



*“Buy the truth, and sell it not; also wisdom, and instruction, and understanding.” -Prov. 23:23*

A Christadelphian publication devoted to gleaning and heralding the Truth concerning the problem of life, here and hereafter, the restoration of the Jews to the holyland, the return of Christ as King of all the earth, and the signs of the approaching end of Gentile times.

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## **A Statement of Position** On Issues Currently Dividing Christadelphians

### **Introduction**

The wise man wrote that *there is a time to keep silence and a time to speak*. It is with much prayerful thought that we set forth the position of the *Truth Gleaner* magazine on some issues that are currently dividing Christadelphians. In so doing we are exhorted that *the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves* (2 Tim. 2: 24, 25).

These last troublesome days before the Master’s return are full of strife and controversies. Some have asked us where we stand on certain issues and this statement is set forth largely to answer those inquiries. We invite those who agree with the positions written herein to join us in strengthening those things which remain.

### **Part 1- The North American Statement of Understanding (NASU)**

The NASU document was distributed in November of 2001 to Unamended and Amended Ecclesias of North America. We understand this document to be basically an attempt at a “bridging document” between the two statements of faith so that a united body in North America could be achieved. First, we would like to state clearly that we appreciate the sincere effort that has gone into the NASU proposal by all involved and we agree that unity is a desirable goal to strive for. However, true unity is really an elusive thing because for some the NASU language is sufficient and for some it is not. No matter what the NASU says there will be individuals and Ecclesias in both communities who are unable to accept it for various reasons.

The most difficult section of the NASU for this magazine is Section 2 on Resurrectional Responsibility (p. 5). We set forth below our position with a few comments on the three bullets on this page of the NASU.

**Bullet #1**—We would agree that *God’s hands are not tied in any way from raising for condemnation any rebels and unbelievers He deems to be so deserving, regardless of whether they are baptized or un-baptized*. All prudent believers in Christ accept this.

**Bullet #2**—We agree that *those who have responded to the call of God through baptism will therefore appear at the judgment seat of Christ*. This bullet sets forth that the baptized believer will appear at the judgment seat of Christ. We feel, however, the bullet lacks the proper Scriptural emphasis when it comes to the basis upon which the believer appears. The “call” of God is important. But, for the baptized believer the “call” is solidified by identification with the blood of Christ in baptism. It is that identification with Christ that places the believer in the bonds of the everlasting Abrahamic Covenant (Gal. 3: 26-29) and necessitates his resurrection from the grave to be judged according to his works. [Note: For further study in the doctrine necessitating the resurrection of the believer please see *Gleanings from the Writings of Bro. John Thomas* on page 9 of this issue.]

The basis upon which the believer is raised and stands at the judgment seat is amply set forth in Scripture (see Rom. 6:4,5; John 14:6; 1 Cor. 15:17-18, 21-22; 2 Cor. 4:14; Heb. 13:20; Psa. 50: 4,5; Zech. 9:11,12). These Scriptures clearly set forth that the believer's resurrection and subsequent judgment, and ultimate immortalization if found faithful, is necessitated by his relationship to Christ's blood-shedding sacrifice and His resurrection. The believer, having obeyed the Gospel command to "repent and be baptized," has "put on" Christ and will stand on a much different footing at His judgment seat than any others who may appear there. The believer will be "giving account" of whether he has kept his garments, which he has put on in Christ, unspotted by the world. In 2 Cor. 5:10 we read *For we must all appear before the judgment seat (Bema or Tribunal) of Christ; that every one may receive the things done in his body (ie: the Body of Christ), according to what he hath done, whether it be good or bad.* This verse is dealing specifically with judging the conduct of those in the body of Christ.

We believe the Christadelphian hymn book correctly reflects the emphasis of the Scriptures when it comes to the believer's resurrection. These are hymns we all sing and are familiar with. Please note the emphasis when it comes to the believer's resurrection from the grave. It is connected with Christ and His resurrection:

Hymn 186, stanzas 2&3:                   When from the dead **He raised His Son,**  
And call'd him to His hand,  
**He gave to us a lively hope,**  
A rock on which to stand.

What though our inbred sins require  
Our flesh to see the dust;  
**Our Lord and Saviour rose again,**  
**So all his servants must.**

Hymn 105, stanza 1:                    "The first-begotten from the dead"  
Lo! Jesus ris'n, his people's head,  
To make their life secure:  
Though they like him may yield their breath,  
**Like him, they'll burst the bonds of death, --**  
**Their resurrection sure.**

Question: Do we violate the meaning and emphasis of the Scriptures on the resurrection of the believer when we sing these hymns? We think not.

**Bullet #3** - The third bullet of the NASU sets forth the *intrinsically interwoven factors of knowledge and calling* as a basis upon which God **WILL** raise to condemnation those rebels and unbelievers whom His justice demands. It is the position of this magazine that God **MAY** certainly do so as His justice and prerogative dictate. The Gospel is a command to repent. That command is set forth to the world by the supreme Sovereign of the universe. We would, however, point out that Christ teaches that those who reject this command are *condemned already* (Jh. 3:18). This is due to the fact that by not availing themselves of the benefits of a relationship to Christ by obedience in baptism (ie: they have rejected the light of the world), they remain related to Adam whose sin brought condemnation and death into the world (Rom. 5: 12, 16, 18, 19). However, should the supreme Sovereign choose to bring those rejecters of this command forth to a "resurrection to condemnation" then that is His right and prerogative.

We do not believe there is ample support in Scripture to prove, as a condition of fellowship, that God **WILL** raise those out of Christ who have rejected the Gospel call to the judgment seat of Christ. This third bullet, in our view, basically affirms what the *Birmingham Amended Statement of Faith* (BASf) says in Proposition 24. This magazine cannot endorse BASf Prop. 24, as a basis of fellowship, in that, based on the scriptural references attached to BASf Prop. 24, it puts unbelievers upon the same platform with those in covenant relation. This, as Bro. Roberts wrote in *Christendom Astray*, is "inappropriate." It mars the fundamental truth, that probation for "good or bad," which is the very subject of the judgment seat, is based upon covenant relation. The primary teaching of Scripture is that resurrection to that judgment is predicated upon Christ's resurrection, and the resurrection and judgment in this sense and for this purpose was a problem solved by Christ's resurrection through the blood of the everlasting covenant. It is this that is important to us. "If Christ be not raised ... then they also who have fallen asleep in Christ have perished." The matter of how, when or where God will deal with enlightened unbaptized Gentiles, who may have good or bad intentions, is a matter we may leave to Him who will do justly with all. As Bro. Roberts himself once wrote in the years prior to the controversy: *It is a pity to trouble yourself as to whether believing but disobedient Gentiles are amenable to resurrectional punishment or not. It is salvation an earnest man is after; it is this he will try to work for himself and others, if he can. If others will not obey the will of Christ, he need not be concerned as to the nature of their punishment.* (*The Christadelphian* 1882).

