

**RELIGIOUS DOCTRINES  
EXAMINED AND QUESTIONED**

Issued By

**THE REMNANT OF CHRIST'S ECCLESIA**

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## PREFACE

The ultimate destiny of man has been an age old question. Simply put, man has pondered, "What happens to me after I die?" Diverse philosophy, mythology, theology and spiritualistic thinking have concocted a variety of notions on this subject, giving rise to false theories within the religious community, ranging from reincarnation to cloud-riding angelic bliss.

For those concerned with this subject and the resulting implications, this booklet has been provided which examines and questions various religious doctrines related to man's destiny.

The desired result of studying this information is the opening of minds to the simplicity of God's Truth as revealed through His Word, and to help in consideration of one's existence now and the only true hope for the future.

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# THE SOUL

It is a misnomer to speak of the soul as the immortal soul. When man was created it is recorded:

*“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”*

*(Genesis 2:7)*

The original text which is translated into LIVING SOUL is CHAY NEPHESH “to live and to breathe.” When an individual dies, the breathing ceases and thus he no longer is a living soul. Nowhere in Scripture is there reference to an immortal soul. The condemnation which fell upon the first parents was that because of their disobedience to the word of God they would die. To Adam it was said:

*“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.”*

*(Genesis 3:19)*

It was serpent reasoning which suggested they would not die:

*“Ye shall not surely die: For God doth know that in the day ye eat thereof (disobey), then your eyes shall be opened, and ye shall be as gods . . .”*

*(Genesis 3:4-5)*

Belief in an immortal soul is to follow serpent reasoning which pagans followed from the earliest times. Hence, there is the placing of food and implements with the buried dead in the superstitious belief that the immortal soul would find use for them in another life outside the present confines of man. In the following it will be perceived that when this soul has departed, the end has come:

*“O LORD my God, I cried unto thee, and thou hast healed me. O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.”*

*(Psalm 30:2-3)*

The pit obviously is oblivion, from which there is no escape unless the Lord “brings up” to the land of the living again. That some will have this mercy extended to them is proved by the following:

*“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”*

*(Daniel 12:2)*

This passage is very informative; it shows that some will never be released from the tomb. It also shows that not all those released will remain released. To be a recipient of “everlasting contempt” is not deliverance. Note what the original Hebrew translated contempt is (DERAOWN – to repulse). In the parable of Jesus in answer to the question, “Lord, are there few that be saved?” Jesus exhorts to make effort before it is too late, and goes on to say:

*“When once the master of the house is risen up, and hath shut to the door and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:*

*Then shall ye begin to say, We have eaten and drunk in thy presence . . .*

*But he shall say, . . . depart from me, all ye workers of iniquity.*

*There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.”*

*(Luke 13:25-28)*

To be without “the kingdom of God” will be, to be without hope; which can only mean death after judgment of unworthiness, which Jesus refers to as “. . . the sheep on his right hand, but the goats on the left.” (Matthew 25:33)

It will be seen from these scriptural evidences how fallacious is the teaching that at death an immortal soul in each individual wends its way to heaven.

# THE KINGDOM OF GOD

C. H. Spurgeon, the popular Victorian preacher, commenting on the text of a Sabbath-rest for the people of God (*Hebrews 4:9*) declared:

“How different the state of the believer in heaven will be from what it is here! Here he is born to toil and suffer weariness, but in the land of the immortal, fatigue is never known .... Christian, the hot day of weariness does not last forever; the sun is nearing the horizon; it will rise again with a brighter day than you have ever seen, on a land where they serve God day and night and yet rest from their labours .... Happy day when mortality will be swallowed up by life, the Eternal Sabbath will begin.”

This belief that the Kingdom of God is in heaven, does not have credence in Scripture. The context of the verse used by C. H. Spurgeon is as follows:

*“ . . . he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts. For if Jesus (Joshua) had given them (Israel) rest, then would he not afterward have spoken of another day.*

*There remaineth therefore a rest to the people of God.”*  
(*Hebrews 4:7-9*)

There is no mention in this passage of rest in a Kingdom of God in heaven. There is mention of the ancient Kingdom of Israel in which Joshua was involved. David in the Psalms records:

*“Harden not your heart, as in the provocation, . . .*

*When your fathers tempted me, . . .*

*Forty years long was I grieved with this generation, and said, It is a people that do err in their heart . . .*

*Unto whom I swear in my wrath that they should not enter into my rest.”*

(*Psalm 95:8-11*)

The disobedient people of Israel died in the Sinai Wilderness over a period of forty years; so they fell short of entering into the promised land of Canaan into which Joshua took their children who were not involved in their fathers' transgressions. Note that

this kingdom they were unworthy of, was not in heaven, but in the land of Canaan. But in the letter to the Hebrews, the apostle reasons that those who eventually established the Kingdom of Israel had not attained the rest which God had promised; this rest was to be in the future, and it was still in the future at the time when Paul was writing to the Hebrews. That this Kingdom of God will be upon the earth is proved by the following:

*“And I (Jesus) say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*

*But the children of the kingdom (of Israel) shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”*

*(Matthew 8:11-12)*

Where will Abraham be?

