; "... the living God, who is the Saviour of all men, specially of those that believe" - a "special" salvation - one to eternal life for the faithful, the elect.

Verse 9 is worded in a much more personal way; "Take heed to yourselves (this is for you): for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them." Of the Apostles and disciples we read in the Scriptures, of Peter and John being imprisoned several times very early in their ministry; Steven was stoned to death; Paul was stoned, imprisoned, and beaten; Silas was imprisoned, and James put to death, but not only do we have the records in the Acts of the Apostles and Paul's letters, but historians of the time tell of brutal killings and of persecutions of the early Christians. In the Acts of the Apostles we read that Peter and John were called before the High Priest, arraigned before Herod, and later, Paul was brought before Gallic, Felix, and King Agrippa. All because they spoke of what they knew and believed; they witnessed at great cost to themselves and yet set the cost as nothing. Paul wrote, in Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Verse 10; "And the gospel must first be published among all nations." This is one of those verses, which, if applied to the world of AD 70 only, is limiting the expression "all nations" to the then known world around the Mediterranean coast line and southern Europe. Not very accurate, but it is more understandable if applied to the present time of mass communications.

However, verse 11 keeps our attention fixed on the Lord's message to His disciples: "But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit."

On the day of Pentecost the Apostles received the gift of tongues, they were also given a degree of knowledge and understanding, and the power to heal, together with a perfect memory to recall "all things... whatsoever I have said unto you." (John 14:26). And we see from the speeches of Steven, John, Peter, and Paul such power that none could withstand them.

Verse 12 tells of the distressing climate among the people - a time of hatred, envy, and jealousy, and in verse 13 we read; "and ye shall be hated of all men for my names sake: but he that shall endure unto the end shall be saved." We may wonder why the beliefs of the Christian should arouse such hatred. It started with the Scribes and Pharisees, when their learning was challenged; and it was taken up by the priests when their authority was challenged. This is a natural reaction when men have cause to be envious or jealous of a new idea becoming popular, or when long held traditions are undermined by a new refreshing teaching. A threat to the established order will often cause irrational behaviour, and bring about hasty and ill-considered actions.

Jesus challenged the beliefs they had accepted for generations. His new teaching meant they would have to examine every aspect of their lives, their traditions and ceremonies, even their own Scriptures and their consciences; a formidable task for a people grounded in a history claiming to be a peculiar people favoured by their God.

"He that shall endure unto the end, the same shall be saved." Endurance is being faithful in adversity. In Revelation chapter 2, verse 10, we read "to the church at Smyrna Jesus said. Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life." "Be ye faithful unto death" or be faithful all your life, in other words. This present adversity was to lead to the judgment of God on the people of Jerusalem, but God had sent them a Prophet, Jesus, to enable them to escape with their lives; but if they fell away and neglected His message, if they failed to watch, if they did not endure to the end, they could easily become victims of the Romans.

After this promise Jesus turns to a detailed warning, identifying the threat and giving very detailed instructions in how to make good their escape. Verse 14; "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains: and let him that is on the house top not go down into the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment." This is the first answer to the question "When shall these things be?" i.e., the destruction of the temple. Here, perhaps/ is the only clear clue for them to respond to. But what of the "abomination of desolation"? If it stood in the Holy Place, was it the temple? If so, surely it would be too late to flee. The same would apply if it was the city itself; again, too late. In Luke 21:20 – 22 we read; "And when ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh," a clear and unmistakable sign to all believers to act swiftly and flee.

Haste would be required in order to escape before the siege of Jerusalem was secured. The siege began some time before the Feast of the Passover, and many people from all the country had come up for the feast and the population of the city was greatly increased. The streets and the houses would be full of people, and the quickest way to the city gates would be across the roof tops, the houses being close together and of similar height (according to one commentary), and if speed of flight was necessary then this detail of how to flee was very practical.

The destruction of Jerusalem was recorded by the historian Josephus and was probably the worst calamity one could imagine; over one and a half million men, women and children were put to the sword or burnt in their houses - and this in such a small city gives some idea of the horror of that day, a day already preceded by a long siege which had brought famine and disease of disastrous proportions.

This was God's judgment on a rebellious people, a people who had rejected His only begotten Son who had come to the lost sheep of Israel. Their leaders had knowingly crucified the Son of God: we may find this incredible but men will often become irrational when their immediate self-interest is threatened; this is the corruption of power.

The Lord Jesus gave this prophetic warning so that His own people would not suffer with the judgment of the world; they were not to be included in the judgment in any way. Some historians say that no Christians died in Jerusalem that day, also they tell us that many Christians had already fled to Pella, east of Jordan, nearly two years earlier, having not only been able to see but to foresee the signs of the time (even a preoccupation in those days!).

The Christians who fled in the last days of Jerusalem would probably seek refuge in the same place, for it would be common knowledge among such a close community, a closeness brought about by persecution and a common faith. It would not be difficult to imagine how moved they would be as they met together to wonder at so great a deliverance, and how thankful they would be toward their Lord for warning them and how grateful they would be that they had understood, believed and acted.

Verse 20; "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." Those days were shortened, not because some may otherwise be left behind, but because God had compassion on their feelings.

He had compassion on their compassion. God has no pleasure in the death of the wicked and He knows that we, too, suffer when we see His judgments in the earth. "For the elect's sake" is a generous gesture towards our feelings. Judgment is necessary, but He restrains His judgment for the elect's sake. In a similar way the windows of Noah's ark were too high to see out of. Noah and his family knew what was happening but were spared unnecessary anguish; they did not witness the destruction of the people and were in some degree saved from -the horror of that day. The prophet Malachi expresses similar concern when he said "Lord, in wrath, remember mercy."

Our God is a just God and can only shew His mercy to those who believe in Him. He is most generous towards those who will do His will, and Jesus promised "If any man will do his will, he shall know of the doctrine..." The doctrine is the pathway to eternal life.

Verses 21 and 22; "And then if any man shall say to you, Lo, here is Christ; or, Lo, he is there; believe him not: for false Christs and false prophets shall arise and shall shew signs and wonders, to seduce, if it were possible, even the elect." This second warning emphasises the threat there was to be from impostors and their teachings, and in verse 23, Jesus reminds them that He alone has told them all that they need to know - if it is not of His words, take heed, for it is likely to be false. All that is necessary for their escape has been told them; "Take ye heed: behold, I have foretold you all things."