For these reasons this magazine cannot embrace the NASU in its current form. This magazine supports a return to the *Original Christadelphian Statement of Faith* adopted by the Birmingham Ecclesia in 1873 and published in 1877. This statement reflects the proper emphasis of the Bible in its proposition on resurrection. It states: *That at the appearing of Christ, His servants, faithful and unfaithful, dead and living of both classes, will be summoned before his judgment seat to be "judged according to their works";*

“and receive in body according to what they have done, whether it be good or bad”. In this Statement we note the absence of the term “responsible,” a term not found in the Bible.

## Part 2 – The Atonement

Since the falling asleep of Bro. Thomas the atonement has been an issue of debate and controversy amongst Christadelphians. Sadly, this continues to be the case. With the current focus on the NASU there have been, and will likely continue to be, various responses sent out from both Amended and Unamended Communities. Much of the discussions, of course, center around the atonement, as it is the central theme of the Bible and the major area for the historical and current differences. A proper understanding of the nature of Christ, and whether or not his nature required atonement, deserves and is receiving much attention. We set forth the position of this magazine on the subject of the atonement seeking to strike a balance.

It is a fact that the worldwide fellowship of Christadelphians is currently involved in a debate over what is being termed “Partial Atonement.” This concept teaches that neither our nature, nor Christ’s, was in need of atonement. The proponents of this concept believe that only moral transgressions, for which we are responsible, require atonement. This magazine recognizes this as nothing more than the false doctrine of “clean flesh” which has plagued the Christadelphian body since shortly after Bro. Thomas’s death. It is our position that Christ was born with the same condemned, sin-stricken nature with which we are beset. Christ derived this condition from his relationship to Adam, being born of a woman. This was necessary in the purpose of God (Heb 2:14). His nature required atonement and this truth cannot be compromised or watered down.

We recognize and believe the important truths surrounding that which Christ inherited from his mother. We also feel that for the proper balance on issues relating to the atonement to be realized and appreciated we must strive to comprehend that which Christ inherited from his Father. Focusing always on one aspect of the atonement (His sin nature in this case) can so envelop our minds that we miss the beauty of Him who showed us the Father (John. 14: 9). For a proper understanding of the atonement we must couple the truth concerning the nature of Christ with the truth that he was the only begotten of the Father, full of grace and truth (Jh. 1:14). He was Immanuel, God with us, the perfect moral manifestation of Deity in Flesh. We must check ourselves and insure in our words and expressions a place for this most important principle.

The atonement is not efficacious simply because Christ had a body of sinful flesh like our own or because He inherited all the effects of Adam’s sin. These are Bible truths that cannot be compromised. But, His atonement is efficacious because he was a body prepared by Deity (Heb. 10:5). Through the indwelling of His Father, Christ was able to fulfill in earnest the prophecy of Genesis 3:15 and defeat the sin nature with which he was born (Heb 2:14). He accomplished this in his perfect life of obedience and by his nature being put to death on the stake. The righteousness of Yahweh was upheld and declared in the life and death of His son. Sin in the flesh was held harmless and was rightly shown to be only related to condemnation and death. This is what saves us. Flesh did not accomplish the atonement in and of itself; it was accomplished by the indwelling of the mind spirit of Yahweh in His Son, for the “flesh profiteth nothing” (John 6:63). When we assert that the Lord was identical to us (which in nature he certainly was), let us never overlook that he was also The Son of God and a unique creation (Col. 1:15-19). In origin, intellect and character he was the manifestation of the Eternal Spirit, the wonderful work of the Father (2 Cor. 5:19-21). We must reach up to His sterling example, not drag him down to the mire of the flesh.

Bro. Roberts once wrote on the atonement: *Wisdom steers a middle course, and aims to get that nice equilibrium of facts which results from a comprehensive study of the scriptures* (*The Blood of Christ* p. 4). This magazine heeds this advice when it comes to this most profound subject of atonement.

## Part 3 – Adamic Condemnation and Baptism

Under the heading the Disobedience of Adam, the *Original Christadelphian Statement of Faith* reads:

*That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken- a sentence carried into execution by the implantation of a physical law of decay, which works out dissolution and death, and while a man is yet alive, gives him, where it is left to its uncontrolled operation, a tendency in the direction of sin. This is the law of sin in the members, spoken of by Paul, which the new law established by the truth brings into subjection. In Adam’s sentence, all mankind are involved, in consequence of their being physically derived from his physically-affected and unclean being.*

The original statement of faith sets forth that as a result of Adam’s sin a death sentence was pronounced upon Adam. Viewing Adam as the federal head of the race this sentence was also pronounced representatively upon the race (Rom. 5:12, 16-18). Adam, and consequently the entire race, was condemned by God to return to the dust of the ground (Gen. 3:19; Psa. 146:4; Ecc. 3:20; 12:7). We are, as a result of Adam’s sin, born outside the garden, as it were, in an alienated, estranged and unclean position before God (Eph. 2: 1-3, 11-12; Col. 1:21). The death sentence was carried into execution by the implantation of a physical law of decay. It is clear that the statement of faith teaches that this physical law of decay is with a man all his life until it ultimately brings him to death.

When the un-repent sinner dies the Adamic sentence is fulfilled and the man perishes eternally.

