

'Unto the Son He saith, Thy throne, O God is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows.

Hebrews 1:8-9.

You are warmly invited to meetings arranged by the Sovereign Grace Advent Testimony, to be held, God willing, at  
NEW LIFE BIBLE PRESBYTERIAN CHURCH,  
44 SALUSBURY ROAD, LONDON, NW6 6NN  
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**Theme for 2019 – Highlights in Hebrews**

**January 25th, 7pm**

Subject: Christ the Son of God (c1)

Speaker: Philip Knowles

**February 22nd, 7pm**

Subject: Christ the Son of man (c2)

Speaker: David Park

**March 22nd, 7pm**

Subject: Christ the Prophet – Superior to Moses (c3)

Speaker: Paul Toms

It is hoped that each message will be recorded and friends should be able to listen to and download messages from our website. Applications for cassettes and/or CDs should be made to the secretary. Full lists of S.G.A.T. recordings and of publications can be found on our website ([WWW.SGAT.ORG](http://WWW.SGAT.ORG)) or may be obtained from the S.G.A.T. secretary.

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# Watching and Waiting

LIGHT FOR PERILOUS TIMES

SCRIPTURAL

Reformed, Protestant, Puritan, Prophetical, Expository, Doctrinal

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The objects are:

1. To teach the nearing approach of our Lord's return. James 5:8
2. To hold forth the Truth and to expose and resist error. Jude 3
3. To note passing events in the light of 'the Scripture of Truth.' 2 Peter 1:19
4. To unfold the Word of God by comparing Scripture with Scripture. Acts 17:11
5. To encourage missionary endeavour, and all service for Truth. Acts 1:8
6. To comfort and strengthen those who seek to stand with the Lord, apart from abounding lawlessness. 2 Timothy 2:19
7. To call for separation from false ecumenism. 2 Corinthians 6:14-18

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**The Sovereign Grace Advent Testimony has, in the mercy of God, completed the year of its centenary and we thought it good to include in the first issue of 2019 some articles written by the first secretary of the movement, Mr George H Fromow, while he was still a young man. Although the Testimony was formed in November, 1918, the magazine 'Watching and Waiting' did not replace 'Light For Perilous Times' until April, 1919. The papers by Mr Fromow in this issue are taken from early copies of 'Watching and Waiting.' IT NEEDS TO BE APPRECIATED THAT THESE ARTICLES WERE ALL WRITTEN IN THE ATMOSPHERE AND SITUATIONS OF NEARLY 100 YEARS AGO.**

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## Direct Action

By George H Fromow

*(This article is taken from Watching and Waiting, October, 1919).*

This phrase, as used today, will lead to revolution. Whatever form of government may be in power, it is a Christian obligation to respect it and obey it, in as far as it is possible in the fear of God.

Nebuchadnezzar, Cyrus, Alexander, Caesar, were all to be obeyed, and to receive tribute. Their power was delegated to them by God. Caesar's government was inferior to Nebuchadnezzar's, as iron is inferior to gold, but nevertheless it was to be acknowledged. So too, constitutional or parliamentary government is of still less value in the Divine estimate – it is but a mixture of iron and earthenware as compared with gold – yet the child of God should recognise its authority, and regard it as the best God sees fit to permit for the present. Let us do nothing to undermine the authority of Parliament. Weak as it may appear to us, let us not despise it, lest a worse come upon us, having less authority, or worse – greater tyranny!

We are all conscious that there is today a fearful assault upon parliamentary government. It is being despised, ignored or overridden among all classes.

The War Cabinet took direct control of National and Imperial affairs, under pretext of a war necessity, but although peace has, in measure, returned, there has not been full restoration of a Cabinet directly responsible to Parliament. Ministers seem to be a law unto themselves.

In the last phase of the war, a foreign Generalissimo had the empire's resources in his hands. At the Peace Conference the 'Big Four' were practically supreme in their decisions. In all this the English Parliament was paralysed.

Can such things be desirable? They may have appeared inevitable, but to the student

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of prophecy are indicative of the rapid drift away from democratic government, to a godless, lawless tyranny. Parliament does prove weak and fickle as it leans first to the left, then to the right, and now to a central coalition. But with all its failings, we see in it the best form of human government which God allows for our time. It is represented by the 'Iron and Clay' (Daniel 2:41-43).

If the iron-clay rule of the ten kingdoms is superseded, what follows? The rule of the Beast will follow (Daniel 7:24-25) and his policy will be **direct action** to effect his own will (Daniel 11:36). Let us fear to support anything that leans to unconstitutional '**Direct action**;' it may override and destroy what God now permits us – parliamentary government.