From here on in this chapter we have answers to other questions; "When shall all these things be fulfilled? What shall be the sign of thy coming? and of the end of the world?"

Verses 24 to 27; "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and they shall gather his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

This prophecy is after the tribulation of those days; two thousand years after. His disciples asked several questions about His coming again, and this is one of only a few of His prophecies giving some details of His Second Advent.

Although at this time the disciples did not understand all that was to happen, they knew that in some way Jesus was to come to glory - even then they had an hope and expectation that it would be soon, and here He had an opportunity to reveal more of the future to them. Jesus knew His words would be recorded and

that they would bring comfort to future generations. Here, He looks to the distant time, the time of the end of the age.

Jesus begins with “The sun and the moon darkened” - a decline in the civilized world towards the dark ages, a decline in the purity of the true gospel of salvation; the upset brought about by the ruling power of Rome, and then a continuing deterioration in the affairs of men and a darkness hiding the true gospel through faith, finally ending with the great hope realised; the great day promised from the beginning.

From verse 28 on are some signs of the times to help us understand the present, and hope for the future. “Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near.” The fig tree as a symbol of Israel indicates that something is about to take place, a coming into leaf. This is one of the clearest parables ever given to foretell Israel’s burgeoning, her regathering, as a sign.

Israel’s dispersion began in AD 70 with the destruction of the temple and the city of Jerusalem, but all through the ages devout Jews have carried the hope of returning to their land; all to no avail until towards the end of the last century, when Theodore Herzl, spending all his time and energy, and his fortune for the Zionist movement, managed to convene their first congress at Basel, Switzerland, in 1897 - less than one hundred years ago. Since that time, not only has Israel made a home in their country, but many dozens of new countries have been born or reborn. In Luke 21:29 we read; “Behold the fig tree and all the trees.” We have not only Israel, surely the most spectacular, but all the nations putting forth new growth. Now we know summer is near, even at the doors.

Verse 30; “Verily I say unto you, that this generation shall not pass, till all these things be done.” Since Israel became a national state in 1948 more than one generation has passed, but is a generation an exact period of time? If it was verses 32 and 33 would not be necessary because if we had an exact time period to work to we would know the time of Jesus coming, and would not have to watch! It follows then, we cannot expect to alight on an exact period of time for this prophecy and verse 32 indicates to us the futility of trying to do so. “But of that day and that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father.” And so “Take heed, watch and pray for ye know not when the time is.” And why? “For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.” An instruction for both events!

If we turn to Matthew’s account, chapter 24, verses 37 to 39, we have a more detailed sign for the latter days, “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” So typical of this present age! How near the time must be. Fifty years ago one could hear a preacher using this prophecy to indicate that things would continue in a normal fashion right up to the end - eating and drinking, marrying and giving in marriage - describing ordinary everyday life; but how the significance of these words have changed! Eating and drinking in restaurants and public houses has become a way of life for millions, along with entertainment throughout the day and night: eat, drink and be merry.... Marrying and giving in marriage - the words have now a different meaning, one broken marriage can lead to two more, and giving in marriage could be temporary common law associations.

As we come closer to the events prophesied, so our perspective changes; almost like being wise after the event, but how thought-provoking to look back a few years and then realise the rapid progress of time and events. Matthew 24 continues with, not a sign but an event; verse 40, “Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.” A judgment with salvation by separation; and if we turn to Luke’s account (17:37), Jesus is asked, “Where Lord? And he said unto them. Wheresoever the body is, thither will the eagles be gathered together.” This is a gathering together of those taken away; those who have been separated from the world, who do not come under the judgment of the world and “will be for ever with their Lord.” The “body” is “the Word made flesh;” the Word on which the eagles feed. The elect are seen as eagles in Isaiah 40:31;



“But they that wait upon the Lord shall renew their strength: they shall mount up as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

In Luke 21:36 we have our exhortation, “Watch ye therefore, and pray always that ye may be accounted worthy to escape all things that shall come to pass, and to stand before the Son of man.” As brethren and sisters of the Lord Jesus Christ we have, through the waters of baptism, put our seal, or acceptance, to a covenant. We have witnessed that we believe that Jesus has redeemed us unto our God. He has purchased us out of Adam unto Himself, and now we are the children of God. Only we can break this covenant, and it is therefore up to us to maintain it. This is done in many ways; firstly, by belief and understanding, then by obedience (perhaps the most difficult), then by witnessing and bringing forth works mete for repentance.

When Jesus said “Watch and pray” He warned against lassitude and lack of concentration in keeping all things in mind; and of prayer, “Pray ye always that ye may be accounted worthy to escape all those things that are coming in the earth;” when we pray our first thoughts may be that we are not worthy, nevertheless, it is essential in order to maintain our standing with God that we seek His forgiveness, and accept His many merciful kindnesses towards us every day.

To pray to be accounted worthy contains the understanding that the accounting is an essential truth, the word indicating the meaning of being regarded, or looked upon, as worthy - a gift from God; His justification, not our worthiness. We see here His wonderful love and mercy, not only in forgiveness because we have asked, believing, but a” complete taking away of sins, a justification unto righteousness.

The Apostle Paul in writing to the Romans, in chapter 4, verse 21 to chapter 5, verse 2, said “and Abraham being fully persuaded that what God had promised. He was able also to perform, and therefore it was imputed to him for righteousness, now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God.”

Brother Ray Gregory.

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## THE NETHERTON DEBATE

Continued.

**AFTERNOON SESSION.** Following the Opening Addresses

**Mr E. Brady questions Mr W.F.Barling**

E. Brady: I have framed my questions, as far as possible, so that you can answer “yes” or “no” or in one word. If you cannot answer “yes” or “no” we will pass it, as I want to get through.

