

# *E-Herald of the Coming Kingdom*

"The time has come, and the Kingdom of God is near.  
Change the way you think and act, and believe the Good News."  
Mark 1:15 GW

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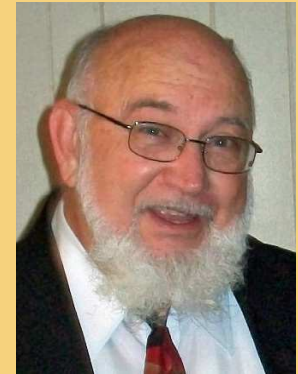
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What Happens After Death  
Trinitarianism Unmasked**

**DEDICATED TO SPREADING THE GOOD NEWS OF GOD'S COMING  
KINGDOM TO BE ESTABLISHED WHEN JESUS RETURNS**



## EDITOR'S NOTE

Co-Editors: Kent Ross - Wally Winner



### Where Are We Headed? And Do We Agree

This week our Ministers Conference will gather in the Atlanta-area, at the Cornerstone Church near McDonough, Georgia. Hopefully, it will be a week filled with renewal of hope in each individual's ministry. It once was held around the third week of January up in snow and cold-frilled northern Illinois, where our college was then located.

But the Conference first moved to warmer months, and then the college itself moved to warmer climes, from northern Illinois to the Atlanta-area. Geographically, it moved from the center of our churches to a fringe area as far as location of local churches. There we had to plant new churches in a new location in a somewhat new culture. We moved from a lovely small town in rural Illinois to a definitely cosmopolitan area in Atlanta.

That, too, was hoped to help us reach a new population and evangelize in an urban setting. In preparation two of us even took a seminary course in Planting Churches in an Urban Setting.

Now we have seen some positive results, and, of course, also some negative ones. There have been five churches planted, but two of those have closed, one is Korean-American and is doing well, and another is presently meeting with another more successful one, sharing its facilities.

The college built a new campus when it moved, which included our General Conference offices. That campus was sold and it moved to leased offices in McDonough, and now that building itself has become, rather miraculously, owned by the college. In those years another campus has been leased in the northern suburbs to house the Korean Extension, which is led successfully by a former student of the college after it moved to Georgia.

So there are clearly some wonderful blessings, BUT

That's always been my propensity, to also see the other side, to balance views. That isn't always appreciated, but necessary.

When in northern Illinois our staff and ministers were deeply concerned when the number of students was lower than other terms. We felt it so needful to prepare our young women and men for ministry that attendance was strongly encouraged in our local churches. Our message was different than most church ministries and we felt that vital, dare I even call it essential?

But now the college is rejoicing when less than half those numbers come from our churches. Thankfully, their recruitment is encompassed more Georgia-area students, but not all of them retain some of the vital components of the message we once thought so vital.

And now our Ministerial Conference has fewer registrants than in most other years. People cite cost, difficulty getting away from other jobs, and surely other reasons for their inability and unwillingness to attend. The same has been noted in our annual General Conference meetings.

But the worry is not just numbers of attendees at either Conference, or even the college, it is from the evidence being collected by the Church of God History Committee, for presentation in September, at the Heritage Conference (September 20-22, Springfield, Ohio). That evidence seems to indicate a weakness in conversions to Christ. Perhaps all the evidence has not yet been collected, but the first things needs to again and always be preaching the Kingdom and the Christ to bring people to faith in Him and what is coming in seemingly the near future.

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## Year of Education

To what is the Church called? To be Defenders of Truth? Yes, but not only Defenders of it, but Propagators of it.

If we feel our Biblical understanding is correct, then much of what is called Christianity has much of it wrong. Does it matter? The position of this periodical is that YES, it matters and our propagation of it needs serious concern and effort.

A while back I was at the college and privileged to spend some hours in the Archives. I copied some articles and even entire quarterlies (Sunday School lessons) convinced that this needs to be part of the message our churches need to be giving our children and youth and adults. I had copied one entire quarter of Junior lessons (13 weeks).

I will be pursuing the possible re-issue of it for free usage as an experiment. They didn't have color and posters and teacher crafts. They were pretty simple, but surely effective. Yes, those lessons are more than 50 years old, but filled with faith-based material by faithful people of God. Perhaps you might be interested. If so, contact me, and we'll see about the possibility of you using them in your church???

## This Issue Look Back, and from there Ahead

The time I spent in the Archives of Atlanta Bible College was extremely valuable to me in a personal way. So much so I felt it right to share with you, in this issue, some of the articles from many years ago that spoke to me even here in 2012.

They include a Baptist Confession of Faith from 1660, which may surprise you. An article by Harold Doan, once Executive Director of the College and Conference, C.E. Randall on Trinitarianism Unmasked, which you will still find right on the truth. Another by Pastors Grover Gordon and Lyle Rankin, once strong proponents of the truth of the Bible. R.H. Judd, an early Canadian-pastor writes on "One God." Powerful evidence for you. There is also a series of quotations on what the Bible actually say on Natural Immortality. Delightful reading for you who know what the Bible really says on the issue.

Plus Pastor David Hixon writes on the current prophetic picture, which is so germane to each of our issues. Pastor Dennis Baldwin leaves us with making the Choice, as it is ours.

Enjoy and be blessed.

**MARANATHA, COME, LORD JESUS**

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## Ministerial Conference Program

### Monday, January 26

7:30 p.m. Opening sermon, M. W. Lyon

### Tuesday, January 27

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "Test of Discipleship" (John 13:35), Grover Gordon

10:30 a.m. "Duties of Pastor to Congregation and Community," C. E. Randall

12:00 Noon Lunch

1:30 p.m. "Prophecies of the Imminent Return of Christ," Sydney E. Magaw

3:00 p.m. "Correlation of Local, State, and National Work," J. M. Watkins

4:15 p.m. Open Session, "John L. Denchfield 'Contract between Pastors and Churches'"

6:15 p.m. Scramble supper furnished by Oregon Church

7:30 p.m. Panel Discussion—Questions by Students

### Wednesday, January 28

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "A Reconsideration of 'Saving Faith.'" (Bring last year's manuscript) M. W. Lyon

10:30 a.m. "Social Etiquette of Ministers and Christian Workers," Otto E. Dick

12:00 Noon Lunch

1:30 p.m. "How to Promote Tithing, Attendance, Evangelism, and Family Worship in Your Congregation,"

R. O. Hardesty

3:00 p.m. "Communion—How Often Observed?" Walter Wiggins

"Position of Women in the Church," Emory Macy

"Josephitism," Grover Gordon

"Christ or God" (Micah 4:5; Zech. 14:4), Alan McLain

5:30 p.m. Supper

7:30 p.m. Panel Discussion—Laymen's Questions

### Thursday, January 29

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "Consecrated Tithers and What They Can Do," J. R. LeCrone

10:30 a.m. "Genuine Spirituality in Study, Living, and Presentation,"

H. U. Krogh, Jr.

12:00 Noon Lunch

1:30 p.m. "Value of Fundamental Doctrines," T. A. Drinkard

"How to Preach Fundamental Doctrines," T. M. Ferrell

3:15 p.m. Open Session, C. E. Lapp

4:15 p.m. Business Meeting, Harold Doan

7:30 p.m. "Preaching by Object Lessons." Bring your best object lesson to demonstrate.

### Friday, January 30

7:30 a.m. Breakfast

8:30 a.m. Prayer Study and Service,

F. L. Austin

9:00 a.m. "Professional Ethics of the Ministry,"

Committee Chairman, C. E. Randall

"Revised Code of Morals," Committee Chairman, J. M. Watkins

10:30 a.m. Open session

All sessions will close ten minutes before next meeting to allow for short intermission.

### Program Committee:

John L. Denchfield,  
C. E. Lapp.

# THE BAPTIST CONFESSION OF FAITH, 1660

The following confession of faith, signed by John Bunyan and forty other “elders, deacons, and brethren,” and approved by more than twenty thousand others, was presented to Charles II in London, in 1660. In presenting this confession of their faith, these Baptists declared: “We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same.”

“ Art. 22: We believe that the same Lord Jesus who showed Himself alive after His passion, by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as He was seen go into heaven (Acts, 1:9-11); and when Christ, who is our Life, shall appear, we also shall appear with Him in glory (Col. 3:4). For the kingdom is His, and He is the Governor among the nations (Psa. 22:28), and King over all the earth (Zech. 14:9), and we shall reign with Him on the earth (Rev. 5:10). The kingdoms of this world, which men so mightily strive after here to enjoy, shall become the kingdoms of our Lord and His Christ (Rev. 11:15). For all things are yours (ye that overcome this world), for ye are Christ’s and Christ is God’s (1 Cor. 3:21-23). For onto the saints shall be given the kingdom, and the greatness of the dominion, under the whole heaven (Dan. 7:27). Though, alas! how many men be scarce

content that the saints should have so much as a being among them; but “when Christ shall appear, then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26-29). Then shall they receive a crown of life which no man shall take from them, nor they by any means be turned or overturned from; for the oppressor shall be broken in pieces (Psa. 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5, 7).

