

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as The Berean Christadelphians since 1923.

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

DETROIT, Michigan – S.S., 10:00am; Memorial, 11am; Wed. Night Class, 7pm; Bro. Fred J. Higham, 20116 McKishnie, Clinton Twp, MI 48035, 586-790-2156

Loving greetings to all our Brothers and Sisters in the Hope we share,

We enjoyed the company and fellowship of Bro. Beryl and Sis. Becky Snyder of the Canton Ecclesia. Bro. Beryl gave us the words of comfort and exhortation.

Since our last communication we have been blessed with the visits of Bro. Arthur, Sis. Barbara, Bro. Phillip and Sis. Cheryl Hughes of the Hengoe Ecclesia. Also we have had a visit from Bro. Lynn Osborne of the Denver Ecclesia.

In May, 2007, we have had the sad duty to withdraw fellowship from our Bro. Antonio LaBarbera for absence from the table of the Lord and disagreement of the Berean Basis of Fellowship. We pray that he will reconsider his position and again return to fellowship.

We welcome any Brothers and Sisters that are able to come and visit us and we send you all our fraternal love in the bonds of the Truth.

Bro. Fred J. Higham

HOUSTON, Texas – Sunday School 10am (Nazareth Revisited); Memorial 11:10am; Study Class 1pm (Temple of Ezekiel's Prophecy); 4th Sunday 1pm (Open discussion, roundtable Bible class); Wed. 7:30pm (The Minor Prophets). Meeting Hall address: Bro. Michael Kramer, 8008 Junius Street, Houston, TX 77012

Dear brothers and sisters of like precious faith,

The Houston ecclesia is pleased to announce that another of Adam's race, **Jonathan Lorquet** has joined us in our walk Zionward. On April 21, 2007 after a good confession of faith of those things concerning the kingdom of God and the name of Jesus Christ, afterward the ecclesia enjoyed a Bar-B-Que dinner. But it was Jonathan's desire to be baptized in the Perdinales River at the Hye Quarterly. So on May 5, 2007 Jonathan was immersed into the saving name of our Lord Jesus Christ. We are truly thankful that our Heavenly Father is still calling out a people for His name. We welcome our new brother and pray that he keeps the Love of the Truth burning that he has displayed to us. For those who may want to welcome and or send words of encouragement to him he can be reached at 1420 W. McDermott Drive, #1423, Allen, TX. 75013 and his email address is jon.lorquet@gmail.com.

On behalf of the Houston Ecclesia,
Bro. Michael Kramer

OCEANSIDE, California, Sis. Jennifer Weseloh, 2066 Rue De La Montagne,
Oceanside, Ca 92054, Phone is:760-419-3332

Dear Brother and Sisters,

It is with loving greetings I write to you with my excitement upon recently being immersed and putting on of our Savior Jesus Christ. By the grace of God, I received the call to once again walk in his light and do his will. I am blessed that God's light has always shined within my heart and that I, without doubt, know where it is I am suppose to be. It is with appreciation to Bro. Michael and Sis. Leslie Morrell for the on line study course, and to Bro. John and Sis. Sheila Wolfe for their countless hours spent answering my questions and reviewing with me for my examination. I am also grateful to Bro. Jim Phillips and Bro. John Wolfe for coming to Southern California, as I will be in isolation, and conducting my examination and baptism so that my family could also be a part of this blessed event. I urgently and whole heartedly look forward to this new journey in the Lord.

In our one hope and love in Christ,
Sister Jennifer Weseloh

[We have received notice that the Stephen and Andrew Ford Families of West Wales have withdrawn from the Berean Christadelphian Fellowship.]

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

RICHARD FRATERNAL GATHERING.....**June 29 – July 2, 2007**
Bro. Terry Readman, RR# 1, N. Battleford, Sask, S9A 2X3, Canada

HYE FRATERNAL GATHERING.....**July 23–29, 2007**
Bro. Curtis Hurst, Rt.1, Box 40, Mullin, TX 76864, USA. 1-325-985-3868

Study Class Topic: 2Thess. and Titus; Bible Readings; Discuss. Zech. 8-14

CANTON SUNDAY SCHOOL PICNIC.....**Aug 25 - 26, 2007** Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 330-494-7717

NORTHEAST FRATERNAL GATHERING - DETROIT.....**Oct 5–7, 2007**
Bro. Fred Higham, 1-586-790-2156, fhigham@gmail.com

The Tongue of the Learned

“Where is the bill of your mother's divorcement, whom I have put away?.. For your transgressions is your mother put away.” Isa. 50:1

SO God begins His appeal to Israel recorded in Isaiah 50. We are reminded of Hosea's beautiful living allegory of Israel as the unfaithful wife who abandoned her husband and children. It is a sad picture that the Scriptures present to us of God's chosen people. In the main, it is 3½ thousand years of wickedness, bondage, and estrangement from God. Why? Why must such terrible sadness be?

Because of folly, willfulness, shortsightedness of seeking, and being immersed in the passing animal present instead of the eternal spiritual future. We each have just a few brief years of opportunity. We are here but for a moment—a moment so short and precarious that nothing really matters about it but one thing—laying hold on eternal life. Anything that does not contribute to this is precious, irreplaceable time forever wasted, forever lost. Most of us live as though we take our eternal salvation for granted, with plenty of time for passing, perishing things. What folly! What tragedy!

“Work out your salvation with fear and trembling.”

“Always abounding in the work of the Lord.”

“If the righteous shall scarcely be saved, where shall the wicked and the ungodly appear?”

Do we really BELIEVE these warnings? Do we really believe God—or are we just like blind, stupid, heedless Israel? Do we really believe God when He says the righteous shall scarcely be saved, and that it is only by always abounding in the work of the Lord that any shall attain to the Kingdom? How do we possibly think that we have time for a host of other things?

VERSE 2: *“Wherefore, when I came, was there no man? When I called, was there none to answer?”*

Why has it always been thus? Why is it that most who take on the Name of Christ proceed thereafter to *“neglect so great salvation?”* Why did Paul have to say—

“I have no man likeminded .. ALL seek their own, not the things which are Jesus Christ's”?

We each have 24 hours a day, 168 hours a week. How much of it is spent in *“always abounding in the work of the Lord?”* Set it side by side: time spent for ourselves, time spent for God's work. Add your own up for yourself. Is it a record worth turning in to the Master? Whom do we think we are deceiving?

“Wherefore, when I came, was there no man?”

VERSE 2: *“... Is My hand shortened at all, that it cannot redeem? Have I no power to deliver?”*

Is our lack of service and dedication because we don't really believe God can do what He promises? Do we have to spend so much time grubbing for present things because we do not believe He will or can take care of us?

“Having food and raiment, be therewith content.”

“Give us this day our daily bread.”

“Seek ye first the Kingdom of God.”

VERSE 2: *“... Behold, at My rebuke I dry up the sea: I make the rivers a wilderness.”*

God has given ample evidence of His power and His moment-to-moment control of all things. What more evidence do we need, or could He give?

VERSE 3: *“I clothe the heavens with blackness, and I make sackcloth their covering.”*

From the natural ordinances of day and night, to the obliteration and overthrow of the mightiest political heavens, God manifests His power and control continually before our eyes.

* * *

“Where is the bill of your mother's divorcement, whom I have put away?”

Consider the long and dreadful history of Israel—their degradation, their constant living in fear and insecurity, their frequent massacres, their being driven like cattle from country to country. All these things are terrible lessons written in blood and fire, to try to teach us wisdom, and realization, and spiritual awareness, and total, urgent, exclusive dedication to the one thing that is needful. But how many are really moved to tremble at these things and to walk in wisdom?

VERSE 4: *“The Lord God hath given me the tongue of the learned.”*

The word for “learned” here is actually “disciple”—the faithful follower, the one who is taught by the master. The picture here changes abruptly from condemnation of the unfaithful wife Israel to a beautiful portrayal of Christ, her one true, faithful Seed unto God: a portrayal of wisdom, of beauty, and strength of character, and faithfulness.

If we only had the simple common sense to put verses 4 to 9 in actual practice in our lives on a robust, fulltime basis, most or all of our problems would disappear, and we would be well on the way to the Kingdom of God. If we do NOT have the sense to put these things in constant, daily practice in all that we do, we are just completely wasting our time and lives.

In their perfection of beauty, these verses describe Christ—

“This is My beloved Son, in whom I am well pleased.”

But they are far more than that. They are the required pattern for all who would be Christ's at his coming.

