

*Set thee up waymarks, make thee high heaps, set thine heart
Toward the highway, even the way which thou wentest (Jer 31:21)*

THE CHRISTADELPHIAN WAYMARK

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**Devoted to the Defence and Proclamation of the Way of Life
in Opposition to the Dogmas of Papal and Protestant Christendom**

VOICES FROM THE PAST

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“I saw, and behold, a white horse; and he that sat upon him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev 6:2)

“The wisdom that is from above is first pure, then peaceable ...” (Jas 3:17)
“Earnestly contend for the faith which was once delivered unto the saints” (Jude 3)

THE ROMAN QUESTION
OR
THE FALL OF THE PAPACY
THE
DEATH-KNELL OF PROTESTANT SECTARIANISM

A PAPER

*Read before the Association of Christadelphians or Brethren of Christ, meeting
on Sunday at 10.30 a.m. at Odd Fellows' Hall, Washington Street, Hoboken N.J.,
United States in November 1867*

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THE ROMAN QUESTION &c.

“I saw an angel descend from the heaven having great power; and the earth was illuminated from his glory. And he cried mightily with aloud voice, saying, Babylon the Great is fallen and become the habitation of demons, and the den of every foul spirit, and the cage of every unclean and hateful bird.” (Rev.xviii,1,2).

Model republicans and “liberals,” in all parts of the world, have conceited that “religion has nothing to do with politics.” This is a great mistake. *Politics* have relation to the affairs of nations and states, in their regulation and government. The religion of the Bible exhibits the only true science of government, and is the grandest system of politics ever made known to man. If politicians only understood it, and had the honesty and good sense to adopt its principles, it would prevent them, and the actors of the pulpit stage, from bewildering the public mind with the vapid outpourings of their ignorance.

What, I would ask, was the proximate cause of the crucifixion of Jesus? A great political question in debate between Jesus and Caesar. Who is the rightful “King of the Jews”, Caesar, the Roman Emperor, or Jesus the son of David? This was Rome against Jerusalem. The Jews stood with Caesar against Jesus, as at this day, and said, “we have no other king than Caesar.” Jesus was condemned for treason; the cause of his death was labelled on his cross; and Rome for the time prevails.

From that day to this, Jesus has never reigned “King of the Jews.” Did he suffer death for a fiction or a reality? For a reality, doubtless. Then what remains to vindicate his truth? He must return to the Holy Land and assert and enforce his claim against the Roman Babylon, whose Pontiff has usurped his rights. Hence the Roman Question.

And a most important question it is. Its settlement will change the face of the whole world, Protestant and Roman. The claims of Jesus cannot be successfully asserted so long as “Christendom,” so called, continues under its existing civil, ecclesiastical and social constitution. The King of the Jews is entitled to temporal and spiritual sovereignty over all kingdoms, empires and republics; for when he is king in fact, there will be only one

supreme monarch over the whole earth. – (Zech xiv, 9; Ps, ii, Rev xi, 15).

Is not this then a great political subject which treats of the conquest of the world by the coming King of the Jews? And can it be imagined for a moment that when he is enthroned he will tolerate in his world-wide dominion the existence of such curses and pests as the “spirituals of wickedness in the heavenlies,” known as popes, priests, parsons, kings and their hosts of fawning satellites? The religion of the Bible dooms all these orders to annihilation, as an indispensable prerequisite to the blessedness of all nations in Abraham, and to the ruling them in righteousness by his seed. It abolishes all political factions: repudiates the sovereignty of the people; suppresses their suffrage, white and black, limited and universal; and gives to all nations the iron will of an absolute and righteous Lord.

The Roman is therefore, not a sectarian question: neither is it purely political, nor exclusively “religious” one; but a question in which both elements are combined. It is a question that stirs the mind of the thoughtful in all the realms of “Christendom,” so called; and is second in interest and importance to none, except the irrepressible Eastern question.

The Roman, like all other questions, has two sides to it; and to comprehend it fully, the observer must view them both. These two sides cannot be discerned by ordinary spectators from one and the same stand point. A spectator who knows nothing but politics and history, can only speculate upon probabilities. He cannot see through the problem; neither can he, from such a standpoint, comprehend it. To such the Roman Question is inevitable, be he Latin, Greek, Jew, Infidel or Protestant.

The two sides of the Roman Question, in its simplest dimension, are the things concerning the *temporal*, and the things pertaining to the *spiritual*, power of the Papacy. In the popular use of the phrase “the Roman Question,” the temporal power of the Pope is the only subject of debate. Even Garibaldi and Mazzini themselves would not object to Pope Pius and his successors (if he have any) residing in Rome, and figuring on the Seven Hills in all the paraphernalia of Roman superstition, as Pontifex Maximus – the spiritual head of that section of the Apostasy. If he would confine himself and his hierarchy to their spiritual functions, and not intermeddle with politics, after the divine example of Jesus and his Apostles, he might “open his mouth in blasphemy against the Deity, to

blaspheme His name, and His tabernacle, and the dwellers in the heaven” (Rev xiii, 6) as much as he pleased, they would tolerate him: and possibly kneel before him, as his reconciled children, to receive his benediction and to kiss his toe. Give Rome to Victor Emmanuel and the Italians as the capital of Italy, and they would, doubtless, willingly agree to the same thing. This would be for them a satisfactory solution of the Roman Question. Thus the temporal power would be abolished; it would be non-existent as when the bishops of Rome lived under the Gothic, or seventh head, or form of government in the fifth century; Pius became Victor’s archbishop and the Italians have nothing else to do but to become industrious, grow rich and destroy one another, after the brilliant example of the “most enlightened” people and “best government the sun ever shone upon.”

But such a solution is by no means acceptable to “Holy Father” Non Possumus and the “Eldest Son of the Church.” A successor to Hildebrand, whose ambition was to subject all kingdoms to the papal throne, would hardly consent to abdicate the temporal power, and become a subject of the King of Piedmont. Nor dare Napoleon force such a solution upon his “Holy Father,” He fears the Pope’s faction in France, which, by union with the disaffected in that country, might, without much difficulty, send him after Charles X and Louis Philippe, to rusticate in Berlin. Home interests, therefore, make it necessary for the Chief of the Frog Power to temporize, and to try the futile experiment of pleasing the Pope, and the Liberals of Italy and France.

There are two classes, each of which views the Roman Question from a different standpoint. One class occupies the platform of those who regard and would treat it, as a purely political question, exclusively affecting the temporal power of the papacy. These experimenters think they can settle it with violence, or by diplomacy! They will all find themselves mistaken. Neither Garibaldi, Victor Emmanuel, Napoleon, nor any other combination of powers in the old or new worlds can effect a settlement. They can only complicate and make things worse for themselves, and for all with whom they have to do.

The platform of the other calls regards the Roman Question as both a temporal and spiritual one. The fall of the temporal power, and the installation of Victor Emmanuel’s government in Rome as the capital of

Italy, would not settle the Roman Question. The question of the spiritual supremacy and continued existence of the papal dynasty in any form, would be unsettled; and it may be added, insoluble by human authority and power. The Roman Question is really and only this: *shall such a thing as temporal and spiritual dominion, under a supreme pontiff, claiming to be the Vicar of Christ, exist at all in Rome, or anywhere else?* Who can settle this question? The will of man cannot determine it. The dominion exists and has afflicted the earth with its accursed presence for almost quite 1335 years from its constitutional inception, and 1260 from its confirmation; but there is no power in the universe which can extinguish it, save that of the Eternal Himself.

