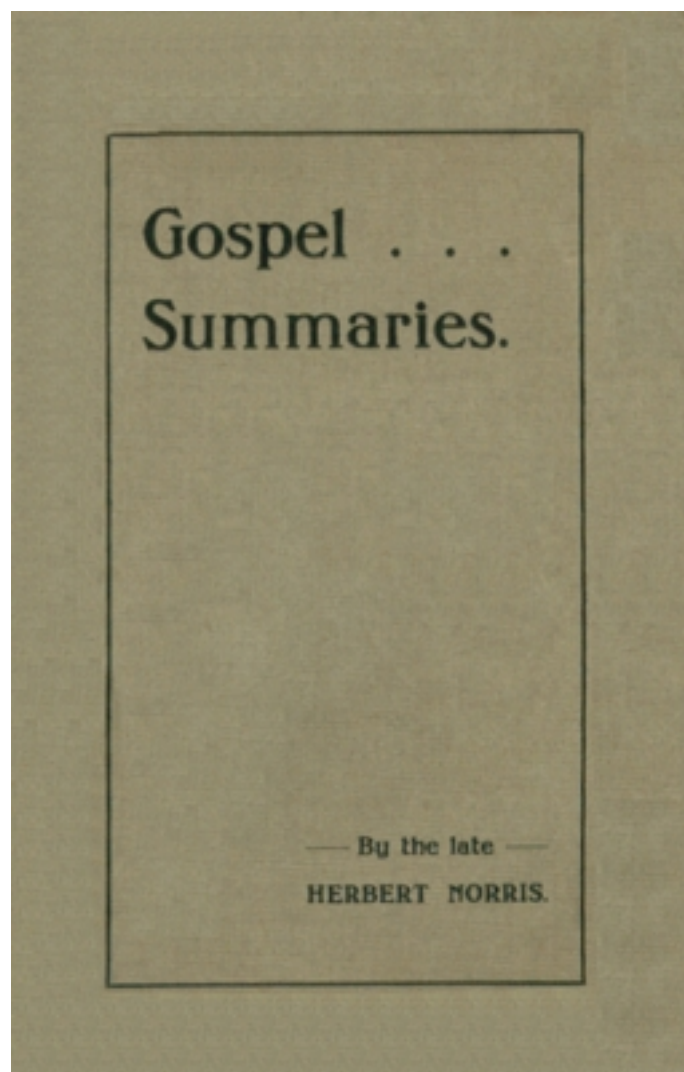


Gospel ... Summaries



- By the late -

HERBERT NORRIS

FOREWORD

This series of summaries is to help those who, like Philip's pupil (Acts 8), are anxious and willing to be guided to an understanding of the Word of God. The Author taught these lessons publicly and privately to friends who were interested in the Scriptures, and thereby turned many to righteousness. May the good work which he did be continued by means of these pages!

EMMELINE NORRIS

PREFACE

Everybody in these days feelingly recognizes that the world is in a most distressing condition and longs for better times.

Since the Armistice of 1918 and the Treaty of Versailles which followed, all the governments of the world, to credit them with the best intentions, have agonized to bring peace and happiness to a broken and distracted world; but, on universal admission, their efforts have been in vain, and the world is more distracted than ever.

International relationships are overwhelmed with mutual suspicions. The finances of the world are in a state of chaos. High taxes and commitments keep most countries poor, whilst the ranks of the unemployed were never more numerous, owing to paralysed trade. Add to this the general decline in religion, the increase of resort to pleasure to drown cares and anxieties, and the threat of war from many parts, and we find a world of trouble and perplexity and confusion without precedent in history.

What then is the outlook? What is our duty and interest? Where shall we get comfort and security, for it is surely obvious that vain is the help of man? The answer, the only true answer, is, IN THE WORD OF GOD.

God has given a law, which, if men and nations would obey it, would secure the world in peace and comradeship. That law is clear and concise, founded, as Jesus Christ said, on the two great commandments, "Thou shalt love the Lord thy God with all thine heart," and, "Thou shalt love thy neighbour as thyself."

But men and nations will not obey, and God is taking out of the nations a people for His name. To such the Master's message is, "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).

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HERBERT NORRIS

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SUMMARY 1 - The plain teaching of the Bible.

Reading: 2 Timothy 4

The Bible (Old and New Testaments) is the wholly-inspired word of God, and therefore infallible, free from error in all its parts, except as regards errors that may have been made in translation or transcription.

- a. A revelation from God is necessary, because otherwise we could not know the mind of God concerning us; and because the faculties given to man require a standard by which they may be guided. **THE BIBLE is THAT STANDARD.**
- b. The testimony of Jesus Christ regarding the Old Testament:— Matthew 5:17; 22:29; Mark 14:27; Luke 24:25-27, 44-46; John 5:45-47; John 10:35.
- c. The testimony of the apostles:— Acts 24:14; 20:32; 28:23; 3:18, 21; Hebrews 1:1; 2 Timothy 3:14-17; Romans 3:2; 15:4; 16:26; Ephesians 2:20; 6:17; 1 Peter 4:11; 2 Peter 1:19-21.
- d. The above testimonies refer to the Old Testament. The New Testament is equally the teaching and work of men inspired by God. Luke 4:16-21; Matthew 17:5; John 7:16; 8:28, 29; Matthew 10:18-19; John 14:16-17, 26; 15:26; Luke 24:49; Acts 1:4-5; 2:1, etc.; Revelation 1:1.
- e. The overwhelming testimony of prophecy is a decisive proof of the truth of the Bible. The present condition of the last days of the world is clearly foretold.