It matters little who takes direct action, the evil will follow, whether King or Commoner; Trade Union or Commercial Corporation; Miners or Ulster Protestants; the believer should shun to countenance it. Labour has its just grievances to be righted. Employers have their rights, which should be upheld. Protestants may well fear 'Rome Rule,' but neither party nor interest has the right to take the law into its own hands. It is quite unconstitutional, and for the believer unscriptural. If continued, and Parliament succumbs, lawlessness will abound, till one comes who will take all Direct action into his own lawless hands (2 Thessalonians 2).

Men will be found handing over all control and authority to him (Revelation 17:13). His action will be direct indeed, for he will direct all the energies of the ten confederate kingdoms against God and Truth, and 'make war with the Lamb' and 'with the saints' (see Psalm 2).

God also will take **direct action** as is His Sovereign right, and make the sovereignty of the world the sovereignty of His Son. That will involve the destruction of the Lawless One and his lawless followers (2 Thessalonians 2:8).

Meanwhile there is action for the saints of the Most High. Their power is in **direct approach**. 'Let us come boldly unto the Throne of Grace, to obtain mercy and find grace to help in time of need.' Hereby the Holy Spirit will energise them to witness to His **direct action** in their hearts, and use their witness for blessed action in the regeneration of souls, and their translation into the Kingdom of the Son of God.

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## Bolshevik at Heart

By George H Fromow

*(This article is taken from Watching and Waiting, March, 1920).*

From America comes the striking comment on 'Bolshevists' – 'Men fail to see that every unconverted person on earth is a Bolshevik at heart. He pays no attention to God,

to His Laws, to His Son, to His Gospel, nor to His Church. He is a god unto himself, and has no respect for his Creator, Preserver, and Redeemer. How men hate Bolshevism when it is against human government, but how much more hateful it is in the sight of God when it is against Divine Government. It will never end until Christ comes' – Watchword and Truth.

'Bolshevik' is a Russian term for an extreme Socialist Government, formed by the rule of the Soviets. 'Soviet' means a council. These councils are composed of the workers, soldiers, and poorer classes of society. Such government ought to be no more offensive than we might expect moderate Labour government to be in England, but in practice it has developed into wild revolution, dominated by an anarchistic tyranny, guilty of the most lawless and abominable atrocities conceivable.

Civilised mankind is rightly opposed to this manifestation of lawlessness, because it is inhuman, because human wisdom and experience and their product, humane laws, are ruthlessly set aside in a wild outburst of new experiments.

But the radical evil of lawlessness towards God, of which all mankind is guilty, is ignored. The nations see not the beam in their own eyes. Peoples who rightly repudiate revolution against man are not careful to refrain from it against God.

Professing Christendom too, while justly condemning Bolshevic lawlessness, is fast breaking away from those Christian laws which she has professed to obey.

In fact, every class of humanity is Bolshevic at heart, in its determination to be rid of the Divine control.

As one contemplates the prospect in the light of prophecy, a question arises – Will this manifestation of lawlessness – Bolshevism – be received in the Roman or Prophetic earth? We think not. It may succeed in holding Russia and Siberia; it may gain support in Germany, and extend its influence East through Central Asia, Afghanistan and even India. It may be that here is the barbarous force which will organise these 'Kings of the East' which will overthrow the Babylon to be.

But it is not likely that it will do more than fight for a footing in England or South-West Europe. We think it is too extreme in manifestation to gain permanent hold in this area. It partakes too largely of the character of the 'clay' (earthenware) element to become supreme in the sphere of Prophetic Scripture. As 'clay' there will continue to be a large measure manifest among us as seen in the 'strikes,' but the 'iron' element is also with us! It will balance the other side and not permit its supremacy.

Let no one rejoice overmuch to know that Bolshevik misrule cannot overthrow Progressive Civilization, and this European system of Finance, Commerce and Education, Religious, Social and Military order. For let us not fail to see that this very order of government in which Christendom glories and desires to uphold, is becoming increasingly lawless, or Bolshevic towards God. God and His Truth are not recognised, but are blasphemed and misrepresented.

Furthermore, Bolshevism without is hastening the predicted confederation of the Roman earth kingdoms. Just as Prussian Militarism welded European nations in

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alliance to oppose that evil, so Bolshevism is allying the whole Roman earth, west and east, to stem its flood. The League of the Nations of the Mediterranean will be its result.