1. Do you accept the Christadelphian Statement of Faith?

A. Yes.

2. Are you satisfied you understand the Nazarene Fellowship?

A. Yes.

3. Is it just to punish a man for a sin he did not commit?

A. No

4. Is it possible for a Christian to live a perfect life?

A. No.

5. Is what we term ‘natural death’ the ‘wages of sin’?

- A. I would like an elucidation of the expression “wages of sin.”
6. Is ‘natural death’ the result of sin?  
A. It is a result.
7. Was Adam created from the dust.  
A. Yes.
8. How many natures are there?  
A. It depends what the question means.
9. How many kinds of human nature are there?  
A. Well, in Corinthians we have ‘bodies celestial’ and ‘bodies terrestrial.’
10. Is the answer, two?  
A. On that evidence, yes.
11. Did Adam have all natural desires?  
A. Again, I want a definition of the term ‘natural desires.’
12. Did he experience the feelings of temptation that ordinary people do when he was created flesh?  
A. No, not in the way we experience them now.
13. Did Adam have free will?  
A. Yes.
14. Have we free will?  
A. The will is present, yes.
15. Have we free will?  
A. That is the answer.
16. Is that the answer: ‘The will is present with me’?  
A. Yes.
17. Was all creation reproductive?  
A. Presumably, yes.
18. Was Adam to “be fruitful and multiply”?  
A. Yes.
19. Was all creation corruptible?  
A. I need a definition of ‘all creation.’
20. Man, the animals, vegetables, all things that are. Are they corruptible? Were they created corruptible?  
A. One question at a time!
21. The question is, Was all creation corruptible?  
A. I explained in my opening address. I don’t think I am being given a fair chance to answer here.
22. Is it ‘Yes’ or ‘No’? Failed! We’ll pass it.

Chairman: I do not think you should demand answers of ‘yes’ or ‘no.’ It is not fair. I would like to ask you a question: Have you stopped beating your wife? (Laughter).

- A. We are in need of deliverance from the bondage of corruption (which in our case - the term 'bondage of corruption' ~ is due to Adam's sin), and the way in which we are 'delivered' from the 'bondage' is, in apostolic phraseology, by 'the redemption of the body.'
23. Was all created corruptible?  
A. I would like a definition regarding man, but within the limits of that, yes.
24. Is corruptible the same as mortal?  
A. So far as I can see from the New Testament, yes.
25. Could Adam have lived for ever without a change of nature?  
A. I cannot answer; we have no information.
26. Did Adam sin with the very good nature of his creation?  
A. Yes.
27. Is the pain of childbirth an unmitigated evil?  
A. I do not know.
28. Is sin the transgression of law?  
A. Yes
29. Can we have sin apart from law?  
A. Yes.
30. Are natural desires sin?  
A. When they proceed to the extent that Christ defined in the Sermon on the Mount, of a life of evil intention, without the opportunity necessary to indulge transgression if the opportunity arose,
31. Is the word sin an abstract noun?  
A. It can be.
32. It can be? Can an abstract term become a physical condition?  
A. Yes, within this limit - that the consequence of a certain course of action may affect the individual physically.
33. Did Adam's sin change his nature?  
A. Will you give me a definition of the term 'change of nature'?
34. After he sinned, was he of a different character? Was his nature a different kind? Was it inferior to what it had been?  
A. Will you allow me to give...
35. No, we will pass on. Did any change that took place as a result of this sin make it impossible for him to be obedient?  
A. Perfectly, yes.
36. Was the change the cause of his ultimate death?  
A. The condition of that nature is the reason why we go to the grave. I would like to correct a misrepresentation in your address under this heading.
37. You will have your time. I want to ask my questions now. Do we all suffer penalty for Adam's sin? Do we suffer anything for Adam's sin?  
A. Yes, we suffer the misfortune of being born in sin, subject to death.
38. Can infants sin?  
A. No.

39. Do infants die?  
A. Yes.
40. Do they suffer this misfortune because of Adam's sin?  
A. I would say they are born in sin and iniquity. Thus do their mothers receive and conceive them.
41. Does 'sin-in-the-flesh' imply that a physical principle of sin pervades the physical flesh?  
A. "Sin dwelleth in me", says Paul.
42. Does sin-in-the-flesh imply that a physical principle of sin pervades the physical flesh?  
A. I would prefer the term 'Sin in the flesh' in the sense Paul uses the term in Romans 7.
43. Had Jesus 'Sin in the flesh'?  
A. Yes.
44. How did He offer Himself "without spot" to God?  
A. "Behold," says God, "my servant whom I uphold."
45. Was Adam's sin the cause of all subsequent sin?  
A. Indirectly, yes.
46. Was the threat to Adam, "In the day thou eatest thereof, thou shall surely die"?  
A. Yes.
47. Was that threat carried out?  
A. Yes.
48. Was it? If a man is sentenced to five years' imprisonment does it change his nature?  
A. No.
49. If man is sentenced to death, can it change his nature?  
A. It can do, yes.
50. In what way, in the case of Adam?  
A. If the man legally changed his nature, in the sense that the term 'man' applies to those who are living now, I should say, no.
51. Did Adam die "in the day" he disobeyed?  
A. As was intended in the threat? Yes: die became subject to death.
52. I asked the question: Did Adam die? He disobeyed on a certain day. Did he die on that day?  
A. In the sense in which the term 'die' is used in Genesis 2:17, Yes.
53. If you were a corpse on the platform, you would be dead. Did Adam die in that way that day?  
A. No.
54. Did he live the normal span of life according to the laws of his creation, and eventually die a natural death?  
A. I would say, according to the laws which governed him after he sinned.
55. Did he eventually die a natural death?  
A. In the sense I have explained I would say he did die a natural death, yes.
56. Is deliverance the same as redemption?  
A. Yes, according to Romans 8.

