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## The Herald of His Grace

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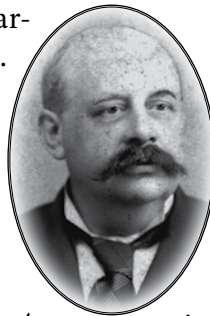
Volume XVI  
Issue 388

## Judgment:

### Its Nature and Purpose

by — Arthur P. Adams (1845-1925)

The word that forms the title of this article is one of momentous import. Judgment! The Judgment Day! The Judgment Seat of Christ! How full of significance are these Bible expressions! What do they mean? We can ask no more important question than this.



### KRISIS

The principal word rendered judgment in the New Testament is *krisis*, which word we have incorporated into the English language, simply changing the initial letter – *crisis*. This word in English means, “a critical period of time, decisive moment, turning point, deciding time.” The Greek word has a similar meaning: “a separating, choosing, deciding, determining, judging, trial, judgment.”

The common, orthodox idea about this subject is that the “Judgment Day” will be a short period of time somewhere in the future, when every individual of the human race will be assembled before the Judge, and sentence will be pronounced on each according to their deserts. This sentence will be irreversible and final, fixing the eternal destiny of each person either for weal or woe. A vast number (according to many, the great majority!) will be condemned at that dread tribunal and given over to eternal despair, hence the “Day of Judgment” is represented as a fearful time of almost universal doom. Thus Orthodox hymns describe it,

In the New Testament the word is used in such a way as to indicate that this time of judgment is given to man as a blessing and favor, and when such time arrives for any individual, class of individuals or the world, it is cause for great rejoicing and thanksgiving.

Read in the Old Testament, for example, the 96<sup>th</sup> Psalm, and notice how all people and even inanimate nature are called on to exult and rejoice:

The day of wrath, that dreadful day,  
When heaven and earth shall pass away!  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?

*Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof.*

(see JUDGMENT, page 3496)

Now, if we examine this view in the light of Scripture, we shall find that it is like many other “orthodox” doctrines: an absurd mixture of garbled Scripture and crude human tradition, with just enough truth in it to mislead the unthinking and not enough to save it from the rubbish-hole of cast-off and worn-out theological conceits. I invite the reader's attention to the teachings of the Bible on this subject.

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## **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - identity in His death, burial, and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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### ***Bible Student's Notebook™***

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor

([clyde@studyshef.com](mailto:clyde@studyshef.com))

André Sneider – Managing Editor

Rick Lemons – Associate Editor

### **Department Managers and Assistant Editors**

Windber, PA: Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Aaron Locker

Treasure Lake, PA: Steven Hill

Amherst, VA: Nadine Sneider

Canada: Don Bast

Netherlands: Wim Janse

### **Foreign Representatives:**

#### *Australia:*

Robert Tangchue

12 Weeroona St

Chermside Brisbane

Queensland 4032

[rtangchue@optusnet.com.au](mailto:rtangchue@optusnet.com.au)

#### *Canada:*

Rick & Donna Longva

5211 Morrison Place

Peachland BC V0H 1X2

[www.GodisGod.ca](http://www.GodisGod.ca)

[rick@godisgod.ca](mailto:rick@godisgod.ca)

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## Strictly Personal

### THE BSN INTERNATIONAL

We are extremely thankful to announce that for the first time in the 24 year history of the *Bible Student's Notebook*, we are offering the printed edition of the weekly periodical outside of the United States.

A few issues ago we began our Canadian and Australian distribution through the gracious efforts of our newest co-laboring partners: Rick & Donna Longva of Peachland, BC, Canada; and Robert Tangchue of Queensland, Australia.

It is our plan to expand to other countries as the Lord provides volunteers within those countries who are willing to co-labor with us in this endeavor. If you live outside of the U.S. and desire to join us in this work, please contact us and we can discuss the process.

Foreign subscriptions will be the same as the U.S. subscribers, \$1 (US) per issue. Of course, the *BSN* will continue to be available free of charge electronically worldwide.