“We believe that there will be an order in the resurrection. Christ is the Firstfruits, and then next, or after, they that are Christ’s at His coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that He is now in heaven at His Father’s right hand, so do we believe that, at the time appointed of the Father, He shall come again in power and great glory; and that at or after His coming the second time. He will not only raise the dead, and judge and restore the world, but will also take to Himself His kingdom, and will, according to the Scriptures, reign on the throne of His father David, on Mount Zion, in Jerusalem, for ever.

“We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ Himself will be alone, visible, supreme King of the whole earth.

“We believe that, as this kingdom will be universal, so will it also be an everlasting kingdom, that shall have no end, and cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls: where the Lord is they shall be also.”

# IMMORTALITY

## THE VOICE OF MANY WELL-KNOWN MEN ON LIFE AND DEATH

*The true faith putteth (setteth forth) the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put (set forth) that the souls did ever live.” “And ye, in putting them (the souls of the dead) in heaven and hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. .... If their souls be in heaven, tell me why they be not in as good case as the angels be; and then what cause is there of the resurrection.?” - William Tyndale.*

*“The immortality of the soul is neither argued nor affirmed in the Old Testament” - Bishop Perowne.*

*“The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.” - Olshausen.*

*“In fact, no such doctrine is revealed to us.” “The wicked are never spoken of as being kept alive, but as forfeiting life.”— Archbishop Whately.*

*“Eternal fixity and duration belong only to those who are in accordance with God.” —Dean Alford.*

*“I wish with the greatest possible emphasis to state that in my own experience, the reception of this doctrine (Conditional Immortality) has not only not enfeebled my belief in the doctrine of Christ, and especially in the doctrines of Incarnation, the Atonement, the Regeneration, but has given to all these doctrines a firmer hold on my intellect, my conscience, and my heart.” - R.W. Dale, D.D.*

*“Christianity treats man not as immortal, but as a candidate for Immortality.” - Dr. Parker.*

*“With St. Paul for our guide we shall not readily be persuaded to accept the idea that the gospel has propounded to us the natural immortality of all human souls as a portion of the Christian religion.” - W.E. Gladstone.*

*“My mind fails to conceive a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying destroy or destruction, are explained to mean maintaining an everlasting but wretched existence. To translate black as white is as nothing to this.” - Dr. Weymouth.*

*“Life to the godless must be the beginning of destruction, since nothing but God and that which pleases Him can permanently exist.” - Dr. Thomson, Archbishop of York.*

*“Hope in death can only spring from the principle of Immortality, and this principle has no root save in Christ.” - Principal Tulloch.*

*“Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is death and not eternal life in agony, a great black cloud seems to have rolled away from the face of God, and I see Him not only as my loving Father, but as the Father of all His creatures.” - Professor Butler.*

*“For not far short of a quarter of a century now I have lived in the belief that the view which has been designated ‘Life in Christ’ is the real teaching of Scripture. That view is expressed in the words, taken now metaphorically, but in a straightforward manner, ‘The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ’...The more I think of it, the more vain appear to me to be all attempts to establish man’s immortality on a physical or metaphysical basis.” - Professor Sir. G. G. Stokes, Bart.*

*“The advocates of what they call ‘Conditional Immortality’ have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit, which, as I believe, goes far beyond the teaching of the Holy Scripture.” - Professor J. Agar Beet.*





# *In the Days of These Kings*

By Grover J. Gordon



DANIEL said to Nebuchadnezzar: “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed” (Dan. 2:44). In the days of *what kings*? Surely, not those of Babylon, Medo-Persta, Greece, and Rome, for Jesus, living in days of the Roman Empire, spoke “a parable, because they were nigh to Jerusalem [capital city], and because they thought that the kingdom of God should immediately appear” (Luke 19:11)—evidence that the Kingdom had not yet come. “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return” (v. 12). Undoubtedly, this parable discloses the time of the coming of God’s Kingdom at the return of Christ. For the sign, “in the days of these kings,” you and I must watch the development of the “divided kingdoms” as pictured in the closing stages of this Age.

As shown in Daniel 2, the fourth kingdom would divide: first into the two legs (that is, into Eastern and Western Rome), and then a further division into the lower leg bones (four)—or be divided to the four winds of heaven—ending in the feet and toes. Some students of prophecy apply the toe kingdoms to ten kingdoms of the past. If that analysis were correct, the Kingdom of God should be in existence, but God’s Kingdom has not yet replaced the other kingdoms nor destroyed them. Is it a mere coincidence that there are fifty-two bones in a man’s two feet and frequently in the past few years exactly fifty-two nations have joined together to work out their problems? We believe not.

Fifty-two nations signed the Balfour Declaration favoring a national home site for the Jews in Palestine. At the close of World War I, there were sixty nations on the earth. Since several countries are under one head or king, such as those of the British Commonwealth, the real number is fifty-two. When at its greatest strength, the League of Nations consisted of fifty-seven members, and, as before, when each member was listed under the head to which it belonged, the result was fifty-two. At present, the United Nations has fifty-nine member nations. Five, however, belong to the British Commonwealth, and two belong to the Soviet Union. So, the result again is exactly fifty-two.

*Fifty-two nations* voted to send aid to Korea in the present crisis. More recently, when a vote was taken on the question of an armed police force for the UN, the result was *fifty-two* for and seven against.

Apparently, two specific characteristics of the two world organizations were shown in Daniel 2:41, 42. “Potters’ clay” (v 41), symbolizing a soft condition, reminds one of the soft League of Nations. “Broken” (v. 42), symbolizing a hard or brittle condition, appears descriptive of the UN in contrast to the old League.



Cannot you and I expect the “toes” (ten) next? See, in Revelation 17:12-17, Jesus’ description of Daniel’s ten-toe nations, there describing them under the symbol of “ten

horns,” or “ten kings.” We quote:

“The ten horns which thou sawest are ten kings, which have received no kingdoms as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast.” “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.”

# SALVATION OUTSIDE THE CHURCH?

By Lyle Rankin

THE WORD “church” literally means “called out.” First, consider what was written to the “called out” at Rome: “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith” (Rom. 1:16, 17).

Without hearing the gospel, one cannot know anything about the power of God unto salvation; one cannot know anything about the righteousness of God. One cannot even have faith, *the* faith in God, for, “Faith cometh by hearing... the word of God” (Rom. 10:17).

The faith was delivered to the saints, and, in the light of Romans 10:17, was delivered through the preaching of the Word, or the gospel. Jude 3 reads:

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

The Savior gave the command to preach the gospel to every creature, and added, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15, 16). Can anyone lightly ignore the saying of the Master and declare that one can be saved without hearing the gospel and obeying it?

One cannot come into Christ without acting on *the faith*, for, “We are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:26,27). One cannot come into Christ without becoming one of the “called out” ones, one of the church. Is there salvation out of Christ?

A line of Scripture often referred to is presented in Ephesians 2:5, saying, “By grace are ye saved,” and it seems that verse 8 of the same chapter is more or less ignored. Here is verse 8: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Notice the truth that one is to be saved through faith, the faith which “cometh by hearing.” One must hear the gospel by which comes the faith. This faith is not from within oneself; it is the gift of God. (1 Cor. 12:9.) God gives faith when one hears His gospel and believes it unto obedience. Salvation is a gift *because* of obedience, and not *without* obedience.

Some may feel that one can do nothing of himself to attain salvation, because of what is written in Ephesians 2:9, “Not of works, lest any man should boast.” If one reads on through verse 10, however, he will notice that works are mentioned as needful, for, “We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Upon hearing the Word of the truth of the gospel and being baptized into Christ, one is under command to walk in the works before ordained of God. Read that tenth verse again and see. Notice also the expression, “Created in Christ Jesus unto good works.” How could one be created in Christ without first coming into Him? and how can one get into Him, except through obedience after hearing the gospel? If one comes into Christ, he is of the “called out” ones, and in the church.

In talking to Peter, Jesus said, “I will build my church” (Matt. 16:18). Jesus first called out those who were later called “apostles.” Just before Jesus ascended to the right hand of His Father, He commanded the apostles to go into all the world and preach the gospel to every creature. They were also commanded to wait until they had been endued with power to start that work. (Mark 16:15, 16.) On the day of Pentecost, the apostles received the power, started the work and some—hearing the gospel—believed. “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:41).