*“ . . . (God) removed him into this land, wherein ye now dwell (the land of Israel).*

*And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.”*

*(Acts 7:4-5)*

*“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;*

*By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*

*For he looked for a city which hath foundations, whose builder and maker is God . . .*

*These all died in faith, not having received the promises, but having seen them afar off, . . .”*

*(Hebrews 11:8-13)*

Consideration of these verses proves that the Kingdom of Heaven (the kingdom which is of heaven) will be on this earth, into which the faithful, having been raised from the dead, will enter.

# HELL AND HELL FIRE

Dante Alighieri in his "Divine Comedy" conceived hell to be a vast conical hollow, reaching to the center of the earth, and that sinners by malice, including all forms of fraud or treachery, lie at the bottom of a gigantic pit with vertical sides. The torments meted out upon these sinners are terrible and loathsome. At the very bottom of this pit is Lucifer, immovably fixed in ice. This suggestion captured men's minds for a time, but ultimately was dismissed as a poetic myth, which of course it was. But some features of hell as a place where rejected ones will be aware of their condemnation is still retained in modern day religion. The following quotation from a book published by the Scripture Union shows what is still believed:

*"The first thing that Scripture emphasizes about heaven and hell is that they are two distinct places . . . In the second place the Bible stresses that there will be self-awareness in heaven and hell, and that we shall know where we are, why we are there, and what is happening to us; and in the third place it tells us that they are places of reward or retribution, as the case may be, and that we shall rejoice or mourn accordingly.*

*Understandably men have shrunk from the full implications of this doctrine, and attempted to soften it. Some prefer what is called 'Conditional Immortality,' the idea that only those who turn to Christ qualify for life, and the rest become extinct . . . It is pointed out that Paul speaks more often of death than he does of hell, and that death suggests the absence of any form of self-consciousness. This view is plausible and attractive, but it must be admitted that the balance of Scripture is weighted heavily against it; and it could be argued that complete extinction of the individual contradicts the Christian view of the dignity and responsibility of man."*

It will be seen from this assertion, that it is still conceived that hell is a place of continued punishment of which the recipient will be aware.

The original Hebrew word of the Old Testament, translated hell in the English version is SHEOL, that is, the grave or the pit. The

word in the Greek original of the New Testament is HADES – the unseen, the grave.

The simple truth is that all go to hell, that is, the grave. To say some go to heaven and some go to hell, is to deny an obvious fact. The Psalms speaking prophetically of Christ declare:

*“ . . . my flesh also shall rest in hope.*

*For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”*

*(Psalm 16:9-10)*

The Apostle Peter, referring to this Scripture declared:

*“Therefore (David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*

*He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*

*This Jesus hath God raised up, whereof we all are witnesses.”*

*(Acts 2:30-32)*

So when Christ died He went to hell, and if He did, it is obvious so do all others, however righteous they have been. The idea that some go to heaven and some go to hell when they die goes against scriptural evidence. And as for heaven going, Jesus clearly taught against this conception when He said:

*“ . . . no man hath ascended up to heaven , . . . ”*

*(John 3:13)*

The simple truth is that Jesus was the first among the human race to be delivered from death and from the grave to become:

*“ . . . the faithful witness, and the first begotten of the dead, . . . ”*

*(Revelation 1:5)*

And the only hope for mankind is ultimately to have deliverance from the grave through Jesus who:

*“ . . . liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”*

*(Revelation 1:18)*

Another term that has been misconceived is HELL-FIRE. In the Greek original it is GEENNA and is derived from the Hebrew GAY – a gorge: and from HINNOM – the name of a person who is thought to have been a Jebusite. It is referred to as a place where Manasseh, an unfaithful King of Israel, followed pagan tradition:

*“And he caused his children to pass through the fire in the valley of the son of Hinnom. . . .”*