As to the British Empire, Bolshevism may prove a large factor in the progress of disintegration, of which there are numerous signs. Note some of them: Australia is being driven to act independently in order to secure herself permanence as a Pacific Power. In the event of war she would be isolated. Canada is likely to form an alliance with U.S.A. against the Japanese peril. Anyhow her orbit of interest must be American more than European, especially if American sentiment continues to drift in estrangement from Europe. South Africa has a strong Nationalist Republican party, which seeks separation. Ireland's plight is tragic: her position needs no indicating. Will she turn to U.S.A. to obtain what England will not give? Indian aspirations will probably lead her to orientate to the Japanese group of Powers. Egypt has National hopes and is sure to be one of the States in the Ten Kingdoms. We notice these tendencies within the Empire, and consider that the burden of Bolshevism will compel the Colonies to concentrate on Home affairs rather than Imperial. The one tie that binds the British Commonwealth of Nations is allegiance to His Majesty. If that bond should give way, what would remain? Remember that even now the Colonies could outvote the Mother Country in the League of Nations, and in the Peace Conference each one acted for itself, voting and signing independently. (*N.B. Mr Fromow gave these as suggestions of possibilities, not prophecies – Ed.*)

England, we expect, will be driven to rely on the Mediterranean League of Nations, where her religious, commercial, naval, military and educational attachments seem to lie.

See, then, in Bolshevism, a force which God is permitting to work to carry out the fulfilment of His predictions. Did He not so overrule events when the Bolshevism heart of the human Brotherhood was revealed at Calvary? 'Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked (*lawless*) hands have crucified and slain.' There the 'Iron' parties formed a Coalition. Romans and Jews, Herodians, Pharisees and Sadducees, Priests and Scribes, with unanimous consent elected Caesar and crucified the Christ of God! The 'Earthenware' parties, the masses of the people, chose Barabbas – a Bolshevism in lawlessness – while they too, rejected the Christ! What is there to prefer in these two manifestations of the human heart? All united – Royalty, Rulers, Religion and Rabble – in saying, 'We will not have this man to rule over us.' One side says Caesar, the other Barabbas, but both in rebellion of heart and hand 'were gathered together against the Lord, and against His Christ,' saying, 'Let us break their bands asunder and cast away their cords from us' (see Acts 4:25 and Psalm 2).

Today the world continues on the same course. Ere long it will manifest renewed hatred of Him in His people. Our rulers, as well as the masses, are ripening, ready to receive the 'Lawless One,' the supreme Bolshevism. The radical rebellion of our fallen nature will find its fullest expression in the 'Beast' unnameable, and will worship him

(Revelation 13).

Look back again to Calvary. Two men died, one on either side of our King. The one, as he had lived a lawless life towards God and man, died blaspheming Him. The other had manifested the same lawlessness in life, but now had manifested in him the free grace of our Sovereign Lord.

‘Sin is lawlessness.’ Of such lawlessness in heart we all are guilty. ‘We have all gone astray, we have turned every one to his own way.’

These men were ‘thieves’ and ‘robbers.’ Have we been less? What says the Spirit through Malachi? ‘Will a man rob God? Yet ye have robbed Me, even this whole people! Wherein? In tithes and offerings.’ Do we so realise that we have robbed God of that love and devotion of heart and mind and strength, which is His due, that towards Him we have been worse than Bolshevik: that we are constrained to say, ‘The dying thief rejoiced to see that fountain in his day, and there have I, though vile as he, washed all my sins away.’

If we, with penitence, humility and brokenness of heart, cry with the second thief, ‘Lord, remember me when Thou comest into Thy kingdom,’ then ‘the Lord hath made to meet on Him the iniquity of us all,’ and when He cometh in His kingdom all Bolshevism of heart will be banished and ‘we shall be like Him.’ The earth, too, shall know the blessing of His government.

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## The Danger of Dates

By George H Fromow

*(This article is taken from Watching and Waiting, June 1920).*

We raise this warning because the Word of God gives us no warrant to fix or forecast any dates for prophetic fulfilment: we must not be wise above what is written, nor allow seeming coincidences to give support to our theories when Scripture is silent. On the other hand, we would not reject any findings of the students of (so called) chronological prophecy, if they can be proved. Until the proof comes, we repeat the challenge and urge the warning.

We submit that prophecy deals not with the chronology, but the conditions of the times: not with dates of history, but descriptions of human doings and destiny.

A popular idea is that the history of the Adamic earth is to run 6,000 years, i.e., six ‘days’ of 1,000 years, and that the coming millennium will be its seventh-day Sabbath. That this 1,000 years of rest and peace is Scriptural, we hold, and it may be at the end of 6,000 years of human history, but we do not find any direct Scripture teaching on this last assumption. We believe that the time is at hand, because of the signs, spiritual, moral, and national, but not by reason of any fixed number of years.