We believe it is critical to understand the distinction that the statement of faith makes between the death sentence and the execution of that sentence. This is critical because it has a direct effect on how we view what takes place at baptism. At baptism we are not physically changed. The law of sin and death continues in us as a physical law of our being, working the dissolution of our corruptible bodies. But, the reader may ask, does not the Apostle specifically say we are “freed” from the law of sin and death by the law of the Spirit of life (Rom. 8:2)? He does, and we take him to mean that we are freed from the condemnation of that law, which, if we continued under it with the rest of the race, would cause us to perish eternally. In Christ we are freed from the condemnation or death sentence. *There is therefore NOW no condemnation (Katakrima) to them which are in Christ Jesus* (Rom. 8:1). This verse clearly teaches that one of the present benefits of association with Christ is that the “Katakrima” (meaning an adverse judicial sentence) no longer applies. The believer now stands related to Divine grace. The believer is reconciled to God from his alienated position (Eph 2:13) and has hope of resurrection and life eternal in God’s kingdom (1 Cor. 15:22). Physically the believer is still the same, subject to the law of sin and death in his body. But, his relationship to that law has profoundly changed.

It is, therefore, the position of this magazine that at baptism a man’s sins are forgiven him and the Adamic death sentence is nullified. He is no longer alienated or estranged from God, but is “made nigh by the blood of Christ”. The Adamic law of sin and death in our members is still working in us (Rom. 7: 23-25) and will not be physically cast off until this mortal puts on immortality (1 Cor. 15: 54). [Note: For further study on the subject of *Adamic Condemnation* please see the *Gleaning* on the back page of this issue.]

### Part 4 – The Writings of Brother John Thomas

This magazine considers the writings of Bro. John Thomas to be the best exposition of Bible Truth extant. We will therefore encourage their reading and study and we are grieved by the lack of emphasis on these writings in some quarters. Certainly we understand that Bro. Thomas was fallible. He was not inspired by Deity. But we believe he was an instrument in the hands of the Almighty by which the Truth of the Bible was recovered from the trash heap of Christendom. Like the writings of any man, Bro. Thomas’s writings must be read with Bible in hand and as diligent students of the word we must compare what he wrote with the Scriptures. Bro. Thomas himself would have expected no less. When this is done we believe the value of the writings of Bro. Thomas speak for themselves.

It is a fact that Bro. Thomas believed in the certainty of the resurrection of a third class (enlightened rejecters of the Gospel). This principle is taught throughout Bro. Thomas’s writings. What is not clear is whether or not he would have elevated the matter to a test of fellowship had he lived during the controversy of the late 1890’s. If his own daughter, Sis. Lasius, is of any evidence, he may not have. Sis. Lasius was not in favor of the Birmingham Amendment as she recognized it for what it was – an overreaction to the extreme teaching of Bro. J. J. Andrew. The Ecclesia to which Sis. Lasius belonged at the time of the amendment (Jersey City, NJ) accepted the amendment, but Sis. Lasius did not and could not continue in fellowship with them. We note the following from the May 1908 *Christadelphian Advocate* Page 149:

*In one of our recent visits to the home of our lonely Sister Lasius, we asked her how she viewed the war that had been waged, and where she stood as to fellowship. Her answer in substance was that she stood where all stood when Dr. Thomas finished his work, and had no sympathy with the various so-called 'amendments' that had been innovated as tests of fellowship. She stands where we stand...* Thomas Williams

**Question:** Would the worldwide Amended community today refuse fellowship to Bro. Thomas’s daughter over this issue?

We also recognize another piece of historical information that could lead one to a different conclusion. In a letter written to a young brother A. D. Strickler in April of 1869 Bro. Thomas writes:

*In answer to yours, it is not necessary to come under the bond of the covenant in order to a resurrection and all who have come to a knowledge of the truth, but have refused to obey it are obnoxious, or liable to the second death. This is evident beyond dispute to all who are not whimsical from Luke 13:28; John 3:19; and 2 Thes 1:8. Such disputes in an ecclesia are the paying tithes of mint & cummin & neglecting the weightier matters of the Law. The non-resurrection of all out of Christ is a whimsical conceit of one of the greatest liars and 'rascals' in Philadelphia, PA. In hope of times when all such will be put to silence. I remain Yours Faithfully-- John Thomas*

We have no idea who the ‘rascal’ in Philadelphia, PA was to whom Bro. Thomas refers. We do know that it was not Bro. J. J. Andrew who at this time in his life believed in the resurrection of a third class. Nor was it Bro. Thomas Williams who at this time was a young 22 year old serving in the Mumbles, Wales Ecclesia under the tutelage of his father in law Bro. William Clement, who was himself a student of Bro. Thomas. It matters not who the individual in Philadelphia was as it is evident from Bro. Thomas’s own force of language that he (Bro. Thomas) was very passionate on the issue and may indeed have considered it a test of fellowship.

Given the evidence, would it not be reasonable to conclude that, when it comes to making the matter a fellowship issue, it would depend on the manner in which the view is held or denied? If, for example, a brother is prepared to acknowledge the principle and the possibility, but does not feel there is ample scriptural testimony to prove, with certainty, the application of the principle, should he be excluded from fellowship? Although it is strongly implied in Luke 13: 28, none of the verses in Bro. Thomas's letter to Bro. Strickler specify resurrection. As a side note, the Luke 13: 28 reference, along with verse 29, is specifically dealing with the Jewish leaders who were responsible for Christ's death being brought forth to see him enter into his glory and Kingdom in Jerusalem. This is not the judgment of the household at the judgment seat (Bema) of Christ.

It is the position of this magazine on this historical debate, concerning what Bro. Thomas would or would not have done, that we simply do not know, nor do we feel it is relevant. This magazine would like to see the matter left an "open question", as it was for nearly 30 years after Bro. Thomas's death, provided issues surrounding the atonement are not compromised.

### Part 5 – Prophetic Matters

This magazine believes and supports the traditional understanding of Bible prophecy that Christadelphians have held since the time of Bro. Thomas. We feel that many of the "new theories" that are currently being circulated are incorrect and do nothing but tear down the foundations upon which Christadelphians have stood for 150 plus years.

This magazine believes any theory that departs from the "continuous historical interpretation" of the Apocalypse as generally elaborated in *Elpis Israel*, *The Exposition of Daniel* and *Eureka* by Bro. John Thomas is unscriptural.

This magazine considers the defense of this understanding of the prophetic record necessary to maintaining the purity of the Truth in these last days and vital for the development of a faith capable of withstanding the trials with which we will certainly be tested (1 John 5:4; Heb. 11:1, 6).

### Part 6 – False Accusations and Inaccurate Assumptions

Since the start of this magazine we have heard numerous assumptions and conclusions concerning it. This section of our position statement is to set the record straight.