*A door has opened for me, great and operative, and many are opposing (I Corinthians 16:9).*

Until next week, by God's grace,

Clyde L. Pilkington, Jr.



I love [Bible Student's Radio](#). Your knowledge and familiarity with secular music is a further blessing to your students. You find moments of Father's love and truth showing up even in His *future* Saints! – *LA*

I wanted to contact you and tell you how much I appreciate your friendship and your prayers. I look at where Father has taken me since the Sacramento conference and I'm amazed at His grace, mercy and love. I went from being a broken-hearted and guilt-ridden man to one who is so full of joy that I can hardly contain myself. ...

Thank you for your love and your input. I shall always cherish what I learned from you that night in California. It has given me strength and courage. ... I continue to read your books as well as Martin's. – *WA*

You are so prolific in your ministry, that I feel overwhelmed by the amount of all that you publish. Do not get the impression that I am criticizing you for the abundance of material that I see whizzing past my slow motion brain.

Right now I'm half way through [The Outcome of Infinite Grace](#) by Dr. Loyal Hurley. Then I'll tackle [The Outsiders](#), or [The Great Omission](#).

PS: I like the humor of Dean Hough who calls the non-UR people "Limitarians," and my ancestor Thomas Whittemore the "Partialists"

Keep up the good work! – *CA*

Clyde, please accept this small donation towards your housekeeping bill, as you must spend a small fortune feeding the saints who visit your home. – *Australia*

I am thankful for the reconciliation of all back into God and so many other truths that God our Father has opened up to me, through writings of Clyde and Martin. – *MN* ■

**JUDGMENT** (continued from front page)

*Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord, for He cometh to judge the world. He shall judge the world with righteousness and the people with His truth (Psalms 96:10-13).*

This presentation of the nature of the time of judgment as a period of great rejoicing and special blessing is in most striking contrast with the orthodox view, which makes the judgment day a time of almost unmitigated horror and dread. We will now examine other Scripture.

The first point that I would call attention to is that, according to the apostle Peter, the day of judgment is not a short period of time – a day of twenty-four hours – but a long period of at least a thousand years.

*The heavens and the earth which are now are kept in store reserved unto fire against the day of judgment; but beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day (II Peter 3: 7-8).*

From this we may fairly infer that the judgment day may be a long period of time of perhaps a thousand years, or even longer, as the thousand years seems to be mentioned indefinitely to denote the greater vastness of God's days in comparison to man's. This view

is still further confirmed by Revelation 20:4, where John says,

*And I saw thrones and they sat upon them and judgment was given unto them ... and they lived and reigned with Christ a thousand years.*

The judgment of man began with Christ, the first finished man, as He Himself said,

*Now is the judgment [krisis] of this world; now shall the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto Me (John 12: 31-32).*

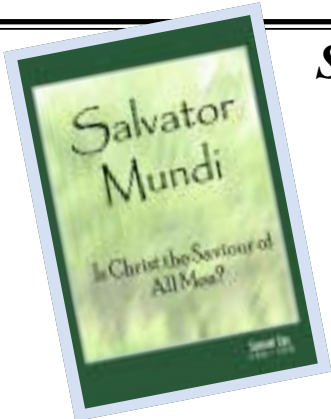
That is to say, the judgment of the race began with Jesus, mankind's "Forerunner."

*A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory (Matthew 12:20).*

Judgment is for man's benefit. When judgment is set it will be a glad time for all mankind.

*The Lord killeth and maketh alive, He bringeth down to the grave and bringeth up (I Samuel 2:6).*

*He maketh sore, and bindeth up, He woundeth, and His hands make whole (Job 5:18).*



## ***Salvator Mundi: Is Christ the Savior of All Men?***

by — Samuel Cox (1826-1893)

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He turneth man to destruction, and saith, "Return ye children of men" (Psalms 90:3).

*Come and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up* (Hosea 6:1).