Being the word of God, given for the instruction and salvation of His people, it follows that if we would be God's people we must give earnest attention to what God has declared in the Bible, with a desire to do exactly as He requires.

Isaiah 66:2; Ecclesiastes 12:13; Proverbs 8:32-36; Luke 8:20-21; John 6:63; 1 Peter 2:1-2; Psalm 119:4, 11, 104, 105, etc

SUMMARY 2 - The creation of man, and his nature.

Reading: Genesis 2

- a. The creation of man is clearly described in Genesis 2:7:— “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.” (The words “living soul” are exactly the same as “living creature” in Genesis 1:21, 24, which refers to the creation of animals).

Psalm 103:14; Ecclesiastes 3:19-20; 12:7; 1 Corinthians 15:47-49. Dr. Kitto says about Genesis 2:7, “We should be acting unfaithfully if we were to affirm that an immortal spirit is contained or implied in this passage.” (Declaration, page 30, footnote).

- b. Man was made superior to the animals by the possession of intellectual and moral powers. — Genesis 1:26, 27, 28; 2:15, 16, 17, 20; Ecclesiastes 7:29.
- c. Man was instructed in the way God required him to live, in obedience to the Divine law, and was warned against disobedience on pain of death. He disobeyed and death resulted. Death therefore comes to all because of their corrupt and death-stricken nature.

Genesis 2:16, 17; 3:17, 18, 19; Romans 5:12; Psalm 89:48; Ecclesiastes 11:7-8; James 4:13-14; 1 Peter 1:24-25.

- d. In the death state a man, instead of having “gone to another world,” is simply a body deprived of life, and as utterly unconscious as if he had never existed. Hence the necessity of resurrection.

Ecclesiastes 9:4-6; Psalm 146:3-4; Isaiah 38:18-19; 1 Corinthians 15:13-18; Hebrews 11:39-40.

- e. The soul is the person, or the life of the person. — Ezekiel 18:4, 20; Leviticus 17:11-14 (‘life’ and ‘soul’ in this passage are exactly the same word); Isaiah 53:12; Acts 2:31; Matthew 2:20 (‘life’ is ‘soul’); Matthew 16:25-26 (‘life’ and ‘soul’ are the same word); Joshua 11:11; Numbers 31:28; Proverbs 19:15; 27:7.
- f. In view of the shortness of life, and the certainty of death, the Divine lesson is clear, viz., “So teach us to number our days that we may apply our hearts unto wisdom.” (Psalm 90:12). There is sure deliverance from death for those who walk in the way God requires; and the Bible points the way.

SUMMARY 3 - The spirit of God and the spirit of man

Reading: Ecclesiastes 11

- a. The Spirit of God is the one universal, life-giving, creative power of God, by which God creates, controls and knows all things. As the sun is the centre of the solar system, and by radiation fills with light and heat the many worlds dependent upon it, so God has His personal location in the centre of the universe, “dwelling in light which no man can approach unto” (1 Timothy 6:16), and from that centre His spirit radiates forth throughout the universe, the sustaining power of everything that exists.

Psalm 139:7-12; Jeremiah 23:23-24; 1 Kings 8:27; Psalm 33:6 (‘breath’ is ‘spirit’); Matthew 10:29; Acts-17:27-28.

True science of to day confirms this Bible teaching. The Duke of Argyll in his book “The Reign of Law,” 4th edition, page 123, says: “Science is already getting something like a firm hold of the idea that all kinds of Force are but forms or manifestations of some one Central Force, issuing from some one Fountain-head of Power.” (Lord Kelvin also confirms this conclusion.)

- b. The spirit of God is the breath of life to all that live, whether man, beast or creeping thing. In other words, the spirit of God is the life power of the air we breathe; and when anything living ceases to breathe, then death is the result alike to all.

Job 34:15; Ecclesiastes 8:8; 12:7; 3:19-21; Job 27:3; Genesis 2:7; 1:30; 6:17; 7:14-15, 22; James 2:26; 1 Kings 17:17, 20-21.

- c. The spirit of God being the means or power of the life of man, as of all living things, a man’s life is spoken of as his spirit; for God having given to us the power or spirit of life, it is clearly OUR life, or our SPIRIT, so long as we are able to retain it.

Not only is life described as spirit, but also different activities of life are so described, such, as mind, heart, courage, disposition, etc., e.g.,

Num. 27:16; 16:22 - Life or lives.

Genesis 41:8; Exodus 6:9; Romans 8:16 - Mind.

1 Samuel 30:12 - Strength.

Proverbs 11:13; Daniel 5:12 - Disposition.

Joshua 5:1; 1 Kings 10:5 - Courage.

Proverbs 18:14 - Will and feeling.

Isaiah 38:16 - Being.

Luke 23:46; (1 Peter 2:23); Acts 7:59 - Life.

1 John 4:1, 2 - People.

We ourselves use the word “spirit” in everyday language in the same varied way, describing our life and its activities, e.g., “A spirited horse.” “A drooping spirit.” “A man loses his spirit in adversity.” “A generous spirit.” “Kindred spirits.”

- d. In all the above passages there is no indication of the spirit being an immortal soul which continues to live in personal consciousness after death; but there is the splendid prospect, if we have used life faithfully and well, that it will be restored to us in a perfect body at the resurrection. Colossians 3:1-4; Malachi 3:16-17; John 6:39-40, 44; 1 Thessalonians 4:13-16; Philippians 3:20-21; 2 Timothy 1:12, 4:5, 7-8.