Now notice how that group of apostles and believers are referred to in the closing verse of Acts 2: “The Lord *added* to the *church* daily such as should be saved.” Unless one is added to the church by the Lord (in His prescribed way), one cannot hope to be saved.

Later (Acts 16:5), as the churches were being instructed in the decrees of the apostles and elders, the Record states: “So were the churches established in the faith, and *increased* in number daily.”

Such a doctrine as salvation outside the church (the “called out” ones) is not Scriptural and will result only in death for those trying to practice it.

# PROPHECY WATCH, CHRIST'S WARNINGS PART 1

By David Hixson



Are you watching world events and what's going on? Are we aware that we are living in the time of the end? Not that it will happen tomorrow, but speaking of a time the Bible calls "The End Times". Are we watching things beginning to develop in the world, things happening right before our very eyes that have been prophesied for a very long time? We're going to take a look at the warnings that Christ gives to His people, to the church, to all of us individually, as we see these events happening and coming to pass, how we can be preparing and what we should be doing to make sure we are ready, no matter when the end of this age comes.

Have you been watching what is going on in the Middle East? Iran is working to develop the Atomic Bomb. They are threatening to shut down the oil trading route. They have threatened to shoot missiles at US Aircraft carriers. I read this past week that if war breaks out, there are in excess of 8,000 missiles pointing at Israel. How many other smaller nations are in complete uproar? The Muslim Brotherhood is stepping in to make sure they have one of "their" people to take over.

As we watch world news, dramatic change is taking place in that part of the world, which is extremely significant. All who understand Bible prophecy realize what is happening; and here, you and I are living, watching it happen, watching it come to pass, Bible prophecy beginning to be fulfilled.

Speaking of a time when Israel will be invaded Daniel writes...**Daniel 12:1- "Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued."**

At that time, that means the time of the end, Michael shall stand up, the great prince who stands guard over the sons of your people—so it's really good, isn't it, to be reminded that God is in charge and in control and has mighty powerful angels like Michael—and there will be a time of trouble, such as never was since there was a nation.

Christ referred to this scripture in Matthew 24, that there is coming a great time of trouble in the future. You and I, depending on your age and your health, could live to see the culmination of all of these events take place. It's very possible. You know, ten years, twenty years, an awful lot of things can happen; and they can happen quicker than that, as well.... **And at that time your people shall be delivered**, and this is very important, because it's talking about us as well as Israel, God's people. At that time your people shall be delivered, everyone who is found written in the book.

So, there are a few references of scripture, as you probably know, about this special book. Notice another one of them in **Malachi, chapter 3, verse 16**. God has a record, whatever that may be, whether it's a spiritual book or on something like what we might call a computer, we don't know for sure; but the Bible calls it a book, and here we read in Malachi, chapter 3, verse 16, another reference to it.

**Malachi 3:16- "Then those who feared the LORD spoke to one another, and the LORD gave attention and heard it, and a book of remembrance was written before Him for those who fear the LORD and who esteem His name."**

Isn't that what we do? You know, we fear God, we have an awesome reverence for God, but we're not afraid of God. We should be beyond that, being afraid or cowering at God; but that fear is an awe and a respect—knowing God determines everything in the world, including our destiny—that kind of reverent awe, fear, or respect of God.

And we speak to one another often, and the Lord listens and hears, so God listens to our conversations. He hears them, and so a book of remembrance was written before Him, And so, God has a record that He is keeping of those who love Him, fear Him, serve Him, obey Him, and who honor and esteem His name—a book of remembrance. Beautiful scriptures!

Verse 17-18 – **"They will be Mine," says the LORD of hosts, "on the day that I prepare My own possession, and I will spare them as a man spares his own son who serves him." So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him."**

So these are incredible verses, aren't they, as we're watching world events take place before our very eyes in our lifetime.

Let's go now to some of the teachings and warnings of Christ who knew this book well and quoted it often. Let's begin in **Matthew 24**. What we're going to look at now are some of the plain and clear warnings that Christ gave to us, His people, about the time of the end—how to prepare, how to make sure we're ready, how to make sure we're in the right attitude.

**Matthew 24:3- "As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?"**

What do we look for? Do we ask this question all the time? What are the Signs of Christ's coming? We're going to pick it up in **verse 10**. Here are some of the things Christ said: **Verse 10 – "At that time many will fall away and will betray one another and hate one another."**

Do we live in that time? Have you seen any of that in recent days, months, weeks? Looking at attitudes and spirit, things going on? I sure have. Tremendous anger, and, you know, Christ used the word "hate," so I guess He knows what He's talking about, that sometimes people let hurts, resentments, and anger bring about an attitude of hate toward, maybe brothers and sisters, even in Christ.

Now the NIV says, **“Many will turn away from the faith.”** So we’re going to see people, because of things that are happening in the world, in the church, in their personal lives, lose faith, turn away from the truth, turn away from God, betray one another, lie about one another, turn against one another, hate one another. Those are real things happening right now, aren’t they? In the world and in the church. Not by everybody, but by some.

Once again, at Chip’s funeral I ran across MANY people who told me “I went to Brush Creek when I was younger.” I can’t begin to tell you how sad this makes me. That there were so many led astray by the world, by others and even by their own pride. But Jesus also said... **Verse 11 – “Many false prophets will arise and will mislead many.”**

Many false prophets, ministers, whatever. I don’t want you to believe a word I say unless it is from the word of God or anything any minister says unless you can look it up and read it and it’s from the Bible and that’s exactly what it says and you understand what it means.

Don’t believe me. Believe your Bible. Believe God, believe the word of God, because that’s the truth. God does not change. His word is always true. We men can fall short or not have a right understanding sometimes; so when you’re looking at anyone, you’ve got to know your Bible. I mean, you’ve got to be discerning. That’s what Jesus said and warned us about, in the end time.

**Verse 12 – “Because lawlessness is increased,”** in the world around us, in the church, you bet! All we have to do is pick up the paper, turn on the TV. What is it we see? LAWLESSNESS! We see children being killed by their parents, murders abound. It seems that hardly anyone values the sanctity of life anymore. You can be killed for wearing shoes someone wants!

You see, we are getting “accustomed” to it as much as I hate to say that. We are getting “used” to it. I used the example at Bible Study a few weeks ago of TV. If you turned your TV on in the 1950’s and the programs that are on today would have been on there.... Well let’s just say there would have been a bunch of broken windows and a bunch of TV’s laying out in yards.

It was a very slow process... Just like a frog, if you throw it in boiling water, it will jump out. BUT if you put it in cold water and bring it to a boil guess what you have??? Frog legs!

**“Because lawlessness is increased, most people’s love will grow cold.”** Did you hear that? The love of **MOST** will turn cold, the love of most who knew the truth. The love of most will grow cold.

Wow, when you look at how few there are remaining faithful and steadfast to God, that’s true, isn’t it, compared to what we were many, many years ago in numbers. The love of most has grown cold. A lot of people have just dropped out and turned off, completely. It’s happening. And then Jesus went on to say: **Verse 13 – “But the one who endures to the end, he will be saved.”** stands firm and strong to the **very** end, “will be saved.”

So there's a lot of enduring to do, there's a lot of standing firm to do in the face of all of the things that are thrown at us. Christ here is telling us ahead of time so that we can be emotionally, spiritually, mentally, in every way prepared for these things and not be thrown and not be misled by anybody. Just say, "Well, Christ said these things were going to happen."

**Verses 21-22** – We know these well...**"For then there will be great tribulation,"** that's what we're headed toward, **"such as has not occurred since the beginning of the world until now, nor ever will. Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short."**

That's good news, isn't it? Notice **verse 44** Jesus said, **"For this reason you also must be ready; for the Son of Man is coming,"** when you all expect Him to come and when you know you'll be prepared. Is that what it says? No. **"...be ready; for the Son of Man is coming at an hour when you do not think He will."** And a lot of people are going to be asleep. Let's notice that in **chapter 25**. A lot of Christians are not going to be ready.

**Matthew 25:1-3**- **"Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. Five of them were foolish, and five were prudent. For when the foolish took their lamps, they took no oil with them,"** and "lamps" represents the word of God, the Bible. Proverbs says in a number of places that the commandments of God are a lamp unto our feet. God's word shows us how to walk. So "lamps" refers to the word of God. **"...and went out to meet the bridegroom."** So imagine Christians taking their Bible and they're going out to meet the bridegroom. **"Now five of them were wise, and five were foolish.** Those who were foolish took their lamps," they got their Bibles, but they **"took no oil with them..."**

What does oil represent? We should all know that. Oil represents God's Holy Spirit, so there's a difference between having the Bible and knowing it intellectually and being a person who gets down on their knees, and pray **FERVENTLY!**

Those who take oil with them are those who know the tremendous need for the Spirit of God in order to properly understand the Bible and to be filled up with the love of God and the Spirit of God, the energy, the power of God.