*(II Chronicles 33:6)*

It is recorded of the grandson of this idolatrous king, who came to be a great reformer:

*“And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.”*

*(II Kings 23:10)*

This reference to Topheth is interesting and informative. When the prophet Jeremiah remonstrated with Israel which was spiritually failing, he warned them of a retribution that would overtake them because of their sins:

*“. . . Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.”*

*(Jeremiah 19:11)*

This indicates that in GEENNA was a burial ground. It was outside the city of Jerusalem being in the gorge. But it was not only the place where the dead were taken to be buried, the rubbish of the city was also burned there. But the prophecy also takes the name of this area to relate it to the future, as follows:

*“. . . Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.”*

*(Isaiah 30:33)*

This testimony is in context with the divine promise:

*“. . . therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.*

*For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:"*

*(Isaiah 30:18-20)*

GEENNA is a figure of what is to happen to those who, as rubbish, are only fit for "the gorge of Hinnom." They are of no use in the city of God. Isaiah indicates there will be a great conflagration outside that city in that coming time when the Most High is gracious to the people who find a place inside. The prophecy of Zechariah speaks of this future in impressive terms:

*"The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.*

*Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.*

*And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*

*And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."*

*(Zechariah 12:1-3, 9)*

This coming event will be a "hell fire." But GEENNA is a term which extends in its application to all who merit the judgment of God's rejection for their worthlessness. Note the words of Jesus:

*". . . whosoever shall say, (to his brother) Thou fool, shall be in danger of hell fire."*

*(Matthew 5:22)*

The warning concerns a coming rejection for those who do not rise up to the responsibilities as brethren of Christ. To come under the judgment of GEENNA, is to be accounted as rubbish, which belongs outside the city; to be consumed away as fire burns refuse, in the grave eternally:

*“Where their worm dieth not, and the fire is not quenched.”  
(i.e. until rubbish is totally consumed).*

*(Mark 9:44)*

Those who turn away from God and His Son, having known the way of righteousness are responsible to a coming judgment. The last book of the Bible makes this clear as follows:

*“. . . I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*

*And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

*He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”*

*(Revelation 22:18-20)*

It seems appropriate to remark that the Bible concludes with the personal return of Jesus Christ from heaven, even as it was promised of Him when He ascended into heaven (*Acts 1:11*). The reference to His coming quickly is apt, for in comparison to eternity, His return to this earth will soon come. When the iniquity of mankind has filled up to the brim, His intervention, according to God's purpose, will be acutely necessary; and does not the state of mankind at the present time, with all the violence and increasing evils, indicate the need for Christ?

# THE DEVIL AND SATAN

A popular belief is that the devil is a supernatural fallen archangel. In the words of the poet, John Milton:

*“Th’ infernal Serpent; he it was whose guile,  
Stirred up with envy and revenge, deceived  
The mother of mankind, what time his pride  
Had cast him out from Heaven, with all his host  
Of rebel Angels, by whose aid, aspiring  
To set himself in glory above his peers,  
He trusted to have equalled the Most High,  
If he opposed; and with ambitious aim  
Against the throne and monarchy of God,  
Raised impious war in Heaven and battle proud,  
With vain attempt.”*

First of all, may we state that devil does not appear in the Old Testament of the Scriptures, though the word devils is used in a very few cases. The word translated DEVIL is DIABOLOS in the Greek original New Testament writings. The Greek word literally means DIA (across) BOLOS (a lump). A matter of weight that goes across. An illustration of this meaning is seen in the name of the game Diabolo played with a sort of top in the shape of two cones joined at their apexes which is spun, thrown and caught by means of a cord strung to two sticks. Thus when the double cone is caught it is “across the line.” The scriptural meaning of this is to go across the line which is the boundary which God has defined for righteousness. This is sin, it is the “devil,” man’s going beyond what God has permitted him to do. The inclination to do this is of man himself. The Scripture abundantly makes this clear, as follows:

*“ . . . every man is tempted, when he is drawn away of his own lust, and enticed.*

*Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”*

*(James 1:14-15)*

*“ . . . out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:”*

*(Matthew 15:19)*

*“ . . . the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”*

*(Romans 8:7)*

Now the question may be asked: What about Jesus and His temptation in the wilderness? Note what the Scripture says about the temptation of Jesus:

*“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*

*(Hebrews 4:15)*

Jesus had within himself all the inclinations which exist in all humanity. This diabolos which would have “taken him across” to transgress was resisted in His mind’s struggle to a successful conclusion when:

*“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*

*And deliver them who through fear of death were all their lifetime subject to bondage.”*