SUMMARY 4 - The Resurrection. The nature, condition and experience of God's people who are raised from the dead and immortalized.

Reading: John 11:1-27

- a. The resurrection at the return of Christ is the gateway to eternal life. John 6:39-40, 44, 11:25-26; 1 Corinthians 15:50-54; Luke 14:14; Acts 24:15; Isaiah 26:19; Daniel 12:1-2; Philippians 3:8, 11; 1 Thessalonians 4:15-16.
- b. Our nature now is mortal, corruptible, flesh-and-blood. At the resurrection we shall, if found faithful, be made immortal, incorruptible, with bodies energized, not by blood, but by the direct operation of the spirit of God. 1 Corinthians 15:50, 42-46; John 11:5-6; 2 Peter 1:4.
- c. In other words, we shall be made as Christ is now, and like the angels, knowing one another as we do now, but made perfect, in strength, appearance, capacity and everything. 1 John 3:2; Philippians 3:20-21; Luke 20:35-36; John 20:26-29; Revelation 21:3-4; Isaiah 40:31.
- d. The experience of God's people when perfected will be wonderful almost beyond conception, making a prospect, assured of realization, which ought to be a continual inspiration to us in our efforts to "seek first the Kingdom of God." In the first century the apostles had the gift of the Holy Spirit, which they described as the "first fruits of the Spirit" (Romans 8:23), "powers of the world to come" (Hebrews 6:5), "earnest of our inheritance" (Ephesians 1:14). When we think of what they were able to do by what is described as the "first fruits of the Spirit," what is not possible to those who have the power of God in its fullness, with no defect of any kind to prevent its full manifestation?

A consideration of the following passages suggests some aspects of the future life:—

Revelation 3:21; Daniel 7:27; Matthew 19:27-28; Isaiah 11:3; 1 Corinthians 13:12; John 3:8, 20:26; Acts 8:39-40; Luke 24:39-43; Isaiah 40:31; Revelation 21:3-4.

SUMMARY 5 - The Resurrection. Who will be raised from the dead?

Reading: John 5

- a. The following passages show that not all who ever lived will be raised from the dead, but only those who have had the knowledge of the will of God, and thereby have become responsible to Him. The Apostle Paul says, "There shall be a resurrection of the dead, both of the just and the unjust." Acts 24:15; Daniel 12:2; Matthew 13:47-49.
- b. The "just" are those who, having known the will of God, have obeyed and been faithful to it. Matthew 7:24-25; Mark 16:16; Luke 8:19-21; Ecclesiastes 12:13-14; Psalm 119:2, 4; Proverbs 8:32-36.
- c. The "unjust" are those who, having known the will of God, have disobeyed or rebelled against it. Matthew 7:26-27; James 4:17; Romans 2:8-9; Luke 13:24-28.
- d. Those who have not known the will of God are not responsible for judgment, and therefore will not be raised, either for reward or punishment. Psalm 49:19-20; Romans 2:12; Proverbs 21:16; Ephesians 2:12; Isaiah 26:12-14.
- e. Then follows the judgment, before Jesus Christ, of all who have by their knowledge of the will of God become responsible to Him. The dead will be raised, and along with the living will appear before the Divine tribunal which Christ will inaugurate at His return to the earth. Those who have been faithful and true to God will receive the reward of immortality, and the unfaithful will be consigned to death. 2 Timothy 4:1; 2 Corinthians 5:10; Romans 6:23; John 5:28-29; Matthew 25:31-36; Luke 19:15; Romans 14:10-12.

It follows from the above that we shall be raised from the dead and appear before the judgment seat of Christ in the same nature that we now have, and immortality or death will follow upon acceptance or rejection at the hands of Jesus Christ.

The lesson for us is to make the judgment a happy experience by our faithfulness now, because it is by what we do now that our destiny will be decided. 1 John 2:28.

SUMMARY 6 - The Kingdom of God.

Reading: Matthew 6

- a. The Gospel preached by Jesus Christ when upon earth was the gospel of the kingdom of God. Matthew 4:17, 23; Luke 4:43; 8:1; Matthew 9:35; 6:33; 13:19; Luke 9:11; 13:28; Acts 1:3.
- b. The commission given to the disciples was to go and preach the kingdom of God. Matthew 10:7; Luke 9:1-2, 60-62.
- c. The gospel preached by the apostles had reference to the same thing, viz., the kingdom of God. Acts 8:12, 25; 9:8, 10, 20; 28:30-31; 26:7.
- d. The kingdom of God is not, as some suppose, a state of spiritual enlightenment, neither is it the church, nor is it a kingdom beyond the skies; but it is a kingdom to be established on the earth, in the place of all existing kingdoms and governments. Daniel 2:44; Haggai 2:22; Revelation 11:15; Daniel 7:13-14, 18, 22, 27; 1 Corinthians 15:25; Zechariah 14:9; Psalm 2:8-9; Exodus 5; Revelation 19:11, 13, 15-16.

SUMMARY 7 - Jesus Christ the coming king over a universal empire.

- a. The mission of Jesus Christ is not only that of a Saviour, but that also of a ruler. Having 1900 years ago accomplished his work of sacrifice, it still remains for him to fulfil his destiny as king of the world. This involves his second coming to the earth.

Acts 1:9-11; Acts 3:19-21:1 Thessalonians 1:9-10; James 5:6-7; Revelation 22:20-21
Matthew 25:31:

The testimony of the angels.