Paul, the apostle, testifies what we all know to be true, that this is an “evil world.” In the letter of an anonymous correspondent in the *New York Herald*, of the 17th instant, on “Rome and the Roman Church,” we are told that the evil originated with Satan in heaven! If so, then Satan was the creator of this “evil world;” and *all* that be were ordained by Satan. But if said correspondent and his “theologians” and “philosophers” only understood and believed the scriptures, they would not be “perplexed” about the origin of evil created by the Deity in punishment of “sin, which is the transgression of law.” Sin is the conception of human lust – (James i, 15). Man may therefore be said to be its author; while evil, or the organised penalty for transgression, originated with the Deity. “Theologians” and “philosophers” may deny this; but their denial is of no account in view of Yahweh’s own declaration to the contrary, in Isaiah xlv, 7, where he saith “I create evil;” and in Amos iii, 6, “Shall there be evil in a city, and I have not done it?”

The Deity then, and not Satan, is the creator of this “evil world,” and the ordainer of its evil powers. Paul teaches this in Rom. Xiii, 1, saying “There is no power but of God; the powers that be are ordained of God. Whatsoever therefore, resisteth the power, resisteth the ordinance of God.” The Papacy, though an intensely evil tempero-spiritual power, is no exception to the apostle’s rule. Is the Deity, then, the author of the falsehood, superstition, and blasphemy, temporally and spiritually organised in the papal power? By no means. These originated with “ungodly men, who turned the grace of God into lasciviousness,” and gained the ascendancy in the world. The Deity gave shape or form to their lawlessness. Hence the power called the Papacy, or dominion of the

Lawless One, which he ordained to make war, and prevail over his own people 1260 years; that is, until the time he had set for their deliverance shall have arrived. By this arrangement their faith was tried and manifested, and blasphemers punished, on the principle that there must be heresies that the approved may be made manifest; but woe to him by whom the offence comes.”

The Deity stirred up the Roman Emperor Justinian to fulfil His word (Dan ix, 38)), and to set up in his empire “a god whom his pagan fathers knew not.” This strange god was the Bishop of Rome, whom he made, by a decretal epistle, constituted “HEAD OF ALL THE CHURCHES” of his dominion. This man became a god by imperial constitution in the quadrennial epoch, A.D. 529-33. Seventy-five years after this, in another epoch of four years, he was *confirmed* in his spiritual supremacy by a sanguinary monster named Phocas, who usurped the Constantinopolitan throne, A.D. 604-608. In these seventy-five years of construction this evil power came to be recognised as their spiritual “MOUTH” by all the Catholic powers of Latin Europe. In Rev xiii, 2, it is described as “the Mouth of the lion;” and in verse 5, as “a Mouth speaking great things, and blasphemies” the Babylonian Mouth; a lion in Scripture heraldry symbolising the Babylonian Power – (Jer i, 17; Dan. vii, 4).

This was the Papacy constitutionally established as the Ecclesiastical or Spiritual Power of ANTICHRISTENDOM. It has a license to practise and to prevail against the divine Right of Christ and his righteous brethren “for forty two months” of years; that is for, 1260. At the end of these it was to begin to go down with a rush. This *descensus Averni* began in the epoch of terror A.D. 1789-93, exactly 1260 years after the Justinian epoch. This was the epoch of the first French Revolution, when the dominion of the papacy and its blasphemous superstitions was abolished in France, styled in Rev. xi, 13, 18, “the *Tenth* of the City,” and the “Broadway (*plateia*) of the Great City, spiritually or figuratively called Sodom and Egypt;” that is the Tenth Kingdom of the Apocalyptic Babylon. The terrific judgments that fell with such torment upon Papists at the hands of the Jacobins was, however, only the earnest a future total and unquenchable destruction of the tempero-spiritual power in all the countries of the earth in the years succeeding a quadrennial epoch seventy-five years after; that is in the epoch A.D. 1864-68, or 1335 years from the beginning and ending of the Justinian epoch – (Dan. xii, 13, 12) The current epoch brings us to the

reappearance of Christ, and to “THE TIME OF THE DEAD” (Rev. xi, 18), when the righteous will come forth from their graves, and be no longer, while living, “trodden under foot of the Gentiles,” both Popish and Protestant (Rev. xi, 12): it brings us to this, and to the inauguration “of a TIME OR TROUBLE, such as never was since there was a nation to that same time.” – (Dan. xii, 1) “Alas! For that day is great, so that none is like it.” – (Jer. xxx. 7) I say “in the year succeeding the current epoch;” for the overthrow of the Papacy, or “Name of Blasphemy upon the Seven Heads” (or Seven Hills, Rev. xiii, 1; xvii, 9), is the result of a war which is waged after the proclamation of judgement is heralded forth among the nations – (Rev. xiv. 6, 7) How long may be occupied in the abolition of the Papacy, and the tormenting of its infatuated worshippers, is not specially revealed; but this is certain, that the Papal Name of Blasphemy is not, and cannot be, finally abolished until that manifesto is proclaimed, and the holy apostles and their brethren, who proclaim it, are raised from among the dead. – (Rev. x. 11; xviii, 20).

There are, however, two distinct and important crises in the treatment of the Roman Question. The first may be expressed in the words of Rev. xvii, 16: “*The Ten Horns upon the Beast (The Catholic Powers of Europe) these shall hate the Harlot (Rome) and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*” This is the crisis of the Roman Question, now preparing, and soon to be developed. In order to such a result, it will be necessary for the Harlot City to be occupied temporarily by a power overshadowing the papal power, and whose policy shall arouse the fanaticism or jealousy, and unite the fiery indignation of the Catholic powers for the expulsion of the overshadowing power, and the readjustment of the European situation. This will necessitate the siege of Rome, and secure her desolation and conflagration, but not her total and final destruction.

But what power will this be? Will it be Italy or France in Rome. To form a reasonable idea of this, let us glance at the present situation:

May it not be truly affirmed that in November 1867, the temporal power of the papacy came to an end? The Garibaldian attack on Rome has not been unfruitful, although its leader failed to enter the city, and annex the Papal States to the Kingdom of Italy. The temporal power has been vanquished, and the French have assumed the political and military direction of Rome. Hence it is to the Frog Power has been providentially transferred the

command of the situation; and although at the present time of writing, Rome is not garrisoned by imperial troops, the protection of France, extends over the city, and Napoleon is as absolute in Rome as he is in Paris.

Let us look at facts. The Garibaldians invaded the Papal States, and by their successes over his French mercenaries, proved that the Pope-King was incapable of defending himself by his own strength. Thus, the temporal power was vanquished and shut up in Rome, which would have certainly fallen into their hands, pope, priests, and everything, but for the rescue. Napoleon the chief of the Frog Power, perceiving the desperate situation of "the False Prophet," sent his forces in great haste that they might occupy the city before the Garibaldini, who once there, would be speedily followed by the royal Italian troops; and Rome once in possession of Victor Emmanuel would destroy Napoleon's *prestige* in the Latin world, which nothing but war and his expulsion could restore. The French having arrived, they assumed all temporal power there. They proceeded to empty the prisons, choked with the victims of Papal tyranny, and to renew the war in the provinces, from which the Pope's banditti had retired. Six thousand papal mercenaries and French, armed with the Chassepot rifle, encountered the Garibaldini at Mentana, whom they outnumbered two to one. The French conquered, and the temporal power is theirs!

The following extracts from French papers prove this. "Our Chassepot rifles have done wonders," says *L'Opinion Nationale*, quoting the words of General Faily, in his report of the fight of Mentana. "It is, therefore, to the Chassepot rifle, that the honour of the day at Mentana is due. Now we know the victor, but who was the vanquished? *The vanquished was the temporal power.* The intervention of the French troops at the moment when the victory wavered between the Garibaldians and the Papalians has proved once more that the Pope-King was incapable of defending himself by his own strength. As the *Journal des Debats* says "by sending our troops to the help of that power in distress. We have only furnished its adversaries with fresh arguments to show how impossible it is to restore new life to it. Is it not strange, that in order to safeguard him whose anathemas formerly made Europe tremble, it was necessary for modern invention to discover, just in time, the most murderous instrument? This is what the Papacy is now reduced to: it subsists because a rifle has been made which makes wounds larger and more incurable than the old

projectiles.”