So we know there's a difference. Just knowing the truth, having the lamp, but not being a person...let's say you're not a praying person. The way the Spirit of God is renewed within us, when you read the word of God, it teaches, it instructs, it gives understanding, it does many things for us.

But I find in my own personal life that just reading the Bible is not enough, that the way I find that God's Spirit is renewed within me is when I humble myself and pray to Him and look to Him and yield to Him and ask for that renewal of His Spirit within me to strengthen me. And so, remember that we need both, the lamps and the oil.

Next time we are going to pick right back up here in Matthew 25. Next time we will see just how important that time spent with God in prayer **REALLY** is!

# One God: the God of the Ages

## Did the Messiah, the Christ, Pre-Exist His Birth?

By R. H. Judd

### *"In (the) beginning was the Word" (John 1:1).*

Belief in pre-existence of Jesus the Christ (and by that is meant the living existence in personal being of the same individual before His birth in Bethlehem of Judea) is so commonly believed throughout Christendom, that the study of the subject cannot well be omitted from our pages. We grant that there are passages in the Scriptures which, if the doctrine were true, could be cited in its favor with some degree of reason. If, however, at the commencement of, and throughout, the Scripture records, events are recorded which preclude such a possibility, then the scriptures alluded to must obviously have other explanation.

By general consent, churches of all so-called "evangelical denominations" are agreed that Genesis 3:15 ("I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shall bruise his heel") is prophetic of the Christ as the Seed of the woman. Granting the correctness of the belief, the beginning of its fulfillment *must*—and it is a *must* according to the circumstances stated—have *experienced its initial stages in the life-processes of Eve* and continued through her descendants, eventuating in the coming Messiah. Though Eve's name is not mentioned in Luke's genealogy, it is obviously included in the name of Adam. The Apostle Paul, through inspiration, made reference to this genealogical fact in Hebrews 7:9, 10. The natural question then arises, How is it possible, in the fact of Luke's genealogy and the scientifically demonstrated process of generation, for the resultant predicted Personality to share contemporaneously in the chosen line of descent, while He is supposedly living in the full enjoyment of another life of corporeal and mental activity: one of the two being complete, while the other is in process of coming into Being? No one, to my knowledge, has succeeded in answering that question. We will be interested in considering it when it comes.

### *"In the Beginning Was the Word."*

Current interpretation, in general, has taken a sudden and long leap over the centuries, and by omitting the whole of the Old Testament, has chosen in most instances to make its starting point with the prologue of John's Gospel. Without warrant, or precedent, for their action they have deduced there from that *logos* is a name of Jesus the Christ in pre-existent Personality. In a dissertation on the subject in the *Toronto Globe*, the writer of the letter says, "One thing is certain, the Word of God is a Person: the majestic opening of John's Gospel makes this plain." That, surely, is an ingenious appeal to the pride of man for the purpose of gaining assent from another for something which cannot be proved, on the mere assumption that the language is "majestic." The opening words of John's Gospel certainly are majestic, but they are also simple in construction and not difficult of comprehension. When properly analyzed, they do *not* convey the conclusion reached by the above-mentioned writer; they *deny* it.

It may be well here to point out that when the English translation is grammatically considered, the statement that "the Word was God" does not imply that God was the word, as is contended by "orthodoxy": for in that case the two words "God" and "word" would be interchangeable. The popular ideas on this subject are reached only by transposition or misrepresentation of Scripture language, and result in such un-Biblical ideas and phrases as "God the Word," which are used even by such well-known Biblical scholars as Grattan Guinness, D.D. (See page 469 of his widely known work, "Creation Centered in Christ.") "God the Father" is a Scriptural term, but "God the Word," "God the Holy Ghost," and "God the Son" are nowhere to be found

on the pages of Scripture, for Scripture declares by numerous and varied expressions that “there is but one God the Father.” (1 Cor. 8:6.)

Under no circumstances, whatever, is it literally possible for one God to be “with” another God, with the result that “there is but one God” (1 Cor. 8:4, 6; Mal. 2:10), as is so constantly affirmed in the Scriptures. In Revelation 19:13, “the Word of God” is a *name given to* the Son of God after His resurrection. It is not a description of His literal Personality, but is indicative of the fact that He fulfilled all that was *spoken* of Him by God; and, further, that what He spoke were the words of God given to Him by God in confirmation of the prophecy of Moses in Deuteronomy 18:18, and ratified by the Lord Jesus when He said, “The word which ye hear is not mine, but the Father’s who sent me” (John 14:24, R.V.). In that statement, the Lord Jesus used the very same word, *logos*, employed by John in the prologue of his Gospel. Further, the name itself differentiates Jesus from God in that Jesus is called “the Word of God.” Not only so; there is another reason—a Scriptural one—why Jesus is called “the Word of God.” It is because out of His mouth proceeds a sharp two-edged sword (Rev. 1:16; 2:12, 16), the same surely as that referred to in Ephesians 6:17 and Hebrews 4:12. Also, see Deuteronomy 18:18.

### The Word “Logos”

The word *logos* occurs 317 times in the accepted versions of the Greek New Testament. It is variously rendered into English as “word” 215 times; “saying” 50 times; “speech” 8 times; “account” 8 times; and the remaining thirty-six divide between twenty different English words such as “reason,” “purpose,” “intent,” etc. (For example, see Acts 10:29.) It thus becomes clear that the word *logos* has for its primary meanings as “thought,” “word,” “speech,” “reason” from the moment of its conception as an idea in the mind of the person to its realization in actual speech and promise fulfilled. The importance of the subject makes it worth-while stating that God’s word was “with” God just as truly as my word is *with* me and cannot be regarded independently of me. In this sense we continually recognize the *words* of another to be *representative of him*, though in bodily presence he may be thousands of miles distant. (See John 12:48.) It should not be necessary to labor such outstanding facts. Further, it is abundantly evident that John’s prologue has made

*Genesis 1* the Basis of its opening remarks, and its words of simplicity and grandeur are the echo of that wonderful chapter in which it is recorded time and again that “God said.” King David called attention to it in Psalm 33:9—“He spake, and it was done; he commanded, and it stood fast.” John’s early introduction of the subject of light is also proof that his reference is to Genesis 1. There is, however, still further remarkable proof of this, though not so widely known, and its circumstantial evidence is certainly strong, all the more because it is incidental. Some scientific objectors to the creation account by Moses in the Book of Genesis accuse him of assigning the creation of “the heavens and the earth” within comparatively recent time periods, whereas astronomy and geology reckon the time by many millions of years. This misunderstanding of the author of Genesis is not due to Scripture inaccuracy, but to the failure of current theological interpretation to realize that Genesis 1:1 has reference only to the original creation of “the heavens and the earth”; and that the remainder of the chapter is devoted to details of the later (present) recreation of earth’s surface. Moses did not assign any date to creation. He was careful to use language which specified time duration without measurement, for he said, “In *reshith*”—not “In the *reshith*.” The definite article is omitted in the original. The words of Moses, therefore, take in times indefinite. The authority, antiquity, and correctness of this rendering are proved by the Septuagint, Chaldee, and Syriac Versions.

The same remarkable fact appears in the Evangelist’s allusion in John 1:1. The uniformity of the reading, and the care with which it has been preserved for centuries, notwithstanding the temptation to supply the article, testify that there was a recognized traditional meaning attached to it, different from that possible, had the article been included. They who believe that John was inspired will receive his interpretation



of the first words of Genesis as infallibly correct, and therefore interpret them as in the Gospel. Even if John be regarded as an ordinary writer, his adoption of the interpretation proves that it was known to the Jews of his time; and this is proved by the nearly contemporary testimony of the *Targum*. Its author, Onkelos, gave the same meaning and proved that it was then the received interpretation. Space will not permit further references to the uses of *arche* in the Septuagint which accentuate this.

The foregoing remarks express and confirm our personal convictions that the opening remarks of John's Gospel are an evident reference to Genesis 1, showing how the spoken word materialized into fact, and that fact is indeed *God's word fulfilled* in successive creative *acts*. So, in the same manner, was it true that "the word (of God) became flesh and dwelt among us." It is a beautiful thought that John has expressed, and a most helpful and blessed way of pointing out how, by His word, God is ever present, His word being fulfilled in acts, coming down through the centuries to present time, which in John's time was the birth of Jesus the Christ.