This magazine is not a "J.J. Andrew magazine." We have a great respect for, and have learned much from, the writings of Bro. Andrew. We do feel, however, that in certain areas he went to the extreme as a result of a bitter controversy which tore the body of Christ asunder.

This magazine is not trying to form a "Thomasite Fellowship." As mentioned in parts 4 and 5 of this position statement we have a high esteem for Bro. Thomas and feel his writings represent the best exposition of Bible Truth known to us. Any brethren supporting Bro. Thomas in these last days, particularly his understanding of prophecy, have been labeled "Thomasites." We suppose we are in this category, but we will leave this to those who spend their time formulating these types of labels.

This magazine is not an "apologist" for the *Logos Magazine*. We have a great deal of respect and admiration for the *Logos* organization on the simple basis that *by their fruits you shall know them*. We would not always agree with everything we read in the pages of their magazine, as they would not agree with everything in the pages of this magazine. But, we value the work they have done in the promotion of the Truth over the past 50 plus years. Many of their publications are very beneficial, especially the *Expositor* series and the *Story of the Bible* series. We also are very thankful for their efforts in republishing the original edition of *Elpis Israel* recently. This is of tremendous benefit. We heartily recommend these works to any brethren who do not currently have these volumes in their library.

### Part 7 – What This Magazine is

This magazine is an Unamended magazine originally started by Bro. Thomas Williams, and published along side the *Advocate*, in the 1890's. We believe the positions set forth herein are fully consistent with where the Unamended community has stood for over 100 years. Every member of the *Truth Gleaner Committee* (TGC) subscribes to the BUSF. Every member of the TGC belongs to, and is laboring in, an Ecclesia that exclusively fellowships on the BUSF. No member of the TGC embraces the NASU or the BASF. The TGC consists of imperfect brethren involved in an effort to strengthen the things that remain to the Glory of Yahweh. This magazine is trying to build up, not tear down.

### Conclusion

It is our hope that this Statement of Position has been written with sufficient clarity so the reader can easily discern where this

magazine stands on these issues. This writer has never edited a magazine before. He is at best an imperfect brother in Christ attempting to help in maintaining the Truth in these last days of Gentile times.

In March of 1925 Bro. Albert Hall took over the editorship of *The Christadelphian Advocate*. In his first "Editorial" he reflected on the first editor and founder of the magazine, Bro. Thomas Williams. We are in accord with Bro. Hall's comments with respect to Bro. Williams, and his labor of love, as Bro. Williams also founded and first edited the *Truth Gleaner*:

*Almost unexpectedly, and unprepared, I find myself called upon to fill this position; to carry the weight of the burden, and to bear the responsibility which must ever be associated with such a task. Brethren Owler and Spencer, in the February number, have sufficiently explained the situation. In accepting this responsibility I am not called upon to formulate a basis, to make a platform, or to introduce any new thing. If I were not in full sympathy with the attitude, and principle of the magazine when founded, I could not conscientiously accept the invitation of The Advocate Committee. Accepting that, my plain duty is to carry on, in the same spirit, the work to which The Advocate is dedicated. In the conflict with many minds, as to the policy to be pursued, this may not at all times be easy to perform. My great love for the founder of this magazine, and deep appreciation of his work, nobly performed, together with a thorough conviction that his attitude, and ours, relating to the First Principles of the Oracles of God, is the only reasonable course to maintain; thereby to safeguard the Word of God in matters of doctrine and fellowship, will, however, stand by me in any circumstance which may arise calling for a defense of the Gospel. (The Christadelphian Advocate, March 1925, p. 80.)*

The current Editor of the *Truth Gleaner* stands on this same foundation.

Michael T. Jasionowski

## The Signs of the Times

### A Prophetic Exposition

Bible students will recognize the title as the words of the Messiah recorded in Matt. 16:3. They are very familiar words to us all and frequently used among our community. Some will find it noteworthy that this is their only occurrence within the pages of scripture. Another thing to note is they come in the form of a rebuke of the Pharisees and Sadducees, our Master chiding them for their lack of foresight into future happenings. And so his words serve as a caution to believers in all generations who have been given all the signs their faith requires, but who sometimes are unable to discern. We will return to this exhortational point as our thoughts conclude.

What did Jesus mean when he used this term "the signs of the times"? What do we mean when we use it today? Simply put, we use this term when referring to scriptural predictions or pronouncements that are literally fulfilled by world events. Another way of saying that is when Divinely controlled action within the Kingdom of Men aligns with and conforms to the prophetic picture.

All would agree that this is a very strengthening subject to believers of the revealed word. It is the evidence that what the Almighty has spoken is sure. It is, as Paul describes, our faith turning to sight. Also, it would be agreed that it is a vast subject much too large to cover in one article. We have much to discern in our day, as the actors on the world stage are indeed busy.

As one brother put it, these "current events are like the

miracles of old". Every generation of believers has had stimulation of one sort or another to bolster their faith and to assure them of the ever-presence of Yahweh. Whether we think of the parting of the Red Sea, the manna from heaven, the many miracles, signs, wonders of the Messiah and his apostles, or the alignment of the nations according to the Divine purpose in our days, the effect is the same.

### The Signs Are Escalating

But, my fellow watchmen, we must be honest with ourselves! Brethren have been anticipating the advent of Messiah for many years. Statements concerning the nearness of our Master's return have been constant and all generations have seen the signs. Thinking back just over fifty years to the 1947-8 period causes a shiver in us as we saw the miraculous, political resurrection of Israel. This writer was not a personal witness but can only imagine the stir that must have created among our community. Many of us do remember the 1967-1973 period that brought further evidence of the Divine hand at work.

So this begs the question, what is different now? What is it that makes us feel we in 2002 are living in times even more special than previous generations? My answer to that question would be that *we have even more evidence!* Not that we should separate the events of history from today. Surely, we all believe that all signs are related to one grand purpose. But our objective will be to show that these signs are escalating at a

pace that surpasses previous times. The stage is being set with unmistakable clarity according to the picture drawn by the pen of the prophets and every believer must be able to discern it. What meaningful signs we have witnessed in the past, but *now we see more!*

How often do we hear from our media newscasters using expressions such as “these are historic events”; or “these are things that have never happened before”; or “for the first time in history.” It seems rather commonplace as we live in times that even our unbelieving counterparts describe as unique and sometimes fearful. But while the days may be fearful to those without hope, as predicted they would be, they are exciting for us as watchmen on the walls of Zion! But what sort of watchmen are we? Compare the contrasting descriptions the prophet Isaiah uses in Ch. 57 and Ch. 62 as he exhorts the believers of his day as to the qualities of true watchmen.