“What do we see in Rome?” says the *Journal des Debats*. “it is no longer the Holy Father or his ministers, it would appear, who exercise authority there, but a French journal.” “For the sake of truth,” says *Il Diritto*, “we must confirm the fact, that scarcely had the French arrived, that the spirit of terrorism ceased, which the papal government had created in the country. The prisons, in which 3,000 suspected persons groaned, are being emptied by order of the French, who have taken the political and military direction of Rome. We took up arms to put the Sovereign Pontiff in state of command in his States, and yet it seems *it is we alone* who exercise authority there.”

It is, then, no longer a question of the temporal power. This is gone for ever, and, true to its sanguinary antecedents, in its murderous departure, has signalized the termination of the “*forty-two months*” or 1,260 years, divinely allotted to it to practise and prevail against its enemies. The revolutionary Frog Power is in the very “Mouth of the False Prophet,” and goes forth from it as “an unclean spirit to the kings of the earth,” whom it seeks to convene in conference upon Papal affairs. Doubt is at length removed. We may now know that A.D. 607 is the true date of the confirmation of papal institution. The issue now is no longer between Italy and the temporal power, but between Italy and France. *Shall Rome and the Papal States be, as now, a mere fief, or dependency of the French Empire; or shall they become part of a united Italy?* The determination of this question will develop the crisis indicated – the desolation, but not the final destruction of the city.

But Papal Rome has been besieged, sacked and desolated, in past ages, and has recovered through the favour of “the kings of the earth, with whom she hath committed fornication, and lived deliciously.” By the same favour she will revive again, and, by her Babylonian Mouth, rejoice in the discomfiture of the Terrorists, “saying in her heart, I sit Queen, and am not a widow, and shall see no sorrow,” – (Rev. xviii, 7.) I am still Queen City of the papal world, whose sovereignty shall never pass away.

But, when she shall say “peace and safety, then sudden destruction comes upon her as travail upon a woman with child.” This is the second crisis of the future, in which the Roman Question will be finally disposed of.

Christ having come in as a “thief,” and the saints being prepared for action, the hour for the fiery *denouement* of Rome’s sanguinary drama will have arrived, as expressed in the worlds of Rev. xviii, 8: “*In one day (or year) shall her plagues come, death (pestilence) and mourning, and famine; and she shall be utterly burned with fire; for strong is the LORD GOD who judgeth her.*” Thus, there are two different classes of agents operating in these two crises: in the first, the catholic powers; in the second, the *Lord God*. This phrase (the Lord God) is indicative of the Eternal Power incarnate and manifested in Jesus and his brethren, “the Saints.” These, in command, of the armies of Israel, are the power appointed to settle the Roman Question, in the utter destruction of the papacy, which, under the figure of a drunken prostitute, is charged with being intoxicated with their blood. – (Rev. xvii, 6.) “Just and true are the ways of the Almighty.” The Papacy has robbed and murdered His Saints in the valleys of Piedmont, and elsewhere by thousands, and spoiled, tormented and peeled, the unhappy Jews in its dominions without mercy. Now, The Piedmontese are a terror, and in the not far off future, a power is to stand up constituted of men, who, like the great Captain of their salvation, were once dead, but now live again; and of armies of Jews, the rank and file of their hosts, prepared to do valiantly, and to chase their enemies like sheep to the ends of the earth: all made invincible by the Eternal Power co-operating with them, “as in the days of old.” To these forces of all ranks the following words are addressed: “Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she has filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. Rejoice over her, thou heaven, and ye holy apostles and prophets, for the Deity hath avenged you on her.” (Rev. xviii, 6, 7, 20.)

“I beheld,” says Daniel, “and the same horn made war with the saints, and prevailed against them; until the Ancient of days (Deity manifested in the flesh, justified by spirit, and so made ‘Lord and Christ.’ – 1 Tim iii, 16; Acts ii, 36) came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom and dominion, and the greatness of the kingdom under the whole heaven.” – (ch. vii, 21, 22, 27.) The two-edged sword of judgment is put into their hands “to execute vengeance upon the nations, and punishment upon the people; to bind their kings with chains, and the nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints.” – (Psa. cxlix, 6, 9.)

And how gloriously they will consummate their divine mission against the papacy. After the example of the two angels who visited Sodom, they will send the Roman Sodom surging and crashing down into the volcanic subterranean, “like a great millstone, and cast *it* into the sea; thus with violence shall that great city Babylon be thrown down, and SHALL BE FOUND NO MORE AT ALL.” (Rev. xviii, 21.) Pope and cardinals, bishops, priests, monks, and nuns, St. Peter’s, the “temple of the god,” Basilicas, and churches, and all the monastic “dens of foul spirits, and unclean and hateful birds,” with all “the dainty and goodly things listed after by the beastly soul of the Drunken Harlot of the nations – all will rush headlong, yelling and blaspheming, into the roaring and fiery abyss to “*be found no more at all.*” This is the end of Rome and the papacy. Eight forms of government have reigned there since the foundation of the city. The papacy is the eighth and last, and goes into perdition with the city. When Rome falls that crucified “the King” and destroyed his city, Jerusalem will have and dominion will return to her; and from that day she shall be called *Yahweh-shammah* – YAHWEH IS THERE- (Ezek. xlvi, 35.)

In concluding, it may be remarked, that the current distress of the Papacy, and “the Unclean Spirit like a Frog” (Rev. xvi, 13) now going forth from its Leo-Babylonian Mouth, 1,335 years after the Justinian epoch, and 1,290 from the epoch of confirmation, are important “signs of the times.” A sign is significant of something, which to be known must be revealed. Now it is apocalypsed that when these signs are discerned, it may be known that the sudden thief-like re-appearance of the “Jesus of Nazareth, the King of the Jews,” upon our plant is at hand; and that the coming forth his brethren from the dust of death is very near. His brethren are defined in Matt. xii, 50. The Roman and Eastern Questions cannot be settled till they are raised from among the dead and made immortal: and they cannot leave their graves until he re-appear; for he is “the resurrection and the life.” Hence, it may be known, that there is something more in these irrepressible and insoluble Roman and Eastern Questions than is generally supposed. We had better be warned by them, or we shall all certainly and speedily be put to shame, and that without remedy. – (Rev. xvi, 15.)

But, let it not be imagined that the Roman Name of Blasphemy upon the Seven Heads is the sole object of their divine indignation. PROTESTANTISM, in all its “names and denominations,” will also be abolished as the “Names of Blasphemy” of which the Gentile Beast, or Polity is full.”- (Rev. xviii, 3.)

These are the “Harlots and Abominations of the earth” (verse 5) if which the Roman Name is their acknowledged “Mother.” The whole ecclesiastical system of Antichristendom is deemed to destruction by the *epiphaneia tees parausias autou*, or Manifestation of his Presence. A protest against popery is all very well; but the Christianity of the Old and New Testaments is vastly more than Protestantism, which is a mere negation. It denies that Romanism is the teaching of Christ and his Apostles. This is true; but it does not therefore follow that Protestantism and the doctrine of Christ are identical. Far from it. Protestantism is a very useful political antagonism to Romanism, but in none of its various and contradictory names ending in ISM, is there any spiritual vitality by which the “dead in trespasses and sins” may be “quickened” and become “heirs” of eternal life in the kingdom promised to the saints.-(James ii, 5.) To be reckoned among these we must believe and so what their disciples did, who were then “of one heart and soul” (Acts iv, 6); and were exhorted to continue “with one mind and on mouth to glorify God,” and to speak all the same thing, that there be no divisions; but that they be perfectly joined together in the same mind, and in the same judgement.”