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### **The Desire to Discover Dates**

Now observe that the desire to discover dates is strong in humanity. The natural mind is curious as to its destined history. In evidence, mark the fortune-telling and astrology of all ages. Christian people, too, have given way to the impulse, and have become captivated by a study, grounded on an hypothesis of their own founding. Be it noted, however, that Christians made no attempts to forecast dates until AD400, and not until the last century have we witnessed the Historicist teachers freely indulging in these predictions of time.

They have adopted a theory which they have 'discovered,' on which their whole system of interpretation is built. Briefly stated it is this: 'That in prophetic language a day signifies a year.' This they designate the 'Year-day system.' By it a year (Jewish calendar) equates 360 years in prophecy 3½ years equates 1,260 years!

This system has been followed by Dr Cumming, Dr Elliott and Dr Guinness, besides many modern writers.

Note also that it has a bad following in Russelites, Millennial Dawnists and Anglo-Israelites, who largely adopt it. 1914 and 1917 were named as possible dates of the end of this age! In face of this, we submit that, tragic as these years were, no events transpired of any prophetic importance, above the inclusive and general predictions as to this age. 1920, 1929 and 1934 are now given as possible final dates! Even though these years should prove to be years of crisis, even should 1934 be the end, this will not prove that their basis of calculation was correct. If the premises are wrong, weak, uncertain, or unproved from Scripture, the conclusions reached are unreliable, and no Christian ought to confide in them. It may so happen that this theory will afford some startling coincidences. What of it? Such a theory needs far more than the most astounding coincidence to confirm it.

There is no Bible evidence that a day, in prophetic language, has ever been used for a year. On the contrary, whatever time has been predicted, it has been fulfilled according to the ordinary calendar measurement.

Some of these teachers tell us that it is not possible to outline any programme of prophecy until the event makes history, and all we can know is that certain years will be years of crisis. If that were so, wherein is the purpose of prophecy? It is not needed to prove that God can and has predicted events. Past accomplishments witness that, and thereby accredit the Bible as Divine. Prophecy has a purpose beyond this: it is to instruct our hearts as to present world movements, that living amidst them we may be separate from them, that we may so know coming events as to judge the motives, methods and means of their promotion.

### **The Difficulty of this Dark Age**

We admit that history presents the difficulty of this dark age and the silence of God to the nations since He gave us the Scriptures. Has the Book nothing to say to Mohammedanism, Romanism and Apostate Churches? Of Turkey, Spain, Rome, France, Prussia and Great Britain, those nations which have dominated the world, while Israel has been derelict and the Pilgrim Church a wandering witness to the heathen?



Certainly it has. This age is like a parenthesis in Israel's history, during which God has given us no details of Gentile doings, but He has sufficiently described them for all needful instruction. Matthew 13 gives a parabolic outline of Christendom; Revelation 1 – 3 describes the prevailing conditions in the churches at the beginning of this period, while we know from the plain statements of the Lord in Matthew 24, by the visions of Daniel and the Revelation, that throughout this age Gentile government will tread down Jerusalem and scatter Israel.

What could be desired more ample and explicit for our guidance than these passages? Nothing that any table of dates could supply.

### **The Days of Daniel and the Revelation**

Consider the days of Daniel and the Revelation. We append a list of the periods of time mentioned, giving their equivalents in literal days, months or years:

Daniel 7:25-27: 'A time, and times and the dividing of a time' =  $3\frac{1}{2}$  years.

Daniel 8:14: '2,300 days,' i.e., nearly 7 years.

Daniel 9:24: '70 weeks' (or, heptads, or weeks of years), i.e.,  $70 \times 7 = 490$  years.

Daniel 12:11: '1,290 days,' i.e., a little over  $3\frac{1}{2}$  years.

Daniel 12:12: '1,335 days' i.e., a little over  $3\frac{1}{2}$  years.

Revelation 2:10: 'ten days.'

Revelation 9:15: 'A day, a month, and a year,' i.e., a set day.

Revelation 11:2: '42 months,' i.e.,  $3\frac{1}{2}$  years.

Revelation 11:3: '1,260 days,' i.e.,  $3\frac{1}{2}$  years.

Revelation 11:9: ' $3\frac{1}{2}$  days.'

Revelation 12:6: '1,260 days,' i.e.,  $3\frac{1}{2}$  years.

