

PONDER WELL.

THEY STAND OR FALL TOGETHER.

--To admit God's justice, is to admit man's fair trial, and the justice of the penalty pronounced, destruction.

--To admit the justice of the penalty, and the unchangeableness of God's character, is to admit that the penalty cannot be set aside or remitted.

--To admit that the penalty cannot be remitted, is to admit, that either men will never be set free from it, or else that *a ransom* [a corresponding price] is his only hope.

--To admit that the ransom has been paid by Jesus' death, is to admit that the penalty was death, and that restitution is assured.

--To admit that God and his just laws change not, is to admit that man, when fully restored, will be again subject to the same laws, with their same blessing for obedience (life), or penalty for disobedience (death), which penalty upon such would be the "second death."

--To admit that God's law was just, and man's trial full and fair at first, and that that law and its Author are the same forever, and that man will return to his former estate, is to admit that the same law will test the restored man, and that his will will be as free as at the first to choose obedience and life, or disobedience and the second death; and that the only difference will be the experience undergone in the present existence.

--To admit the ransom and its necessity, and that the MAN Christ Jesus was that ransom, is to admit that he is no longer a man, unless he took back the price he paid for our recovery, which would hinder man's recovery from death.

--To admit that Jesus was highly exalted in his resurrection to the express image of the Father's person, that he was made "a quickening Spirit" in his resurrection --raised a spiritual body--and that his conduct after his resurrection, and his appearance to Paul, who saw him "as he is," were wholly different from human nature or appearance, is to admit that he did not take back the ransom price laid down, but that he was in his resurrection made *better* than angels, as he had in becoming a man been made a little *lower* than the angels.--

[Heb. 1:4](#) and [2:7,9](#).

--To admit that the true gospel Church of overcomers are called "the body"-- "the bride" of Christ, and that they are being called and selected or elected from out of the world under "heavenly promises" of being made "partakers of the divine nature," like and with their Lord and head, is to admit that these promises are not for all, but are exclusively for the class called, and none other.

--To admit that a "house of servants" of God was selected prior to this "heavenly calling" to "divine nature," and that not heavenly things but earthly things were promised them, is to admit that they are elected or selected for some good purpose in the divine plan, but not for the same purpose as the Church, nor under the same conditions.

--To admit that the plan of God is one grand, harmonious whole, consistent in every part, is to admit all of these propositions, and to say that God, in the work of restoring the world, and giving each his individual trial for everlasting life, intends to use the two classes elected meantime, as the earthly and the heavenly "seed," in whom all the families of earth are to be blessed.

