

**THE FUTURE OF THE NON-
ELECT DEAD, THE
VAST MAJORITY OF
MANKIND IN ALL AGES**

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The future of the non-elect dead, the vast majority of mankind in all ages by W. Brookman

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W. BROOKMAN

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The Future of the Non-Elect Dead:

The Vast Majority of Mankind in all Ages.

"They shall see to whom no tidings of Him came."—ROM. xv. 21, R.V.

A BOOK FOR THE THOUGHTFUL STUDENT OF
THE WORD OF GOD.

BY
REV. W. BROOKMAN.

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PREFATORY REMARKS.

THIS is an Argument or View concerning the Non-Elect's Future Probation *in Resurrection*,—for God does not prove that which is already tried and proved, as fallen and death-doomed,—for a right to take of the Tree of Life individually, (thus differing from their doom to death collectively) if found worthy of so doing after the judgment of “the many or the few stripes” according to their lives “*in Adam*,” as may or may not be needed for the character which they thus formed when they first lived on Earth.

This View is based upon the Word of God, which I humbly believe has been, at least in some degree, “rightly divided” according to the requirement of *St. Paul* from God's workmen in the Scriptures; and I need hardly say is in favour of such Probation for such persons who so constitute the vast majority of Mankind in all Ages.

That Divine aid which the Church once possessed in the Spirit's loving Voice and Gifts of Demonstration, especially the needed one of “Prophecy,” or unfolding hidden things in the Scriptures, which the Apostle bid the Church “covet,” alas! it now through its unbelief lacks; yet I know all we can gather of Truth through His Word must be by His Divine aid still, as the Teacher, Who alone can enable us, when we seek Him, “*rightly to divide His Word of Truth*,” and to bring out such parts thereof as He may will, though mingled it may be on our part with infirmity and error; which may the good Lord pardon.

In seeking to do so, one needs to keep the mind

open to any *Truth* that He may see fit to reveal through the Word, whether on Natural or Spiritual things, and to beware of being warped by Creeds and Theological Systems, by the fear of Man's opinions or actions, and "Science falsely so called," with its theories; because the Scriptures are absolutely true in all things, natural as well as spiritual, and are expansive, developing Truth more, and clearer, as we pass along the Ages.

I have found that Truth misplaced, or Prophecy misapplied is the source of the greatest Error and Confusion; and the loss, so to speak, in the Churches of the Truths that the Membership of Christ's Body is absolutely founded in Election alone, and that there is no life after death apart from a Resurrection, has brought about a state of things in Theology in which "counsel is darkened by words without knowledge."

I have ever endeavoured to let the Word define its own figures; as I noted that the Natural was evidently made to correspond to, and to teach,—so far as it can and was intended,—the Spiritual, as *Paul* states, in Rom. i. 19, 20, "in the Creation of a World"; and thus to keep to the natural, clear, and proper meaning and usage of language; taking care that the Figurative be not made to sustain a sense at variance with the Plain or Literal; and that no difficult passage be so construed as to contradict a clear one on a similar subject; because I am sure the Scriptures are in absolute harmony with each other, and contain within themselves the Solvent of all hard texts: and of all books outside of the Scriptures none are so valuable, in numberless cases of interpretation thereof, as the Book of Nature in Creation, and Natural Laws. If we knew the latter Book better, we would understand the former better, for the Spirit in its writers continually appeals to the Natural, or Creation's work, etc., as the foundation of Faith in God; in harmony with Heb. xi. 3 that, by *believing* Creation's Truths *first*, we *understand* them and Him *afterwards*.

Let us not forget that God's glory in the Lord Jesus is the *Alpha* and *Omega* of the Scriptures, and that He is the One Great Central Figure under Types, and Shadows, and Historical Facts, many of which appear singular, and to some minds, too simple for a Divine Historian to record; but underneath them also lie hidden, as under our Lord's wonders or signs, dispensational Truths and Mysteries, which will yet be seen when our eyes are "opened to see all things clearly."

I have found for many years the greatest benefit from being enabled to make a personal appropriation of the Promise to the Prophets—and *God's application* of Promises, though special ones originally, are as comprehensive and wide as the reach of His Hand and His Heart:—"Call upon Me, and I will answer thee, and shew thee great and *fenced in things* which thou knewest not" (Jer. xxxiii. 3, R.V., marg.): and so I pass it on to the reader, to God's glory; with the concluding word that "GOD IS LOVE"; it is His very Nature in which all His attributes are rooted and grounded; and that His glory in Christ Jesus, as the Redeemer, and the Reconciler of "all things in the Earth and in the Heavens" (Col. i. 20), and His unalterable purpose in Him, is inseparably bound up in the welfare and happiness of the Universe, which He hath Created and peopled; so that "in due time," "*Every thing that hath breath doth praise YAH,*" as Prophecy hath declared (Psa. cl. 6).

W. BROOKMAN.

Toronto, Can.,
Sept., 1905.

P.S.—As it may be of service to some, I have added, in an Appendix to this, at page 7, a few Canons for the study of the Scriptures that I drew up for my own use many years ago.

APPENDIX.

CANONS FOR THE STUDY OF THE SCRIPTURES, DRAWN UP FOR
USE AFTER TWENTY-FIVE YEARS OF MEDITATION THEREIN.

I. God's Glory in the Lord Jesus Christ as Redeemer of His Universe is the Alpha and Omega of the Scriptures; and that Glory is inseparably bound up in the ultimate happiness of that Universe, for His Nature is LOVE; in which all His Attributes are rooted and grounded; and a knowledge of His Character and Purposes in Christ Jesus is indispensable to a right understanding of His Words; therefore ask, and seek from His Spirit, in lowliness of mind, for that inestimable grace.

II. Cultivate the most thorough-hearted sincerity in surrendering the Mind and Will to God, examining every doctrine on both Spiritual and Natural things about which the Scriptures speak, and that one has been taught to accept, keeping the Mind open to receive any truth He may see fit to reveal through them; and, remembering that the natural tendency of the mind is rather toward Man's Tradition than God's Truth, beware of being warped by Theological Systems or governed by Creeds, for Truth is harmonious and can stand the most searching tests; and our Forefathers and Teachers did not know everything, any more than we ourselves.

III. Continually seek for wisdom and understanding, "rightly to divide the Word of Truth."

"Distinguish the periods and the Scriptures will agree" was a wise maxim uttered by an old Latin Father towards attaining unto their right interpretation; for Truth misplaced, or prophecy misapplied, is the source of the greatest error and confusion; and ever keep in mind that the Key to God's purposes of gospel preaching in this present Age, is "Election by Grace"; and that "Resurrection" is the other Key that alone opens the great Future of Prophetic Promise of restoration to Life and Blessing to anyone.

IV. Let the Word define and explain its own terms and figures, and keep to the naturally clear and proper meaning and usage of language; taking great care that the Figurative must not be made to sustain a sense at variance with the Literal, and no difficult passage be so construed as to contradict a plain one on a similar subject; for the Scriptures, Old and New, are in perfect harmony, the Truth latent in the former being patent in the latter,—and contain within themselves the solvent of all hard Texts: while underneath their Historical facts, many of which appear singular and too simple to some minds for a Divinely inspired writer to record, lie hidden dispensational Truths and Mysteries which will yet be seen when our eyes are fully opened." *"Thy Testimonies are wonderful: Open Thou mine eyes, and I behold wondrous things out of Thy Law,"* said the Perfect Master of its Sentences, in His estimation of the Scriptures (Psa. cxix.).