Revelation 12:14: 'Time, times and half a time,' i.e.,  $3\frac{1}{2}$  years

Revelation 13:5: '42 months,' i.e.,  $3\frac{1}{2}$  years

Remember that these occur in Scriptures, written by Jews to Jews, and that the scale of reckoning time must have been the Jewish calendar, i.e., 360 days to a year. In proof that this calendar is used, notice that the same period is spoken of variously as  $3\frac{1}{2}$  times, 1,260 days, 42 months, i.e.  $3\frac{1}{2}$  years of 360 days. This is given in three languages – Hebrew, Chaldean, and Greek – and the statements of time occur in literal prophecies.

The Chronological, Continuist or Historical schools argue that these periods represent various lengths of time, according to the length of the year, whether reckoned on the scale of a lunar year of 354 days, a Jewish calendar year of 360 days, or a solar year of 365 days. By the use of these three scales, and by reckoning from various points of history, they obtain several periods of various lengths, the final dates of which they proclaim as epochal time marks!

Surely this distinction of solar and lunar years is entirely extra scriptural! None dare claim that Scripture mentions any other year than that of the Jewish calendar. The theory that three scales of reckoning are used arises because of certain coincidences of chronology which make men guess that such may have been the case.

When is the period of  $3\frac{1}{2}$  years to begin? That is the enigma, unsolved by the Word, in terms of time, only marked by events, the signs of which we are to be watching and

waiting for. This period is reckoned backward from the second coming of our Lord. 'Of that day knoweth no man.' 'Ye know neither the day nor the hour.' The signs which are to mark the commencement of the 3½ years are these: The man of sin shall break his covenant with Israel, take supreme control of the ten kingdoms, reign in Babylon, and set up the abomination of desolation in Jerusalem. We must watch the developments of his antichristian system, not chronological charts, but conditions and characteristics of our days.

### Define the Danger

Finally, let us define the danger. The tendency of Chronologists is to discuss dates instead of discerning the evil doings of men, to call attention to the calendar rather than the character, course, present conditions and final crisis of this age. Dates may become dust in men's eyes, veiling in a maze of astronomical calculations the acute seriousness of our times. Dates detract from watchfulness, wherefore we discard defining them, but declare on the ground of the signs of the times that the last days are on us, and the King is near at hand.

Furthermore, if dates are predicted, and then fail of accomplishment, as so often has been the case, what dishonour is cast on the prophet, and worse on the Word of Prophecy, and on God Himself. Christian people are made to turn from the study in dismay and disgust, while scoffers will say, 'Your interpretation has failed, your Book is discredited. Where is the promise of His coming?'

It is our solemn conviction that Historicism, in its various grades, is helping forward the scoffers of the last days.

The danger is that of presumption; such is that of any extra-scriptural theory.

Nevertheless the days are determined in the Divine decrees. 'In the fullness of time, God sent His Son to redeem us from the curse of the law.' The determinate council and foreknowledge of God holds within its destiny the 'set time to favour Zion.' 'He that shall come will come, and will not tarry.' 'God's methods are sublime, His ways are always kind; He never was before His time, and never was behind.'

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## To Be Justified or Judged: Which?

By George H Fromow

*(This article is taken from Watching and Waiting, August, 1920).*

Reader, which will be your lot?

Romans 8:1 reads: 'There is therefore now no condemnation to them that are in Christ Jesus.' 'Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (*judgment*), but is passed from death into life' (John 5:24).

‘Moreover, whom He did predestinate, them He also called; and whom He called, them He also **justified**, and whom He justified, them He also glorified ... Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.’

### **The Teachings of Some Christian Leaders**

We quote these inspired words thus fully, in refutation of the teachings of some Christian leaders, who assert that believers ought to be in terror of the Judgment Seat of Christ, lest through failure to perform good works, to attain to a sufficient standard of holiness (which is undefined), through disobedience, unfaithfulness in doctrine, or non-sanctification of character, they may lose the blessing of sharing in the Millennial Kingdom; and worse, instead of reigning with Christ, be consigned to penal punishment for that period. Even Paul, say they, was uncertain of obtaining his crown, although he said ‘I therefore so run, not as uncertainly.’

These people claim not to deny that salvation is by grace, but say that salvation having been experienced, works determine the saint’s prospects in every other respect, specially in the Millennium, even to the extent of being ‘with Christ’ in His kingdom, or a thousand years in hades!

### **Test for All New Teaching**

It is well to try the following test for all new teaching. Is Christ exalted thereby? In this case the reply is emphatically ‘No!’ He is dishonoured thereby, His work discredited, the value of His obedience nullified, His satisfactory substitutionary sacrifice esteemed insufficient, His justifying, sanctifying grace impotent. If ‘able to save,’ He would thereby be unable to keep.