VERSE 4: *“The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.”*

Can we say honestly this? Do we want to be able to say it? Is this the way we want to dedicate our lives; or do we prefer to seek our own pleasure and profit? How did Christ acquire the tongue of the learned so he could give joy and life to the weary? By suffering and by study—

“He learned obedience by the things that he suffered.”

“O how love I Thy Law! It is my study all the day ... Through Thy precepts I get understanding.”

So it must be with all who would be Christ's—

“Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.”

How many of us can say we know the Holy Scriptures? How is it we can talk a blue streak all day about passing, present things with no memory problems, but when someone starts asking very simple, elementary Bible questions, the answer so often is a blank stare and a weak smile, and—“Oh, I have such a terrible memory?”

“Where your treasure is, there will your heart (and your memory) be also.”

So much knowledge about so many things that do not matter! So little knowledge about the one thing that does matter!

VERSE 4: *“.. He wakeneth morning by morning; He wakeneth mine ear to hear as the learned (as the disciple—the eager learner).”*

Morning by morning, day by day, precept upon precept—steady, consistent plodding study and application. The rage today among those who esteem themselves wise is for what they quaintly call “higher education”—so they can earn a few more grubby dollars and enjoy a few more snobbish luxuries and pleasures. How empty and how sad! And the end they are so diligently laboring toward is the same old cold dark endless grave as everyone else.

But what about the TRUE “higher learning,” the TRUE “education”—the one that can really do us some lasting and eternal good? Their poor little animal minds cannot comprehend this—

“The natural man receiveth not the things of the Spirit of God ... they are foolishness unto him.”

God says, to Israel and to us (Ps. 32:9)—

“Be ye not as the horse and the mule, that have no understanding,”

—set your sights on a destiny a little better than that of the dumb beasts that perish.

VERSE 5: *“The Lord God hath opened mine ear, and I was not rebellious.”*

The flesh, being naturally foolish, naturally rebels against wisdom. The key to salvation is to discern and overcome IN OURSELVES the natural rebelliousness of the flesh against the Word of God. We can see it SO clearly in others.

“The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.”

VERSE 5: *“ . . . I was not rebellious, neither turned away back.”*

In a similar passage in Psalms it is put this way (40:6-8)—

“Mine ears hath Thou opened ... I delight to do Thy will O my God. Yea, Thy law is within my heart.”

God does not just require obedience. He requires an intense desire and JOY to obey. He requires a constant “searching the Scriptures” to know and fulfill His will more fully and more perfectly—

“The zeal of Thine house hath eaten me up.”

The only true Christadelphian—bride of Christ—is the one whose whole life and interest revolves wholly and exclusively around God, who is always about the Father's business. There are no half-measures. If we have the Truth in truth, this is what it will inevitably do to us. It will transform us. It will eat us up. It will grow and grow stronger and stronger in our lives. It will be a fire in our bones. We have read in the past few days—

“I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”

Lukewarm—unpalatable, sickening, disgusting to God. Half and half—half in the Truth and half in the world.

There are many commands of God's love and wisdom to discipline and subdue and mortify the flesh. The flesh will of course fight them. We have two courses to follow—to either recognize the evil motions of the flesh within us, and pray like Paul—

“Who shall deliver me from this body of death?”

Or we can stupidly side with the flesh against the commands, and squirm and twist and maneuver to obscure and evade them

We can either be zealously on the safe side of a command—anxious to manifest our love by over-obedience if possible. Or we can raise every objection and stretch every apparent loophole or supposed obscurity of the command to justify the willful way of the flesh. One way is life—the other is death.

VERSE 6: *“I gave my back to the smiters, and my cheeks to them that plucked off the hair.”*

Why? Because it is God's will and wisdom that we overcome the flesh and put it to death by the mind of the Spirit. This was Christ's great victory: *“I have overcome”*

“Blessed is he that overcometh.”

How much have we overcome the flesh? How much do we live, think, and act by the mind of the Spirit? The fruits of the Spirit are these—

“Love, joy, peace . . . “

Is this the picture that our lives and characters give to the world, and to our brethren and sisters?—

“Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control.”

Is this how an impartial observer would describe us? Would he marvel at our unearthly, patient, long-suffering Godliness under pressure and provocation? If not, why do we think we shall get eternal life? God insists on RESULTS, on fruit—this “fruit of the Spirit.” Of the tree that bears no fruit He says—

“Cut it down! Why cumbereth it the ground?”

We must be visibly radiating spirituality, or we are living a lie—we have made no contact with divinity as we claim to have done. If a light bulb does not radiate brilliance, it has either made no contact with the source of power, or it is just a dead bulb. In either case, it is worthless as a light in a dark place.

If we really ARE brethren and sisters of Christ, we SHALL radiate in the world, and stand out like a live bulb amid a host of dead ones. We shall be utterly and strikingly and unmistakably DIFFERENT from all natural, animal mankind.

“If we would judge ourselves, we should not be judged...”

—judged at the last day and condemned.

VERSE 6: *“... I hid not my face from shame and spitting.”*

This is the faithful victory of Christ, and this is why he now sits in glory at the Father's right hand. We are well aware of the patience and gentleness and self-control with which he went through every form of humiliation and suffering. This is our great example. This is our great inspiration. None of us is ever asked to submit to a fraction of what he suffered in order to manifest his faith and love and obedience to the Father. And what little we are put through, in our training and development for the Kingdom, we are assured will never be beyond our power to sustain. Not, of course, our OWN power. If we rely on that, we are lost.

The Spirit of Christ in Isaiah 50 continues—

VERSE 7: *“For the Lord will help me, THEREFORE shall I not be confounded.”*

That is the point. We have got to be tried so we can learn to draw upon and experience this help—so that our faith can be developed and strengthened by being put to test and to use.

VERSE 7: *“... Therefore have I set my face like a flint.”*

Let us keep that expression ever before us. Here is the only true wisdom and character and maturity and stability—

“I HAVE SET MY FACE LIKE A FLINT.”

Not stubbornness: not willfulness—that's the flesh; but a steadfast, enlightened, unshakable courage and determination to stick close to God and to follow the path of obedient, CHEERFUL holiness regardless of any adversity. Let us be like Christ who *“set his face to go to Jerusalem.”*

VERSE 8: *“He is NEAR that justifieth me; who will contend with me?”*

Here is the secret of strength. He IS near! Of Moses it is said (Heb. 11:27) that he *“endured as seeing Him Who is invisible.”* He endured everything—the meekest of all men—because he could SEE GOD. God was a tremendous, overwhelming, ever-present reality to him. God said to Jacob—

“I am WITH THEE ... in all places whither thou goest.”

David said, and here again it is the spirit of Christ speaking—

“I have set the Lord always before me. Because He is at my right hand, I shall not be moved” (Psa. 16:8).

This is the psalm where he says—

“Thou wilt not leave my soul in hell.”

Jesus is here telling us the secret of his endurance and victory over the world—

“HE IS NEAR THAT JUSTIFIETH ME.”

If we were actually in the direct presence of God, we would have no difficulty maintaining faith and holiness, and keeping our mind on divine things

We ARE in the direct presence of God—ALWAYS. It is all a matter of perception and discernment. This is how all the faithful of old were able to endure—

“He endured as seeing Him Who is invisible.”

Jesus said—

“I am not alone; because the Father is with me.”

And when he left his disciples, he gave us a beautiful promise that is all too little remembered and laid hold on (John 14:23)—

“If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.”

“We”—God and Christ—will *“come unto him and make our abode with him.”* Have we sought the fulfillment of this marvelous promise? Has it happened to us?

VERSE 9: *“Behold, the Lord God will help me: who is he that will condemn me?”*

Again, the primary reference is to Christ, and his God-strengthened perfection—

“Which of you convinceth me of sin?”

“I do always those things that please the Father.”

But Paul, writing to the Romans applies this very quotation directly to Christ's brethren, at the end of ch. 8. He is

developing and climaxing that glorious theme that—

“ALL things work together for good to them that love God.” (v. 28)

If we are the children of God, nothing can possibly happen to us that is not for ultimate and eternal good. What a wonderful and comforting assurance! What is there in the world that can begin to offer a minute fraction of that guarantee?

Why then do people depend on broken cisterns when the waters of life flow so freely? We do not need to worry about the reason of things. All we need to be concerned about is that we react faithfully and spiritually to ANYTHING that comes upon us, knowing that all evil will at last pass away, if we hold fast. Paul continues in v.31—

“If God be for us, who can be against us?”