There is another view, however, which merits some attention. Briefly stated, it is that three of the four evangelists, namely Matthew, Mark, and Luke, all professed to tell the same story, and that they obviously started at the same "beginning." The question is asked, therefore, "Why should it be supposed that John started the same story from a different beginning?" The argument then put forward is that the supposition that John's prologue makes reference to Genesis 1 is erroneous; and the contention is made that the message given by Gabriel is "the word," and the "beginning" referred to was the occasion of the birth of the Christ through Mary. The argument is an interesting one, but in our opinion there is no real reason in the assertion that because three writers adopt a particular course, it is necessary that a fourth should follow in an identical manner. Whatever differences may be involved by the suggestion, we believe that John's prelude embraces *all* the "words," "sayings," "promises" God spoke concerning the Christ, from the first recorded in Genesis 3:15 until the last delivered by the Angel Gabriel — when Jesus was born of Mary. Indeed, Peter assured that Christ "was foreordained before the foundation of the world" (1 Peter 1:20), which is additional proof that John's "beginning" is identical with that of Moses in Genesis 1:1, namely without the definite article.

Dean Alford says, "En arche is equivalent to 'before the world was.'" Tholuck says, "The phrase (without the article) expresses eternity *a parte ante*"; and Meyer says, "It speaks of duration before time." He further says that it is equivalent to the Septuagint Version of Proverbs 8:23. (Wakefield's Version and Lindsay's Version are said to have "wisdom" in place of "word" in John 1:1, but I have not been able to verify that. In the Septuagint, the Hebrew word for "wisdom" is rendered by *logos*. If "wisdom" is correct, manifestly *logos* is not personality. In Proverbs 8:12, we read, "I wisdom dwell with prudence." Who will assign personality to prudence?)

Commenting on these expressions regarding the words "In (the) beginning," Professor McCaul says, "All are agreed that '*beginning*' (in Genesis 1: and John 1) refers to duration or time, not to order, and may mean previous eternity or previous time." John's prologue makes it clear that "the *logos*"—word, idea, or purpose—was *with* God ages before the Christ was born (see Rom. 8:28, 29; Eph. 3:8-11; 1 Peter 1:20), and that it "was God" because the word came from God as *representative* of Him.

At the risk of seeming to be too long with reference to this Greek word *logos*, I quote the following from a resident missionary in Greece:

The Greek word "logos" has a meaning given to it by the philosopher Plato, the Alexandrian Jewish philosopher Philo, and the Platonists and New Platonists. In all of these, the word has the meaning of the Trench "raison," or the English "reason," meaning the action of thought or operation of the mind.

The same writer further says:

There is one more meaning of “logos” not found in literature broadly circulated or the Greek lexicons. It is today discovered in the most illiterate common masses of Greek people, the peasants. It was, however, in greater use in Koine dialect of the Alexandrian and post-Alexandrian times, and the era when the New Testament was formed. This popular but present unofficial meaning of “logos” to which I have referred could only be translated into English as “representer” or “delegate.” There are some writings of the Byzantine times that contain phrases, “The ‘logos’ came [sent] by the king.” This very meaning of “logos” is expressed today in Greece ... I have heard women use the term when they were saying, “I did not go, but I sent my word (My representer).”

The foregoing quoted remarks came to hand since this page was prepared, and the reader doubtless will recall that we already have expressed what is substantially the same. Indeed, the sentence preceding the quoted remarks includes it. That “the word was God” was certainly true, for seeing that God could not literally be present; His word was His “representer.” That the word was “with God” cannot be denied, for the spoken word cannot be separated from the speaker. If *logos* is rendered “wisdom,” the same remarks are true in reference to it. See Proverbs 8, where these thoughts are given understandable and beautiful expression, where wisdom and prudence are companion dwellers, but they are not personalities separate from God. The thoughts expressed concerning “In (the) beginning” of Genesis 1:1 and John 1:1 and of *logos*, the word, undoubtedly will seem to the reader to be somewhat interwoven, but they are so closely linked each with the other that to separate them seems almost impossible.

Before giving definite study to some of the passages submitted by “orthodoxy” in support of the pre-existence of the Christ, it may be well to give brief consideration to what, apart from these, is involved in the idea from a factual viewpoint both human and Scriptural. We think that, after sober reflection, no person can deny that if Jesus the Christ pre-existed His birth by Mary as a living organized Personality, necessity demands that such Personality must have ceased (died) before the birth of the second Personality spoken of could be consummated. With that granted, there opens up a Scriptural argument against pre-existence that cannot be overthrown. Frequently in Scripture it is asserted that Christ died *once*—“once for all.” (See Rom. 6:10, R.V.; 1 Peter 3:18, R.V.; also Heb. 9:26.) Consequently, the thought here is that if He pre-existed. He must have died twice. Any doctrine that involves the denial of the Scripture statement that Christ died “once” must be erroneous.

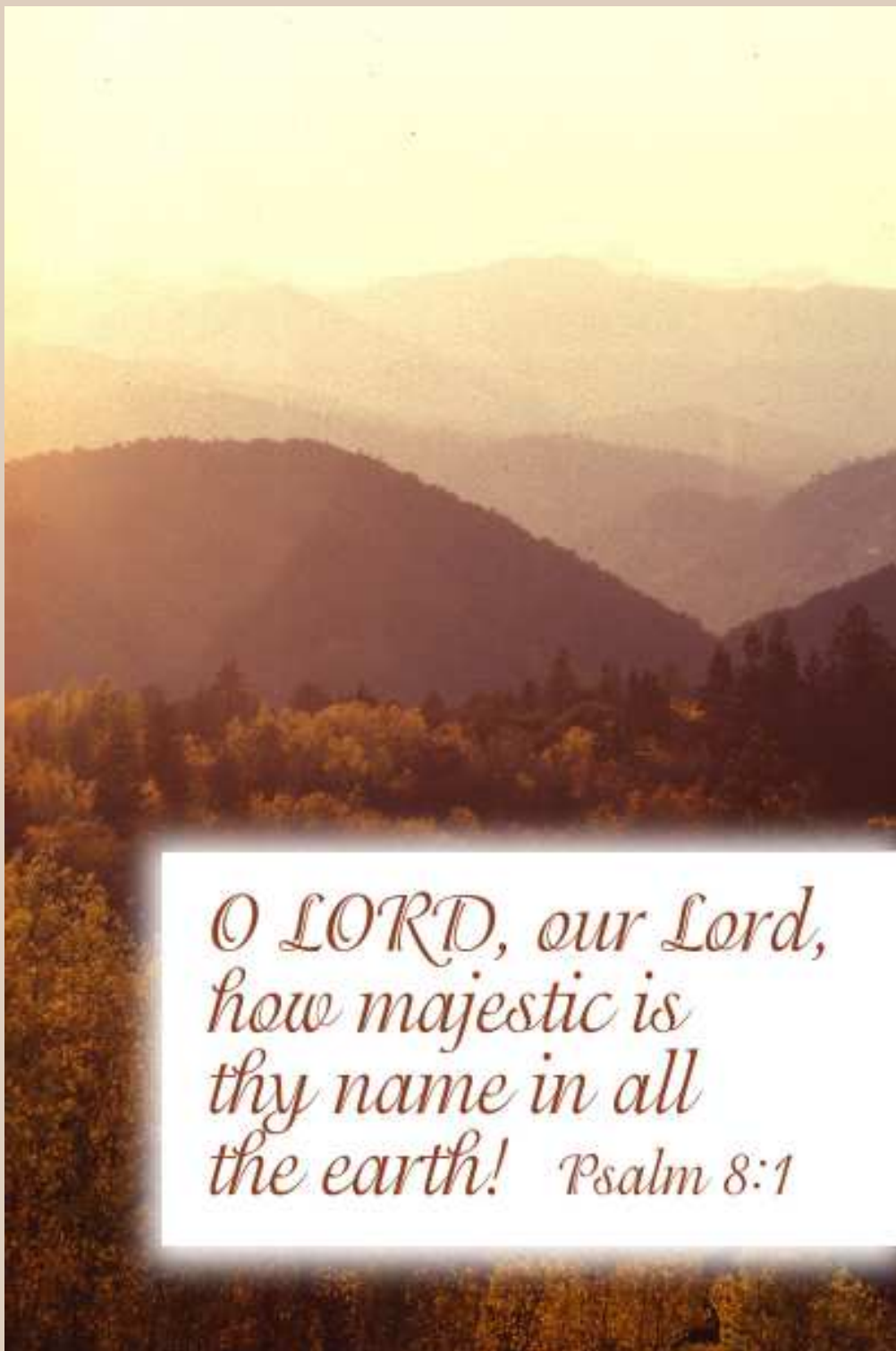
Before passing to explanation of difficult passages, we think it will be well to note some of the reasoning put forward by institutions of high repute, and by men of supposed intellectual ability, in reference to this subject of the Christ and His supposed pre-existence. If the fact was true, the reasoning concerning it should be logical and sound. If the reasoning is not sound, it is unlikely that the facts contended for can be sustained. We cull a few out of several remarks by a widely published magazine of recent date:

“He who was God on the throne in heaven became a babe on earth.” (We ask. Is it true? or, was not the Babe born “the Son of God”?)