The Psalmist says,

*For thou, O God, hast proved us; Thou hast tried us as silver is tried. Thou broughtest us into the net; Thou laidst affliction upon our loins; Thou hast caused men to ride over our heads; we went through fire and through water, but Thou broughtest us OUT into a wealthy place* (Psalm 66: 10-12).

The same God that brought Israel into trouble for their discipline and improvement brought them out again into a wealthy place.

However God deals with us, whether in mercy or in wrath, we may be sure that the end is always the same, "that the Lord is very pitiful, and of tender mercy" (James 5:11).

Some have their judgment now, and will not come under the general judgment of the world

*Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath age-lasting life and shall not come into judgment, but is passed from death unto life.* (John 5: 24).

Here is a class spoken of who escape the future general judgment; how? Because they have their judgment here and now, as even Paul says,

*For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world* (I Corinthians 11:31-32).

This is the idea exactly: a class or group is having their judgment or trial now, that they may not come under the general judgment of all mankind.

Why are some judged now? To prepare them as judges in the day of judgment. Christ is the great Judge, but there are to be associate judges with Him, as He Himself said concerning His Apostles,

*Ye that have followed Me, in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (Matthew 19:28; cf. Revelation 3:21).

John saw this company of Israel's saints seated on thrones, and executing judgment:

*And they lived and reigned with Christ a thousand years* (Revelation 20:4).

Then we read concerning us,

*Do ye not know that the saints shall judge the world?* (I Corinthians 6:2).

What is the end of this judgment? To save, I reply. When "the kingdom is the LORD's and He is the governor among the nations," then,

*All the ends of the world shall remember and turn to the LORD; and all the kindreds of the nations shall worship before Him* (Psalm 22:27-28).

At that same time, "when the kingdom is the LORD's," "saviors [not one but many saviors] shall come up on Mount Zion to judge the mount of Esau" (Obadiah 21).

The "Saints shall judge the world" (to "save the world," John 12:47), for they are the "Sons of God" for whom the whole creation waits (Romans 8:19).

This idea of judges being saviors is fully illustrated in the book of Judges. Joshua, Gideon, Samson and the rest judged Israel to save them; the judges were deliverers and saviors,

*Nevertheless the LORD raised up judges, which saved them out of the hand of those that spoiled them* (Judges 2:16).

Nehemiah also calls these judges of Israel "saviors":

*According to Thy manifold mercies Thou gavest them saviors, who saved them out of the hand of their enemies (Nehemiah 9:27).*

Thus the process, nature and purpose of judgment is made plain. Judgment begins "at the house of God" (I Peter 4:17). The Head of that house (Hebrews 3:6) is the first to pass through His trial, and to "bring forth judgment unto victory." Then the members of the household undergo their trial and are "made alive at His coming" (I Corinthians 15:23) and are constituted judges of the world in the *ages to come*.

Now what will be the result of the general judgment? The deliverance of the whole creation from the bondage of corruption (Romans 8:21).

*There is no God else beside Me; a just God and a Savior; there is none beside Me. Look unto Me and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by Myself, the Word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow and every tongue shall swear (Isaiah 45:21-23).*

Paul quotes this passage in Philippians 2:10-11, and tells us that this universal homage will be "to the glory of God the Father," hence it must be coming from hearts in harmony with Him at the time when "God is All in all."

Now read I Chronicles 16: 29-34. Here, the time when the Lord comes to judge the earth is represented as a period of universal joy and gladness. So in many of the Psalms (cf. Psalm 67; 72; 96; 98; etc.).

Thus we find God's judgments spoken of in such a way that we are sure that they are always the expression of His love, and for the good of mankind.

I have referred to some passages to show how the Lord "kills and makes alive" as another illustration of this wonderful way of God (cf. Psalm 83:16-18). The Psalmist speaking of God's enemies says,

*Fill their faces with shame (:16).*

Why?

*That they may seek Thy name, O Lord. Let them be confounded and troubled; yea, let them be put to shame, and perish (:17).*

Again I ask, "Why?"