### The Seat of Daniel’s Fourth Beast

In this article, we intend to concentrate on three “European” signs that should be on the minds of all watchmen:

- Russia,
- The Papacy, and
- The European Union.

As we say three signs, we hesitate because they really are not three at all, but one sign linked together and impossible to separate. There are very interesting, very significant, very exciting things going on in Europe these days in the seat of the Daniel’s fourth Beast. We, in this country, may be somewhat buffered or distanced by our controlled and slanted media sources, but, nevertheless, things are happening that every believer should be in touch with.

### Russia

Let’s speak first concerning Russia. A point to younger readers is necessary. This is not intended to be a news report. You may ask, “Why do Christadelphians put so much emphasis on the Russian power?” And the simple answer is “because the scriptures do!” Biblically, Ezekiel’s “Gog of the land of Magog”, Daniel’s “King of the North” and Micah’s “latter day Assyrian” are but different descriptions of same power. It is also important to note that even non-Christadelphian Biblical students such as Herodotus, Bochart, Diodorus, and Gesenius have clearly identified her as well. So her identification is not unique. But we must admit, this power has presented a question mark for believers in the recent past. What do we mean? Well, during the final decades of the 20<sup>th</sup> century, in what is known as the post-Soviet era, she was confusing as we saw her falter politically, economically, and militarily. We all read reports of a weak, unpaid military that was in chaos. But that situation has changed in the Putin years. Economically, militarily, politically, and also religiously, Russia is on the rebound and on the move with a clear agenda.

Economically, it is extremely significant to consider the natural gas and oil reserves now being tapped by Russia. In terms of natural resources, Russia is the wealthiest country in the world. The London Times recently reported Russia is now the top oil producing country in the world. We all know that oil speaks! For this reason alone, her relationship with all of Europe has greatly improved. Russia’s huge state-owned energy company Gazprom is already linked to Europe’s huge oil market. With this bargaining power, she is making friends quickly in spite of the huge debt she has from her dismal past economic performance. Primarily, we see the Russian-German alliance becoming stronger and stronger. Does this make us take note? Certainly, it should! Remember the picture painted by the prophet Ezekiel. Our brethren for 150 years (along with other historians) have interpreted Magog as Germany (central Europe) and Gomer as France. We see Russia now, instead of being backward and the mistrusted enemy of the rest of Europe and entire western world, as a recognized partner. She’s coming out of the effects of the Cold War and is warming up to Europe as we might have never believed possible. This can only be explained one way. As Bible students, we must discern that the Almighty is using her as part of his plan for the latter day just as Ezekiel said he would. So we must watch with that realization.

What about Russia’s involvement in the European Union? We will have more to say about the EU later but we note here that Russia is on a 10-year plan for inclusion in the EU. But since May 30 of this year, at a EU meeting, Russia has already been given recognition as a market economy. She is not a member and this will take time, but she is a step closer to endorsement. Most now believe her inclusion will be much sooner than anticipated. In this same vein of thought, on May 28 of this year, she was included as a junior member of NATO, a member of an organization that was originally formed to protect against her. This is unthinkable except through Divine intervention.

*“Every generation of believers has had stimulation of one sort or another to bolster their faith...”*

Militarily, she is on the move, upgrading all armament-producing factories to state-of-the-art status. Besides oil, another booming market in Russia is arms production and sales. She grossed four billion dollars in arms sales last year alone and it is not surprising that Iran (the Persia of Ezek. 38) is one of her best customers. One of Mr. Putin’s favorite expressions is he is “grooming an army for the 21<sup>st</sup> century”. He is also rebuilding her Navy, reminding us of Daniel’s words in Ch. 11:40, describing the King of the North coming with “many ships”. Mr. Putin has repeatedly been quoted saying he wants a “strong Navy to make Russia great again”. The recent events in Afghanistan also cause us to watch. We remember the Soviet attempt to move into that region in 1979. And now, some twenty years later, the events of Sept. 11 have greatly accelerated the presence of Russia into that region. In effect, the U.S. does the work and Russia, without firing a shot, reaps the benefit. While the world’s attention is focused on international terrorism, Russia is portrayed as a good citizen. A quote from the Herald (1859) is appropriate. Bro. Thomas reproduced an article from the N.Y. Dispatch which stated: *All the nations of Europe seem to be doing Russia’s work for her*

while she looks on in philosophic complacency, quietly increasing her armaments and fomenting distractions...Russia aims at nothing less than the establishment of its own supremacy over all Europe. The U.S. has no lasting interest in remaining in Afghanistan but Russia certainly has always coveted a presence there. Why? Russia is basically landlocked much of the year. Since the days of Peter the Great, Russia has coveted a year-round warm water access. We know this goal is, more importantly, to develop her military capabilities. And so the "bottom line" for Bible students is clear-Russia is moving south toward the Holy Land in preparation for Yahweh's use for her. From our post as watchmen, Gog (Russia) is doing exactly what we would expect. If she was small, destitute, in the chaos of the past, we'd be puzzled as we tried to interpret Ezekiel's description of her. But this is not the case. The military opposition to the Kingdom is in place. The sign is there and we are witnesses.

### The Papacy

Let's now mention another key player on the world stage - the Papacy. The same question might be posed. Why do we identify this system as a key prophetic figure? Very simply, because the inspired word of God gives us unmistakable evidence that it would be this false religious system that would persecute the saints and that will ultimately be destroyed by them. To the apostle Paul, it is termed the "mystery of iniquity"; to Daniel, it is the ecclesiastical "mouth" of the 4<sup>th</sup> Beast "speaking great things"; to John, it is the "anti-Christ" which has always and will continue to violently oppose the purpose of God in this earth.