57. Do you agree with Dr Thomas on redemption?  
A. It depends what you mean by Dr Thomas.
58. Redemption is release for a ransom. All who become God's servants are therefore released from a former lord by purchase. The Purchaser is Jehovah; the price or ransom paid, the precious blood of Christ, as of a lamb without spot and without blemish. Do you agree?  
A. Yes, I agree.
59. Did Adam need redemption before he sinned?  
A. No.
60. Did Adam need deliverance before he sinned?  
A. Again, I need a definition.
61. When I asked you, Could Adam have lived for ever without a change of nature, you said No. So he did need deliverance before he sinned?  
A. Would you repeat my answer to that question. You must have put down the wrong answer. I said that, as far as I was aware, we could not tell.
62. Well, did Adam need deliverance before he sinned?  
A. Will you give a definition of 'deliverance'?
63. I do not want to waste time defining. I want to go through rapidly. Is sin personified?  
A. Yes.
64. Did Adam sell himself to sin?  
A. Not in the sense you mean.
65. You don't know what sense I mean.  
A. You haven't asked me if I understood.
66. Paul speaks of us being "sold under sin." Did Adam sell himself to sin in that sense?  
A. Yes.
67. Could Adam redeem himself?  
A. No.
68. Could any other in bondage redeem him?  
A. Yes, in bondage.
69. Was Adam forgiven?  
A. Forgiven what?
70. His sin.  
A. I would say that the record of Genesis 3 is very precise. There was sin; there was the punishment threatened; and then a process of reconciliation set in operation, whereby Adam could escape from the consequences of that sin.
71. If you cannot answer that question categorically we will pass it. I don't want you to make a speech. Do you agree that nakedness is figurative of consciousness of sin?  
A. It is, often.
72. When it says, "his eyes were opened," is that literal or figurative?  
A. Both.
73. Did God provide clothing of skins?

- A. Yes.
74. Does this provision of skins imply that an animal was slain?  
A. Yes.
75. Was Jesus “The Lamb of God slain from the foundation of the world”?  
A. Yes.
76. Is blood-shedding the condition of redemption?  
A. We are told so.
77. Would you agree that the animal slain in Eden was a sacrifice?  
A. Yes.
78. Do you believe that the change of nature was the result of sin or that an actual miracle was performed to bring it about?  
A. “The eyes of them both were opened” I cannot profess to be able to explain the mechanism of that change. If you call it miraculous, I would say, yes.
79. Is ‘Original Sin’ the sin of Adam?  
A. Well, here again I must do what you have prevented me from doing, and ask to know exactly what you mean by the term used in your opening address - Original Sin. It is a term I don’t understand.
80. Is ‘sinful flesh” (used in Romans 8:3) the same as sin’s flesh’?  
A. Yes, and vice versa.
81. Can we have forgiveness of sin now?  
A. I should readily say, yes.
82. Can the condemnation which came as the result of Adam’s sin be removed in this life?  
A. If you mean ‘condemnation’ as ‘transgression,’ yes.
83. Is there a condemnation without personal transgressions?  
A. Yes.
84. Are you still under the impression that the Nazarene Fellowship believe in the personal devil?  
A. I have never accused them of believing it. I accuse them of being committed, quite logically, to that belief by implication, through their taking...
85. Do you think that we believe that flesh is either ‘clean’ or ‘unclean’?  
A. Would you repeat the question.
- 85a. Do you think that we believe or teach that human flesh is either ‘clean’ or ‘unclean’? We are spoken of as the ‘Clean Flesh Heresy.’ Do you think that we believe that flesh is inherently clean?  
A. I think in that respect your teaching is in my own writings.
86. Answer, what does ‘clean’ and ‘unclean’ mean?  
A. I cannot answer a question which I do not fully comprehend.
87. Tell me, do you believe that flesh is ‘unclean’?  
A. I believe that flesh is sinful.
- 87a. Is the flesh unclean?  
A. The Bible does not use that expression. I would like a definition.
88. When you speak of the ‘Clean Flesh Heresy’ you know we do not believe in ‘clean flesh.’  
A. I don’t speak of it myself.

89. But you believe that we teach that Jesus did not come in the flesh?  
A. Of course not.
90. You understand that we do believe that Jesus came in the flesh and was of one flesh with us?  
A. Yes, I have made that clear.
91. Was Jesus our representative?  
A. Yes.
- 91a. Was Jesus our substitute?  
A. No.
92. Will you tell me the difference?  
A. The difference is obvious. A substitute suffers the penalty completely, so that others who were under it do not suffer it. Whereas a representative can suffer the same penalty and by that very means secure redemption from it. That is, he is one of the 'company,' in Biblical terms.
93. Was the virgin birth necessary?  
A. Indeed.
94. Do you recognise a distinction between being 'made a sinner' and being 'an actual sinner'?  
A. Yes.
95. Was Jesus' life His own or forfeited?  
A. I would like a definition.
96. Does it say of Jesus, "in Him is no sin"?  
A. Yes.

CHAIRMAN: Brother Barling has twelve minutes to question Brother Brady.

1. You do not believe that man's life ends in the grave, as a result of Adam's sin?  
A. Yes, I do.
2. You are quite clear? Do you believe that our life ends in the grave - that we die, all men die, what you term 'natural death' - because of Adam's sin?  
A. No, I do not believe that.
3. Do you believe that man's nature is sinful?  
A. No.
4. Theoretically, it is possible that you are wrong on either or both these matters?  
A. Yes, theoretically, I might be wrong altogether.
5. If, then, a convincing Scriptural case were presented for either, you would accept it?  
A. Yes.
6. If you were compelled to, in either of these respects, how would you stand in relation to the theology you have presented this afternoon?  
A. I would abandon it, like that.
7. You would feel compelled to shed the beliefs which you now cherish?  
A. Yes.

8. Now there are certain things which are basic to that theology. They emerge in the course of your address and your questions. You said, I think, that Christ's life was paid instead of Adam's life. Will you furnish me with concise and explicit Scriptural proof of that fact?
- A. Not unless you will allow me to present it as I did in my opening speech.
9. Can you present me with a concise and explicit Scriptural proof of the fact that Adam's life was paid for by Christ?
- A. No, it is a process of deductive reasoning.
10. But although it is a basic principle of your theology, you cannot furnish me with clear, crisp, scriptural proof?
- A. No.
11. You say the purpose of the Virgin Birth was to confer upon Jesus a 'free life'?
- A. I did not say so. I said it was to give Him the freedom necessary for Him to be our Redeemer.
12. Can you now give me explicit, Scriptural proof for what that means?
- A. No.
13. You say that redemption and forgiveness of sins are two different processes?
- A. Yes, although there is a connection, the one proceeds from the other: redemption must precede forgiveness.
14. Can you give me Scriptural proof of that?
- A. Not off-hand.
15. Could you possibly express the idea in Scriptural language? You say there is a difference between redemption and forgiveness of sins.
- A. It arises from the necessity for redemption to take place before we have any standing whatsoever in the sight of God.
16. But can you substantiate them with Scripture?
- A. I cannot do that off-hand.
17. You say that men are 'in Adam' upon enlightenment, and not by being born descendants of Adam?
- A. No, we are all born descendants of Adam.
18. But are we 'in Adam' in the sense of 1 Corinthians 15:21, by "in Adam all die"?
- A. No, we are not in that sense.
19. When do we become 'in Adam' in that sense?
- A. When we realise that Adam existed and God has a purpose; upon enlightenment.
20. Could you substantiate that from Scripture?
- A. "This is the condemnation, that light has come into the world," and "men love darkness rather than light, because their deeds are evil."
21. It doesn't prove, you see, that men are 'in Adam' when they are enlightened.
- A. Of course not; you need a number of passages to establish my case.
22. Establish that men are 'in Adam' only upon enlightenment.
- A. "In Adam all die"
23. But that doesn't apply at birth, automatically, you say, but upon enlightenment, upon realising the purpose of God,
- A. Well, I take the words of Jesus, "Except I had come they had not had sin." "This is the condemnation, that light is come into the world." Those two are sufficient.