We give such teachers the scriptural answer of Toplady’s hymn, ‘From whence this fear and unbelief? Hath not the Father put to grief His spotless Son for me? And will the righteous Judge of men condemn me for that debt of sin which, Lord, was charged on Thee? Complete atonement Thou hast made, and to the utmost farthing paid whate’er Thy people owed. How then can wrath on me take place if sheltered in Thy righteousness, and sprinkled with Thy Blood? If Thou hast my discharge procured, and freely in my room endured the whole of wrath divine; payment God cannot twice demand – first at my bleeding Surety’s hand and then again at mine. Turn, then, my soul, unto thy rest! The merits of thy Great High Priest have bought thy liberty. Trust in His efficacious Blood, nor fear thy banishment from God, since Jesus died for thee.’

### **The Teaching of All Paul’s Epistles**

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The teaching of all Paul's epistles would be nullified if this error were truth. That believers are 'all one in Christ' is the central fact of all; thus:

Romans teaches 'In Christ' – Justified.

Corinthians teaches 'in Christ' – Sanctified.

Galatians teaches 'In Christ' – Crucified.

Ephesians teaches 'In Christ' – Ascended.

Philippians teaches 'In Christ' – Satisfied.

Colossians teaches 'In Christ' – Complete.

Thessalonians teaches 'In Christ' – Victorious.

Hebrews teaches 'In Christ' – Made Nigh.

### Terms and Texts Whose Force Would Be Lost

Terms and texts whose force would be lost come to mind, such as 'Justified by His Blood;' 'An inheritance among them which are sanctified;' 'Accepted in the Beloved;' 'Complete in Him;' 'He ... gave Him to be Head over all things to the Church, which is His body, the fullness of Him that filleth all in all' (Ephesians 1:22-23); 'By one offering He hath perfected for ever them that are sanctified' (Hebrews 10:14); 'Beloved. now are we the sons of God' (1 John 3:2); 'We are the children of God; and if children, then heirs, heirs of God and joint-heirs with Christ' (Romans 8:16-17).

Do these, and like expressions, apply to all, or only some of those 'in Christ'? Is 'the General Assembly and Church of the Firstborn which are written in heaven' divided? (See Hebrews 12:23). Take the teaching of the resurrection in 1 Corinthians 15:23, 'Every man in his own order (*or, rank*): Christ the firstfruits: afterwards they that are Christ's at His coming.' 'The dead in Christ shall rise first' (1 Thessalonians 4:16-17). 'We shall not all sleep, but we shall all be changed, at the last trump' (1 Corinthians 15:51).

The teaching refuted here would cancel these passages; would, in effect, mutilate the Bride of Christ and dismember His Body. It is a solemnly serious thing to seek to separate what God has joined together. 'Who shall separate us from the love of Christ? ... nor things present, nor things to come.' Certainly not His Judgment Seat.

### Threats of Judgment are Made

Threats of judgment are made, not to believers as such, so much as to the professing Church; the fact being that the Church on earth is addressed according to her profession. e.g. the Epistle to the Hebrews contains such words as, 'Let us therefore fear lest a promise being left us of entering into His rest any of you should seem to come short of it.'

Those who claim to be in the kingdom of Christ will be judged as subjects; such discriminating judgments we are taught in Matthew's Gospel. However, the true

subject is always shown as entering glory, while the false is always utterly cast out, e.g. in Matthew 25, the separation is severe and eternal.

### **The Touchstone of This Teaching**

The touchstone of this teaching is discrimination between the Old Adam and the Last Adam – Law and Grace, the Flesh and the Spirit, Works and Faith, Judgment and Justification, Punishment and Pardon. These things cannot be joined and must not be confused. The one pertains to our natural fallen state in Adam, the other to the Election of Grace in Christ. The first step to Arminianism and all down-grade heresy is to confuse Gospel with Law, and make salvation conditional on fleshly exercises; for the very faith that justifies is ‘not of yourselves, it is the gift of God.’ ‘Of all that wisdom teaches, this is the gist: that man is dead in sins, and life’s a gift.’

In so saying we do not attempt to silence the exhortations of the Gospel – ‘Let us work out our salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure’ (Philippians 2:12-13).