Now, when this Papal and Protestant Antichristendom is abolished by the Saints, and a better order of things established, “the Gentiles shall come to the King of Jerusalem from the ends of the earth, and shall say, Surely, our fathers have inherited lies, vanity, and things wherein there is no profit.” – (Jer. xvi, 19.) Such is the judgment of our posterity upon the “wisdom of their ancestors,” as exhibited in all its fantastic Protestant and Romanistic forms. Earnestly and anxiously awaiting the time of their overthrow, let us meanwhile entrench ourselves in the “patience and faith of the Saints.”-(Rev. xiii, 10; xiv, 12.)-Amen.

WEST HOBOKEN, P.O.,
1260

A.M. 5957; A.P.

November 24th, 1867.

MODERN HEATHENISM; STYLED IN SCRIPTURE “DAMNABLE HERESIES.”—(2 Pet ii, 1.)

Speculators of the Romanist and Protestant types teach:

1. That the priests and parson of what they term “Christendom” are the divinely called and sent ambassadors of Jesus Christ.”
2. These “Ministers of Satan,” styling themselves “Successors of the Apostles” (2 Cor. xi, 13-15; Rev. ii, 20,) unscriptural affirm that mare all born into the world with “souls” in their bodies that are incorruptible and deathless particles of the Divine Essence.
3. They assert that these “immortal souls,” of every age and sex, go at death to purgatory or “hell;” or direct to heaven “beyond the realms of time and space; “which is equivalent to *nowhere!*
4. In effect, they teach that a man may be the most disgusting wretch that ever cursed society, yet he may be saved in their heaven by “the consolations“ of their “divinity,” ministered by them in the article of death (John iii, 15); Yea, even upon the scaffold.
5. They ignorantly teach that death is not death; but only a change in the mode of “the soul’s” existence!
6. They absurdly affirm that when new born babes and children die, they become winged angels in heaven, and guardian spirits to their friends on earth!
7. They teach that when sprinkled or poured upon at the font, and signed with the “sign of the cross;” which is the Mark of the Beast (Rev. xiii, 16; xiv, 9, 10), an infant is “regenerated by the Holy Spirit, and incorporation into this holy church!
8. They say that sinners are justified by faith alone; that is by faith in their dogmas; which is manifestly false according to James ii, 24, 26, who affirms the contrary.
9. Some of them says that “all men will be saved,” not omitting Judas; others, only the “the elect” of the Calvin type.
10. Some unscripturally assert that there is a personal, black, IMMORTAL DEVIL, with horns, hoofs, and tail, who is the tormentor of

“immortal souls” eternally in Hell; which, wherever it may be is a furnace of material fire bring with brimstone; and that, at the last day, DEATHLESS souls will be raised from DEATH to judgment!

11. Others perversely say that there is no judgement fro what they term “the saints,” after death. –(Heb. ix, 27.) That they are projected from the grave immortal, which is their judgment!

12. The clergy teach that the first day of the week is the sabbath and hallowed by the Mosaic Law!- a tradition worthy of the blind leaders of the blind.

13. Instead of preaching “good will among men,” they set them by the ears; and teach them to destroy one another by war, in the name of “patriotism” and religion.

These being their premises, they inculcate “*a spirit*,” and preach “*a Jesus*,” and “*a Gospel*,” which the apostles of Christ did not preach; and which, therefore convicts them of being the ACCURSED HIERARCHY OF SATAN.-(2 Cor. xi, 4; Gal. x, 6-9.)

“CRY ALOUD, AND SPARE NOT!”- (Isaiah lviii, 1.)

OPPOSED TO ALL THESE GENTILE BLASPHEMIES

ARE THE FOLLOWING PRINCIPLES OF

“THE PATIENCE AND FAITH OF THE SAINTS.”

The Temple of Truth, built by Eternal Wisdom, is a system of doctrine, whose Seven Pillars are the “Unity of the Spirit,” which consists of the One Body, One Spirit, One Hope of the Calling, One Lord, One Faith, One Baptism, One Deity and Father of all, through all, and in all “the faithful in Christ Jesus.”-(Eph, iv, 4.) The *Brethren of Christ*, or CHRISTADELPHIANS (*Christou Adelphoi*), who are really such, believe and maintain that the Scriptures of the Old and New Testament teach:

That all things were made by "*the Spirit*" of the ETERNAL FATHER, which is Spirit is styled by the Apostle "THE WORD OF THE DEITY."-(John i, 1-5; Gen. i, 2; Rev. xix, 11, 13.)

That the ETERNAL FATHER, "who only hath immortality, dwelling in the light which no man can approach unto; "*whom no man hath seen, nor can see*" (1 Tim. vi, 16), did, by His angel at the bush, reveal a NAME to Moses, by which He chose to be known. This is a name prophetic of a multitude, styled the "One Body," of which Christ is the Head; and is contained in the "*Memorial*," correctly rendered into English, "I WILL BE WHO I WILL BE." *I will be*, converted into a proper noun, gives the Hebrew name YAH, or YAH-WEH, commonly pronounced *Jehovah*.- (Exod. iii, 13-15; vi, 3.)

That by this same spirit, or Power, the Father-Spirit prepared "*a body*," (Heb. x, 5) out of the substance of Mary; and named it before its formation, YAH-SHUA, or Yehoshua, HE SHALL BE, *the Saviour*; in Greek, *Jesous*, or JESUS: and that when about thirty years old, he was anointed with the same spirit and with power.- (Luke i, 35; Acts x, 3.)

That this Jesus Anointed was the ETERNAL INVISIBLE FATHER, *by His Spirit*, manifested in the nature that sinned in Eden's Garden; that when nailed to the cross, the Father forsook him, in withdrawing his Spirit from him (Matt. xxvii, 46); that when he died his death was "the condemnation of sin in the flesh" (Rom. viii, 3): and that in so dying, he bare the sins of his brethren in his own body to the tree.- (1Pet. ii, 24.)

That on the third day he was brought to life again, and left the sepulchre; and that after this, he "*ascended*," in the twinkling of any eye, from the nature crucified, to a *powerful nature*, styled "spirit of holiness," which is the exact likeness of the Father's substance; and that forty days afterwards, he was "*taken up*" to the right hand of power. Thus he was "*perfected*," or "*justified by spirit*," and received up into glory."-(Acts i, 9; 1 Tim. iii, 16; Heb i, 3; Luke xiii, 32; 1 Cor. xv, 20, 52, 45; Rom. i, 4.)

That he was delivered to death for the offences, and raised for the justification, of all who believe "*the things concerning the KINGDOM OF THE DEITY, and of the NAME of Jesus Christ*;" and being immersed in this belief, "walk not after the flesh," but "patiently continue in well doing

to the end.”-(Rom. iv, 24, 25; Acts viii, 12; Rom. ii, 4-7; viii, 1; Matt. xxviii, 19, 20; Mark xvi, 16.)

That there will be a resurrection of just and unjust persons when Christ comes in power; that *all* bodies coming out of the earth are “earthy,” or *natural*; and that of these, all whose account of themselves shall be deemed acceptable by Him, will “be *clothed upon*, that MORTALITY may be *swallowed up* of life.” – (Acts xxiv, 15; Matt. xvi, 27; 2 Cor. v, 4; 1 Cor. xv, 46, 47.)

That *immortality* is deathlessness; or *life manifested through* INCORRUPTIBLE BODY. It is promised with glory and honour, to none but those who shall be able to “*stand in judgement*,” and these are they only, who understand and walk in the truth. “Man who is in honour, and *understandeth not*, is like the beasts that perish.”-(Ps. I, 5, 6; xlix, 20.)