The testimony of Peter.

The testimony of Paul.

The testimony of James.

The testimony of John.

The testimony of Jesus.

- b. When he comes the second time it is not to preach, but to rule, with almighty power, over the whole earth; not to ASK for obedience, but to COMPEL obedience from all the mortal nations of the earth. Psalm 72:1, 2, 8-11; Revelation 11:15; 2:20-27; Daniel 7:13-14, 27; Zechariah 14:9; Acts 17:31; 2:34-35; Philippians 2:9-11.
- c. Christ will reign in Jerusalem, the Holy City, the city of God, the coming capital of the earth. How fitting that the place where he was humiliated and put to death by an ungrateful people should be the city of his glory and triumph. Matthew 5:34-35; Jeremiah 3:17; Micah 4:1-2, 8; Zechariah 2:6-12; Isaiah 9:6-7; Luke 1:32-33.
- d. The result of the reign of Christ will be a happy world, for the nations of the earth will be ruled in righteousness by Jesus Christ and his immortalized people. Psalm 67; Micah 4:3-4; Isaiah 11:1-9; 26:9-11; 65:17-25; Revelation 3:21; Matthew 25:34; Luke 22:28-30.
- e. The lesson for us is clearly seen in such passages as Hebrews 9:27; 2 Timothy 4:8; 1 Timothy 6:12-16.

SUMMARY 8 - The promises made unto the fathers.

Reading: Galatians 3

- a. These Divine promises given to Abraham, Isaac and Jacob, concern us very intimately, because we look to Jesus Christ as our Saviour, and he came “to confirm the promises made unto the fathers.” Romans 15:8; Galatians 3:14-16, 29.
- b. The promises given. Genesis 12:1-3, 7; 13:14-17; 22:16-18; 26:2-4; 28:3-4, 13-14.
- c. Terms of the promises, all as yet unfulfilled Abraham’s posterity should become a great and mighty nation.

This does not refer exclusively to the Jews, Abraham’s natural descendants, but more especially to those who should become the true Israel of God by following in the faith of Abraham. Romans 9:6-8; Acts 15:14; Ephesians 3:3-6; Romans 4:11-16; Galatians 4:28; Romans 2:28-29; Galatians 3:7-9, 28-29.

Abraham and his seed should possess the land for ever.

Abraham was only a sojourner in the land. Genesis 23:4; Hebrews 11:9; Acts 7:5. Inheritance under the law of Moses was conditional (Deuteronomy 28) and does not alter the promises. Galatians 3:16-18; Romans 4:13-14; Hebrews 11:8-16.

All nations should be blessed in Abraham and in his seed.

This has been partly fulfilled by the gospel being preached after Christ to all nations, instead of only to the Jews:—

Galatians 3:7-9; Ephesians 2:11-20. Its complete fulfilment is described in Psalm 72:5, 7, 12, 13, 14, 17, 67; Micah 4:1-4.

SUMMARY 9 - The Jews as a nation, and their part in the purpose of God. Christ said, “Salvation is of the Jews.” John 4:22.

Reading: Deuteronomy 29:1-13.

The following facts show the important part played by the Jews in the purpose of God:—

- a. Jesus Christ, the Saviour of the world, was a Jew. Romans 1:3; Matthew 1:1.
- b. God has given to us the Bible, the revelation of His will, through the Jews. Hebrews 1:1; Romans 9:3-5; 3:1-3; Psalm 147:19-20.
- c. God chose the Jews as His special people. Deuteronomy 7:6-8; 14:2; Leviticus 20:26.
- d. God brought them out of Egypt, through the wilderness into the Promised Land, the land of Palestine; established them as a nation there; gave them laws, judges and kings. In fact, the Jewish nation in Palestine was, until the kingdom was overthrown, the kingdom of God. 1 Chronicles 28:5; 29:23; 2 Chronicles 9:8.
- e. On account of wickedness the kingdom of Israel, which was the kingdom of God, was overturned in the time of Zedekiah, the last king; and in the first century, when the nation had filled up the cup of its iniquity by crucifying the Messiah, their city was destroyed, their temple demolished, and the people scattered into all the countries of the world, in which condition they have remained until this day, sure witnesses of the truth of God’s word, and the certainty of His decrees. Their land also, “the glory of all lands,” has lain desolate and barren under the heel of Gentile conquerors, as God warned them would be the case. Ezekiel 21:25-27; Luke 21:5-6, 20-21; 23:27-30; Deuteronomy 28:63-68; Leviticus 26:31-35; Ezekiel 38:8.

SUMMARY 10 - The coming triumph of God's purpose through the Jews

“He that scattered Israel will gather him, and keep him as a shepherd doth his flock.”
Jeremiah 31:10.