Our only concern in this life should be to make sure God IS for us. And that is done by careful, reverent, loving, thankful obedience—constant effort to get a deeper knowledge of His Word, and a closer likeness to the character of His Son.

We hear so much in the world about consolidating all our debts into one simple bank loan—about consolidating all types of insurance into one simple overall policy. But the world has nothing like this simple solution that covers every problem and every need: this Bank to end all banks, this Insurance to end all insurances, this comprehensive, immutable guarantee to eclipse all rickety human schemes of “cradle-to-grave” security blankets against fear—

“IF GOD BE FOR US, WHO CAN BE AGAINST US?”

And here Paul brings in the verse from the chapter in Isaiah we are considering (Rom. 8:33-34)—

“Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?”

We deal with no one but God. We are accountable to no one but God. We are concerned with no one's judgment but God's. Paul said to the Corinthians—

“With me it is a very small thing that I should be judged of you, or of any man's judgment. He that judgeth me is the Lord.”

Truly we must conform to many things to do with men, but only because God says so—not because of any inherent importance in the things or men themselves. Of all human, worldly, present things and people, Jesus continues in Isa 50—

VERSE 9: *“...Lo, they all shall wax old as a garment. The moth shall eat them up.”*

Here is the only true test of value and of importance. What will last, and what will pass away? Let us consciously separate all things clearly into these two categories—the things that last and the things that pass—and then give all our attention to the things that are eternal. Ask yourself of everything: Will it last? Is it related to eternity? If it is not, forget it. Life is too short. It isn't worth our precious time.

Paul builds this theme to a glorious climax in the final verses of Romans 8. Let us conclude with them, and try to keep them ever before our minds in all that we do, in all our waking hours (35-39)—

“Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?”

“As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter ...”

Stop and think deeply about all these terrible trials the faithful of old have cheerfully endured, and held firm and obedient through—

“Nay in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

—Bro. G.V. Growcott

Love God With All Your Heart

It is so great to speak to you today on what I consider to be the most important aspect of our daily walk.

I went through some self-examination in preparation for this exhortation. I feel blessed to be on the speaking list. It allows me to conduct a Bible study on a topic that God is leading me to focus on. I want to speak to you today on Love. Not just love in general, but Love that we must have for God. The word love occurs more than 440 times in the Bible. God is love.

We know that the world focuses on input and output. The more that you put into something, is the more that you will get out of it. It is our sinful nature to focus on the “Me”. What are my actions going to provide for me? I want to focus on this mentality. I cannot speak for others in this room, but this is my biggest area of improvement. I find myself falling into

situations that I do things in order to benefit myself. I want to talk today about the greatest commandment of all: to love God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength.

As I approach parenthood, I reflect on the job that my parents did as I grew up. I remember the discipline I received when I did something that was against the rules, or my parents' wishes. It didn't take too many spankings for me to brand that into my mind, so that in the future, all my Dad had to do was give me "The look" for me to stop dead in my tracks to think real hard on what I was doing at the time and to quit what I was doing at the time. We all remember and know the phrase "This is hurting me more than it is hurting you." Now, if we think back to a time that we heard these words on the receiving end of a spanking, we know that it seems real hard to agree with this statement. But as we mature, we realize that there is a lot of truth to this statement. I do not have kids yet, but can realize the pain that I will go through when I do spank my son.

Now I mentioned this scenario to let you know that we have seen several places in the Bible that this scenario is played out. There are many times that God has punished His followers when they focused on only themselves and their sinful nature. There are also many places in the Bible that show us how God has rewarded those who show their love for Him as well as the great promises that we all know about. It is plain and simple. So why do we deviate or not perfectly follow God's outlined plan that we find in the Bible? Our sinful nature provides a constant struggle with this. As David speaks in Psalm 51:5, "*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*"

Back to the greatest commandment found in Mark 12:30, "*And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*" If we follow this commandment fully, every other commandment is followed. That is an interesting concept. If we follow this commandment fully, every other commandment takes care of itself. We can see that when we act on our Love for God, we walk a straighter line. Jesus Christ gave us a perfect example of the love of God that we should show in everything that we do. We find in John 14:31 Jesus stating: "*But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.*"

So how do we display our love for God? Do we just confess that we love God and continually seek what the world seeks? We know that this is far away from the Truth. One way that we can show that we love the father is the second commandment that we find in Mark 12:31, "*And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.*" This is a very powerful statement: To love thy neighbor as thyself. It is something that everyone here has done at one time or another. Are we constantly living our lives with this mentality? I know that I don't. It takes constant self examination to have this mentality. We should strive to live this way. There are so many opportunities that we have to show this mentality. Where we fail is thinking about the sacrifice that we must make to have this mentality. Our sinful nature gets the better of us and we choose not to, hanging on any excuse that we came up with. A great passage that drives this point home is found in Matthew chapter 25: starting in verse 34,

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We also see the reality of what is the punishment associated with not loving your neighbor. Beginning in verse 41,

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

That's a passage that we need to remember when we are faced with a request or an opportunity to help others. It is important that we don't rest on our laurels so to speak when it comes to this. We must not say: I help plenty. This coincides with the fact that we must continually pursue righteousness even though we will never reach perfection. We must continually try to help others and not feel comfortable with the efforts that we have given in the past.

Another aspect of loving thy neighbor is not judging others. It is our nature to judge. We must analyze for ourselves other's actions so that we may not fall into temptation as well. But we must remember to not agree with the action and still love the person. Everyone is God's creation and we must love thy neighbor.

What else must we do to show our love for God? We find the answer as Jesus states in John 14:15,

"If ye love me, keep my commandments."

We know that Jesus' commandments were God's commandments because Jesus performed God's will. So we show our love through obedience to his command and constantly studying the Bible to learn what God expects from us. It is a simple fact that requires constant effort from us. It takes constant self-examination to overcome fleshly desires. We should analyze each thought and action in the sense "Is this showing my love for God"?

Another important aspect of loving God is the example that we set for others.

We know that we live in "Glass houses" so to say, when we make our stand as a Christadelphian. Now, we know that people will form their own opinions of us, but we must be a positive reflection on the Truth. We do this through love.

This leads me to the next point that I want to make. It is about witnessing. Now, we all know that we are instructed to be the light of God's word. There are countless religions out in the world today that we all know to be wrong. If we think about how much we love the Truth and how confident we are in it being the only truth, we can relate to others in the world that feel so strongly of their religion. We can all also ponder and ponder how they can actually believe the way they do. But hear me out on this...Do we proclaim the truth as though we are backed into a corner? As though we are defending ourselves rather than the truth? I have a very real example of this. Having a very deep Baptist background, I felt very strongly about the Baptist religion. When Amanda and I were dating, the thing that was a pitfall in our relationship was our disagreement on religion. The thing that we had to get around was actually listening to what the other was saying. I was hearing what she was saying, but I was not listening to what she had to say. We were discussing it as though we both had a protest sign and were on opposite sides of the picket line. God's will and love for us prevailed when we stopped criticizing each other's belief and she calmly showed me the proofs for our belief. A defensive strategy has seldom broken barriers. What I mean by this is to get through to someone you must approach them with love. Criticizing beliefs in a hateful manner will push people away rather than make them feel welcome and interested. They immediately are put in a defensive position. I thank God for my relationship with Amanda. It is through our relationship I came to know the Truth.

We have no reason to not have a joyous smile on our faces constantly. If you stop to think about all of the blessings that we have, it can be overwhelming. Above all, are the blessings of love: God's love for us, our love for God, and the love we have for one another. In summary, we must truly put our love for God above all; it will lead to a happier life cutting all the complexities that the world faces. I will leave you with a verse found in James 2:5,

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"
Bro. Justin Patterson

Will The Queen of England Lay Down Her Crown?

"Elizabeth I marked the start of Britain's greatness, how fitting that Elizabeth II should mark the completion of this cycle or epoch of apocalyptic time. Sheba submitted to Solomon, and fitting therefore that in the antitype, Eli Sheba (Elizabeth) submits to the greater than Solomon. *"And the daughter of Tyre shall be there with a gift."* (Psalm 45:12). See also Psalm 72:10."