*That they may know that Thou whose name alone is Jehovah, art the Most High over all the earth (:18).*

Thus are we taught that, through shame, confusion and death, men are led to seek the Lord and to know him as the One Supreme, Most-High Jehovah.

*He turneth man to destruction and saith, "Return ye children of men." (Psalm 90:3).*

*Thy judgments are as the light that goeth forth (Hosea 6: 5).*

How strangely the Psalmist speaks,

*When he slew them, **then** they sought him, and they returned and inquired early after God! (Psalm 78:34).*

This is God's way; through evil to good, through curses to blessings, through darkness to light, through death to life, is His method.

We will consider now a few more passages. In John 5:17-29, I can notice this passage only very partially now. Jesus says,

*My Father worketh hitherto, and I work (:17).*

The great work of creating man in the divine image and likeness, in which the Father and the Son are Co-Laborers, is indicated in the first announcement of that work,

*Let Us make man in Our image, after Our likeness (Genesis 1:26).*

This great work is yet unfinished, hence both are still working and will continue to work until "all things are made new" (Revelation 21:5). Yet there is division



of labor in this divine Co-Partnership; and,

*For the Father judgeth no man, but hath committed all judgment unto the Son (John 5:22).*

*Can have compassion on the ignorant, and on them that are out of the way, for that He Himself also was compassed with infirmities (Hebrews 5:2).*

Passing over several verses, in :27 we find the reason given why all judgment is committed to Christ:

*Because He is the Son of Man.*

Now read John 5:28-29.

Judgment has to do with man; all must have their trial before they can be made alive in Christ. Jesus has Himself passed through this trial – “tempted [i.e., tried] in all points like as we are” (Hebrews 4:15), and “brought forth judgment unto victory” (Matthew 12:20). Hence He is eminently fitted to have all judgment committed to His hand.

*The hour is coming, in which all that are in the graves shall hear His [Christ’s] voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment.*

*For in that He Himself hath suffered being tried, He is able also to succor them that are tried (Hebrews 2:18).*

The last word is *krisis*. We are taught that those that do evil here come forth from their graves at Christ’s voice, not to be consigned to an endless hell or to be eternally destroyed, but to have their judgment.

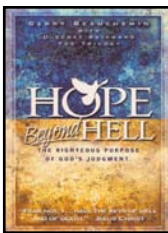
Thus, all shall stand before Him and be judged by the One,

We cannot stop to notice many interesting points in connection with this passage, especially the subject of the two resurrections – “*the resurrection of life,*” and “*the resurrection of judgment*” – but surely we can see that the passage is in harmony with that ►

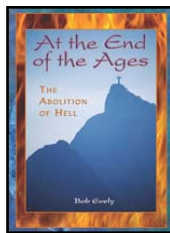
*Who can be touched with the feeling of our infirmities (Hebrews 4:15);*

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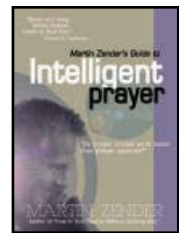
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view of the judgment that makes it a blessing to mankind.

There is still another passage that confirms this same view:

*God hath appointed a day, in which he will judge the world in righteousness, by that Man [the Lord Jesus Christ] Whom He hath ordained. Whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts 17:31).*

To this agrees the Psalmist,

*... for He hath come, For He hath come to judge the earth. He judgeth the world in righteousness, and the peoples in His faithfulness! (Psalm 96:13; cf. Psalm 9:8).*

Is it not plainly indicated here that the period of the world's judgment is one of blessing? Paul presents Christ's resurrection as an assurance that the world shall one day be judged in righteousness. This declaration is in the nature of a promise, an assurance of good, and the most glorious event that ever took place is the pledge to *all men* of their ultimate realization of this promise.

In conclusion, consider Jude 14-15.

*And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."*

The Lord's coming *with His saints* "to execute judgment" (cf. I Corinthians 6:2; Psalm 149:9) will result in "convincing" the "ungodly" of their error, and thus bringing them to a better place.