That the just and unjust, or all that have been enlightened, must “*all*” stand before the judgment-seat of Christ, when every one shall give account of himself; and receive *through the body*, according to what he hath done, whether good, or bad. – (Rom. xiv, 10, 12; 2 Cor. v, 10.)

That Christ comes as a thief. His political mission is to regenerate and re-establish the Hebrew nation and kingdom in the Holy Land; to abolish all “the powers that be,” temporal and spiritual; and subject all nations to the saints; who are the glorified aggregate of the prophetic NAME – therefore, *Hallelu-YAH*.

ETERNAL LIFE

A LECTURE

DELIVERED IN THE ASSEMBLY ROOMS,
GRAVESEND, ON FRIDAY, APRIL 19TH, 1872,

BY

Mr ROBERT ROBERTS

OF BIRMINGHAM

(FROM SHORTHAND NOTES, REVISED BY THE
LECTURER).

“This is life eternal, to know thee, the only true God, and Jesus Christ whom
Thou hast sent” – (John xvii. 3.).
“The wages of sin is DEATH, but the gift of God is eternal LIFE through Jesus
Christ our Lord” – (Rom. vi. 32.).

BIRMINGHAM:

ROBERT ROBERTS, ATHENAEUM BUILDINGS, EDMUND STREET.

1883.

“Eternal Life”

RESPECTED FRIENDS – The object of to-night’s lecture will be to exhibit the teaching of the apostles, as set forth in the New Testament on the vital subject of eternal life.

It is very important to see that we cannot apprehend their teaching without apprehending their doctrine of eternal life. I can only make this manifest by inviting your attention to a few passages which you may have seen before, but which, nevertheless, in the present connection may have an especial significance. I refer to such pregnant remarks as we find Paul making in 2 Tim. i. 1, where he first introduces himself to Timothy: “Paul, an apostle of Jesus Christ by the will of God, *according to the promise of life* which is in Christ Jesus.” In Titus i. 1, 2, he describes himself thus: “Paul, a servant of God and an apostle of Jesus Christ. in hope of ETERNAL LIFE, which God, that cannot lie, promised before the world began.” The apostle John, in his first epistle, ii. 25, says: “*This is the promise* that he hath promised us, even ETERNAL LIFE.” Jesus, in his prayer to his Father, recorded in John xvii. 2, says: “Thou hast given him (the Son) power over all flesh, *that he should give* ETERNAL LIFE to as many as Thou hast given him.” I use these citations, merely to introduce the fact which I think they make sufficiently obvious - that there is a doctrine appertaining to the apostolic system of truth, which, whatever may be our conceptions of the phrase, is defined as the doctrine of eternal life. Now, we are exhorted by Peter, to “*speak as the oracles of God*; and we are told in Isa. viii. 20, that if they speak not *according to this word*, it is because there is no light in them.” It is, therefore, of very great moment that we should strive to ascertain the meaning of so essential a proposition as that appearing in the texts I have quoted, that the apostolic mission had reference to eternal life which had been promised; and that the apostleship that was entrusted to the bands of John and the other apostles, was in accordance with this promise of eternal life, “which God, that cannot lie, promised before the world began.”

Now, what is the idea expressed by those words? All words in the Scriptures are employed as the vehicle of ideas. The word is given for our instruction: of the word it is said, “It is a light to our feet, and a lamp to

our path;” and it is said “faith cometh by hearing, and hearing by the word of God.” - (Rom. x. 17.) Paul tells us in Rom, xv. 4, that “Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.” Paul says the Scriptures are profitable for, amongst other things, “instruction.” Now, how is this instruction communicated but by means of the words employed? This being so, how important to consider the meaning of this ever-recurring form of speech, of which I have given but one or two illustrations.

Before pursuing this enquiry, let us realise for a moment what is the teaching of the present day with respect to this question of life. We are all familiar with it; we have all been taught that, by nature, we have a life that can never end; that we are immortal and cannot die; that as sure as we have come into existence, so surely must we always exist. Holding this idea, it is very natural when we read of eternal life to think of it as meaning the *condition* of those who are the subjects of it, and not as having anything to do with the idea of existence or non-existence. In the same way, when we read of *death* we are led to understand it as meaning a state of miserable existence, and not by any possibility as an ending of existence. In each case, the terms express to the popular mind the idea of *state*, not of being; condition, not existence. The popular doctrine leading to this result is expressed by the phrase “immortality of the soul.” Now, it is noticeable, to begin with, that this phrase is entirely absent from God's Word, nor do we come in contact with any form of words that has any affinity with the phrase. The expressions, “deathless spirit,” “immortal soul,” “never-dying soul,” “immortal being,” “never-dying creatures,” are never found in the Scriptures. Some will, doubtless, be incredulous as to this fact. Most people, at the first impulse, declare that it is not true; that it would be easy to find many illustrations to the contrary. But, if they will set themselves to the task of finding them out, they will find my words true - that *there are no such phrases, nor any proposition approaching to their meaning, in any part of God's Word.*

This, of itself, is a preliminary fact of the gravest moment; and reasonable people will demand some explanation of the circumstance that a phrase which is continually in the mouths of religious teachers, a form of speech and a doctrine which are continually prominent in

popular preaching, are not to be met with in the book to which they believe they owe their religious faith. Many attempts have been made to account for the absence of these phrases, but the reasons given for it are even worse than a simple admission of the fact.

It is said that the fact of man's natural immortality is so self-evident as to require no assertion; that the doctrine is taken for granted throughout the course of divine revelation. The first thought that occurs to the mind in reference to this suggestion is, that if self-evidence is the reason of silence on the part of inspired writers of divine truth, it ought to have operated in the same way with modern instructors. If prophets and apostles judged it unnecessary to speak of natural immortality, why should not ministers and clergymen! Do modern teachers profess to be more wise than Christ and the apostles? In the next place, is the explanation, a reasonable explanation? Do we find God's Word dealing on the taking-for-granted principle with any part of divine truth, even the real self-evident part? For if there is a self-evident doctrine in the whole range of divine truth, it is the fact that God exists; for, as Paul says, in Rom. i. 19, "that which may be known of Him is manifest by the things that are visible." The Bible does not take for granted the fact that there is a God; but formally propounds to us the fact that there is such a Being as the Creator. No truth is more solemnly or more explicitly, or I may say, more frequently brought forward. Then, in the third place, the suggested explanation or the Bible's silence about the immortality of the soul is an impossible one; for surely if the immortality of the soul be, as in our day it is made to be, the great reason for religion, can anyone imagine the original expounders of religion omitting it? The writings of earnest religious writers, or the outpourings or impassioned preachers of our day, continually put forward man's immortality as the reason or the basis of their appeals. Well; we have discourses of the apostles on record; we have letters written by them in our possession; do we ever find them, either in speech or writing, mention this alleged fact as the reason why they, as the apostles of Christ, should be attended to? *Never; not once.*

Well, now the question is, What do they teach? What does Christ teach about Eternal Life? What is the doctrine of Eternal Life taught in the Bible?

In the first place, what is meant by "life?" As the best way of obtaining an

answer to this, let us consider what it teaches with respect to death.

A certain young man was invited by Christ to follow him, and the young man said, "Suffer me first to go and bury my father." Christ said, "Let the *dead* bury their *dead*; but go thou and 'preach the Kingdom of God.'" (Luke ix. 60.) Why did Jesus apply the term "dead" equally to corpses and living men! There is a reason supplied in a statement of Paul's in Rom. iv. 17; "God calleth those things *which be not* (but are to be) *as though they were.*" In principle, Christ spoke of living persons as dead, because they stood in relation to death as a thing that was to come. How did they become related to it?