The idea of the Queen of England laying down her crown at the feet of Jesus goes back to the days of the late Queen Victoria. The following was inserted in the Christadelphian 1900:

THE "QUEEN OF SHEBA" AND THE "KING OF KINGS."—At the ninety-second annual meeting of the "London Society for Promoting Christianity among the Jews," which was held in Exeter Hall on May 4th, the "Rev." D. H. Dolman, Missionary at Hamburg, was responsible for the following remarks during the course of his speech:—"Tell them that that feeling is shared by the highest and the lowest, aye, by our Queen herself, if it be true what I once heard that when once a missionary bishop said to the Queen, 'Do you know, your majesty, there are a great many of God's people who are expecting the Saviour to come quickly?' our aged Queen replied, 'Yes, I know, it is my prayer, my expectant prayer, that I shall not be obliged to lay down my crown, or give it to anybody else; but it is my prayer, and my hope, that I will lay down my crown at the foot of the King of kings; and when He comes, may His blessing rest upon us; and when we behold His face, it will be to us who have loved and furthered the work amongst His own kindred a face beaming with pleasure, for, inasmuch as we have done it to the least of His brethren, we have done it unto Him. We will then behold our Jewish Saviour, Jesus of Nazareth, the King of the Jews.'"—In so far as Britain nationally blesses Israel, she is and will be nationally blessed herself; but as to clerical enterprise in converting the Jews to the Christianity of Christendom that is another matter. The King will have some very unexpected things to say about that. —*The Christadelphian—1900*

THE QUEEN OF ENGLAND AND THE KINGDOM OF GOD

BY DR. THOMAS

WE were visited by several while sojourning in Toronto. One called to express his dissent from an expression applied by us to Queen Victoria, in common with "the powers that be." In defining the inheritance of the Christ as revealed by the Spirit, through his father David, in the second psalm, we had styled all who now possess the nations and the Holy, Land 'usurpers of

his inheritance.' He thought that this was inapplicable to Queen Victoria. She was a very pious and excellent lady, and in no way, he thought, to be regarded as a "usurper." We replied that comparing her Majesty with the other world-rulers of the day, who were all pious in their way, and professing great admiration and devotion to Jesus, she was, probably, the best among them—quite a decent and respectable lady. As an individual we had nothing to say for or against her, having no certain information concerning her; we suppose, however, that common report is correct, and that she is as estimable as he declared.

But this aside. Our argument had to do with her as the constitutional chief of one of the sin-powers of the world. As such, she claims to be the head of the Church of England and Ireland, absurdly styled the Church of Christ, and acknowledged as a branch thereof even by Dissenters. She legislates in spirituals, and decrees dogmas utterly subversive to the truth; for *quod facit per alios, facit per se*. Besides making the word of none effect by her legislation, she allies herself with the basest of powers, "*full of the names of blasphemy;*" and is found aiding and abetting "*the destroyers of the earth.*" She is the patron of Juggernaut; and endower of Maynooth for the manufacture of Jesuits, the enemies of God and man.

She is sovereign over 200,000,000 of people, and will not surrender that sovereignty unless compelled by force of arms. She cannot be a Christian, and occupy such a position. She is of the world, and an incarnation of its principles. She is one of its friends, and a principal hierophant of its "poms and vanities;" which, however, by proxy, she promised to renounce at her rhanthism; and by confirmation, when she professed to relieve her sponsors of the obligations they had assumed for her, she vowed to do it in her own behalf. Now, of such the Scripture saith, they are the enemies of God. Therefore it is written, "*Love not the world nor the things in the world: if any one love the world, the love of the Father is not in him*"—(1 John 2:15); and again, "*the friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God.*"—(James 4:4.) These testimonies are condemnatory of the Queen, the church of which she is the head, and of all its bishops, priests, and deacons—of the old system called British. It is a power, like all others constituted of "*the enemies of God.*"

Now God's enemies in possession of the nations, be they monarchists or republicans, are possessors of what belongs to Christ; for it is written concerning him, "*I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.*" If a man occupy the possession of another, and build a house upon it, without being able to produce any other title-deed than successful violence, he is a usurper of the real owner's rights. This is the case of the queen-power represented in the person of Lady Victoria Guelph. If Christ were to appear in Jerusalem to-morrow, she would not voluntarily surrender the sovereignty of the British Empire into his hands. If she were so disposed to do as an individual, her ministers, nobility, clergy, gentry and rich men, would not consent to it; and if she persisted they would compel her to abdicate, and would set up another, less scrupulous in her stead: for they would know that he would "*send the rich empty away.*" Because, therefore, this will be the policy of all the powers, it is decreed that Jesus shall break them with a rod of iron; and dash them in pieces as a potter's vessel. Would He do this if the powers were not resistant usurpers of His rights and the rights of all His brethren? The fact of His having to take possession of His own by violence is proof that His rights are usurped and abeyed by His enemies, of whom the "pious and excellent" Lady Victoria is by birth, education, and position, one.

If she would become a Christian, she must believe the gospel of the kingdom and name of Jesus Christ, and be immersed. There is but one way of salvation, for prince and beggar. She would then have practically to "renounce the poms and vanities of this vain and wicked world," as it reads in the prayer book of her church; which would involve her abdication, and retirement into private and unfashionable life. She could no longer occupy the throne of Britain and Ireland; for the coronation oath requires her to maintain the existence and ascendancy of the Anglo-Hibernian Church "as by law established," which no Bible-Christian could possibly do. A Christian on the British throne would decree the abolition of the establishment forthwith; and confiscate all its revenues to the improvement and benefit of the poor and needy. He would discountenance impostors, banish knaves and fools from his presence, and honour only the wise and good. There would consequently be found among his courtiers no incarnations of articles thirty-nine, or of the Westminster Confession of Faith; for they only would rejoice in the beams of his beneficence "who walked uprightly, and worked righteousness, spake the truth from their hearts, and did not violate their word."

Such an one upon the throne of Britain could only be maintained by Omnipotence; for those who surround that throne being the enemies of God, who rebel and seek the destruction of the ruler that should undertake to govern in His fear. The world may deem this doctrine uncharitable, and even insulting to majesty and its satellites. May be so; but what is that to us, who are not of the world; God's word is the truth, and has no consolation for the disobedient, nor flatteries for the great. We came not to Toronto to do either; but to show the doctrine of the kingdom of God, which is to "*break in pieces and subdue all other kingdoms, and itself to stand for ever.*" The British is a great dominion; but its destiny, like all others, is to perish for ever, when "*He shall come whose right it is to reign,*" and "*put down the mighty from their thrones.*" Let majesty and its satellites take care of themselves; be it ours to believe and obey the truth, leaving loyalty to those "*who mind earthly things.*"—*Herald*—1856

"When Christ said," says he, "that he would be with his apostles until the end of world, he must have included all who should follow them *successively* in their work." Here is the old Mother of Harlot's dogma of "apostolic succession" lugged in

for the occasion! The established ministries of all sects seize upon it. The catholic hierarchy appeal to it in proof that Christ promised to be with them; Queen Victoria's English and Scotch clergy do the same; so also all the contrarious and dissenting orders adduce it as Christ's promise to be with them! And here in America, the parsons of all sects perpetrate the same folly! What a Christ must he be that could promise to be with the holy apostles, and also to be with the catholic and protestant priests and parsons to the world's end, who are as ignorant of the gospel the apostles preached, as the name of Blasphemy himself upon the Seven Hills. Such a Christ could be no other than Antichrist. The true Christ would scorn to identify himself with such an impious and motley crew. —*Bro. John Thomas—1869*

“The Louis-Napoleon Anti-Christ Theory is a silly conceit. J.G.—We sent your letter to Dr. Thomas for reply, and he has favoured us with the following remarks on the subject: He is no more Anti-Christ than Queen Victoria; nor indeed so much: for the head of Louis Napoleon's Church is the Pope, whom he acknowledges as his spiritual father, higher than himself; while Victoria is Popess of Britain—the head of its ecclesiasticism, and the defender, not of “the faith,” but of the system of blasphemy, carved out of Popery by the adulterous uxoricide Henry VIII, whose crown, titles, and spiritual supremacy she inherits. The “number of the beast” is the number of the MAN-OF-SIN power. The Apocalypse was communicated in Greek, and the *number* was revealed in Greek, not in Hebrew or Latin. The name of the power must be found in Greek. *Napoleon* is not Greek, and therefore not worthy of a thought; but even if it were, it would not answer, for it only makes 356! *Lndovicus* is Latin, and of as little value in the premises as if it were Sanscrit. The number is not the name of an individual, but of a power dominion, symbolised by a beast with two horns, like a lamb's, and speaking as a dragon—the *Mitteleuropische* Beast, now in intense commotion.” —*Bro. John Thomas—1866*