One thing that is easily discernable by the student of scripture is the religious and political agenda of the false church. This is illustrated by seeing that the Pope of the 21<sup>st</sup> century is as much a politician as a religious head. If we think back to history of the Roman Empire, we might well ask "Hasn't this always been the case?" Are we not, brethren, seeing the history of Holy Roman Empire re-enacted before our eyes? Certainly, it is true. Interestingly, much of the energy of the Papacy is being spent in Eastern Europe and Central Asia. This is not coincidental as the Western Roman Church is suiting the favor of the Russian Orthodox Church with all its strength. We are reminded that Moscow was once labeled as the "3<sup>rd</sup> Rome" and it seems destined to have those ties again. Progress is being made to unite what the Pope refers to as the "two lungs" of the universal Church. No doubt, the schism between the Orthodox and Western Churches that has been ongoing for centuries will not be quickly forgotten, but all agree that Mr. Putin is much more receptive to the union than his predecessors. A quote from the *Exposition of Daniel* is timely. Speaking of Gog, Bro. Thomas writes: *As the head of a confederacy of the adherents of the Greek and Latin churches, it will be his (Gog's) policy to cause their priesthoods to be respected as useful co-operators in the subjection of Europe to his will...whatever may be the individual prejudices existing between individuals of the two schisms matters not; their ecclesiastics, on the principle of self-preservation will have to place themselves under the shadow of the Autocrat... (p.57).*

*"We feel that this generation, more than any before us, is being 'spoon-fed' with evidence of the hand of Yahweh at work..."*

Accordingly, the Pope made three main visits in 2001. One to Greece (Greek Orthodox), another to Ukraine (Orthodox), and lastly to Kazakhstan (mainly Muslim & Orthodox) – all with the intention of strengthening ties with the Islamic religion and the Orthodox churches. We cannot help but notice the eastward geographical direction and see the Divine Hand at work. How so? Religiously, the Western Church is pushing eastward for unification. Politically, the EU is pulling Russia into the "New Europe." Will it happen? Every true student of God's word knows the answer. Biblically speaking, these are the two Roman Iron legs of Nebuchadnezzar's Image coming together ready to stand, soon after to be smitten on the feet by the Stone-power. The comforting thing is that the household will likely be called to the judgment seat prior to these events fully developing. Hence the nearness of our call to Sinai is made even more imminent.

As we watch the Pope on his latest visit to his native Poland, we see he is very frail, at 82 yrs old, with Parkinson's disease. This is again something to watch as he may shortly be replaced. Will his more vigorous successor be the one to unite the World-Wide Church? Will he be the mouth of the Anti-Christ? All true watchmen will have their eyes on this key false system and will be aware that just as with Russia (military leg), the false religious body, the Roman antichrist (ecclesiastical leg) is also performing exactly according to plan. We are witnessing events that are spelled out clearly by the prophets. **Our faith should be strong, knowing that our redemption draweth nigh!**

### The European Union

This leads us to our final sign, the European Union, and what a thrilling sign it is! Believers in the U.S. are somewhat buffered from the recent happenings in Europe. It's not always headline news. But while we may not be aware, this is a remarkable sign to watch. This union is currently made up of 15 nations headed by Germany, France, and others. These are all predominantly Catholic countries coming together to form a body of political, economic and religious strength. Biblically, several passages should leap off the pages of the scriptures for our consideration. Put this into the context of Ezek. 38, Daniel 7 and 11, Rev. 13, 16, and 17. We believe this to be the beginning stages of the formation of a confederacy of highly Catholic and highly anti-Semitic countries that will wreak havoc on the Middle East in the latter days. Is this significant? It's far too early to tell with certainty. We can only watch and compare scripture with the signs that we see on the world stage. Perhaps this union will collapse. Perhaps this is not what Ezekiel saw. But, on the other hand, if it is significant, we must be alert to it.

On Jan. 1, 2002, 12 of the 15 nations adopted the euro currency, doing away with such long-held currencies such as the German mark, the French frank, the Italian lira to name a few. This is a significant event. It's been no secret that the intent of the union is to rule the world economically, to compete with and eventually surpass the U.S. and Asia economically. Does this effort correlate to the "mark of the



Beast” spoken of in Revelation 13? Are we about to see economic pressure applied by this power that will affect the ability of men to “buy and sell”. Again, it is too early to tell but it is interesting to contemplate. We would all agree that events are taking place that none of us would have believed a decade ago, or even if we believed, we did not truly understand how they would become reality.

We see that even the Vatican States adopted the Euro currency and pictured the Pope on their coinage. The Euro coin of Greece is very interesting as it portrays a woman riding on a bull (beast) reminiscent of the picture drawn symbolically in Rev. 17 of the woman riding the scarlet-colored beast. The following is a list of the future plans of this entity. Plans are to form a:

- Euroarmy – a conglomerate armed forces
- Europol – a conglomerate police force
- Eurojust – a unified judicial system
- European presidency, constitution and parliament

It is already noticeable to listen to the newscasters refer less and less to the member nations independently, but to these countries as part of a collective confederacy. For example, the European Union is already known to be very pro-Palestinian. You may recall the Palestinian soldiers in Bethlehem airlifted out of the Church of the Nativity by EU intervention. Also, it is commonly reported that the EU is at odds with Israeli politics, often undermining Mr. Sharon’s position. We’ve already made reference to Russia’s desire for involvement in this effort. Just think of this! Get out your map and consider the size and power of this organization. Russia itself encompasses 11 time zones. Expand that organization westward to France and we have a system encompassing all the territory of the Holy Roman Empire and more. We believe, brethren, this sign is nothing less than the initial stages of the 4<sup>th</sup> Beast system standing on its feet right before our eyes! We must admit Britain’s membership in the EU is puzzling. And while her role has been tenuous at times and she has not accepted the change in currency, she is, nevertheless, a member. For Bible students who believe Britain’s role will continue to be pro-Israel and an ally of the U.S. in the future, we must continue to watch for more signs of disharmony that will cause her withdrawal.

France and Germany among others have made it clear that they are moving forward with or without Britain’s membership. She has definitely filled the minority role to this point. Will she withdraw as France and Germany continue to pressure her? We must watch!