You will find an answer in Rom. v. 12, where Paul says, "By one man *sin entered into the world, and DEATH by sin, and so death passed upon all men.*" Again, in 1 Cor. xv. 21, we read. "By man came death." What was the death that came by man? If we can ascertain the facts connected with the man by whom death came, we can find out the nature and relation of death to ourselves, who have descended from him; for we are nothing more nor less than Adam's individual being propagated; and therefore sustaining in ourselves no higher relation to futurity than Adam when he was driven out of Eden.

Now what was the sentence passed upon Adam? We got a full, true, and correct account of it in Gen. iii. Let us look at the consequences that came by Adam's transgression, as defined in Divine words. Here are the words which define that which Paul calls "death;" and you will find, before we get through the argument, that it is necessary to comprehend the Bible doctrine of death before we can understand the Bible doctrine of life. In Gen. iii. 19, we read, "In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast thou taken: *for dust thou art, and unto dust shalt thou return.*" I ask anyone skilled in the representation of the ordinary belief as regards the fate of the wicked, whether they can discern their conception of that fate in these words which define the consequences of sin, *i.e.* , whether the prevailing doctrine of hell is visible in those words. By no means. We see a very simple idea. God had made certain living being whom he called "man." Now what was he as made? According to ordinary conception, God created a certain invisible, immaterial, immortal intelligence, and then put this invisible, immaterial, immortal intelligence, called man, into a body, that he might sustain a

certain probation in that body, with this object, that if in that body the soul were disobedient, the soul, after being separated from the body, would be tormented; and that if obedient, it would be promoted to celestial spheres.

Now what is the language of the oracles of God with regard to the constitution of the man created, and afterwards sentenced to death? The language is exceedingly simple, and highly intelligible. In the first place, we find that the material out of which this creature or being was made was not immaterial spirit, as the ordinary idea involves, but dust. For mark the language in Gen. ii. 7, - "The Lord God *formed man out of the dust of the ground*, and breathed into his nostril the breath of life, and man" - the man made from the dust of the ground - "became a living soul." First consider the meaning of the word "man." What does it mean? Ask any minister or clergyman, and if he understands the Hebrew word, and be honest, he will tell you it means "dust," "earth," "clay;" which is the fact; so that the very generic name we bear as a race, is evidence of our extraction. We are extracted from the ground. And this is a point that Paul lays hold of in his comparison of Adam with Christ in 1 Cor. xv. 47: "The first man is *of the earth*, EARTHLY; the second man is the Lord from Heaven."

But some may suspect that the second statement of the verse bear a special significance favourable to the common idea, viz., that "God breathed into his nostrils the breath of life." It may be imagined that this statement carries with it the idea that God put into the body formed from the ground, an immortal principle that subsequently constituted the immortal disembodied man. We have only to look at this suggestion in even a superficial manner to see its fallacy. The breath of life is not the man: it is simply the principle of life enabling the man to be. The correctness of this is shown by the fact that the animals possess the same life-giving principle. In Gen. vii. 15, we read thus: "They (the animals) went in unto Noah into the ark, two and two of all flesh *wherein is the breath of life;*" so that the animal have the breath of life; whence it follows that either the breath of life does not give immortality, or the beasts are immortal. The second conclusion will not be contended for. Therefore the first stands. All life is from God, and is never-ending or not, according as He wills, and not because of inherent quality. By one Creator is all creation sustained, and all life of man and beast. "In Him," as Paul said, in speaking of the Athenians on Mars Hill, "we live and move, and have our being;" and "He giveth to all life and breath and all things." - (Acts xviii. 25-28.) But the

life and the breath are not the creatures, but the means of their existence. Look at this statement in Job xxxiv. 14-15, that, "If God were to gather unto Himself *His Spirit* and *His Breath*, all flesh would perish, and man would turn again unto dust." When, therefore, we read that God breathed into man's nostrils the breath of life, we are not to understand that God breathed into him all immortal principle, but merely that he breathed into him that which made him a living creature, as we shall presently see.

Then some think, failing the second statement, that they find countenance for natural immortality in the third statement of the verse viz., that after the infusion of the life-energy expressed by the phrase "breath of life," "man became a living soul." The first remark upon this is, that a living soul is not necessarily all *ever-living* soul, for there is a great distinction between "living" and "ever-living." The next remark is, that whatever this statement may mean, it is equally applicable to the inferior creatures, for it is applied to them in God's Word; and if any man speak, let him speak as the oracles "of God," and not in the language of philosophy, which is merely the reflex of the inductions of fallible intellect, which, acting upon abstractions, is more likely than not to make great mistakes.

In Gen. i. 21, it says: "God created great whales, and every *living creature* that moveth." The words in the original are precisely the same as those applied to Adam (*nephesh chayiah*), and translated "living soul." In fact, the translators of the Scriptures have been sufficiently cognizant of that fact, and have inserted in the margin (see verse 30) a statement to that effect. "To every beast of the earth, to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat." In the margin, the translators give "living soul" for "life:" "every beast of the earth wherein there is a *living soul*." Well, that is honest to the original words, for the original words are the same in both cases; and, therefore, if we find God using precisely the same language with regard to beast as to man in this case, obviously it would be inconsistent to conclude that the language proves something with regard to man which is not true in regard to animals. The statement that Adam became a living soul simply means that he became a living creature. If anyone contends that it means he became an immortal, soul, he lays himself open to the rejoinder that the beasts became immortal souls as well, for the statement is equally applied to them.

It is, doubtless, a displeasing idea, at first sight that we should be brought down to this level; yet in searching for truth, we are not to consider what is pleasing. We are to open our eyes to the evidence. And here I will introduce an explicit declaration of the Bible affirming the very conclusion that results from the argument I have been using. I refer to Eccles. iii. 18, 19, where Solomon says: "I said in mine heart concerning the estate of the sons or men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man *hath no pre-eminence above a beast*, for all is vanity; all go unto one place." Now you will observe, these are the words of the Scriptures: they are not my words. I introduce them here simply as illustrating the Scripturalness of the conclusion that I am seeking to deduce from the Bible account or the creation of man.

Well, here is a creature of the ground, made in the image of God, placed in a garden, and given a commandment to obey - forbidden to touch a certain tree in the midst of the garden; that creature made of the earth, and animated by the life of God, but having a higher relation by reason of his affinity to the divine nature as regards mental capacity. What follows? That under seductions which we need not at present consider, Adam disobeys. Adam is then summoned into the divine presence to hear the consequences of his transgression defined to him: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for *out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*" This is what Paul styles death - a resolution of man into his original dust. But then people say, "But what becomes of the spirit in death?" I ask, where was the spirit before life? Where was the spirit before Adam got it? Wherever it was thither it returns. "Then shall the dust return to the earth as it was, and *the spirit shall return to God who gave it.*" - (Eccles. xii. 7.) Is that spirit Adam? No; for that spirit was in existence long before Adam was. Is the dust dissolved in death Adam? No; for the dust existed long before Adam. You must have both combined in order to have Adam; if you dissolve the partnership between the dust and spirit which constitutes a man, you destroy him; death occurs.

And here I should like to introduce the resurrection which was the doctrine taught by Christ and his apostles. In the light of this view, how differently it stands from the position it occupies in popular theology! According to

that theology, we do not need a resurrection. According to it, when we die, we go to our reward; we go to join our friends in heaven; we go to enjoy the felicity of the heavenly state, and are lost in the joys of heaven. If it be so, if we mount on wings of angels to sing the song of the redeemed; if we enjoy to the full the delights of the divine presence, why should we come down from heaven to be re-united to a body which was a hindrance to our spiritual development? That has been a stumbling block to a great many people who have thought it the stirrings of infidelity in their hearts. It gives a great handle to unbelief. You will find that sceptical men make use of it; and no wonder they make use of it, for it is a very incongruous thing, and strongly and instantly appears to any reasonable mind, when attention is directed to it. Why should glorified immortals come back to Earth? If they are happy in heaven with Christ, without a body, why should they ever have a body? If they are happy in heaven as disembodied spirits, the resurrection is no reward to them. They are independent of the resurrection.