Marriage In The Lord

Marriage is a Divine institution. This proposition is laid down by Moses, and attested by Christ. “*From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh*” (Mark 10:6–8). To teach otherwise is to depart from the faith (2 Tim. 4:1–3). Certain ones have forbidden to marry, and have sought to establish their doctrine upon some statements of Paul. But Paul could scarcely be charged with forbidding marriage, when he said of young women—“*I will, therefore, that the younger women marry*” (1 Tim. 4:14). Of widows — “*She is at liberty to be married to whom she will*” (1 Cor. 7:39). And of men and women in general — “*Let marriage be had in honour among all*” (Heb. 13:4, R.V.); “*Let every man have his own wife, and every woman her own husband*” (1 Cor. 7:2); “*If thou marry thou hast not sinned*” (1 Cor. 7:28). It is true that Paul did not forbid celibacy, but encouraged it. He did so, however, with a rider, similar in effect to that given by Christ when discoursing upon the same topic—“*All men cannot receive this saying, save they to whom it is given*” (Matt. 19:11; 1 Cor., 7:9). Paul's view of marriage was this: It is a privilege for all; expedient for some; compulsory for none. The regulating principle to be the leading of a godly life. The desire of the apostle was that the Lord might be served without distraction. He tells us that, in some cases, this may be best done by remaining single (“*It is good for them if they abide even as I*”), but adds that it would not be so with all—“*Every man hath his proper gift of God*” (1 Cor. 7:7). If we can best serve God in the married state, then we are to marry. If we can best serve Him in the single state, then we are to keep single. Whichever state we choose, we are to make a means to an end — serving Christ. According to Paul's counsel in another place—“*Whatsoever ye do, do all to the glory of God.*”—“*This I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction*” (1 Cor. 7:35).

If the object of our existence is to yield to the glory of God, and marriage is to be subservient to this object, it is reasonable to assume that our liberty in the matter of marriage has been circumscribed—that we are only permitted to contract marriage with one who would help us to conform to God's requirements. This conclusion is borne out by the reason given in Genesis for the creation of Eve. She was created that she might be a help-mate for Adam. Adam was made to be a mental and moral reflection of the Deity; and his companion was intended to help him in this. Had it been otherwise, it would not have been necessary for Eve to have been mentally constituted in the same way as Adam. The dog, the horse, the ox, the camel, can each be styled man's help, but neither of them could be styled a help-meet for him. Neither could a wife be styled a help-meet for her husband, if she helped him only in temporal matters, and opposed and hindered him in the things which concern his duty towards God. But we are not left to speculate or infer upon this question. God has very plainly instructed His children upon it in all ages.

The value of a true spiritual help-meet was well understood by Abraham, for he made his servant most solemnly swear that he would not take a wife for Isaac from among the Canaanites. That Abraham knew God's mind upon the subject of marriage also comes out in the conviction that he gave expression to that God would send His angel to prosper the servant's errand.

Further evidence as to the knowledge possessed in patriarchal times is shown in Esau's marriages. He took to wife certain daughters of Heth, of whom it is recorded that they were a grief of mind to his parents. Rebekah, fearing lest Jacob should follow Esau's example, said to Isaac—“*I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me*” (Gen. 27:43). Whereupon Isaac called Jacob and charged him saying—“*Thou shalt not take a wife of the daughters of Canaan.*”

Coming down to the time of the law, the passages upon the subject are numerous. Just one or two by way of illustration. With much solemn exhortation, Moses said to the Israelites—*“Neither shalt thou make marriages with them (the surrounding nations); thy daughters thou shalt not give unto his son, nor his daughter shalt thou take unto thy son”* (Deut. 7:3). Thus God laid it down that no Israelite was to unite himself to one outside his own nation. There were no exceptions made by Him in favor of aliens whose religion might take a less objectionable form. The line of demarcation was clearly drawn, and was not to be crossed. The reason for prohibiting alien alliances was given in a two-fold way—1. *“They will turn away thy son from following me”* (ver. 4)—2. *“Thou art a holy people unto the Lord thy God”* (ver. 6). God knew that mingling with the heathen would soon break down the barriers which He had erected, and let in a flood of corruption. God’s estimate of alien marriages was that they were the most potential of all influences in drawing away the heart from Himself (Exod. 34:12–16). The faithful among Israel reciprocated God’s mind. Accordingly we find Joshua, in his dying charge, reiterating the command in regard to alien marriages and warning the Israelites of the unhappy consequences that would inevitably accrue from disobedience (Jos. 23:11–16). Ezra also, when the commandment was broken by the Israelites, manifested deep grief, and confessed before God the enormity of the sin.

Marriage under the New Testament dispensation is subject to the same conditions as it was under the Mosaic. God’s children are not allowed to marry out of the faith. With the Gentile as with the Jew, the influence of an unbelieving partner is adverse to wholehearted service to God. Separateness from the world cannot exist where alien unions are indulged in. Let us examine the New Testament conditions.

“She is at liberty to be married to whom she will, only in the Lord” (1 Cor. 7:39). This statement alone is sufficient to prove the unlawfulness of alien marriages. *“Only in the Lord”* is equivalent to the phrase *“In Christ,”* and can only be applied to those who have rendered an apostolic obedience to truth (Rom. 16:11, 7; Gal. 1:22; 3:27). Paul, truly, is dealing with the question of widows, but to confine the application of his words to widows, would not be exercising common sense or fairness. Paul had already coupled widows and the unmarried together in verse 8, showing that what applies to the one concerning marriage applies to the other also.

The chapter from which the above quotation is made (1 Cor. 7) contains one or two confirmatory points. As we have seen, Paul advised the brethren, when practicable, to remain single, that Christ might be served without distraction. Is it likely that the apostle would have given this extreme counsel, and at the same time have countenanced the disastrousness of alien alliances? Again, if the unlawfulness of alien alliances was not recognised by the early churches, why should the Corinthians have asked Paul whether those who were married to unbelievers should continue to live with them? That the Old Testament teaching was known and endorsed may be gathered from the fewness of the passages which deal with the subject in the apostolic writings. But even if there were not one passage, the general tenor of the New Testament teaching, coupled with the definite teaching of the Old Testament, would be sufficient to indicate our duty.

“Be ye not unequally yoked together with unbelievers” (2 Cor. 6:14). The principle here laid down unquestionably applies to marriage. Of all yokings, marriage is the closest and most binding, it is for life. It may be contended that as the yoking Paul refers to is an endorsement of and co-operation in evil, marriage with an alien cannot fall within his prohibition. But this view overlooks the object of marriage, which is not the mere living for self-gratification, but that husband and wife may assist one another in walking, worthy of God, and showing forth His honour and glory. In this God-given object of marriage it is impossible for a believer to be equally yoked with an unbeliever—the two cannot walk harmoniously.

Oneness of mind between husband and wife is an essential element in a true conception of marriage. Oneness of mind is the only aspect of marriage that God employs when using it as a figure. God designates Himself the husband of Israel, because He had chosen them to mentally and morally reflect His name and glory. When Israel failed in this purpose, God disowned them. Christ designates himself the bridegroom in relation to His people. But He will be no bridegroom to those who possess not His mind.

To look now at the general teaching of the New Testament as bearing upon this subject. Can we say that we are in harmony with it in placing ourselves under the marital influence of one who refuses to submit to the law of God? By so marrying are we not voluntarily weighting ourselves, in opposition to the Scripture. *“Lay aside every weight”* (Heb. 13:1)? Are we not, in view of the many sad precedents, endangering our salvation, in opposition to the Scripture. *“Make your calling and election sure”* (2 Pet. 1:10)? In adopting so unwise a course, are we not failing to manifest fear and trembling in the working out of our salvation, in opposition to the Scripture. *“Work out your salvation with fear and trembling”* (Phil. 2:12)?

A brother cannot always be on the alert to his wife’s influence, and when wedded to an alien, instead of receiving help and strength from her, in his weaker moments he is liable to fall a ready prey to the temptations which she is sure to present to pursue a path which is smooth and easy to the flesh. And supposing he marry with the intention of always keeping his partner’s influence at bay, what a prospect of life-long warfare, where peace and harmony should prevail! This reasoning applies with equal force to a sister.

Let us ponder the following obligations which the truth has laid upon us, and ask ourselves whether an alien companion will help us the better to fulfil them:—*“Earnestly contend for the faith”* (Jude 3); *“Abound in the work of the Lord”* (Col.