24. You attach a particular technical significance to the term 'In Adam.' Can you support the attribution of that technical meaning to the expression, by Scripture? The Scriptures you quoted do not establish that.
- A. Don't they? I should say the passage "for as in Adam all die, even so in Christ shall all be made alive" establishes it.
25. But in that verse the term "in Adam" is not defined that 'because we descend from Adam we die' ?
- A. Yes, I should agree with that.
26. But you insist that it is not superficial?
- A. We are not justified in taking that.
27. It is obviously a superficial one, that particular interpretation. Now I want your Scriptural proof for that particular technical interpretation of the expression 'in Adam,' if you have one. If you have none, say.
- A. Yes, I will say I cannot produce it off-hand. I should need to establish a case.
28. If you will intimate to me that you would like me to ask these questions again this evening, because you have thought of a proof to put forward, I shall be glad to let you do so.
- A. I would be glad to do so.
29. You would say - I am correct in stating your views? - that Christ died to save men from violent death?
- A. No, I haven't said that.
30. Well, could you express for yourself "saved from violent death" in some way?
- A. You agree "the second death" would be a violent death?
31. You understand what I am getting at? You would say that when we become enlightened we become subject to violent death?
- A. No, I haven't said that.
32. Well, as near to it as doesn't matter.
- A. I do not believe that when we become enlightened we become liable to violent death.
33. Can I borrow one of your booklets?
- A. Yes, which one?
34. "The Questions Christadelphians Cannot Answer."

Mr Brady hands Mr Barling the booklet. Mr Barling reads extract:

You say; (b) Figurative death is the condemned position of living men and women who are alienated from God. Adam and Eve were in this position for the few hours between the commission of the first transgression and their typical redemption. It 'passes upon' people when they are enlightened by the Word which required us to recognise that God regards us as included in Adam on the federal principle; it can be "put off" by accepting Christ as our ransom and typically dying the death in baptism. One whose probation ends, either by natural death or the return of Christ, leaving them in this spiritually dead or condemned condition, will have earned sin's wages, in other words:- (c) Death as a penalty, the execution or carrying into effect of the above in an inflicted or violent death; this is what Adam incurred and which, if he had suffered it, would have ended the human race there and then. He was delivered from it be the mercy and forbearance of God, and it was suffered in Adam's stead by Jesus on the cross..."

You have admitted your inability to prove this!

"... This is the death that salvation is concerned with, and those who knowingly and wilfully neglect the way of escape will themselves bear the penalty in the second death."

- A. Oh, yes, I stand by that.
35. So you agreed that Christ died in order to save men, in that sense, from violent death?  
A. Yes, in that sense.
36. Now support that by Scripture.  
A. Well, is it not true that those who are guilty of rejecting Christ will eventually die a violent death? John 3:16 - because “perishing” implies a death by destruction.
37. True, but does it imply a violent death in the sense you are using here?  
A. In the sense of ‘blood-shedding,’ yes.
38. That there is a resurrection to judgment and solemn condemnation resulting in violent death - did Christ mean that by “perishing,” by that expression?  
A. No. I mean that.
39. But Jesus did not mean it?  
A. I couldn’t say that. I cannot answer that.
40. This is the point I want to make quite clear to you. We have now gone through five basic doctrines in your theological system - I wish to stress this, five basic doctrines; and you cannot support one of them with clear Scriptural proof.  
A. No, I don’t admit that at all. I am perfectly ready to admit that, off-hand, I cannot produce passages to substantiate every one of these, and I admit that many of our doctrines are the results of reasoning; but on a Scriptural foundation of facts that are basic.
41. That will suffice. If you met a Christadelphian arguing on the doctrine of the immortality of the soul who could not quote any Scripture to prove that man is mortal, what would you think of him?  
A. Well, there are a good many people who don’t believe in...
42. What would you think of it?  
A. I should say he would need a little time.
43. You would not take a dim view of him?  
A. Yes, as a Christadelphian I would.
44. Would you not consider it somewhat peculiar?  
A. Yes.
45. You do not think it a bit peculiar that you cannot support your five basic doctrines?  
A. I can support all these.
46. I beg your pardon! You have told me on five occasions that you are unable to do so.  
A. Off-hand, yes.
47. You couldn’t give accumulative evidence in the case of any one of them. Now don’t you think it most peculiar on issues like these – and yet cannot, in debate, produce one shred of Scriptural proof?  
A. I don’t need to produce Scripture evidence off-hand, like that.

The Chairman announced a break for tea until 5.55pm.

## **EVENING SESSION**

Chairman: You will no doubt know the order of the debate and are fully acquainted with it. There are to be six periods of fifteen minutes each, during which time the two Brethren will question one another. A ten minutes interval is then followed by four periods of fifteen minutes, in which, during the first two, our Brethren will question one another, and then, during the last two, will decide for themselves whether they

will question one another or give concluding addresses. I now have pleasure in asking our Brother Brady to occupy fifteen minutes questioning Brother Barling.

Mr Brady: I want to continue my categorical questioning, and I want you to answer 'yes' or 'no' or in one word, or, if not, we'll pass the question.