Reading: Jeremiah 31

- a. Although dispersed throughout the world, and subject to the persecution of all nations, the Jews have not been destroyed, but have been kept separate and distinct, as God said would be the case. Jeremiah 30:10-11.
- b. It is interesting to note how frequently the word “until” is employed when describing the punishment of Israel and the downtreading of the land. Ezekiel 21:25-27; Romans 11:25-26; Luke 21:24; Matthew 23:37-39; Acts 3:19-21.
- c. The Jews are still God's national people, and are going to be established in their own land as the chief of the mortal nations of the earth. Jeremiah 30:10-14; Ezekiel 34:12-14; 37:21-22; Isaiah 18:7; 60:9; 65:17-25; Micah 4:6-8; Luke 1:32-33.
- d. The Jews, having been the witnesses through whom God has revealed Himself in the past in word and deed, are going to be His witnesses until the end; and by their re-establishment in Palestine as a kingdom, with Christ as their king, and as king of the whole earth, the nations will realize the sovereignty of God and render universal submission. Zechariah 8:22-23; Ezekiel 36:21-24; Isaiah 11:10; Micah 4:2.
- e. The land of Palestine is to be made a paradise, the happy and beautiful centre of God's world empire. Isaiah 51:1-3; Ezekiel 36:32-36; Amos 9:11-15.
- f. The nation of Israel will have to render that repentance and submission that will make them an acceptable nation inhabiting God's land. Ezekiel 36:25-31; 20:33-38; Matthew 23:39; Zechariah 12: 9-14.
- g. The complete result will be a happy world under the rule of Jesus Christ.

The Jews in their own land.

The nations of the world in THEIR own lands.

A world brotherhood of men under the rule of an infallible and omnipotent king, with co-rulers, resurrected and made immortal, to share his glory.

SUMMARY 11 - The sacrifice of Jesus Christ

What it accomplished and how it affects us.

Reading: Romans 5

1. The following passages speak of Christ as a sacrifice, one who gave himself for others, even to the laying down of his life, so that he can truly be described as “the good shepherd that giveth his life for the sheep.” Isaiah 53:10-12; 1 Peter 1:18-19; Ephesians 5:2; Romans 5:6-8; John 10:11.
2. It is further clearly stated that by his sacrifice Jesus Christ took away sin and became the Saviour of the world. John 1:29; Hebrews 1:10; Galatians 1:4; Matthew 1:21; Acts 4:12, 23-31.
3. The following considerations show how Christ did indeed “put away sin,” and what his great sacrifice accomplished for himself and for us.
 - a. Sin is disobedience, and therefore the only way to destroy sin is by not committing it, and by being obedient in all things. Christ accomplished this by his perfect faithfulness. “Faithful unto death” is the title that can truly be ascribed to him. 1 Peter 2:21-22; Hebrews 4:15; 2 Corinthians 5:21; John 8:45-46; 1 Peter 1:18-19.
 - b. By overcoming sin Christ also overcame death, for death is the penalty of sin; and Christ being sinless, death could not hold him. Truly, he had to die, because it was only by “obedience unto death” that he manifested a completely perfect life and sacrifice; yet death is only for sinners, and he having done no sin, it was not possible for death to hold him. He was therefore raised from the dead and made immortal. Acts 2:21; Hebrews 1:8-9, 9:12; Revelation 1:18; 2 Timothy 1:9-10.
 - c. Jesus Christ thus obtained eternal life for himself, but what benefit is that to us, who are all sinners, and cannot claim perfection of character as he could? The answer is that God, in His love and forbearance, has allowed the sacrifice of Christ to cover us, and his victory to extend to us, on condition that we earn out His commandments in faith and obedience. John 3:16; Ephesians 1:7; 4:32; Acts 10:42-43; 4:12; Romans 5:8-12, 18-21; 1 Corinthians 15:22-23.

SUMMARY 12 - The unity and supremacy of God, and the nature Of Jesus Christ.

1. The Bible clearly teaches there is one God, the one Supreme Creator and Sustainer of everything, who made all things and on whom all things depend Isaiah 45:5-6, 21; Deuteronomy 4:35, 39; Mark 12:20; 1 Timothy 2:5; 1 Corinthians 8:6; Ephesians 4:6.
2. The works of nature manifest the omnipotent power and infallible wisdom of the Creator. Romans 1:20; Psalm 8:3-4; Acts 14:15-17; Matthew 6:28-29.
3. The inevitable lesson from such considerations is that we should be ready and anxious to carry out whatever He calls upon us to do, as faithful creatures of a faithful and supreme Creator. This in fact, the Bible declares to be our imperative duty. Ecclesiastes 12:13-14; Isaiah 66:1-2; Psalm 147:10-11; Jeremiah 9:23-24; Mark 12:29-30; John 17:22-23; Proverbs 8:31; etc.
4. Jesus Christ is not God the Son, but the Son of God, subject to God in all things as a son is subject to his father. — Luke 1:35; Acts 2:22; Matthew 3:10-17; John 5:30; Matthew 19:17; Luke 22:42.
5. The following considerations show that he was, when on earth, of our sin-stricken mortal nature.
 - a. He was born of a human mother, and was therefore a human child. Galatians 4:4; Hebrews 2:14; Romans 8:3.
 - b. He was tempted and tried as we are, which could not have been the case had he been God, who “cannot be tempted with evil.” James 1:13; Hebrews 4:15; 2:17-18; Luke 22:28-29.
 - c. He reached perfection through suffering just as we are called upon to do, and is spoken of as an example, which could not have been the case if he were “God Christ Jesus” instead of “the Man Christ Jesus.” 1 Timothy 2:5; Hebrews 5:8-9; 2:10; Luke 6:40; 1 Peter 2:21.
6. On account of his perfect righteousness he was raised from the dead and made immortal, just as we may hope to be by the mercy of God. Acts 2:24; Romans 1:3-4; 2 Corinthians 13:4; Ephesians 1:20-21; Revelation 1:18.

SUMMARY 13 - The Bible teaching about the Devil.

1. The word “devil” is from the original “diabolos,” which means an accuser, or slanderer; practically, the enemy of God, as the following considerations show:—
2. Anyone who antagonizes God and disobeys His law is a “devil.” The principle of sin, dwelling in all of us, is the devil itself. (John 6:70-71). Judas, the treacherous betrayer of his master was a devil.