1:10); “*Redeem the time*” (Ephes. 5:16); “*Go on unto perfection*” (Heb 6:1); “*Distribute to the necessity of the saints, and be given to hospitality*” (Rom. 13:13). What alien could sympathise with and assist in the uphill contention for the truth? Or take part in the private and continued application to the word which is necessary to the growth of the new man? Or encourage and aid when those grave doctrinal issues arise, which sooner or later are the experience of every ecclesia? What solace could such an one give in connection with the self-sacrifice which the claims and work of the truth require? What interest could an alien be expected to take in spending money for the truth, or showing kindness to its poor and humble followers? In view of the unfavourable reply which must be given to each of these questions, we are not dutiful to Christ, or jealous for His cause, in joining ourselves to an alien.

It must be admitted that the truth’s claims upon a brother are likely to try the temper of an unenlightened woman. And supposing the alien wife retaliates by opposing the husband to the utmost? The truth has no power to check her, inasmuch as she does not acknowledge its authority. The brother is powerless to enforce his will by Scripture means, and he may not enforce it by unscriptural means. Let the thoughtless picture the situation. “*A prudent man foreseeeth the evil, and hideth himself, but the simple pass on and are punished.*” What right-minded brother is there who has lived with an unbeliever who would willingly repeat his experience? And could such an one say that his operations in the truth had not been fettered?

There is another serious item to be considered in relation to the question. Married life, in the ordinary course, is blessed with children. How difficult will it be for the children to be trained in the nurture and admonition of the Lord, when one of the parents is an unbeliever. Let the brother who contemplates giving his children an unbeliever for a mother think of the mother’s influence in forming the mind of the children. Let him remember that from early morning until late at night they will be entirely in her hands. And what an experience for the children! One parent teaching one thing, and the other trying to circumvent this by teaching that which is directly opposite. Let the sister who premeditates disobedience also think whether the husband may not one day exercise his authority in forbidding the children to take part in the truth or its concerns.

It would be well, likewise, ere a sister entangles herself by an alien engagement, to reflect upon the wife’s relationship to her husband. Let her examine the position of authority which the Scriptures assign him. “*Wives be in subjection to your own husbands.*”—“*Let the wife see that she reverence her husband.*” (1 Peter 3:1; Col. 3:18; Ephes. 5:22–33.) With these commands before her, is a sister discreet who surrenders herself to a man who is uninfluenced by the truth? Yea, is not such a step little short of madness? If misery be the outcome of such a marriage, is there room for marvel?

God’s estimate of the drawbacks associated with an alien wife is strikingly shown in the fact that the possession of such disqualified a man, in the apostolic days, from holding the office of a bishop or elder. God required that both his wife and children should be “*faithful.*” (1 Tim. 3:11; Titus 1:6.)

Bible history furnishes abundant illustrations of the evil results of these forbidden unions. Alien marriages led to the flood (Gen. 6:1, 3). The same cause led to the falling away of the Israelites to a false worship, and the consequent destruction of the 24,000 (Num. 25). For further illustrations we have only to look at the Israelites of the captivity, who gave themselves over to practise abominations as the result of marrying the daughters of the Canaanitish nations (Ezra 9:12). Solomon also was moved to idolatry, and Ahab’s wickedness greatly increased by unholy alliances (1Kings 11:1; 16:31). Alien marriages are as powerful to lead away from the truth to-day as they were in Old Testament times. Let any who are disposed to question this make use of the experience of brethren old in the truth, and enquire how many of those who have contracted alien marriages have remained faithful and true. We venture to say that the result of this enquiry would make the most incredulous halt and reflect.

Some have argued that the Old Testament teaching respecting marriage with the Gentile nations is not applicable to our times. It is outrageous, it is said, to put modern orthodox christians on a par with the idolaters of Israel’s days. This assertion is the outcome of feeble vision concerning the vital importance of close adhesion to the doctrines and principles of God. It loses sight of the great and deplorable extent to which Christendom is astray. To realise this we must look at Christendom in the light of what the Scriptures enjoin. Rebellion is as much the characteristic of the world to-day as it was in patriarchal or Mosaic times. The lies of Christendom are as much lies as the lies of the worshippers of Baal. The sin of both forms of religion consists in this: they are both systems of man’s devising, and not a submission to the truth of God. The man who cries “*Lord, Lord,*” is no more pleasing to God than the man who cries unto Baal, if he does not the things that God has commanded. That the prevailing forms of religion should be tinged with more refinement than those of previous ages, does not render them more acceptable to God. The Spirit’s description of the present world is that it is deceived, abominable, corrupt (Rev. 18:23; 17:5; 19:2). Christ is to return to a Noachic condition of things (Luke 17:26–30). Those who fail to perceive these truths are blind to the Spirit’s teaching. The only attitude that God will approve and recognise towards this so-called christian world is that of coming out and keeping separate. Fidelity in this matter makes alien marriages utterly impossible.

“*There is no one in the ecclesia that I care for,*” it may be said, and perhaps said in truth. But this would not justify union with the alien. Disobedience (which alien marriages are), is not allowable under any circumstances. Let us be careful lest we invent excuses for the purpose of evading plain and stringent commands. The one who talks as above should see that his ideal of a partner is a Scripture approved one: and next he should not forget to make his desire a matter of prayer. God gives

husbands and wives, in answer to prayer, as well as daily bread. If God withhold a partner for a time it is for our good. Therefore let the one who has to wait be patient and trustful.

The plea has been urged by some who have been about to marry out of the truth that they do so with the object of bringing about the obedience of their wife or husband. Such a plea shows a total misapprehension of duty. It is not permitted to do evil that good may come. Those who go contrary to the definite command to marry only in the Lord show by that very act that spiritually they are weak, and that they are the last persons who should expose themselves to the temptations involved in association with an unbelieving partner. "But my friend shows an interest in the truth." Then wait and see if obedience is the outcome of the interest. It may be replied that to go on postponing and postponing is unkind. It would be a greater unkindness to be party to an unequal yoking. "*Thou shalt not plow with an ox and an ass together.*" And why not? Because cruel—they could not pull together. Equally cruel would be the yoking of one in the truth with one out of the truth. "*Can two walk together, except they be agreed?*"

"He promises to let me do just as I like in regard to my religion." This is sometimes said as a kind of justification for marrying an alien. The statement condemns rather than excuses. The very fact that such a promise has to be extracted shows that the sister (for the plea generally comes from a sister) is about to traverse a risky path. But could it be pleasing in the sight of God that we should seek a partner who will adopt a neutral attitude in reference to the carrying out of His commands? Would he not, apart from any specific direction on the subject, look for us to seek one who would help in this direction?

Someone may ask, "What am I to do? I was engaged before coming to a knowledge of the truth." Such a one is unmarried, and certainly stands related to the commands given to the unmarried and widows, unless the Scriptures indicate an exception in the case of those who are betrothed—which they do not. Betrothal is not mentioned. As touching the command, "*Be ye not unequally yoked together,*" &c., the Scriptures except, but one class, viz., those already married. Betrothal should neither be entered upon lightly nor broken lightly. It is an undertaking of a grave and binding nature. Nevertheless, it is not irrevocable. Neither of the two entering upon it do so unconditionally. Though the conditions may not be expressed, they are understood, and each would agree that for a solemn, weighty reason, the engagement might be broken. For example, if one of them were to discover that the other was immoral, secretly given to drink, of a very violent temper, or had peculiarities of character which would make love and respect an impossibility, it would not be unscriptural for that one to seek release. In the case of a believer contemplating marriage with an unbeliever, there is an infinitely higher reason for seeking release—the Divine command on the one hand, and a life of discord, concerning the things that pertain to life eternal, on the other. God's commands unquestionably come before man's vows. As, for instance, in the case of one who had vowed to support the thirty-nine articles, or to fight for his country, or never to drink wine. To discontinue an engagement for the truth's sake would be a very heavy trial. But God is near to help. Before taking any steps in the matter, an opportunity should be afforded for the alien to receive the truth. It should be introduced very prudently, and all personal pressure carefully avoided. If, after a patient, painstaking, and prayerful continuance of the effort, no interest is shown, then let the connection be severed, in obedience to the command to "*Marry only in the Lord.*" An explanation of the position would be sufficient for any right-thinking mind, but, should the one concerned not be open to reason, the believer's duty is plain, and he or she should not be held back through fear of consequences.