### **Times of Apostasy are on us**

Times of apostasy are on us, in which efforts to cast down foundation principles abound. These principles are named in Hebrews 6:1-2, one being ‘Eternal Judgment.’ If hell and eternal punishment are not denied, other things are brought in to soften the teaching. In this case a purgatory is introduced. The effect is the same: an obstacle is erected between faith and the finished work of Christ, while the works of the creature are exalted. To our mind this ‘Protestant’ purgatory is as repellent as that of the Papist dogma. Whether Purgatory, Probation, Paradise without Christ, ‘Larger Hope,’ or ‘Soul Sleeping,’ we repudiate all these things which dim the saints’ prospects – ‘With Christ which is far better:’ ‘Present with the Lord.’

### **Tests of True Disciples the Lord Will Make**

Tests of true disciples the Lord will make, as taught in 1 Corinthians 3:12-17, where Paul warns believers, that at the Judgment Seat of Christ, or ‘Bema,’ he who is saved may be saved as by fire, and suffer loss in the burning up of his worthless work, or in addition to the salvation of his soul he will have reward in an abiding work. We should therefore seek to be ‘well-pleasing unto God in all things.’ Paul writes in Philippians 3:10-13, ‘If by any means I might attain unto the resurrection from (*among*) the dead,’ i.e. the first resurrection (Revelation 20:6). He held the truth that God’s hand has ‘laid hold of’ His people for ever, yet he recognised his need to press onward, to ‘lay hold on’ that for which he was ‘laid upon.’ The certainty of his part in the first resurrection urged him to seek experimental acquaintance then with the spiritual privileges which he will enjoy to the full in that day.

With a reference from Romans we commenced; with others from that epistle we conclude. Romans 2:6-9 shows two awards only, ‘Eternal Life’ on one hand, and on the

other, 'indignation, wrath, tribulation and anguish.' Those who have eternal life are believers as chapter 4:4-5, 'To him that worketh is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.' These persons are carried in thought all through the epistle, as in chapter 5:1, 'Being justified by faith, we have peace with God ... and rejoice in hope of the glory of God; verse 9, 'Being justified by His Blood, we shall be saved from wrath through Him;' and so continuing to chapter 8, we rest content in the Apostolic conclusion, 'There is therefore now no condemnation to them which are in Christ Jesus.'

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## The History of the Paper

By George H Fromow

*(Taken from an article in Watching and Waiting, March, 1921).*

As 'Perilous Times' it ran for twenty years, originating in opposition to the 'Downgrade' movement of the Free Church Council. Its objects, stated on page 1, being 'To hold and defend Truth, and expose and resist error – To note passing events in the light of the 'Scriptures of Truth' – To encourage, comfort, strengthen, and unite the hearts of those 'who sigh and cry for all the abominations' of these 'perilous times,' and seek to stand in humble separation from abounding evils and from those who maintain them, etc.' We submit that, though in conscious weakness, it has graciously striven for its object. It was the first paper to resist Mr R J Campbell's teaching, long before it came to a head in his 'New Theology' which revealed how terribly it had permeated Christendom. It has brought the Light of Truth to counteract apostasy wherever found, at times when most religious papers have remained silent. Moreover, it has constantly called attention to the rapid development of those conditions which will mark the end of this age, and the fulfilment of prophetic scripture, in the return of our Lord, the Hope of Israel.

The minds of the young have been fortified against the delusions of modern teaching, popular theology, and the 'higher' criticism of many universities and colleges, and has led such to 'Light in a murky place' – Prophetic Scripture.

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**Letter from a Friend:** We give below the substance of a letter received early last year from a brother in the West Country

‘I am writing to thank you for the ten-volume works of B W Newton, and also for ‘The Development of Antichrist’ by Andrew Bonar.

‘I first stumbled across ‘The Development of Antichrist’ some fifteen years ago, whilst wandering through the basement labyrinth of a second-hand bookshop, trailing my wife who enjoyed exploring such places. It was around that time that matters eschatological were beginning to be debated at our local church, with some supporting what I have come to understand is called ‘Replacement Theology,’ while others were asserting that God still had a plan for His ancient people Israel, and that the existence of the present State of Israel was in fulfilment of Biblical prophecy. Someone asked me where I stood on the issue of Pre-, Post-, or A-millennialism, and I had to admit with some dismay that I did not even know enough about the subject to understand the question! It made me realise that I was woefully ill-informed about the teaching of Scripture in this area, and that if I were to be a conscientious Christian I should take steps to educate myself in it.

‘But, where to begin? And then, while reading the Bible I noticed that the prophecies quoted as being fulfilled by Jesus in the Gospels were fulfilled literally, for example, Jesus riding into Jerusalem on a donkey. There was nothing allegorical about this. I had to wonder why I had never noticed this before. It occurred to me that perhaps the prophecies referring to the Second Advent would therefore also be fulfilled literally.