The case grows worse when you put in the fact that in connection with the resurrection there is a judgment. What can judgment have to do with saved immortals? What is the object of a judgment? Is it not to discern, to discriminate, to decide, to award? Doubtless. If so, wherein lies the fitness or the necessity for judging of people that are judged; a judging of those who are a long time before sent to heaven in order to see whether they should go there; a judging of those who are consigned to hell, to see whether they ought to have gone there? This increases the confusion.

The confusion vanishes instantly when you realize the idea that death is death. The resurrection then takes its place of beauty, and splendour and fitness. "Since by man came *death*, by man came also *the resurrection of the dead*." - (1 Cor. xv. 21.) From this antithesis it follows that the death Paul had before his mind is the going into the grave. By man came death - the going into the grave; by man came the resurrection of the dead - the coming out of the grave. In this connection we look at the statement that the wages of sin is death. We go back to Genesis and see that it is so; for when Adam and Eve go out of Eden, we read in the sentence nothing about a state of misery after death, but simply that they were to go back to the ground from whence they were taken.

When we come to Christ's individual teaching - the teaching that came from his own lips - we see entire accordance. "I am the resurrection and the

life; he that believeth in me, *though he were dead yet shall he live.*" - (John xi. 25.) None can attach what is called a spiritual sense to this statement, because the circumstances under which he made the statement show the meaning of it. You will recollect that it was spoken in connection with the death of Lazarus (the brother of Mary and Martha), who had died while Christ was absent from Bethany. And as Christ approached Bethany, Martha came to meet him, and, plunged in deep grief; said unto him, "Lord, if thou hadst been here, my brother had not died." Jesus said to Martha, by way of consolation, "Thy brother shall rise again." He did not say "Thy brother Lazarus is now gone home;" but "Thy brother shall rise again." Martha said, "I know that he will rise again in the resurrection at the last day." Jesus then uttered the words I have quoted, which by then, connection, refer to literal resurrection. To this literal resurrection you find Christ frequently referring as the time when men are to be dealt with according to their deeds. In John v. 28, 29, he said that the day would come when the dead would hear the voice of the Son of Man, "and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation;" the reward in the case of the righteous being connected with the resurrection, and the punishment of the wicked being connected with the resurrection. In Luke xiv. 13, 14, we read this exhortation of Christ: "When thou makest a feast, call the poor, the maimed, the lame, the blind; *for thou shalt be recompensed AT THE RESURRECTION OF THE JUST.*" And in Matt. xvi. 27, Jesus says, "The Son of Man shall come in the glory of His Father with his angels; *and then he shall reward every man according to his works.*" THEN - *when he comes.* That agrees with what Paul says in 2 Tim. iv. 1: "The Lord Jesus Christ shall *judge the living and the dead at his appearing and his kingdom.*" The same thing we discover in another way in Rev. xi. 18. At verse 15 we read: "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever." That time has not yet come; though there will be no time to speak upon this phase of the matter, but in connection with what we read, at the 18th verse: "The nations were angry and thy wrath is come, and *the time of the dead, THAT THEY SHOULD BE JUDGED, and that Thou Shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them that destroy the earth;*" intimating that the dead are not judged before that time (although ordinary theology teaches us that they are judged at death), and intimating

that the prophets and the saints, and them that fear the name of God, are not rewarded until then, although, as we well know, the systems that we have been brought up under, distinctly teach that they are rewarded when they arrive at the death-state.

The preaching of the apostles after Christ left them is characterised by the same doctrine: they point forward to the resurrection; they hope for the resurrection; they preach the resurrection. Look, for instance, at Acts iv. 1: "The captain of the temple, and the Sadducees, came unto them (Peter and John, who were in the temple), being grieved that they taught the people, and *preached through Jesus, THE RESURRECTION OF THE DEAD.*" That was just the doctrine; that as by man had come death, by man would also come the resurrection of the dead. And it was Paul's individual hope, for if you consider the argument he uses in the 15th chap. of the first of Corinthians, you will see, among many striking things that confirm the view I am presenting, the fact that he was looking to the resurrection for the results of his labour as an apostle. In that chapter, he first shows the importance of the resurrection doctrine by saying that if they denied the resurrection of the dead, there was no justification for them, for if Christ was not raised, their faith was vain. Secondly, that if there was no resurrection (verse 18), "then they also which are fallen asleep in Christ are perished;" a conclusion which would not follow if ordinary ideas were true, for, according to ordinary ideas, those that are asleep in Christ have gone to Christ, are in heaven, are safe, are saved and, therefore, are quite independent of the resurrection. Then Paul says, (verse 32), "If after the manner of men I have fought with beasts at Ephesus, *what advantageth it me* IF THE DEAD RISE NOT?" Showing that Paul looked to the raising of the dead for the salvation that he was looking for in connection with Christ. Now, suppose Paul had entertained ordinary ideas, how could he have used this argument? For, had he entertained ordinary ideas, he would have looked for a very great advantage when he died, irrespective of the raising of the dead; he would have expected to go to heaven, to depart to glory, to join the host of the redeemed. But Paul here distinctly shows that he did not look for anything before the resurrection; he says, in effect, "If you take away the resurrection from me, there is no advantage in my doing what I am doing; for I am looking to the resurrection for the great salvation." This is, indeed, almost what he says in Phil. iii. 11, where he thus defines the object of all his labours: "If by any means I might attain unto the

resurrection of the dead.” “If by any means.” Do you find Christians of our day defining their spiritual aspirations in that mode? Not at all; they do not look forward to the resurrection as a matter of desire; they look forward to death.

See how Paul confirms all this in what he writes on the subject of the dead, to a certain community that was gathered together by his instrumentality in Thessalonica. Certain of them had died, and the rest were mourning for them, and Paul writes to comfort them in their trouble. Now look at the consolation he administered, and while you will find it in exact harmony with all his teachings, you will find it very dissimilar from the death consolation administered in our day from the pulpits. In 1 Thess. iv. 13, he says: “I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope; for if we believe that Jesus died and rose again,” – now observe that; it is very important to observe that, that the key-note of the consolation which he has to administer is the fact that Jesus died and rose again: If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him,” – or by means of him. “For this we say unto you” – here is the reason – “by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent (or go before) them that are asleep; for the Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God, and the dead in Christ shall rise first,” that is before the living are attended to. “Then,” when the dead in Christ have risen, “we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” What words? That the Lord would come, that the dead would lose nothing by dying, because the living would not be admitted to Life Eternal until those that were dead were first awakened from their sleep. Now, how is it that Paul, in administering this comfort concerning the dead did not run in the groove of popular consolation? Why did not he tell the believers that they were to be comforted in reference to the dead by a contemplation of the fact that they were in heaven? That omission on Paul's part is explicable only on one principle, and that is the principle I have been exhibiting before you to-night; that Paul recognised the truth that man is by nature purely mortal, purely of the earth, earthy, and that Eternal Life, -immortality, is a thing that is only brought within our reach in Christ, and to be conferred at the resurrection. As Paul says in Col. iii. 3, “Ye are dead,”

that is in themselves, "and your life is hid with Christ in God. When Christ, who is our life, shall appear then shall ye also appear with him in glory." Then John says: "This is the record that God has given to us 'eternal life,' and this life is *in His Son*" - (1 John v. 11). This life is in His Son, not in us; we have no immortality in us; we are not immortal. Immortality has been revealed as a thing attainable by us through Christ; for observe the statement in 2 Tim. i. 10, that Christ "hath abolished death, and hath brought life and immortality to light *through the Gospel*," And look at what Paul says in Rom. ii. 7, that God will give eternal life "to them who by patient continuance in well doing, *seek for* glory, and honour and *immortality*." He there represents immortality as a thing to be sought for. It is a thing promised: "this is the promise that He hath promised us, eternal life," - (1 John ii. 25).