In marriage, as in everything else, the first step is to seek God's direction. "*In all thy ways acknowledge him and he shall direct thy paths.*" This principle was acted upon by Abraham. His words to the servant imply it. "*The Lord God of Heaven shall send his angel before thee.*" God still sends forth His angels to minister unto those who shall be heirs of salvation. This divine direction should be sought at the every outset, before entering upon courtship. This course is in itself a safeguard, and were all brethren and sisters to pursue it, there would not be so many succumb to worldly entanglements and temptations. The next important step is to confine our search for a partner to God-approved company. Abraham did not send amongst the Canaanites for a wife for his son, but to those who had a knowledge of the true God. If we would find suitable partners, we must search, not amongst the world, but in the ecclesias. Only by adopting these two courses can we expect to experience the Scripture which says—"*A prudent wife is from the Lord*" (Prov. 19:14); and "*whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord*" (Prov. 18:22). Courtship should not be entered upon rashly or hastily. There is much wisdom in the old adage, "Marry in haste, repent at leisure." There should be a reasonable prospect that the contemplated partner will prove to possess the qualities that we would wish in a companion for life—like-mindedness, uprightness, wisdom, strength in divine ways. In entering upon marriage we enter upon life lasting obligations towards our partners. There should be good ground for thinking that the consideration and honour that we shall have to accord will come as a pleasure, and not as a hardly-discharged duty. Let us give heed to the counsel of Scripture which bids us not to be captivated by mere comeliness of person, or attractiveness of sex, but to have regard to whether our contemplated partner is one who fears the Lord, and walks wisely—"*As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.*"—(Prov. 11:22).

Another item to be taken into account prior to marriage, is that God has laid upon the husband the duty of providing for those who are dependent upon him. "*If any provide not for his own, and especially for those of his own house, he hath denied the faith.*"—(1 Tim. 5:8). Therefore it is clearly wrong for one to marry who has not a prospect of being able to support a wife. This is a phase of the subject calling for circumspection, for it must be borne in mind that the cost of maintaining two or more, is greater than that of maintaining one.

Just one more thought in conclusion. Balaam's sin consisted in leading the Israelites into the snare of unlawful alliances. Let us see that we do not fall into the same sin, either by advocating or palliating them. Let us especially be betimes in instructing and warning the young as to God's will upon the matter. When the heart has become ensnared, it is as a rule too late to tender our counsel. On these grounds this subject of marriage concerns everyone of us. Let us be alive to our responsibilities, and insist upon a recognition of God's requirements. *The Christadelphian—1892*

Alien Marriage

The question of "marriage with the alien" was one on which some seemed inclined to go to extremes. I said the question had been chronic for 40 years to my knowledge, and I did not think they could improve upon the way of dealing with it which was in vogue among themselves, requiring offenders to admit the wrong and leaving them to God. The idea of requiring them to separate and declaring their children illegitimate was monstrous. I pointed out why.

Bro. Robert Roberts—1897

The Three Comings of Christ

After [Peter was] writing about the coming of the Lord to slay his murderers, and to burn up the city (his second *coming*, not his second *appearing* at his third coming) in which he discoursed also of the passing-away of the heavens and the earth, constituted by the old Mosaic covenant then in existence, but since vanished away—he concludes by saying to them, "*seeing ye know these things before, beware, &c.*" They knew what was coming upon Jerusalem and the State; for they were observant of the signs of the times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew "the error of the wicked," who scoffed at the idea of the Lord's coming to punish his enemies. It enabled them to be steadfast; and at length to escape "*the judgment and fiery indignation which devoured the adversaries.*" —Bro. John Thomas—*Herald of the Kingdom, 1852*

The phrase "second coming," is not scriptural. "*Christ will appear a second time,*" says Paul, "*to them that look for him . . . unto salvation.*" There are *three comings*, but only *two appearings*. John the Baptizer preached Christ's coming (Acts 13:24), which was *the first*; Jesus declared of himself that he would come before the apostles should have preached in all the cities of Israel, which coming was *the second*; and lastly, the apostles preached his coming to subdue all things to himself, to raise the dead, and to reign over the nations, which is *the third*. Christ's first coming was an appearing in humiliation; the third coming will be a second appearing, not however in humility and suffering, but in exaltation with power and great glory. At the second coming there was no appearing at all. —Bro. John Thomas—*Herald of the Kingdom*

These three comings were:

1. His coming through John's baptism—Acts 13:24; Isaiah 40:3.
2. His coming to take away the Daily Sacrifice: and the kingdom from the Chief Priests etc.;
3. His coming to abolish "Christendom", and to restore the kingdom of Israel.

Now these three comings, which have already in their events and influences overspread more than eighteen centuries, are all foretold in Isaiah 40:1–5. In the second verse of this passage, the termination of Jerusalem's punishment, and her reception into Jehovah's favor again, are announced: "*Speak ye,*" saith the Spirit, "*comfortably to Jerusalem, and proclaim unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of Jehovah's hand double for all her sins.*" This period of punishment is the interval, lying between the second and third comings above specified; beginning with the second and ending with the third. Nevertheless, no such distinction is expressed in the prophecy.

The *first coming* is indicated in the words: "*The voice of Him (John the Baptist) that proclaimeth in the wilderness, saying, Prepare ye the way of Yahweh, (the Eternal Spirit), make straight in the desert a highway for our Elohim*" (the Eternal Spirit and His Son).

The *second coming*, in the words, "*Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places smooth.*" Mountains and hills in prophetic style, signify empires, and other states of whatever constitution. To make them low is to reduce them to subjection, or to abolish them. This work *began* with the levelling of the Mosaic Commonwealth, and will not *end* until the kingdoms of the Gentiles become Jehovah's and his Christ's—Rev. 11:15.

The *third coming* is indicated by the words: "*And the glory of Yahweh shall be revealed and all flesh (Jew and Gentile) shall see it together.*" When this glory is seen of all, it will be the revelation of the Son of Man in his glory, accompanied by the holy angels, to punish the disobedient; and to perform the good things he has promised to Israel and Judah—Jeremiah 33:14; Matt. 24:31; 2 Thess. 1:7–8. —Bro. John Thomas—*The Last Days of Judah's Commonwealth*

The understanding of the comings and appearings are brought out by Christ in his parable of the Tares as described

by Bro. Robert Roberts article on the parables. "First," as the parable required, at the end of the Jewish world, the tare-class were gathered into Jerusalem, as into a furnace of fire, where there was wailing and gnashing of teeth, where they were destroyed with every circumstance of suffering and horror, as a study of the details of Josephus' account of the devastation of Judea, and the destruction of Jerusalem, nearly forty years after Christ's ascent to "all power in heaven and earth," will abundantly show to the reader. Thus were retributively "gathered out of his kingdom all things that offended" during his personal ministry, and "them who did iniquity." The kingdom of the Holy Land is his kingdom which enables us to understand the interpretation.

Only Authoritative Voice

A brother having written to Dr. Thomas, requesting his "authoritative voice on points of doctrine submitted," the Doctor remarks in reply, "If I were to consent, I should be set down for a pope at once. Let the voice of the truth, in fraternal and kind contention for the faith, be the authority for each. There are partizan adherents to all causes, who surrender their minds to personal authority, and endorse whatever comes from that source without examination. I am opposed to 'authoritative voices,' other than the voices of the prophets and apostles, and even theirs must be understood to be beneficial." *The Ambassador—1867*

Thoughts Gleaned By The Way

"But they that will be rich fall into temptation and a snare, and into many hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil"—1 Tim.6:9-10.

Let us note here that the apostle is not speaking of the effect of the possession of riches, but the effect of the pursuit of riches. The possession of great riches, as Jesus taught, is an almost certain bar to faithful service to God.

But Paul is speaking of that desire for wealth and the love of money which may dominate the life of a person whether they actually possess it or not. It is a craving for money and the things money can buy, the pursuit of which may occupy the time, energy and affections of the disciple as to dwarf, and even destroy his interest in divine things, causing him to "err from the faith."

"*Ye cannot serve God and Mammon,*" is just as true today as when spoken by the Lord. How much idleness in the Lord's vineyard; how much lack of interest in the study of the Truth; how much carelessness and unconcern about preserving the Truth in its purity; how much spiritual weakness in general is attributable to a greater desire for material wealth than for the true riches!

* * *

"For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." —Jer. 20:8-9

To all who sought to preach and teach the word of God, there came times when the words of Jeremiah came home with telling force. We, too, feel like quitting; feel that our labors are in vain, when the world turns away from hearing the word of God, often with derision and contempt. Sometimes even the brethren do not seem to give heed to what we have to say in such proportion as we feel our efforts deserve.

Even the apostle Paul had moments of weakness when he felt that much of his labor was, in vain, but he could not hesitate nor slacken his efforts, as he said, "*For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel*" (1 Cor. 9:16).