“A babe, an infant just born, yet He whose goings forth have been from of old, from everlasting.” (We will answer this fully when we take up the study of Micah 5:3. Meanwhile, we say that it has never been true of any babe.)

“A babe, not yet able to talk, but omniscient.” “A babe, upheld by his mother, yet He who upholds all worlds by the word of His power.” (N.B. Note the inconsistency of the last two. In the one, the babe cannot talk; in the other, He upholds all worlds by the word of His power!)

We could quote many more, equally sinful and foolish in their interpretation of God’s Word, but space is too valuable. Surely Proverbs 24:9, “The thought of foolishness is sin,” is applicable here. (See also 1 Cor. 3:19, 20-23.) One writer has said, “For the honor and glory of God, let us impress upon each other that God made the understanding.” Then let us use it to His glory. (See Job 32:8, 9; Prov. 2: 6-9.)



*O LORD, our Lord,  
how majestic is  
thy name in all  
the earth! Psalm 8:1*

# THE CHOICES ARE OURS<sup>o</sup>

By Dennis Baldwin



We are confronted with so many choices today. Do you like cheerios? Guess what? You can have plain old Cheerios, Honey Nut Cheerios, Multi Grain Cheerios, Apple Cinnamon Cheerios, Banana Nut Cheerios, Chocolate Cheerios, Multi Grain Cheerios with Peanut Butter, Frosted Cheerios, Fruity Cheerios, Cheerios Crunch, Yogurt Burst Cheerios, Cinnamon Burst Cheerios, or Dulce de Leche Cheerios.

If you need to see a doctor you can choose from GP, Internist, Eye, Ear, Nose and Throat, Ophthalmologist, Dentist, Dental Surgeon, Gynecologist, Podiatrist, Geriatric Physician, Urologist, Dermatologists, Cardiologists, Endocrinologists, Allergists, Audiologists, Hematologist, Obstetrician, Neurologists, Oncologists, Pediatricians, Rheumatologists,

and the list goes on.

If you need a detergent you can choose from Tide, Fab, Gain, Clorox, Cheer, Arm & Hammer, Purex and the list goes on.

While we do have these great lists from which to make our choice it requires that we do the research, listen to the hype, ask our friends and ultimately to make our personal choice: a wise choice is preferable.

Joshua was 110 years old. He had followed the Lord, making wise choices throughout his life. He had worked with Moses as they led the children of Israel out of Egypt into the wilderness. He had accepted the mantle of Moses' leadership to lead the people into the land of promise and had helped them to divide the land and to settle in. Joshua was coming to the end of his life and proceeded to offer them his "farewell address":

- And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. 2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods. 3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. 4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. 5 I sent Moses also and Aaron, and I plagues Egypt, according to that which I did among them: and afterward I brought you out. 6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. 7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. 8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. 9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. 11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. 12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow. 13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. 14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. 15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. Josh 24:1-15 (KJV)

The Israelites had made many choices up to this point. They had chosen to listen to Moses as he came to them in Egypt with his plan to deliver them from the hand of Pharaoh. They had made a choice to ultimately leave the land of Egypt and follow Moses into the wilderness. They made a choice to follow Moses in the wilderness journey for 40 years. After the death of Moses they chose to follow Joshua into the land of promise. During all this process however they had not fully decided to let go of the past and to follow God. They still retained the gods of their fathers and of the Egyptians in their belongings. Joshua, being the wise man that he was, knew they needed to make the ultimate choice to serve the Lord; to completely rid themselves of their former gods and to do it on his watch. Joshua made it plain that was exactly the choice he and his family had made and encouraged them to make the same choice as well.

Moses had similar remarks to the children of Israel before his death, just before he appointed Joshua as leader of Israel:

- For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. 12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Death and life are set before them

- 15 See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; 18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. 19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the LORD thy God, *and that* thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. Deut 30:11-20 (KJV)

It falls on us to make the same choices in our lives today. Like Joshua we can make that choice for ourselves and our families. But we can only do that for so long. The time comes when each of them too must make the same choice. Life and death are in our choices. The children of Israel chose, to stand with Moses against

Pharaoh; to stand firm in their choice to stand against the Egyptians and leave Egypt; and to make the choice to follow Moses into the wilderness and on to the land of promise. Similar choices confront us every day of our lives it seems.

[“Picture yourself on the deck of a sinking ship. Its ultimate demise is clearly evident and imminent, as is apparently yours. But, a lifeboat is available, with a space left for you. What choice will you make?

God extends a life and death offer to all people. And, make no mistake: it is a clear choice of one or the other that we each must definitively make. His offer is gracious, but it is absolute. A choice must be made. Astoundingly, many choose to remain on the proverbial sinking ship. The enemy’s deception is to convince many that this present world system is not a sinking ship, but spiritual insight proves otherwise.

Life and prosperity is far more appealing than death and adversity, but the real challenge is to see that this is the choice. Given that information, no one would choose the latter. It is imperative that we face each day seeing the clarity of the choice, and choosing wisely. Then, as the people of God, we are called to clearly represent these choices to those He places in our pathway today. The choice for them will be equally obvious when the options are abundantly clear”. *Steve Taylor*]

Jesus made it very clear and very plain. He instructed his disciples to go out into the world and give the people a clear choice. Preach to them the gospel, giving them the opportunity to choose life or death for themselves.

- Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15-16 (KJV)

It seems that the Corinthians were involved to some degree in a “baptism by proxy” program:

- Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 1 Cor 15:29 (KJV)

I know of no method offered in the gospel. Each of us has a choice we must make individually. No one can make that choice for us. It requires us to step out our self. Parents can’t take that step for us; not matter how much they would like to. Our spouse cannot make it for us either; love will not fathom that gulf. Remember the words of Joshua: “choose *you* this day whom you will serve”. The prodigal son finally “*came to himself*” (Luke 15:17) and discovered exactly what was missing in his life. He “finally” made the right decision.

- I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: 23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Luke 15:18-24 (KJV)



# WHAT Happens After Death?

By Harold Doan

One question which the Bible answers quite differently than popular religion is, "Where the dead, and what are their condition?" Popular religion says the dead are immortal and are in a conscious state either in heaven or in a subterranean vault known as hell. The Bible says that the dead are in the grave, awaiting resurrection, and that they "know not any thing." Here are two diametrically opposite views. One says, "Thou shalt not die, but you will just change form and become like gods." The other says, "The soul that sinneth it shall die" and "he is both dead and buried."

Let us examine for a few moments some of the Bible texts which concern the intermediate state, the condition of those who have died and await the bodily resurrection of the dead.

First Corinthians 15:52, 53 records, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Commenting on this verse, the Jamison, Fausset, and Brown Commentary says, "Here only, besides 1 Timothy 6:16, the word 'immortality' is found. Nowhere is immortality of the soul, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers. Scripture does not look for the anomalous state brought about by death, as the consummation to be earnestly looked for (2 Cor. 5:4), but the resurrection." This comment acknowledges that the doctrine of the immortality of the soul is pagan in origin. It acknowledges that resurrection, not death, is the time of change and reward for the believer. Some interpreters make an artificial distinction between soul and body, and maintain that these verses refer only to the body of the believer. Such a distinction is not seen in Scripture, for the body is part of the soul. God "breathed into his nostrils the breath [or spirit] of life; and man became a living soul." Notice, not a living body; not that the soul entered the body and he became a living man; but God breathed spirit into the body and "*man* became a living soul."

Someone might say, "Well, that is one man's opinion!" No, it is many men's opinion! We rely on the Word of God alone to teach us the true state of man in life and death. Since some put much stock in the views of men, we will quote for you the opinions of some of history's great church leaders on this question. We are indebted to the late S. J. Lindsay and to Pastor Grover Gordon for finding these quotations.

"In A.D. 150, Justin Martyr wrote, 'If you meet some that are called Christians, who say there is no resurrection of the dead, but immediately when they die their souls are received up into heaven, take care that you do not look on these as Christians.'" A quick look in any good church history will show that Justin was a recognized leader in the first century after Christ, a man still known to have been firm in the true Christian faith.