*(Hebrews 2:14-15)*

On the cross Jesus said:

*“. . . It is finished: and he bowed his head, and gave up the spirit.”*

*(John 19:30)*

Jesus had struggled with the inclinations of His flesh, and had never given way to commit sin. Thus as He expired, it was the culmination, as He had just previously voiced:

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

*I have glorified thee on the earth: I have finished the work which thou gavest me to do.”*

*(John 17:3-4)*

Other Scriptures which are used by some sects purporting to prove there is a personal devil can easily be shown to be typifications in which there is not the slightest proof of an evil fallen spirit that is behind all the evils of the world. Indeed if the wickedness of the world emanates from a personal devil and not of man’s own sinfulness, then Christ’s work would mean He was in actual physical strife with an evil being, rather than in His overcoming of His own natural desires. Such a belief dishonors God’s supremacy,

making it appear that He is brought down to a position of conflict with supernatural forces of His own creation.

Now the term Satan is also used in connection with the devil. It is a Hebrew word appearing in the Old Testament translation as in the original Hebrew text, but also sometimes as ADVERSARY. In the New Testament original it is again used in the Greek text as in the Hebrew of the Old Testament. When it is understood that Satan really means ADVERSARY it will become evident what is really meant by certain Scriptures which are wrongly used as proof of a personal supernatural evil spirit, as follows:

*“And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries (Satan, original). . . .”*

*(II Samuel 19:22)*

*“But now the LORD my God hath given me rest on every side, so that there is neither adversary (Satan) nor evil occurrent.”*

*(I Kings 5:4)*

The above passages clearly refer to men who were adversaries. But there are also references where the translation uses the Hebrew word:

*“And Satan stood up against Israel, and provoked David. . . .”*

*(I Chronicles 21:1)*

*“For my love they are my adversaries (Satan): . . . they have rewarded me evil for good, . . . Set thou a wicked man over him: and let Satan stand at his right hand.”*

*(Psalm 109:4-6)*

The above passages could equally be translated “adversary” where “Satan” appears. And as an adversary, the Apostle Peter was rebuked as follows:

*“But he (Jesus) turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.”*

*(Matthew 16:23)*

These passages show that individuals can be adversaries, and this is the meaning of Satan; and false interpretations of scriptural meaning which hark back to mythology of gods, good and evil, can easily be disproved.

# DEVILS

In the original Greek New Testament the word translated DEVILS is DAIMONIZOMAI (meaning to “be exercised by” or “be possessed”). The theory was that epileptic disorders or madness and other mental disabilities were the result of evil things entering into the mental sufferer. Its use in the Scriptures is to be regarded as a term for mental disorders, the term scripturally having no reference whatsoever to evil supernatural spirits at work. It could never be said that Christ recognized the gods of the nations but we find Him using a term which belonged to heathen fiction:

*“. . . if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.”*  
(Matthew 12:27)

The Old Testament tells us of this god:

*“. . . he (Ahaziah) sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.”*  
(II Kings 1:2)

Jesus in no way supported this fallacy except to use the term in contending with the scornful insinuations of His opponents. (Baal, a god: Zebuwb, to flit, a fly, especially one that stings, poisons; hence, the erroneous Jewish use, to explain what they believed to be an entering in, in relation to mental disorders).

# THE TRINITY

The Altanasian Creed asserts:

*“ . . . the Catholick Faith is this: That we worship One God in Trinity, and Trinity in Unity . . . there is one Person of the Father, another of the Son: and another of the Holy Ghost . . . the Glory equal, the Majesty co-eternal . . . Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ . . . Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood . . . This is the Catholick Faith: which except a man believe faithfully, he cannot be saved . . . ”*

We ask the question: How can a person believe in an inconsistency? The Creed says, “the Glory equal” but then goes on to say concerning the second person of the Trinity “inferior to the Father, as touching his Manhood.” Furthermore, if Christ pre-existed before His birth (in “Glory equal”) how could taking upon Himself a human form make Him inferior?

How important it is to find the truth; not in men’s assertions but rather from God’s revealed Word. Jesus said:

*“I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”*

*(John 17:4-5)*

First of all, we see in this declaration that Jesus accepted that God was His father. We also see He prayed to be glorified with that glory which God has in Himself. Furthermore, this wonderful outcome for Jesus would fulfil the glory which God proposed for Christ before the divine plan of Creation commenced.