From Revelation 14:6-7, we learn that when the time of God's judgment is come, the age-lasting gospel shall be preached to every nation, and kindred, and tongue, and people; and,

*When His judgments are in the earth, the inhabitants of the world will learn righteousness (Isaiah 26:9).*

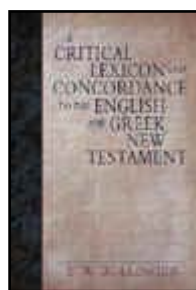
Thus on every hand, by many and plain Scripture, do we learn the nature and purpose of God's judgment.

The time of judgment is not a period of dread and almost universal doom, as many represent it, but a time of gladness and joy for all mankind.

The assurance of such a day is given to man as a promise of good, and the pledge thereof is the resurrection of Jesus. He is "*the firstfruit of them that sleep*" (I Corinthians 15:20), and "*if the firstfruit be holy, the lump is also holy*" (Romans 11:16).

If the prevalent idea of the Judgment Day were true, we should dread its coming and pray that it might be delayed as long as possible; but in harmony with the foregoing Scriptural view of that period, we can heartily join the old prophet and say,

*In the way of Thy judgments, O Lord, have we waited for Thee, with our soul have we desired Thee, for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9).*



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# The Dangers of Censorship

by — Stephen Hill

Close your eyes, cover your ears, shut your mouth and keep your hands in your pockets. This is the essence of Christian censorship. Logically, censorship seems to make perfect sense. It stands to reason that the best way to combat sin is to avoid all temptation. As a result, parents forbid their children from watching movies with a rating higher than “G,” teenagers are forbidden from dancing out of fear that this “debaucherous” activity will lead to wild promiscuity, and books like *Every Man’s Battle* encourage men not to so much as glance at a beautiful woman.



Ultimately, their obsession led to disobedience of what should have been a simple rule and the entrance of death into the world! Logically, one would conclude that Adam and Eve easily should have been able to follow one simple rule when they were free to partake in so much else; but reality defied logic and the results were devastating.

How can we describe the outcome of censorship? In a word: failure. Contrary to what logic suggests, censorship accomplishes exactly the *opposite* of what it is intended to accomplish. The failure of censorship is so extreme that it has become comical. The rebellious nature of many pastors’ kids, for example, has become so commonplace that they are now jokingly referred to as “PKs.”

Why is censorship so unsuccessful? How can complete avoidance of what’s wrong lead to a life completely filled with wrongdoing? In order to answer this question, we must first understand one foundational truth: *it is impossible to accept that Christ has freed us* (Galatians 5:1) *and to be at peace when we place ourselves in self-made bondage.*

The old adage, “Curiosity killed the cat,” doesn’t apply to felines only. When people are entirely forbidden from something, they become obsessed with it. Look no further than the beginning of creation to find a perfect example of this fact. Adam and Eve were given permission to eat the fruit of every tree in the Garden of Eden *except* that of the tree of knowledge of good and evil. They were given an endless array of choices which provided more than enough options to satisfy their needs, but they obsessed over the *one* tree that was deemed off-limits.

David is another great biblical example of how forbiddance leads to obsession and wrongdoing. David’s obsession with Bathsheba was due not only to her beauty, but to the fact that she already belonged to another man. Unlike David’s existing wives and many of the other beautiful women in the kingdom, Bathsheba was off-limits. Obsessed with having what he couldn’t have, David used his authority as king to ensure the death of Bathsheba’s husband, Uriah, in battle. Like Adam and Eve, David should have been content with the endless supply of women that God had given to him, but his obsession with Bathsheba as an unattainable prize led him to commit murder!