97. You concluded on the note: "So death passed upon all men, for that all have sinned." Did death 'pass upon' Jesus?

A. Yes.

98. Did Jesus sin?

A. No.

99. Did Jesus receive special strength to overcome temptation?

A. Yes.

100. Was the death of the animals in Eden the result of Adam's sin?

A. Not a result in the sense that I understand the term.

101. Did the death of those animals take place after Adam's sin?

A. We are told it did.

102. Was their death the first occurrence of death recorded?

A. Presumably.

103. Could you agree that their death represented the death which entered into the world by sin?

A. No.

104. Were they innocent, harmless creatures?

A. Presumably.

105. Was their death an inflicted death?

A. They were put to death as sacrifices.

106. Were they in any way responsible for, or involved in, Adam's sin?

A. No.

107. Was Adam unjust?

A. When he sinned he became unjust.

108. Was Jesus an innocent and harmless man?

A. Yes.

109. Did Jesus die an inflicted death?

A. He died as the victim of God's agents, in the furthering of the work of salvation.

110. Did Jesus die an inflicted death?

A. As I don't fully appreciate the significance of 'inflicted' we will pass that one.

111. Very well, we'll pass that one. Was He in any way responsible for, or involved in, Adam's sin?

A. Of course not. Not responsible for, but involved in the consequences.

112. Did Jesus deserve to die?

A. No, not in the sense that He died because...

112a. Did Jesus deserve to die?

A. No, not as a morally responsible person.

113. Was Jesus just?  
A. He is called the Just One.
114. Did Jesus give Himself for us - the Just for the unjust?  
A. Yes.
115. Did Jesus redeem us to God by His own blood?  
A. Yes.
116. Did He redeem us from our physical body, or from our sins?  
A. He redeemed us from our sins, and that is consummated in the redemption of the body.
117. Did Jesus need redemption from His physical body, or from His sins?  
A. He needed redemption from His physical body; but He had no sins.
118. From His sins?  
A. He had no sins.
119. Did Jesus rise with the same body?  
A. I don't know - the same nature, you mean? I don't know.
120. My conclusion is that if He rose with the same body (which Christadelphians affirm) He did not need redemption from sin, and He did not need redemption from His body. Do you recognise any difference between 'natural death' and 'judicial execution'?  
A. There is frequently a difference, but natural death may be judicial execution.
121. If men are born sinful can they help sinning?  
A. In one sense, no, but in another, yes. "To will is present, but how to perform..."
122. Is it just to punish men for sins they can't help?  
A. No.
123. Are ignorant or innocent people sinners?  
A. Yes.
124. Is it just that innocent people receive the "wages of sin"?  
A. We will leave that because there is obscurity in the form of your questioning.
125. Was Dr Thomas right when he said that in 2 Corinthians 5:21 Jesus "was made sin." "was made a sin-offering"?  
A. No.
126. Dr Thomas was wrong?  
A. In that respect.
127. Under the law, were sins laid upon the victim by confessing them over its head?  
A. Would you repeat the question.
128. Were sins laid upon a victim by confessing them over its head? A Jew had to place his hand upon the head of an animal and confess his sins. Did that, in effect, lay his sins upon the animal's head?  
A. The Scriptures do not justify your using that form of words. I would say that the offerer identified himself with the offering, and, in that sense there was transmission.
129. Did Dr Thomas think Jesus bore away our sins in the same manner?  
A. I don't know.

130. I can tell you he did. Were the animals offered in sacrifice to be without blemish?  
A. Yes.
131. Were they to be legally clean?  
A. I do not understand.
132. You understand the difference between a pig and a lamb?  
A. Clean, in that sense, yes.
133. Would an unclean or defiled animal have been acceptable?  
A. There was one occasion when a blemished animal was offered.
134. In the sin-offering would a defiled offering be acceptable?  
A. No.
135. Is sin-in-the-flesh a blemish?  
A. Yes, a distinct blemish,
136. Is sinful nature unclean?  
A. It depends on the term 'unclean'.
137. I mean unclean legally or morally.  
A. If you mean legally...
138. I will use it morally. Is it in the sight of God?  
A. If you sin legally in the Mosaic sense, the answer is, yes. Man is classed as unclean in Numbers 18:15. The firstling of man and the firstling of unclean animals are associated together.
139. Did they have to be redeemed?  
A. Yes.
140. How did it condemn sin to put Jesus to death?  
A. What is it?
141. Did the putting of Jesus to death condemn sin?  
A. Yes.
142. Had Jesus sin-in-the-flesh?  
A. If you mean was sin in His flesh (as in Romans 7), yes.
143. Then the answer is yes?

CHAIRMAN: You are saying sometimes things which your opponent presumably does not always say. "Yes" will not exactly fit what he said.

144. Do you affirm that an unclean Saviour was an acceptable sacrifice?  
A. I don't understand the term "unclean Saviour."
145. Well, you admit that sin-in-the-flesh is a blemish?  
A. Yes.
146. So Jesus had a blemish? Therefore a blemished Saviour was an acceptable sacrifice?  
A. He had a sinful nature: He intimated that in citing the raising of the serpent in the wilderness.
147. Is the answer yes or no?  
A. Within the limitations of that explanation and of the analogy which He draws, yes.

148. Was Jesus the seed of the woman?  
A. Yes.
149. Was Jesus the seed of the man?  
A. I have never heard that expression.
150. Was Jesus the seed of the man?  
A. I don't understand.
151. Do you think there was any point in the statement "The seed of the woman shall bruise the serpent's head?"  
A. Yes.
152. Whose Son was Jesus?  
A. The Son of God.
153. Does not that also answer the question 'Was Jesus the seed of the man'?'  
A. Jesus said that in His capacity as the Saviour He died as "the Son of Man." His humanity was the basis of His effectual offering.
154. Was Jesus born by the will of the flesh?  
A. He was born by the operation of the Spirit. You are quoting John 1 in the wrong way.
155. I am not quoting. I am asking you a categorical question. You know what the will of the flesh is. Was Jesus born by it?  
A. You are committing me to an interpretation which I refuse to be committed to.
156. Had man, as man, anything to do with the birth of Jesus?  
A. No, except that the Mother represented Man.
157. Could Jesus have been born without the intervention of God?  
A. No.
158. From whom did Jesus receive His life?  
A. As we all do; from God. "In him we live and move and have our being."
159. Was Jesus the son of David according to the flesh?  
A. We are told so.
160. Whose son was He according to the life?  
A. I do not understand that language.
161. Do not understand! Did Jesus have the same nature as we have?  
A. Identically.
162. Did He have natural desires?  
A. I gather if you mean that He was tempted in all points like as we are, yes.
163. Do you suppose Jesus was the same as Adam before he sinned?  
A. No. There was not that identity of experience.
164. Was He tempted in all points like as we are?  
A. Yes.
165. He must then have had natural desires! And yet you answer... I won't go back. Did Jesus succeed in living a perfect life?  
A. Yes.