A pre-existence of Christ cannot be read into these words. But Christ’s glory can be seen in the word of God, long before He was born. We give some examples to show this:

*“He asked life of thee, and thou gavest it him, even length of days for ever and ever.”*

*(Psalm 21:4)*

*“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.”*

*(Hebrews 1:5-6)*

*“. . . the LORD hath said unto me, Thou art my Son; this day have I begotten thee.”*

*(Psalm 2:7)*

*“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”*

*(Matthew 1:22-23)*

*“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*

*(Isaiah 7:14)*

*“And Mary said, My soul doth magnify the Lord. . . . For he that is mighty hath done to me great things; and holy is his name. . . . He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever.”*

*(Luke 1:46-55)*

The fact is that Christ was the Son of God and the Son of man, and Jesus affirmed to both these terms. He was sent from among the sons of men to be God's Savior. And when He had finished the work God had given Him to do, He was glorified, in fulfillment of that which had been determined for Him by the Eternal God, from the very beginning.

# THE TRUTH

The immediate contemporaries of Christ who believed on Him were told:

*“. . . If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.”*

*(John 8:31-32)*

Of course, those contemporaries believed in God, and had in their possession the Old Testament Scripture. But obviously, from what Christ said to them, they did not really know the Truth. Only in following through with what He was saying to them would they get to the Truth.

The fact of the matter is that only in Christ is salvation from death:

*“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*

*(Acts 4:12)*

It is absolutely necessary to believe this:

*“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”*

*(Mark 16:16)*

But how can a person believe what he or she does not understand? It is necessary to know who Christ was and is, what the devil is, and what the soul is. Also what is meant by the Kingdom of God. Such things comprise the Truth which the Apostles of Christ preached. The following Scripture is an example of this:

*“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”*

*(Acts 8:12)*

Christ came as the Son of God and the Son of man, sent by Almighty God to be the Savior; and He accomplished this by His death upon the cross. But if the meaning of the cross is not understood, how can people receive the Truth, which Christ testifies will make them free? The cross exhibited Christ as one condemned. It was a Roman execution which the Apostle Peter referred to in the following:

*“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted . . .”*

*(Acts 5:30-31)*

The reference to “a tree” as the means of execution links with an Old Testament testimony:

*“And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;). . . .”*

*(Deuteronomy 21:22-23)*

So from the Word of God we are shown that Christ upon the cross was in a condemned position. He who is and was:

*“. . . holy, harmless, undefiled, separate from sinners . . .”*

*(Hebrews 7:26)*

Yet He died in a condemned position, according to God’s purpose, as the means of delivering those who have the Truth from the bondage of death. But though condemned, His shed blood, His life poured out, was acceptable because it was holy, harmless and undefiled. And the Scripture shows that the Eternal God accepts that life as an atonement for those who believe. And to believe is to know:

*“. . . all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:*

*Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

*To declare, I say, at this time his (God’s) righteousness: that he might be just, and the justifier of him which believeth in Jesus.”*

*(Romans 3:23-26)*

So the body of Jesus in which worked the temptation to sin was condemned, and shown condemned upon the cross. But the perfect life of Jesus was mercifully accepted by the Most High; so Jesus was resurrected the third day to ascend to heaven with eternal, angelic nature, which cannot sin.

It is necessary to know and understand this: to accept that God is right in condemning us to die because we are tempted and because we sin; that when we die, it is what we deserve, and apart from the mercy of heaven, through the Truth of Christ, we will be eternally in the grave, consumed away.

How essential then, it is, to render to the Most High the honor due to Him, in accepting the justice of our condemnation by not encouraging erroneous thoughts that we continue in some ethereal sense after death, even though we have sinned. How essential to believe our only hope can be for revival from the tomb, by resurrection, of which Christ was the forerunner. In coming to Christ, accepting and embracing the Truth in Him, is the way of deliverance for man.

We appeal to the readers of our booklet to carefully weigh over the testimonies of Scripture that have been quoted. They are the words of heaven given in infinite goodness to enable some to avail themselves of the sublime mercy granted to any who look to Christ and the Word of God in reverence, understanding and obedience.

## AN APPEAL

The great mercy of the Almighty may bring a sense of concern and urgency to the serious minded, about what the future holds.

Any wishing further information or having questions are invited to write. Your interest is welcomed and will receive a prompt reply.

The following articles are available, at no cost, to any who are interested:

- 1. What Does Belief in the Gospel of the Kingdom and the Name of Jesus Christ Imply?*
- 2. The Kingdom of God on Earth*
- 3. What Is the Purpose and Message of the Bible?*
- 4. Prophecies of the Bible*