## Conclusion

We feel that this generation more than any before us is being “spoon-fed” with evidence of the hand of Yahweh at work in the Kingdom of Men. As prior generations have seen the miracles, so do we. As brethren of the past have witnessed great events, so do we and even more so. It is also quite apparent as we see these signs, that the prophetic scriptural interpretation of our pioneer brethren is being vindicated. Certainly, we should find comfort in that realization and continue to have confidence that Yahweh has revealed his intentions to our generation. It is certainly not the time to grope for new interpretations that do not reflect the understanding that has been provided. It is certainly not the time to prophetically “re-invent the wheel” as we are on the threshold of momentous times. But, let’s remember the rebuke of Christ directed at his generation that we mentioned at the outset. The disciples of Jesus’ day could predict the natural weather. As many were fishermen, it was necessary for them to be alert to the natural elements around them. But his rebuke was for not being able to discern spiritually. As they were so focused on the natural, they could not see the warning signs. We today must turn the same microscope of introspection on ourselves. As the Master looks down from the right hand, how does he see this generation of disciples? Can we discern the signs of the times? Is he saying “the signs are there, but you cannot discern...the signs are there but they are having no effect on an ecclesia fraught with lukewarmness, indifference and pleasure-seeking...the signs are there but they are not easily seen over the thoughts and cares of this life”? Let us each take a moment to contemplate the evidence of our Lord’s advent. Let us “stand still and see the salvation of Yahweh”. We truly are a blessed generation. Let’s use this blessing as sustenance in these last days before our Master calls. May we each be found as true watchmen discerning the signs and living our lives accordingly.

## Gleanings from the Writings of Bro. John Thomas

### Demonstrating the Basis of the Believer’s Resurrection and Judgment

We reproduce below a number of extracts, with comments, from the writings of Bro. Thomas which we believe demonstrate that, while he believed “light” was the basis of the “resurrection to condemnation” for the enlightened rejecter of the gospel, he also saw the “blood of the everlasting covenant”, and the believer’s relation thereto, as an integral part of the believer’s resurrection and subsequent judgment -- Editor

### The Doctrine Necessitating the Resurrection of the Believer

What shall we say then? Shall we dare to say that God hath lied to Abram, or that He meant something else than what He promised? Far be it from the writer or the reader to insult God by any such insinuation; but rather let us say with the apostle in reference to this particular incident, that “God cannot lie”; that in promising to Abram *an everlasting possession of the Land of Canaan*; and, nevertheless, afterwards declaring that he should die and be buried, and his posterity be oppressed for four hundred years—“**He promised**” to him *a resurrection to “eternal life”* before the arrangement of the times. If Abram were sentenced to

die, how could the promise of God concerning the land be fulfilled, **unless he were raised from the dead?** And as he is to possess it *for ever*, **when he is raised, he must be also made incorruptible and immortal to enable him to possess it everlastingly.** *The promise of eternal life*, then, consists in *promising a mortal man and his son possession of a terrestrial country for ever; and this promise to the two becomes a promise to all who believe it, and are constituted one in them.*

*Elpis Israel*, p. 238 Logos Edition

*Comment:* Here Bro. Thomas sets forth the doctrine which necessitates the resurrection of Abraham and the Christ. Their resurrection is linked to the promise of God to Abraham that he, and his seed (the Christ), would be the “heirs of the world”. To inherit this promise Abraham and the Christ, and those constituted “in them”, must undergo a resurrection (Anastasis) and change to life eternal.

### The Better Covenant Promises a Resurrection

That covenant expanded into the promises made to David, and illustrated by the writings of the prophets, leaves not the reader in a labyrinth of doubt and vague uncertainty about the better hope. These Scriptures bind us down to the better covenant in our enquiries after the better covenant. Now who that studies the Book of the Covenant with an opened understanding, can fail to see that hope that is promised of Yahweh to Israel, which is better than the hope promised to them in the inferior covenant of Moses? Moses set before them such an occupation of the land as is amply illustrated in their turbulent and eventful history. They had possessed the land indeed; but the Mosaic testament gave them no other hope than a prolonged, and prosperous, and peaceful life in it, if they forsook not the covenant. This was a hope, like the hope of the nations, bounded by things seen and temporal. **After death Moses promised them nothing in his will, not even resurrection. The better covenant, however, purged by the blood of Jesus, did. It promised them a resurrection from the dead; it promised them incorruptibility and life; it promised them that they should “possess the land, and dwell therein for ever;” it promised them exaltation to the kingdom and the power, and the glory to be manifested there; and to the possession of dominion over all the nations of the earth; it promised them the inheritance of these things when the seed of Abraham and of David should sit upon the throne of his glory; and as the Branch of righteousness, execute judgment and justice in the land.** This was the better hope of the better testament and surpassed the Mosaic in desirableness, as infinitely as things unseen and eternal do those that are seen and temporal.

*The Mystery of the Covenant of the Holy Land Explained*, pp.161, 162, Logos Edition

*Comment:* Bro. Thomas here clearly saw that the better covenant, ratified by the blood of Christ, promised a resurrection (Anastasis) from the dead. To the faithful, it also promised incorruptibility and life.

### The Blood of the Covenant Sends Forth the Prisoner

Concerning Messiah it is written: “I, Yahweh, have called Thee in righteousness, and will hold thine hand, and will keep thee, and give thee *for a covenant* of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house” (Isa. 42:6,7). **Christ is “a covenant of the people,” because the blood with which the covenant is dedicated was His life. As Christ is “our life,” so is He the covenant; without Him neither we nor it are anything. The “prison-house” is the grave, and the prisoners in darkness the righteous dead; of whom Yahweh says elsewhere to the King who rode into Jerusalem on a colt, the foal of an ass: “As for Thee, by the blood of Thy covenant I send forth Thy prisoners out of the pit wherein is no water” (Zech. 9:9,11).** These prisoners are the King’s dead, called “*thy dead*” and “*my dead body*,” by the prophet in the song he inscribes to the Lord for Judah, saying “Thy dead shall live (as) my dead body shall they arise.” Then calling to this mystical body of the dead, barred in by the gates of the invisible, he says, “Awake and sing, ye that dwell in the dust!” and reverting to the Lord, he adds, “Thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isa. 26:19).

*The Mystery of the Covenant of the Holy Land Explained*, pg.168, Logos Edition

*Comment:* Note here that Bro. Thomas defines the “prison house” of Isa. 42:7 as the grave (not mortality). It would be logical to conclude, given the context, that he also would define the “pit” from Zech 9: 11 as the grave. Bro. Thomas therefore understood that the “blood of the covenant” necessitated the anastasis of the “King’s dead” or “the Saints.” The blood of the covenant is also required for those Saints to make that blessed change from mortality to immortality, but it is not solely for this when it comes to the Saints.