166. Was there any legal difference between Him and us?  
A. Again, the term 'legal' is unfortunate. He was the Son of God by birth.
167. You are the son of your father. He was the Son of His. Do you recognise any difference between 'flesh belonging to sin' and 'flesh belonging to God'?  
A. Both of those expressions are unscriptural. I won't express an opinion.
168. Was Jesus holy from birth?  
A. Holy, in character,
169. Are infants capable of manifesting holiness by their behaviour?  
A. I should like a definition of "infants".
170. A babe, a month old child. Is such a child capable of manifesting holiness?  
A. No.
171. Then was Jesus holy from birth in another sense than character?  
A. In character, because He himself says in Psalm 22 that God caused Him to trust in God from His mother's womb.
172. An infant cannot trust in God.  
A. This one did. It says so in the Scriptures. Shall I quote?
173. No, I'll take your word for it. In what did the holiness of Jesus consist?  
A. In Character and conduct.
174. Character and conduct and not in nature? Did Jesus need adoption?  
A. No.
175. Do we need adoption?  
A. Yes.
176. Is there then a legal difference between Him and us?  
A. Manifestly! So long as I am not committing myself to your interpretation of the word 'legal.'
177. Is there not a legal difference, irrespective of character?  
A. Well, again, I must have a definition of the term 'legal.'
178. Yes. Had He been Joseph's Son, could He have lived a perfect life?  
A. No.
179. Could He have redeemed us by His death?  
A. No.
180. Was Jesus born in sin?  
A. In the physical sense, yes.
181. Did Jesus sin?  
A. The proof of the latter statement is the offering by His mother of a sin-offering after His birth.
182. Did Jesus sin?  
A. No.
183. Did Jesus break any law?  
A. No.

184. Did the law curse Him?  
A. Yes.
185. Could a just law curse an innocent man?  
A. Yes.
186. Was Jesus 'unclean' ?  
A. I must pass that. I don't understand that question.
187. Was He 'defiled' ?  
A. He was undefiled in character.
188. I am asking you, was Jesus defiled?  
A. I can't distinguish between Jesus' character and His nature. He was a man of sorrows; He took our infirmities. In that sense the answer is yes, He was defiled. But I do not want to be misrepresented.
189. Was Jesus in bondage?  
A. Yes, in bondage to death.
190. Could Jesus offer freedom to others if He was himself in bondage?  
A. Scripturally, yes.
191. Was His death necessary for His own salvation?  
A. The question is unfortunate here, because you are asking me a question in legal, Mosaic, language which is capable of being wrongly construed. I will answer it if you will give me the opportunity of using the Scriptures.
192. Pass on. If Jesus had not suffered crucifixion, would He have perished?  
A. The question seems absurd.
193. If Jesus' own eternal life depended upon His death, is it true to say He laid down His life for His sheep?  
A. He laid it down and was received by His Father... And He gives that as an example of laying down one's life in order to take it again.

**Mr W.F.BARLING QUESTIONS Mr E.BRADY:**

Now I want, first of all, to fulfil my promise, and ask if you would like me to recapitulate the points we went over this afternoon. If so, I shall be glad to do so.

Mr Brady: Yes, I would like that.

48. Well, then, we had five points. I want your best proof that Jesus' life was offered instead of Adam's.  
A. I produce 2 Corinthians 5:14, "For if one died for all, then were all dead," and I produce Romans 5:18, "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."

49. So that if you read those two Scriptures to a person whom you were instructing in your faith you think that person would see at once that the life of Jesus was given instead of the life of Adam? Is that your best proof?

A. Those are my immediate Scriptures which come nearest to the point. The conclusion is based on a wide basis of Scriptural argument, commencing with Adam and what he incurred, and ending with what Jesus suffered.

50. So we have this position then: that Paul says "by man came death" – which superficially, suggests that mankind is mortal because of sin. But it doesn't, you say, actually say so. You have a verse which is so simple, so precise, which you say doesn't say what it seems to say! But when have to establish a basic



- doctrine of your theology you give me two verses which, not by the wildest interpretation, suggests at all that Christ's life was given instead of Adam's
- A. Well, what about 2 Corinthians 5:14?
51. Expound it.
- A. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."
52. Do you accept the Revised Version translation, "one died for all, then all died"?
- A. Yes.
52. Expound it with the alteration, please.
- A. The alteration is this: All died 'in Adam,' as I showed in my opening remarks. When Adam forfeited his life, he forfeited the life of the race. And in Romans 5 we are shown...
53. Yes, but who 'died' in that verse?
- A. Christ.
54. Did 'all' die when Christ died?
- A. Yes, but not literally.
55. So 'all' of us were involved in His death?
- A. Yes.
56. You call that substitution?
- A. Oh no, I call that representation.
57. How do you square this substitution with this verse (remote idea in it of Christ's life) which, far from proving that, substantiates completely the thesis I presented in my opening address? "If one died for all then were all dead." Then all died when one died. That is, when Christ died all died. But you want this verse to prove that when Adam died, all died.
- A. Yes, it proves it.
58. It says, When Christ died all died.
- A. If one died for all, it says all died
59. Yet you said a moment ago when Christ died all died.
- A. True, but the death that Christ died was the death that Adam incurred.
60. Purely gratuitous assumption
- A. It may be. But it is logical reasoning.
61. You are giving me this as your best Scriptural evidence that the life of Christ was given instead of the life of Adam.
- A. No.
62. In the process you discover that far from supporting your own thesis you are in every way vindicating mine!
- A. I maintain that the verse stands. The text is there, and it proves my case and disproves yours, because you say that both Christ died and we all must die, literally.
63. If you were expounding your faith to one who was becoming initiated into it you would draw this verse as proof that Christ's life was given instead of Adam's. In actual fact there is not a shred of evidence to support that!
- A. I also produce Romans 5:19. But I am not expounding my faith to the uninitiated; I am reasoning to a Christadelphian.