Revelation 2:10; 1 Peter 5:8-10. These passages speak of persecution of the Christians by the Authorities, whose minds were dominated by a spirit of antagonism to the people of God, resulting in their efforts to stamp out the preaching and acceptance of His word. Acts 9:1-19.

3. The following is an interesting parallel helping us to understand the truth:—
Ephesians 2:1-2. Why “dead in trespasses and sins”? Because they walked according to
 - a. “the course of this world,”
 - b. “the prince of the power of the air,”
 - c. “the spirit that now worketh in the children of disobedience.” What is “the course of this world”? 1 John 2:15-17.

What is “the prince of the power of the air”? Ephesians 6:11-12.

“High places” means “places of authority.” It was not a physical struggle, but a moral conflict against the corrupt and truth-destroying influence of the leaders and teachers who corrupted the truth by demoralizing and superstitious doctrines that obscured the word of God. Acts 20:29-30; 2 Timothy 4:3-11

What is “the spirit that now worketh in the children of disobedience”? Romans 8:7-8. The course of this world is—Sin. The prince of the power of the air is—Sin. The spirit that now worketh in the children of disobedience is—Sin. All confirmed by Ephesians 2:3.

4. The word of God is the means of neutralizing our inherent sinfulness. Romans 8:7-9; John 6:63; Psalm 119:11.

The Apostle Paul says we need not be at enmity with God if we allow His spirit to dwell in us; and as we have partly seen, His spirit dwells in us according as we are governed by His word. What happens then?

Look at the practical part.

Paul's experience: Romans 7:18-24.

Our own experience: Galatians 5:17.

5. Parallels:—

(Romans 7:18-24—2 Timothy 2:26).

(Ephesians 6:11—Hebrews 3:13).

(James 4:7—Hebrews 12:1, 3-4).

(Hebrews 2:14—Hebrews 9:26).

(Ephesians 4:27—Romans 6:12, 14).

6. What is it that has the power of death? Sin. James 1:13-15; 1 Corinthians 15:56; Romans 5:12; 6:23; 5:21.

7. Christ, by his perfect righteousness, destroyed sin, which has the power of death. Hebrews 9:26; John 16:33; Romans 5:21.

8. Therefore he overcame death. Acts 2:24.

9. Why spoken of as a person? Other principles are personified in the Scriptures, e.g.,

a. Riches.—Matthew 6:24.

b. Wisdom.—Proverbs 1:20, 21; 3:13, 15.

c. Sin, under the name of “the devil,” personified more than anything else.

Examples in our ordinary language:—

a. Disease stalks through the land. Disease as a giant.

b. Jealousy as a green-eyed serpent.

c. Father Time as an old man with a scythe.

We have to remember that sin was introduced by the agency of the serpent. (Genesis 3:1-5). The serpent therefore became the natural symbol of that which it introduced. It was a slanderer, a liar, the enemy of God.

As our late Bro. Roberts said, “The serpent became a devil, and not only a devil,

but the devil, inasmuch as he originated the slander under belief of which our first parents disobeyed the Divine command and introduced sin and death into the world. He, the serpent, was, therefore, the natural symbol of all that resulted from his lie ... The individual serpent has long since passed away, but the fruits remain, and the principle lives.” Acts 13:10; 10:38; Matthew 23:33; John 8:44.

10. 1 John 3:8. The mission of Christ accomplished, first in himself, afterwards in all the earth.

In himself. John 16:33; Hebrews 1:9.

In his people, 1 Corinthians 15:53-57.

In all the earth, 1 Corinthians 15:24-25, 28; Revelation 21:2-4.

SUMMARY 14 - BAPTISM. Its necessity and significance.

Reading: Romans 6

1. There is only one legitimate form of baptism, and that is by immersion. Ephesians 4:4-5.

2. The meaning of the word:—

“Baptism is a Greek word. It may be rendered a dipping. The baptized ought to be wholly immersed.” (Martin Luther.)

“The word baptize signifies to immerse.” Calvin.

“To plunge, to immerse, to cleanse, to wash.” Parkhurst.

3. Practice of the ancient church:—

“There was no such thing as sprinkling used in the apostles’ days, nor for many ages after them.” Mede.

“The custom of the ancient churches was not sprinkling but immersion.” Bishop Taylor.

“In this century (the first) baptism was administered in convenient places, without the public assemblies, and by immersing the candidate wholly in water” (Ecclesiastical History, Century 1, Part II, Chap. 4, Mosheim).

4. The definite commandments of Christ and the apostles regarding baptism:— Mark 16:16; John 3:5; 1 Peter 3:21; Romans 6:3; Galatians 3:26; etc.

5. Recorded instances:— Matthew 3:13-17; Acts 2:38-41; 8:12, 36, 38; 10:47; 16:33; 9:18.

6. Why necessary? Because God has commanded. When God commands anything it becomes an imperative law, which it is not only futile, but actual rebellion, to object to or disobey. God does not ask us to do anything beyond our powers, but will not tolerate refusal. Examples:—

- a. Saul (1 Samuel 15).

- b. Naaman (2 Kings 5:10-14).

7. Significance of baptism. Acts 2:38.

- a. We need forgiveness of sins and redemption from our death-stricken nature. Ephesians 2:3, 12; Romans 5:12; Psalm 89:48; Ecclesiastes 3:19.
- b. Jesus Christ, by his perfect life and sacrifice has become the means of our reconciliation to God. John 3:16; Romans 5:8; Ephesians 2:13; Romans 3:23-26; John 14:6.