### Gather My Saints Together...Those That Have Made a Covenant with Me

In this wilderness region of the South, bounded by the Suez Canal, the Mediterranean, and the Red Sea from the Gulf of Suez to the Gulf of Akaba, the Arabian Desert, and Palestine; situate and being in the land promised to Abraham and his Seed—it appears to me, from the testimony already in the hands of the reader, **the KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to those, whom “the blood**

**of the covenant” brings before his tribunal.** This southern region of which as King of the Jews he is king, therefore, “King of the South,” is the locality of that tribunal, or judgment seat (*bema*, not *thronos*), before which we must all stand that we may be made manifest. The locality of the Throne (*thronos*) is Jerusalem, about 280 miles in a straight line from Sinai. Mount Zion is the place of “THE GREAT WHITE THRONE” (ch. 20:11; 4:2). This is not ascended until the victorious King of the Jews and his Perfect Man of 144 cubits, or thousands, have wrested the city out of the hands of the Little Horn of the Goat (Dan. 8:9, 11, 23, 25). We have not now to do with this; but with the *bema*, or Supreme Court, the judicial bench, styled in Rom. 14:10, and 2 Cor. 5:10, “the Judgment Seat of Christ”. **All who have made a covenant with Yahweh by sacrifice, and in any way related to “the Covenants of Promise,” will be gathered (Psa. 50:5) and stand before this; but it will only be the chosen few, “the called, and chosen, and faithful,” who will be admitted to share in the honor, dignities, and glory of the name of Yahweh in Jerusalem enthroned (Jer. 3:17).** Let the reader note well this distinction between the Throne and the Judgment Seat, their different localities, and the different times of their establishment. The transactions connected with each are different series of events; which, if mixed up together create inextricable confusion.

*Eureka*, Vol. 3B, p. 189

Comment: *This language is clear. Bro. Thomas saw the judgment seat consisting of those who were in covenant with Yahweh. Some have tried to infer that the underlined phrase “in any way related to ‘the Covenants of Promise’” is inclusive of the enlightened rejecter of the Gospel. However, if this was Bro. Thomas’s intent, it would seem to this writer that there would have been a much clearer way of saying it. In that he is quoting directly from Psa. 50:5 dealing with covenant making by sacrifice, he was more likely pointing out the “other way” one can be related to the Covenants of Promise; namely, by baptism into Christ in this dispensation. In any event, it is clear and indisputable that Bro. Thomas believed the “Blood of the Covenant” brings the Saint before the Tribunal, not light alone.*

### Resurrection and Life Dependent On Christ

**But if the Messiah must needs have suffered to bring into force the sanctifying covenant, he must of necessity also have arisen from the dead, for an unresurrected Christ would have been unprofitable for the purposes of Yahweh.** God’s system of righteousness would have been incomplete and inefficient; repentance, remission of sins, and eternal life in the name of the Christ would have been impossible; faith in the gospel of the kingdom and in Jesus as the SON OF GOD and David, and therefore rightful Sovereign thereof, would have been vain; **resurrection and kingdom there would be none;** in short, the promises of God would fail, and all mankind would perish. Proof: Psa. 30:9; I Cor. 15:14-19.

*The Revealed Mystery*, pg. 15

Comment: *Bro. Thomas here clearly understood that resurrection (Anastasis) and life (Zoe), for the believer, were contingent upon the ratification of the everlasting covenant through the death, burial and resurrection of the Messiah.*

### That Which Is Necessary to Understand Concerning Resurrection and Judgment

But some may be prompted to enquire, *Is it necessary to understand all the details of the Resurrection and Judgment in order to possess the faith which justifies?* In reply, I would say, if it were necessary, there would scarcely be found, in this generation, a corporal’s guard of justified believers. I apprehend that if a person heartily believe in “the resurrection of the just and the unjust,” and that both these classes will appear in the presence of the Righteous Judge, “to give account of themselves to him,” their understanding so far is sound upon these two first principles; but if on the contrary, he deny the resurrection of “the unjust,” or *saints of the Sardinian type*, and repudiate the citation of the righteous to judgment, saying that there is no other judgment for them than what they are subjected to in the present state; and that they will not be called upon to give account: I can only say for myself, that I had rather never have been born than appear in the Divine Presence with such a tradition.

Preface to *Anastasis*, Dec. 8, 1866

Comment: *It is true that throughout Bro. Thomas’ writings he defined the “unjust” in different ways. At times he defined the “unjust” to include the enlightened rejecter of the Gospel (see, for example, the Christadelphian, March 1868, pg. 27). However, in his primary discourse on resurrection, Bro. Thomas believed that if one believed in the resurrection of the “just and the unjust” (the unjust here being specifically defined as the Sardinian Saint) he possessed sufficient understanding for the faith which justifies. If this is the case, why is this understanding insufficient for fellowship?*

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*“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.” -Hebrews 13:20-21*

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Now the apostle Paul says: "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned" (Rom. 5: 12); and, "By one offense judgment came upon all men to condemnation" (5: 18). So we are all born under the sentence of death that was passed upon Adam, he being the whole race in one man, and the condemnation followed as he became multiplied generation after generation. Men are thus "by nature children of wrath" (Eph. 2: 3). In addition to this all adults are sinners by personal transgression. Thus are all men by nature and by actions under the just condemnation of God, "born in sin and shapen in iniquity" and "*dead* in trespasses and sins" (Eph. 2: 1). **Here is relationship to the law of sin and death.** Now when we by belief of the gospel and baptism into Christ pass out of this hopeless state and in him who is our life are "made free from the law"--**the condemnation or the sentence**--"of sin and death" there is "**no condemnation.**" We are "in Christ Jesus." The "law of the spirit of life in Christ hath made us free from the law--**the condemnation**--of sin and death" (Rom. 8: 1, 2), and the "dead in trespasses and sins are quickened" or made alive (Eph. 2: 1). We were dead legally and morally. When we were dead legally and morally we were waiting death physically without hope of life; now that we are alive legally and morally we are waiting the "redemption of *the body*" (Rom. 8: 23). Legally and morally it is therefore true of one in Christ that "he *is* passed from death unto life;" and if he continue faithful he "shall not come into condemnation."

*The World's Redemption*, pp. 322,323

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