In addition to biblical evidence, we see the outcome of strict prohibition in our daily lives. The beginning of each year is marked by resolutions to eat better, exercise more and lead a healthier lifestyle. Numerous studies have shown that the people who completely forbid themselves from eating their favorite foods tend to give up on their diets much earlier than those who limit their favorite foods but don’t forbid them entirely. The woman who refuses to eat any chocolate becomes so obsessed with it that she gives up after a few days and eats an entire bag. On the other hand, her friend who commits to eating one small piece of chocolate a day remains content with her decreased allowance and sticks to her plan. When we commit to dieting, we immediately obsess over the foods we can’t have, to the point where we can think of hardly anything else. Just thinking of the word “diet” induces panic. We sink into a ►

state of perpetual worry and stress and soon realize that the only way to end our worry is to overindulge in what was previously not allowed.

When I was a teenager, two brothers from the church that my family attended stayed the night at our home. The parents of these brothers were incredibly strict and forbade their sons from all forms of worldly pleasure which they deemed inappropriate. While watching a movie, a brief scene came on the screen in which a woman was dancing topless on a bar. The brothers (who were in their mid-teens at the time) said that the brief, three second clip was “the most they had ever seen.” I will spare the reader the details, but suffice it to say, what happened next was shocking. Had these boys been taught to appreciate the beauty of the female form as God’s crowning creative achievement, they would certainly not have responded to a brief movie scene in such an animalistic fashion. Their instinctive reaction was the inevitable result of being told their entire lives that sexuality and female beauty were evil and to be avoided.

Many Christian spouses – especially wives – have a very difficult time viewing marital sex as a God-given blessing that is to be enjoyed. After being told their entire lives that sex is dirty and evil, it is almost impossible for them to recognize that making love to their spouse is anything but wrong. As a result, a large percentage of divorces that occur in the first few years of marriage are due to sexual frustration.

Ultimately, the dangers of censorship are rooted in a lack of knowledge. While Adam and David serve as good models for how forbiddance leads to obsession

and sin, these men were not prohibited from understanding the consequences of their actions. When parents prohibit their children from even knowing about the things that they view as harmful, their children will experience obsession to a much greater degree when they become acquainted with those things down the road. This is why children who are strictly sheltered tend to be very rebellious when they get older. The best parenting model, therefore, is one that exposes a child to all things but teaches him what is expedient versus what is harmful.

It is a shame that most Christians miss out entirely on the many blessings that God provides. Christ died to *free* us, not to keep us in bondage. The effort to avoid sin through censorship may seem logical, but in reality it only causes us to obsess over what we view as forbidden and to increase the likelihood that we will do the opposite of what we should. If you don’t want your husband to obsess over other women, allow him to admire the beauty of other women. If you want to lose weight, allow yourself to occasionally eat your favorite foods. If you don’t want your children reacting wildly to a three-second movie scene or to have marital problems in the future, teach them about sexuality.

Knowledge of all things is necessary for righteous living. Censorship, which prevents knowledge of what is supposedly wrong, accomplishes the exact opposite of what its adherents hope it will. Forsake censorship and commit, instead, to knowing all things so that you may determine what is expedient and what is detrimental. ■

## Trusting God

Why do we not *trust* God? For the very same reason, I answer, that we do not trust strangers, *because we are not acquainted with Him*. The great prerequisite to a perfect trust is a perfect acquaintance – a thorough knowledge of the person to be trusted. Everyone will see this truth at once. Furthermore, we must become acquainted with Him for ourselves; no second-

hand knowledge will do, however exact and truthful it may be; no mere introduction or verbal description of His excellences will satisfy us. We must know Him for ourselves.

Arthur P. Adams (1847-1925)

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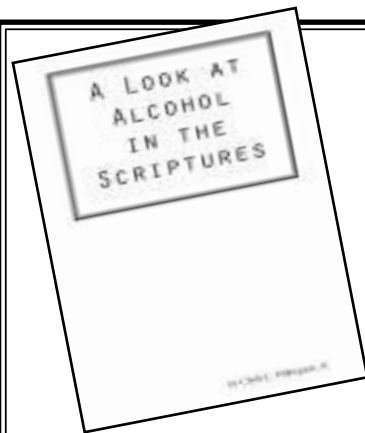


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