S. D. McConnell, D.D.D.C.L, rector of the All Souls Church, New York, in his book, "The Evolution of Immortality," states that "Of the early Christians, those who were Greeks brought to the new religion the Platonic idea that the soul was indestructible and the Greek influence gained the domination in the early church. The Platonic doctrine (doctrine of Plato) of natural immortality came to be accepted. The notion was withstood, from the very beginning as being subversive of the very existence of Christianity.

"Theophilus, Irenaeus, Hecates, Clement of Alexandria, and, most weighty of all, Athanasius, all fought strenuously against it as pagan error which brought to nought the work of Christ."

The men mentioned in the foregoing quotation were all pastors in the early church, recognized leaders, who resisted as pagan philosophy, and unscriptural, the idea that man continues a conscious existence between death and the resurrection yet to come.

William Tyndale who, with Coverdale, translated the Bible from Hebrew and Greek into English for the first time in 1535, said this, when debating with a Roman priest about resurrection: “Ye, in putting departed souls in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. If there should be a heaven, tell me why they are not in as good care as the angels be, and then what cause is there of a resurrection?” The same error causes people today to ask, If the dead are already in a blissful paradise, why must there yet be a resurrection? If, however, we accept the Bible truth that the dead know not anything that they sleep in death then the resurrection to come at Jesus’ return assumes the importance the Bible places upon it.

John Wesley, founder of the Methodist Church, said in a sermon on Luke 16:31, “It is indeed generally supposed that the souls of good men as soon as dislodged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God.”

“At the Council of Lateran, in 1513, Pope Leo X first pronounced the doctrine of the immortality of the soul to be a Christian doctrine.” It was this dogma, along with other errors, which enraged Martin Luther and caused him to post his ninety-five theses four years later.

We are in good company when we stand firmly upon the Bible truth that man is a mortal creature, who sleeps in death, and whose only hope for conscious existence after death is in resurrection to immortality when Jesus comes again. This company includes the prophets, Jesus, the apostles, the leaders of the early church, Luther, Tyndale, and John Wesley. These are only a few of the leaders who have resisted the devil’s lie, “Thou shalt not surely die.”

What does the Bible say about the place and state of the dead? Let us take the example of David, a good man. The Apostle Peter, speaking on the Day of Pentecost, a few days after Jesus’ ascension, tells us about David who had then been dead about a thousand years.

Peter said first, “Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day” (Acts 2:29). This tells where David is, he is dead and buried. Notice the present tense—“he is” both dead and buried—not “he was.” Remember, this was forty-seven days after Jesus’ resurrection and a week after His ascension. It is a popular theory that when David and other good men of pre-Christ days died they went into a compartment of Hades known as paradise. Then when Jesus ascended to heaven they all ascended with Him. However, a week after Jesus’ ascension, Peter said that David is still dead and buried. Then Peter went even further and said, in Acts 2:34, “David is not ascended into the heavens.” David, like all those who have died, sleeps in death, awaiting the resurrection to come when Jesus returns to earth. David said, “I will be satisfied *when I awake* with thy likeness.”

Immortality is a condition for which men seek, not a condition into which they are born. Romans 2:7 reads, “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” We seek for it now! Immortality will be bestowed at the resurrection as we already have read in 1 Corinthians 15:53, and as Jesus promised when He said in Luke 18:30, “Who shall not receive manifold more in this present time, and in the world [or age] to come everlasting life.” Now, that life is “hid with Christ in God” (Col. 3:3). It is accounted to us now, but “when Christ, who is our life, shall appear, *then shall ye* also appear with him in glory” (Col. 3:4).

There are those who will say, “But I have always been taught I will go to heaven as soon as I die and that is what I want to believe.” Poor Eve wanted to believe that, too. She hoped against hope that sin would not result in death, but in translation to a new state of existence. The devil encouraged her. Why not forget this devil’s lie, and the pagan philosophies of men, and the popular theories of modern religionists, and return to the Word of God to see what it says about the state of the dead ?



# Trinitarianism Unmasked

## Its Pagan Origin Revealed

By C.E. Randall

IN OUR first article (THE RESTITUTION HERALD, Nov. 21, p. 4) the Trinitarian view was defined by various creeds and statements of those who believe the teaching. If they appear confusing, do not feel that it is your own fault. Melancthon, a German Lutheran reformer (1497-1560), said: "These mysteries [the doctrines of God, the Trinity, the person of Christ] are better revered than inquired into." A characteristic way of defining the subject is set forth in these words: "The infinite mind differentiates itself with itself; and then unites itself with itself; the subject projecting itself into an object of consciousness is the first Hypostasis; the object being known by the subject is the second Hypostasis; the knowledge identifying the object with the subject, or the love uniting the two, is the third Hypostasis."



If anyone wants to believe this theory, that is his right, but to the Church of God, our God is *one* God—personal and indivisible. The Church of God believes in the God of the Old Testament as revealed to Israel, and Israel did not believe in the God of the Trinitarians. Writing in *Life* on "What the Jews Believe," Rabbi Philip S. Berstein said:

*"Finally, Jews have rejected Christianity because of the concepts with which the church fathers buttressed and embellished the new faith as they spread it through the pagan Roman world. Completely alien to Jewish thought (emphasis ours) were such ideas as Immaculate Conception, virgin birth, the Trinity, the Holy Ghost, vicarious atonement, the 'fall'! The religion of Jesus was understandable to them; it was Jewish. The religion about Jesus was beyond their recognition."*

Certainly, the Trinity was alien to Jewish thought of Old Testament times. Now, we submit some quotations to show that the idea of the Trinity was conceived in pagan minds and from this source, like the immortality of the soul, Trinitarianism was brought into the teachings of Christendom.

In commenting upon the Hellenic *Logos*, the Encyclopedia Britannica says:

*"It rises in the realm of physical speculation, passes over into the territory of ethics and theology, and makes its way through at least three well-defined stages. These are marked off by the names of Heraclitus of Ephesus the Stoics, and Philo."*

The Hellenic application of *logos* was reason and reason as the ruling principle in the world. This speculative principle, says the Britannica, passed over into the realm of ethics and theology. The reason the Stoics sought to make the *logos* infinite wisdom or reason was to escape the belief in a divine Creator. Again quoting from the Encyclopedia Britannica, we read:

*"The Stoics indeed sought, more or less consciously, by their doctrine of the Logos as the Infinite Reason to escape from the belief in a divine Creator."*

It was Philo, the Jew, who sought to bridge the gap between Judaism's belief in a personal and individual Yahweh and the philosophy of the Greeks that the *logos* or reason was the power by which all things came into being. Yet, as G. T. Purves in Hastings Dictionary of the Bible says:

“Philo’s Logos moreover, was not identified with Messiah, nor was there a place in his philosophy for an incarnation, nor in his theology for redemption in the Biblical sense.” He was however, the one who started to bring into the theological reasoning the pagan idea. Sanford, in his Encyclopedia of Religious Knowledge, traces the usage of the word “Logos” and says of its modern usage in connection with the Trinity that the “word is traceable to Philo the Alexandrian Jew, whose speculation aimed at reconciling the teaching of Plato with that of the Jewish prophets.” Benham, in his Dictionary of Religion, says:

*“The Alexandrian divinity was Platonic, and some of the great English philosophers have drawn their doctrine from the same fountains.”*

The teachings of Plato concerning the soul are the basic ideas around which the Trinity is built. In Plato’s *Phaedo*, which is a sort of dialogue of Socrates’ last hours he says:

*“The soul is uncompounded, incorporeal, invisible, and therefore indissoluble and immutable. The soul commands, the body serves; therefore the soul is akin to the divine. . . The soul is acknowledged to be prior to the body...The soul is not conditioned by bodily elements, but has the power of controlling them.”*

Both Socrates and Plato made the life independent of the body and prior thereto. Thus, the body was merely the temporary dwelling of the real person and incidental to its prior and subsequent existence.

This philosophy is the very essence of the Trinity. The physical body was not and is not the real person of the Christ. We quote again from *The World’s Crisis* in presenting the Trinitarian teaching. It says:

*“One may deny that personality can exist apart from a material body and assert that the term ‘personality’ involves the corporeality of Father, Son, and Holy Spirit and therefore the existence of three material beings in the Godhead. But this reasoning likewise betrays a misunderstanding of the Trinitarian position, for no real Trinitarian uses the term ‘personality’ as involving corporeality. Instead, to him ‘personality’ as applied to Father, Son, or Spirit means simply mentality; that is, the ability to think, feel, and will.”*

The Platonic theory of the soul makes it independent of corporeality and gives to it the power to “think, feel, and will” prior to the existence of the body and following its decay in death. This is the very essence of the Trinitarian view concerning Jesus and the Holy Spirit, and this undoubtedly is the reason the various Adventist groups that sprang out of the Millerite movement that have come to espouse the Trinitarian view have correspondingly become languid on the nature of man. How can one argue that personality, knowledge, ability to feel and will can and do function independent of a material body and have much enthusiasm for denying Plato’s philosophy that the soul is not conditioned by bodily elements?