8. Under what conditions is Jesus our Saviour? 2 Timothy 1:10; Mark 16:16.

9. Necessary to believe aright. 2 Thessalonians 2:13; Hebrews 9:28; 1 Timothy 4:8.

How could we look for him unless we knew he was coming, and why?

How could we “love his appearing” unless we knew he was coming for some great work. When we know the reason for his coming we do look for him. That is what we believe. It is the Gospel. It is our ideal.

10. Then baptism. Hebrews 10:22; 1 Peter 3:21; Galatians 3:26, etc.; Romans 6:3.

We go down into the water and die to our past life, and our past sins. Our sins are buried and forgiven. We rise as servants to God, and servants to righteousness.

SUMMARY 15 - The obligations and duties of the Christian life.

Reading: Romans 12

1. Ordinances or ceremonies. There are two ordinances left for our reverent observance. The first is baptism, which is the Divinely prescribed mode of entrance into the fellowship of Jesus Christ. Galatians in. 26-29; Romans 6:3-4.

The second is “the breaking of bread” or memorial service, by which, in the breaking of bread and drinking of wine, we keep in grateful remembrance the sacrifice of Christ until he shall come again. Luke 22:14-20; 1 Corinthians 11:23-29; Hebrews 10:24, 25; Acts

2. Seeing we have engaged ourselves to be servants of Jesus Christ, and to “seek first the kingdom of God and His righteousness,” we have to keep separate from the practices of the world which are inconsistent with our profession. 1 John 2:15-17; John 17:15-17; 2 Corinthians 6:14-18.

- a. Marriage of one “in the truth” with one “not in the truth” is forbidden, this being clearly an “unequal yoking.” (Amos 3:3; 1 Corinthians 7:39; 2 Corinthians 6:14). The nation of Israel was seriously commanded on this point. (Deuteronomy 7:3-4; Ezra 9:1-4). The same conditions, comparatively speaking, exist to day.

The ideal state is clearly seen in the following passages: Luke 1:5-6; 1 Peter 3:7; Ephesians 5:25-33.

This does not mean, of course, that those who are already married may not separately obey the truth, 1 Corinthians 7:12-17; 1 Peter 3:1.

- b. What are called “the pleasures of the world,” such as the theatres, the racecourses, the sporting enclosures, the dance halls, the public houses and clubs, are clearly within the scope of 1 John 2:15-17. Also Philippians 4:8; Psalm 1:1-2. They are all institutions from which godliness is deliberately excluded, and they expressly cater for the “ungodly,” the “sinner” and the “scornful.”

3. The positive duties, and work, and virtues, and pleasures of the truth are many.

- a. The Bible being our “bread of life” we naturally feed upon it regularly, 1 Peter 2:1-2; 1 Timothy 4:15-16; Acts 20:32; Psalm 119:11, 47, 52, 57, 80, 97-100, 105, etc., etc.; Proverbs 3:13-18.

The word of God is thus a stimulation, a guide, a comfort, an inspiration, a safeguard, and a real mine of knowledge which will educate us to become masters of ourselves now, and eventually masters of the world.

- b. Knowing the truth of God which gives eternal life, it is a duty and a pleasure for us to show it forth to others. This is done by preaching, conversation, invitations, supporting by our presence the proclamation of the truth, and above all by example. Philippians 1:27; 1 Timothy 4:1-2; 1 Timothy 4:16; Jude 3; Philippians 2:14-16; Matthew 5:14-10.
- c. Extending blessing and help to others in both word and deed is a pleasure and a splendid duty. Matthew 20:27-28; Mark 12:31; Romans 12:10; Galatians 6:9-10; Romans 15:1-2.
- d. Forbearance, humility, a forgiving spirit, and an absence of petty spite, jealousies, backbiting, etc., are essential, and win great victories. Colossians 3:8, 12-14; Ephesians 4:31-32; Luke 6:37-38.
- e. Purity and honesty of word and character are obviously principles to cultivate. Romans 12:1-2, 17-18; James 1:27; Ephesians 4:24-25.

These are some of the ingredients of the Christian life, and there are others equally important, e.g., our daily prayers to God in thanksgiving and supplication for help and guidance, our never-failing veneration for His word, an ever-present anxiety to do His will, and sorrow if we fail.

SUMMARY 16 - The Sabbath, in the past and now.

Reading: Romans 14

1. The Sabbath was instituted in the beginning of the Adamic era, that is at the commencement of the age in which Adam and Eve were the first human pair. (Genesis 2:1-3). In this and other similar passages the word “God” is plural and means “mighty ones,” and the fact is that the Creator did the work, as He does all His work, through the angels, which are His “mighty ones.” Psalm 103:20-21; Hebrews 1:13-14; Psalm 34:7; Genesis 48:5-16; Exodus 23:20-23.

They completed the work in six days and rested on the seventh.