When does that life commence? Christ himself tells us when he says that any man that has lost his father, mother, brothers, houses, or lands "for my sake, shall receive manifold more, even in this present time," - which was fulfilled, - "AND IN THE WORLD TO COME *life everlasting*." - (Luke xviii. 30.) Life everlasting as an actual bestowment is a thing reserved for his coming, - which enables us to understand that other statement in 1 Cor. xv. 53, where he says: "This corruptible must put on incorruption, and this mortal must put on immortality." That is the Bible doctrine of immortality, - that is the thing that this mortal is to put on. Now we know that by "this mortal" Paul means this mortal body. It is this mortal body that is to put on immortality. The body, indeed, is a great thing in the New Testament writings; for just consider what Paul says in another place in dissuading them against a certain course of immoral conduct: "Know ye not that *your bodies* are members of Christ?" - (1 Cor. vi. 15.) Then again (1 Cor. xv. 44,) "It is sown a natural body; it is raised a spiritual body;" - still a body, but a *spiritual body, like unto the Lord's*; as we read in Phil. iii, 20, 21, "We look for the Saviour, the Lord Jesus Christ, who shall *change our vile body*, that it may be fashioned LIKE UNTO HIS GLORIOUS BODY," And again, in Rom viii. 23: "We who have the first-fruits of the spirit groan within ourselves, *waiting for the adoption, to wit, the REDEMPTION OF OUR BODY*." Christ has a body; surely none will deny that. He has the body that he was crucified with. When he came forth from the tomb, he showed the marks of the nails in his hands, and the mark of the spear in his side, that they may be quite sure that he was the same Jesus; and not only so, but he asked them to handle him: "handle me and see, for a spirit" (or

phantom, or illusion, such as they thought he was, for they could not believe that he was the real Jesus,) “hath not *flesh and bones*, as ye see me have.” And it is said, “while they believed not for joy,” being still incredulous, he said, “have ye here any meat?” And they gave him a piece of broiled fish, and of a honeycomb, and he did eat before them.” (Luke xxiv.39-43.) Now Christ is the pattern after which Christ's people are to be regenerated physically, according to the testimonies I have submitted, confirmed by John's testimony in 1 John iii. 1, 2, where he says, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and *it doth not yet appear what we shall be*; but we know that when he shall appear, WE SHALL BE LIKE HIM.” As we have borne the image of the earthy, " says Paul, in 1 Cor. xv. 49, “*we shall also bear the image of the heavenly*,” that is the second Adam - Christ.

We have borne the earthy nature of the first Adam, but all who are accepted of God through the faith in Christ will be privileged to be moulded or fashioned of the second Adam - the Lord from heaven; and he is a spiritual body. He ascended into heaven, and some people think that after that he ceased to be the Lord Jesus the apostles had known, that his substance became ethereal, or immaterial, or invisible. This idea is inconsistent with the testimony of the angels, who said: “THIS SAME JESUS which is taken up from you into heaven, *shall so come in like manner*” (Acts. i. 11); also with the testimony of Zachariah (xiii. 6) that “One shall say unto him, What are these wounds in thine hands? and he shall answer, those with which I was wounded in the house of my friends.” And the spirit of Christ in the same prophet (xii. 10) says: “They shall look upon me whom they have pierced.” When Jesus comes again, it will be the same Christ that went away; therefore a bodily Jesus, a spiritual body, but a real body; for the spiritual body of the Bible - the body connected with the Bible doctrine of eternal life - is a more real body than the body of our present experience, for, as we know by experience, the present body has to be taken great care of to be kept in being at all. The neglect of food for a week would reveal to us the feebleness which is characteristic of this body. Or if we were to neglect the atmospheric conditions of our existence we should soon die. There is great force in the saying that “All flesh is grass, and all the goodliness thereof is as the flowers of the field” (Isa.. xI. 6). But with the spiritual body it is different. When this corruptible has put on

incorruptibility, it will no longer be like as the grass; but, as Paul gives us to understand, it will be glorious, powerful, pure, enduring, beautiful. But all this is reserved for the coming of Christ, and will only be given to Christ's own people; for, in regard to the others, we are told that they that sow to the flesh shall of the flesh reap *corruption*; whilst they that sow to the Spirit, in accepting the Spirit's doctrines, and in obeying the Spirit's precepts, shall of the Spirit reap *life everlasting*. But life everlasting is not to be reaped until the day of reaping. In due season ye shall reap if ye faint not, that is in the day of harvest, and the day of harvest is when Christ comes. "Behold I come quickly," he says, "to give every man according as his work shall be" (Rev. xxii. 12).

The subject might be much extended. Indeed it is impossible in a single lecture to indicate anything like the length and breadth of it. What has been advanced will serve its purpose if it excites you to a study of the Bible. This is the only standard of wisdom in divine matters. Outside the Bible, all is speculation, including the philosophy of the ancients. Our only safety lies in holding hard and fast by God's Word, trying all things by it; and if you test this doctrine of natural immortality by it, you will find yourself forced to a conclusion in opposition to accustomed thoughts. You will find that it is not a doctrine of the Spirit of God but a doctrine of the natural mind, which has been generated by the speculations of natural men in past times. It is a doctrine that was taught by the Pagan schools of Greece, and it is worthy of notice that its principal teacher, a Pagan philosopher – Plato – is looked upon as an authority on the subject by the religious teachers in our day. Whereas, when Paul had to do with philosophers his attitude was one of hostility to their teaching, for he said: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" - (Col. ii. 8); and "I fear lest . . . your minds should be corrupted from the simplicity that is in Christ" – (2 Cor. xi. 3). The "simplicity" of the truth is one of its great objections with natural men, because it exalts God and debases man. It presents man as a poor mortal creature, under the operation of God's law, and shows that if he is to be immortal, it must be by accepting the gift of eternal life at the hands of His Son, upon the simple conditions that He requires; and those simple conditions are humiliation, faith, and obedience; for, except a man humble himself as a little child, he shall, in no case, enter THE KINGDOM OF GOD.

As for the wisdom of this world, Paul says it is foolishness with God; and

he says, “If a man among you seemeth to be wise in this world, let him become a fool” – that is, a fool in the estimation of people around – “that he may be wise” – (1 Cor. iii. 18).

And now I must conclude. If what I have said serve to stimulate your minds to the consideration of these matters, and to look into God’s Word for yourselves, the meeting tonight will not have been in vain.

SECRETARY’S NOTES

This current issue is comprised of two lectures forwarded to us by Bro Mark Smith. The lecture entitled *The Roman Question* by Bro Thomas is referred to in Bro Peter Hemingray’s book, *Dr Thomas, His Friends and His Faith* on page 269. Bro Peter states that there is now no known copy of this lecture, but Bro Mark has come across a copy, which we reproduce here. We also propose to publish the article in booklet format in due course. Due to the length of these articles, rather than to publish them as separate pieces in the magazine, we considered it appropriate to place them both together in a single issue for the benefit of our readers. If the Lord will, we shall return to our usual format with the next issue.

After a short break due to unrelenting adverse circumstances, we are recommencing the Sunday exhortations by e-mail; if any would like to receive this free service, please send an e-mail to: subscribe@christadelphian-waymark.org.uk. This is anticipated to be on an approx. fortnightly basis as and when circumstances permit.

Would existing subscribers who wish to continue receiving this magazine please forward their remittances if they have not done so already, as this will be the last issue sent out to those who have not already renewed. Please note that free subscriptions are available to any who cannot submit the requested amount. We are grateful to those who have kindly donated funds to make this possible.

Chris Maddocks