Thus far, we have not dealt with the Scriptures, but with the definitions of Trinitarians and the historical background as it finds its roots in pagan philosophy. Our next article will deal with the Biblical teachings on the subject, for after all is said and done, the Bible is the only authority around which to build a teaching or deny its truth. In his opening paragraph on “Why Are We Adventists?” Elder E. A. Stockman said:

*“The Scriptures are self-interpreting. All Bible topics should be considered in the focal light of the entire Scriptures. God is His own interpreter. Revelation is the unfolding of God’s great harmonious purpose and plan of redemption; to a proper comprehension of which a clear understanding of certain fundamental or key truths is imperatively essential.”*

# THE RESTITUTION HERALD

VOLUME 40

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NUMBER 9

Cover of the November 28, 1950 Restitution Herald showing five sets of twins that were attending the Pennellwood Church (Grand Rapids, MI) with Editor Sydney E. Magaw's identification of the twins on his editorial page.



—Courtesy, A. G. Townsend, Supt.

TWINS!—PENNELLWOOD SUNDAY SCHOOL, GRAND RAPIDS, MICHIGAN

Through courtesy of Brother A. G. Townsend, Sunday school superintendent of the Pennellwood Church of God, Grand Rapids, Michigan, readers of THE RESTITUTION HERALD this week will enjoy meeting five sets of twins who regularly attend the Pennellwood Sunday School. Shown in the front-page picture are: (center) Elwood and Alien Knight, 3206 Union, S.E.; (lower right) Wenda and Linda Leys, 118 Coolidge, S.W.; (upper right) Don and Dan McBrian, 3435 Reiser, S.W.; (lower left) Jack and Janet Trowbridge, 3129 Jefferson, S.E.; and (upper left) Patsy and Polly Goeman, 3413 Jefferson, S.E., all addresses being in Grand Rapids. - (Brother Danford Richmond, member of the Pennellwood Church, was the photographer.)

THE HERALD rejoices with the Pennellwood Sunday School's *extraordinary* enrollment of five sets of twins and prays that all ten of these youths will continue to "press toward the mark for the prize of the high calling of God in Christ Jesus"—the prize of *immortality!* (Phil. 3:14.) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

# Christian Workers' Seminar

## Equipping The Church For The End Times

Pigeon Forge, Tennessee

April 15-20, 2012

We certainly hope you can join us during our annual Christian Workers' Seminar. It is a wonderful opportunity to see spring rise in the beautiful Smoky Mountains of Tennessee. It is a great time to be away from your normal life routine to renew old friendships and to build new friendships. It is a chance to learn and grow together in our ability to serve others through local church ministry.



CWS attendees during a 2011 general session

### Equipping The Church For The End Times

#### Class & Teacher List

<b>Healthy Administration of the Church</b> Joe James	<b>The Strategy for Matthew 24:1-14</b> David Krogh
<b>The Kingdom Message in Crisis</b> Anthony Buzzard	<b>Apologetics in Times of Apostasy</b> Sean Finnegan
<b>Equipping the Church Through Crisis Times</b> Scott Ross	<b>Christian Education from Home and Church</b> Rebekah Martin
<b>Equipping the Church For Tribulation Times</b> Wally Winner	<b>My Passion for Missions and People</b> Kim Raper
<b>Building Intentional Relationships in Troubled Times</b> Andy Cisneros	<b>Having Christ in Crisis</b> Dan Gill
<b>Healthy Churches in Hard Times</b> Gary Burnham	<b>Victory in Christ</b> Vince Finnegan
	<b>Historical Implications for the Future From the Past</b> Kent Ross

#### *Local Attractions:*

*Dollywood  
&  
Dolly's Splash Country*

*Dixie Stampede*

*Ripley's Aquarium  
of the Smokies*

*Country Tonite Theater*



*Enjoy a show and explore  
the local attractions!*

# Equipping The Church For The End Times

CWS April 15-20, 2012 ■ Daily Schedule

Time	Sunday	Monday	Tuesday	Wednesday	Thursday
7:00 AM		Early Morning Bible Study Dan Gill	Early Morning Bible Study Dan Gill	Early Morning Bible Study Anthony Buzzard	Early Morning Bible Study Anthony Buzzard
8:00-8:50		Breakfast on your own	Breakfast on your own	Breakfast on your own	Breakfast on your own
9:00-9:25		Morning Devotions Joe Myers	Morning Devotions Joe Myers	Morning Devotions Joe Myers	Morning Devotions Joe Myers
9:30-10:20		1st Session	1st Session	1st Session	1st Session
10:20-10:30		Break	Break	Break	Break
10:30-11:20	Optional Worship Service	2nd Session	2nd Session	2nd Session	2nd Session
11:20-11:30	Optional Worship Service	Break	Break	Break	Break
11:30-12:20		3rd Session	3rd Session	3rd Session	3rd Session
12:30-1:30		Lunch	Lunch	Lunch	Lunch
1:30-3:00		Sharing Time College & Conference	Sharing Time Missions	Evening Out!  Dinner on your own	Sharing Time ABCKE
3:00-5:00	Registration in Convention Center	Free Time	Free Time		Free Time
6:00-7:00	Dinner	Dinner	Dinner	OPTIONAL 7:30 PROGRAM The Crazy Church: Weird Ideas That May Work Wally Winner	Dinner
7:30-9:00	Equipping and Training During Turmoil  Vince Finnegan	Motivating during Madness  Joe Myers	For And To The Next Generation  Gary Burnham		Casting Vision  Joe Martin

**Childcare provided during morning classes (9:30-12:20) and evening service (7:30-9:00)**

# The 39th Annual Christian Workers' Seminar 2012

## Equipping The Church For The End Times

April 15-20, 2012

Located at **Holiday Inn**  
3230 Parkway, Pigeon Forge, TN 37868

Registration Deadline is: 3/15/2012  
Check in time is at 3 P.M.

Check In Date - 4/15/2012

Check Out Date - 4/20/2012

Do you give the Church of God General Conference permission to put your address, phone number and e-mail address in a  
CWS 2012 directory to be distributed to all attendees? **Please circle: Yes / No**

Last Name \_\_\_\_\_  
First Name (s) \_\_\_\_\_ / \_\_\_\_\_

Children:

Name \_\_\_\_\_ Age \_\_\_\_\_  
Name \_\_\_\_\_ Age \_\_\_\_\_  
Name \_\_\_\_\_ Age \_\_\_\_\_  
Name \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_

E-mail Address \_\_\_\_\_

Room Occupant (1) Name \_\_\_\_\_

Room Occupant (2) Name \_\_\_\_\_

Room Occupant (3) Name \_\_\_\_\_

Room Occupant (4) Name \_\_\_\_\_

If you have special dietary requirements, please notify the college/conference staff and we will work with the hotel to try to accommodate you.

Adults (x) _____	\$
Children (x) _____	\$
Saturday Night Stay	\$
Subtotal	\$
Any Discounts/Deposits	\$
Registrations Postmarked After 3/15/12 (add \$40 per adult / \$25 per child)	\$
<b>Total due at Christian Workers Seminar</b>	<b>\$</b>

### Prices

(housing, meals, program)

Children (in parent/guardian room)  
0-2 No Cost  
3-11 \$109.00 \$25.00 Deposit  
12-18 \$179.00 \$25.00 Deposit

Adults

(PER PERSON RATES)

1 per room: \$559.00  
2 per room: \$379.00  
3 per room: \$315.00  
4 per room: \$285.00  
Saturday Night: \$130.00 (per room)  
(car show weekend)

**\$50 deposit PER ADULT is due  
at the time of registration  
to receive early discount.**

### ★5 Easy Ways To Register★

1. E-mail: [info@abc-coggc.org](mailto:info@abc-coggc.org)
2. Call toll free: 800.347.4261
3. Complete and mail registration to:  
Atlanta Bible College  
PO Box 2950  
McDonough, GA 30253
4. Fax your registration form to:  
678.833.1853
5. Web registration: [www.abc-coggc.org](http://www.abc-coggc.org)  
(click General Conference; then click Events)

Submission of this form gives your consent to being filmed and photographed  
for possible use in a publication, website or video without compensation.