‘It was shortly after this that I saw ‘The Development of Antichrist’ tucked away on a shelf amidst a number of obscure and dusty volumes and in idle curiosity picked it up and started to read it. I soon realised that I had discovered something of rare interest, and I bought the book. Further reading of the book informed me that I was not mistaken in thinking that Scripture prophecy was meant to be taken literally. I realised that a whole new world of Bible study had opened up in front of me, and resolved to study and follow up the threads given in ‘The Development of Antichrist.’

‘I have learned much since then, although the demands of a busy professional life prevented me from studying as deeply as I would have wished. However, now that I am retired I hope to have the time to go into this properly, God willing. I firmly believe that it was our Lord who was ‘directing our paths’ that day in the bookshop, and caused my gaze to alight on Andrew Bonar’s book, republished by Sovereign Grace Advent Testimony.

‘I had not heard of SGAT before, but recently wondering if more information was available I had a look using the internet, and was pleased to discover that you are alive and well, with an active web-site. In my previous reading I noticed that Andrew Bonar had paid tribute to B W Newton, and finding that you have re-published some of his works I decided to order the set. There should be enough material there to keep me quiet for a considerable time!

‘I hope you will forgive me writing at some length, but I wanted to convey my appreciation of the work you are doing, particularly in making these invaluable works known and available again.

Richard Golding.

## WATCHING AND WAITING

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**S.G.A.T. Meetings:** Arrangements have been made, God willing, for meetings of the Sovereign Grace Advent Testimony to be held in 2019 and the theme for the year is due to be ‘Highlights in Hebrews.’ The Book of Hebrews contains much important teaching and we trust that friends will be interested in this chosen theme, and we would like to see others come to our meetings, which we expect to hold on the fourth Friday of each month except August and December. The Spring Conference is in April and the Autumn Conference in September, when we have afternoon meetings at 4.p.m. in addition to the usual evening meetings. All evening meetings are at 7.p.m. Details of the meetings for this Quarter are given on the back page but so that you can insert the dates for the remainder of the meetings in your diary and arrange to be present, we give particulars which are as follows:

January 25.....Christ, the Son of God (c1) . . . . .	<i>Philip Knowles</i>
February 22...Christ the Son of Man (c2) . . . . .	<i>David Park</i>
March 22.....Christ, the Prophet – Superior to Moses (c3) . . . . .	<i>Paul Toms</i>
April 26 (Aft)....Entering into His Rest (c4:1-13) . . . . .	<i>Stephen A Toms</i>
(Even)..Christ the Priest (c4:14 – 5:10) . . . . .	<i>Martin Humphrey</i>
May 24.....The Melchizedek Priesthood (c7). . . . .	<i>John Douglas</i>
June 28.....The Better Covenant (c8) . . . . .	<i>Gordon Dane</i>
July 26 .....The Better Sacrifice (c9:1-1 – 10:18) . . . . .	<i>Ivan Foster</i>
September 27 (Aft).....The Faith of the Old Testament Saints (c11) . . . . .	<i>Ian Shaw</i>
(Even)....God’s Dealings with His Saints (c12:1-17) . . . . .	<i>Ian Shaw</i>
October 25 ....Sinai and Sion Contrasted (c12:18-29) . . . . .	<i>Richard Monteith</i>
November 22 .Practical Godliness (c13) . . . . .	<i>David McMillan</i>

**Recorded Messages:** During 2018, the theme at our meetings has been ‘The Teaching of the Lord Jesus Christ.’ The different subjects and speakers were – Christ the Son of David (*Martin Humphrey*); The Parable of the Ten Virgins (*Stephen A Toms*); Christ the Good Shepherd of His Sheep (*Paul Toms*); The Resurrection of the Just (*Brian McClung*); The Stone of Israel (*Brian McClung*); Judging in the Kingdom (*John Douglas*); The Parable of the Tares (*Ivan Foster*); The Parable of the Net (*Philip Knowles*); Concerning the Temple (*Stephen A Toms*); Concerning Moses and the Prophets (*Stephen A Toms*); The Throne of His Glory (*Richard Monteith*); Concerning His Coming (*David McMillan*); The messages can be downloaded from the Sovereign Grace Advent Testimony website. The messages can also be heard on [www.sermaudio.com](http://www.sermaudio.com) on our page which is, *The Sovereign Grace Advent Testimony*.

**Correction:** In the October issue of Watching and Waiting we incorrectly gave Mr Fromow’s year of birth as 1988, whereas, of course, it was 1888