2. The observance of the Sabbath, or day of rest, was incorporated with the law of Moses, and made obligatory. Exodus 20:8-11; 31:12-17. Not only was it to be observed as a day of rest and of special service to God, but it was from the Exodus to be considered as a day in which that deliverance from Egypt should be specially remembered. Deuteronomy 5:12-15.
3. The Sabbath law was very strict. Exodus 35:1-3; Numbers 15:32-36; Nehemiah 13:15-21.
4. The nation of Israel was earnestly exhorted to keep the Sabbath, and warned against disobedience. Isaiah 58:13-14; Jeremiah 17:20-27.
5. When Christ came, and accomplished his one and all-sufficient sacrifice, all the sacrifices and most of the ordinances under the law of Moses were abolished as being no longer necessary. Included in this cancellation was the law of the Sabbath. Mark 2:23-28; Colossians 2:12-17; Galatians 4:9-11; Romans 14:5-8.
6. The so-called observance of the Sabbath to-day is no observance at all, except in a measure amongst the Jews, who observe the seventh day. In professing Christian circles the seventh day (Saturday) is often the busiest day of the week; whilst Sunday is the first day of the week and not the Sabbath at all. Also there is no attempt to observe it as it was enjoined, for what with the empty churches, the newspapers, golf, and motoring, the increase of general pleasure and sport, not to mention the simpler matters of cleaning and cooking, it is quite a pretence to claim that the Sabbath is observed to day.
7. The position is just this, viz., the observance of the Sabbath law is not now necessary. At the same time, it is perfectly proper for anyone to observe a particular day unto God above all other days, as Romans 14:5-6 clearly tells us. As a matter of

fact, we actually do this in our Sunday services; and seeing also that the Divine law of one day's rest in seven is a most beneficial and excellent law, it would certainly appear that, although we are not commanded so to do, yet the more we use Sunday as a day of rest and of special service to God, the better we shall be, and God will be pleased with such service.

8. The Millennium will be a Sabbath for the world, for just as God worked six days and rested the seventh, so, after 6,000 years of human labour and toil and trouble, the seventh thousand will be the peaceful reign of Christ on the earth, and rest and tranquillity for the world. Hebrews 4.

SUMMARY 17 - The Angels - Their position and work

Reading: Hebrews 1

1. The origin of the angels is not revealed, but one or two considerations suggest they may have been inhabitants of the earth or some other world in a previous age to that of Adam, and rewarded with immortality for their faithfulness.
 - a. It hardly seems reasonable to suppose they were CREATED immortal, for then they would be destitute of all those moral virtues and feelings which can only be the possession of those who have developed them by conflict with evil. The fact that those who are faithful now are going to be made like the angels would indicate that the angels also had their time of trial before their exaltation to the Divine nature: Luke 20:27-36.
 - b. The meaning of the word “angel” is “messenger,” or “agent,” from the original Hebrew word “malak” and the Greek word “angelos,” and many of the passages we quote will illustrate this.
 - c. The physical form of angels is that of men. Hebrews 13:2; Genesis 18:2, 9-10; Hosea 12:3-4; Luke 20:30; Philippians 3:20-21; John 20:26-29.
 - d. The work of the angels was, in the first place, the reconstruction of this earth, just as it will be the work of Christ and his people when he returns, except in a different way. Genesis 2:1-3 (“God” (plural) = “mighty ones”); Psalm 103:20-21; Job 38:1-7; Daniel 12:3.
 - e. The angels now carry on the work of God in over-ruling the present world in its progress towards the accomplishment of His purpose, including the guardianship of His people.

Hebrews 2:5; Exodus 23:20-23; Acts 7:52-53; Galatians 3:19; Hebrews 1:13-14; Psalm 34:7; 91:9-12; Matthew 18:10.

SUMMARY 18 - Why Christadelphians do not vote.

Reading: Romans 13

1. Having become united to Christ we have to follow his commandments and example. John 17:14; 1 Peter 2:21.
2. If we had lived in the time of the kingdom of Israel, which was the kingdom of God in the past, we should have been called upon to defend the kingdom from enemies without. Numbers 32:16-32; Joshua 4:10-13; Deuteronomy 20:1-9; 1 Samuel 17:1-3.
3. The kingdom was overturned because of wickedness, to be no more until Christ should come to be the king. Ezekiel 21:25-27; Luke 1:32.
4. When Christ came he did not proceed to establish the kingdom, because he had first to qualify himself for his position as king, and by faithful service to accomplish the redemption of his people. Therefore, although appointed king, he took no measures to enforce his claim, but made his destiny secure by his faithfulness. John 18:35-37; Philippians 2:8-11.
5. Likewise WE have no kingdom to uphold or defend, but are waiting for the kingdom to come, and striving to qualify ourselves for a place therein. In the meantime we take no part in present kingdoms, which are passing, except to be obedient to the laws of the land (unless they should contravene the law of Christ), to earn our living, to preach the gospel, to do good as far as we can, and generally to strive to be examples of that which we profess. This was the attitude of Christ and the apostles, who took no part whatever in the politics of their day, and it is the attitude required of us. Hebrews 13:13-14; 11:13; Philippians 3:20-21; John 17:14-16; Romans 13:1-8; Titus 3:1; 1 Peter 2:13-17; Acts 5:28-29; 4:18-19.
6. Seeing that God rules in the affairs of men, if we voted Liberal, Tory or Labour we might be voting in a way directly contrary to the purpose of God, Who is regulating all to the attainment of His declared purpose. Isaiah 46:9-10; Daniel 4:17; 2:20, 22; 5:21.
7. Our duty, therefore, is to do as Christ and the apostles did, to preach the gospel, to practise it by being examples of righteousness in the earth, and to wait until the Kingdom of God shall come, when, if we are worthy, we shall take full active political part in the Kingdom we have sought. Revelation 2:26-27; 3:21; Daniel 7:27; Matthew 25:34, 21, 23; 2 Timothy 2:11-13; Revelation 5:9-10.

HERBERT NORRIS 1924