64. I want you to support your Scriptural theology with clear Scriptural proof.  
A. I'll start, then. Adam incurred a violent death. Christ suffered an inflicted death upon the Cross. Argue how you will, Christ died for Adam.

65. By a process of deductive reasoning solely, which may be misguided. But can you support the fundamental doctrines of your faith? That is the only form of evidence you can produce?

A. No, I say the evidence is in Scripture itself. Adam incurred a violent death.

66. We can now conclude that for this basic doctrine of yours you have singularly little Scriptural evidence to offer? In fact, none. I want your best proof that the purpose of the Virgin Birth was to confer upon Jesus a legally free life.

A. I should turn first of all, I think, to John 5:26, "For as the Father hath life in Himself; so hath he given to the son to have life in himself."

67. And that verse means that Christ's Virgin Birth gave Him a legally free life?

A. No, I base my — that is my confirmatory proof that Jesus had life in Himself. How did He get that life in Himself? The answer is, by the Virgin Birth.

68. Is this verse proof that He had a legally free life?

A. Yes.

69. Will you listen while I read? "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth..." The idea there is that the Son 'has life' in the sense that He can raise from the dead all those in the grave and bestow upon them eternal life because He has the authority delegated to Him from God to do so (by virtue of the fact that he is the Son of man and can judge with sympathy and understanding) and confer his blessing upon them by virtue of His death.

A. It is not my view.

70. Instead, verse 26 means, in effect, that "the Virgin Birth gave me a legally free life which I could offer instead of that forfeited by Adam." Well, I think that is singularly thin evidence.

A. We have got the Virgin Birth to dispose of. You say God gave Jesus strength. I say, if Jesus received such strength the case is gone.

71. It is utterly irrelevant. Your best proof is no good. It is no proof. Where are your facts to prove that the Virgin Birth gave Jesus a legally a free life?

72. Question three: redemption and forgiveness of sins are two different processes. I want your evidence for that.

A. I shall, first of all, say that the ignorant and unenlightened are in the position of beasts that perish and are not responsible; and they neither receive forgiveness nor judgment, nor punishment.

73. I want your best Scriptural evidence for that basic proposition.

**CHAIRMAN:** Could you give it to us in one word? (laughter).

**Mr Brady:** A Scriptural distinction between forgiveness of sins and redemption? Can we receive forgiveness of sins? You answered that we can.

**Mr Barling:** I am waiting for your answer, for your Scriptural evidence. You are not going to cross-question me now.

A. I am giving you reasons.

74. I have asked you five questions and you have not been able to give any Scriptural proof for these five basic fundamentals of your theology. I have quite generously given you an opportunity during the interval to find proofs. Your first two proofs are no proofs at all. In answer to the third question you are proceeding to give a lengthy explanation which is utterly irrelevant. But we are still waiting for your Scriptural proof. Have you any to give me?
- A. Yes, I have a Scriptural argument - unequivocal Scriptural proof.
75. You cannot give me verses to support your view, as I can to support my views.
- A. Yes, I can, but you must allow me to give it in my own words. You cannot give me support that man is mortal because of Adam's sin. Can you support the idea that there is sin-in-the-flesh?
76. While we are waiting for your evidence will you look at the first chapter of the Epistle to the Ephesians, and an exposition of verse 7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."
- A. Unless we receive the redemption through His blood, we could not have forgiveness of sins according to the riches of His grace.
77. It doesn't define because we have "redemption through his blood" as "the forgiveness of sins." It is entirely a different thing.
- A. They are not.
78. According to you, but although they are placed in apposition...
- A. They are not.
79. They are. I happen to be a teacher of language, and they are in apposition.
- A. You a teacher. Then what about 'sin-in-the-flesh' and 'sinful flesh'?
80. I am not pretending to have any learning: I am stating simple facts. These two statements are in apposition.
- A. I say they are different.
81. The next question. Christ said that "the Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." Would you say that this is a parallel Scripture to "This is the blood of the new testament which is shed for many for the remission of sins"? Do they mean the same thing?
- A. They apply to the same thing; they refer...
82. When Christ says He is giving His life as a ransom for many in one Scripture, is He saying the same in another, where He says that the wine is the symbol of the blood which was shed for the remission of sins?
- A. Yes, I agree.
83. So redemption, according to the Bible, is the same thing as the forgiveness of sins?
- A. No, I don't agree.
84. But you have no proof to support your contention.
- A. Yes, the proof lies in the fact that we need, before we have forgiveness of sins, to be redeemed - to receive redemption.
85. According to the exigencies of your own theory, but not...
- A. No, according to the facts that until a man is enlightened he is neither a sinner nor responsible.
86. That is all very interesting, but you are not producing proof, "Men begin to be 'in Adam' only on enlightenment." I want your best Scriptural proof.
- A. Yes. I take the words of Christ, "Except I had come they had not had sin." Now, then, does that not say that there are people who could not have had sin unless Christ had come and enlightened them?
87. Does it say that when they become enlightened they become 'in Adam'?
- A. No.

88. One more question. Did Christ die to save men from violent death? Is that your best proof?  
A. I don't say that He died to save men from violent death. I say that Christ died in Adam's stead and He confers upon us natural life, and we have the opportunity of receiving life more abundant, because of that. Those who reject Christ will receive a violent death in the second death, in the form of Judgment

89. Oh, you make statements you cannot verify.

**CHAIRMAN:** That is the end of your time.

**To be continued ...**

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Most glorious things are spoken, Jerusalem, of thee,  
To all God's saints the token of love and liberty:  
Who shall thy hill ascending, from pain and sorrow free,  
From sin and death's contending, the living glory be?

Who shall, the white stone bearing, his secret name behold,  
And robes of whiteness wearing, come forth as purged gold?  
He who has hands of cleanness; whose heart abides in truth;  
Whose soul abhors to leanness the vanities of youth.

He shall receive the blessing of Yahweh's saving grace  
And, righteousness possessing, shall see Him face to face.  
Yes, wondrous things are spoken, Jerusalem, of thee:  
The oath cannot be broken, and we its joys shall see.