The test of a faithful preacher of the gospel comes not when success appears to crown his every effort, but the test of a true soldier of Christ is when apparent failure marks all his efforts. It is then that it becomes clear whether the Truth is "*like a burning fire in his bones,*" or whether it is half-hearted interest which can only be kept alive under considerable encouragement; whether he feels that it is a choice to work or desist, or whether he feels the "necessity" of working all the harder.

A valiant soldier of Christ, will, as any other good soldier, fight all the harder in defeat, and seek to train himself so that he can perform his work better and with more success.

Bro. Oscar Beauchamp

Unjust Withdrawal

The matter that had separated [two] ecclesias concerned two brethren from whom the latter had withdrawn. The two brethren considered themselves unjustifiably withdrawn from, not only as to the reason of withdrawal, but as to the absence of Scriptural method. They therefore applied for the fellowship of the [one] ecclesia—about four miles away. The [one] ecclesia did not at once receive the two brethren, but notified the [other] ecclesia of their application, and requested the opportunity of examining conjointly with themselves the reason of their withdrawal. After some correspondence, the [other]

ecclesia refused this. The [one] ecclesia then received the two brethren and informed the [other] ecclesia of the fact. The [other] ecclesia then withdrew from the [one] ecclesia, and the two ecclesias had remained separated ever since. Having elicited these facts by questioning, and having moreover ascertained that the [other] ecclesia did really withdraw from the two brethren without summoning them to answer for themselves at a general meeting of the ecclesia, I had no difficulty in coming to a decision as to which section had put itself in the wrong (by an error of judgment.) But my object was not to put either in the wrong but to bring both into union and harmony if possible. I therefore asked whether the original cause of withdrawal from the two brethren was such as could be overlooked, or whether it was of so serious a nature that it must be pressed, even if it had to be done over again in the right way? The answer was, it could be overlooked.

This opened up a promising prospect of agreement. The only question to be considered was the method of procedure that had been observed. I said this was more important than it might seem. It was not a mere matter of form. It was a matter in which if the right thing were not done, great injustice might be done and the seeds of much future trouble sown; besides which, every brother's character might easily be placed at the mercy of malice. It ought not to be in the power of any ecclesia to pass judgment on an accused brother in his absence, unless that absence was wilful. This was an elementary principle recognised in every system of law, ancient or modern, human or divine. It was a feature of British law all over the world—that no man should be condemned without the opportunity and invitation to answer the charge made against him. It used to be the same with Roman law, as casually comes out in Acts 25:16, "*It is not the manner of the Romans to deliver any man to die before that he that is accused have the accusers face to face and have license to answer for himself concerning the crime laid against him.*" The Jews observed the same practice: "*Doth our law judge any man before it hear him?*" (John 7:51). Lastly, Christ enjoined the same thing in the law of Matthew 18, for dealing with an offending brother, only that he added the merciful requirement (absent from all human laws), that public accusation should not be made until the accused had been approached personally and privately by the accuser, and a second time with one or two others in case of failure.

Reflection would show that this law was based on the most primitive requirements of justice; for if it were in the power of any human authority to condemn a man unheard, no man would be safe from the slanderer. Every active man had to put up with a good deal of slander as it was; but private slander was a powerless thing compared with what it would be if public accusers were at liberty to act on it—whether on private conviction or private information or private rumour which might arise from private animosity. Our only protection lay in the imperative obligation to grant every man the opportunity of answering accusations that might be made against him, before acting on it to his condemnation. Of course, there might be accusations that were too frivolous to be treated in this serious way—accusations to be passed by, and left to the Lord's judgment at his coming. In that case, there was no danger. But where there must be condemnation, there must be a hearing of the accused before condemnation, or at least the opportunity of it offered to him. And in the case of the law of Christ, there must be no public hearing until the preliminary private interview required by that law has taken place.

The maintenance of this law was of very great importance to the peace and well-being of ecclesias. I had known much trouble come from its violation. Men easily get into difference sometimes, and under the impulse of hot feelings, they sinned by backbiting with the tongue—or mentioning their grievance to third persons, instead of either seeing the accused for the making of peace, or letting the descending sun extinguish their wrath. By this, the trouble was spread, and then, sometimes, the matter was made worse by an inflamed majority acting against the accused without any compliance with the requirements of the law of Christ—that he should first be heard. A matter between two persons spread in this way to many, to their hurt. For how can people espouse the quarrels of others without being hurt? Sometimes whole ecclesias are involved in a miserable private quarrel, through the wrong course being followed in its treatment. I recollected a case in which for many months, the ecclesias of a whole district were distracted and blighted by the discussion of an affair of this sort which never ought to have been heard of beyond the walls of the house where it originated.

The next mistake was where one ecclesia refused another the opportunity of investigation in a case where withdrawal was resented as unjust. It only required a moment's reflection to see the serious nature of this mistake. An ecclesia might make a mistake. If their decision was to be binding on all others without challenge, there would be no remedy, and a brother must necessarily remain under a perhaps undeserved slur. As a rule, an act of withdrawal by one ecclesia would be respected by another; but if there was objection and appeal to another ecclesia by the brother withdrawn from, there might be reasonable ground for the appeal, and the ecclesia appealed to certainly ought to have the opportunity of judging the matter for themselves if there should appear *prima facie* ground of demur. No ecclesia could say that an act of withdrawal was "their own business" only; because we were all members one of another. An ecclesia withdrawing from one of its members withdrew from one who was in fellowship with brethren elsewhere.

Therefore in a measure, it was the business of the brethren elsewhere as well. Their claims in the case, where serious demur arose, could only be met by granting the right of reconsidering the reason that had led to the withdrawal. It might be inconvenient to have the matter overhauled again. It would not often occur. It was better to have this occasional inconvenience than to have an aggrieved brother disturbing other ecclesias with the ventilation of his complaints; or to have our liberties exposed to the danger of an irrevocable decision at the hands of a few men who might make a mistake. Appeal to

the whole congregation is a very ancient right, which we have no alternative but to submit to when it is seriously invoked. If the accused is guilty, it will be easy to show it in the case of such appeal; in that case, the appeal will place the decision beyond question. If the accused is not guilty, the liberty of appeal will save from injustice.

The brethren in the present case had meant well, but had acted wrongly. I recommended them to retreat from an untenable position by ignoring the past, and inviting the brethren who had been withdrawn from, including the [one] ecclesia, to return to fellowship. A resolution was unanimously adopted to this effect—after which, we all broke bread together, and partook of lunch together on specially spread tables in the same room after the meeting. Hearty expressions on all sides declared the joy caused by the ending of the division.

The Christadelphian —1898

Answer To Prayer

We cannot point to direct answer to prayer openly seen and recognisable by everyone as in the days when the Spirit of God was visibly present as a witness, working with and confirming the words of the disciples. You must not be moved from the steadfastness of your faith and hope in God. Faith can see what the natural eye cannot. You know that God cannot lie. He has promised to hear and answer your prayers if presented by faith in the name of Christ. You must not conclude that because your prayer is not answered just as you wished or expected, therefore it is not heard and answered. God's ways are not as our ways. He takes everything into account.

This you cannot do, because you do not know what lies before you, and you may be mistaken as to what is best for you. He will not, cannot make any mistake, and you may rest satisfied that what he permits or appoints for you is right, though at present it may seem very wrong. Faith holds on in the dark, in strong assurance that in the end all will come out right. Never give up the great privilege of constant prayer. You will find it a source of strength, of comfort and peace, and in the close communion with the Father you will yet find the sweetest, the most satisfying and soul rejoicing experience that human heart can reach.

Bro. Robert Roberts—1882

Analecta Apocalypticae (14) The Balaamites and the Clergy

The only weapon granted to Antipas against Satan, was *“the two-edged sword of the Spirit, which is the word of God.”* He was to be earnest and indefatigable in the use of this, that he might perpetuate the faith in the heart of a remnant till the apocalypse of Christ (Apoc. 6:11; 12:17). Writing to this class to which the apostles belonged, Jude says, *“It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once for all delivered to the saints. For there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only sovereign Deity, even our Lord Jesus Christ.”*

Going after the Error of Balaam

These, after the example of Israel in the wilderness, the messengers that kept not their first estate, and Sodom and Gomorrah and the cities of the plain, *“believed not,” “left their first love,”* and *“gave themselves over to fornication, going after other flesh,”* and to eating of things idolatrously devoted. They were dreaming fanatics who defiled the flesh, despised authority, and spoke evil of the illustrious, as Diotrefes did of John and others. They spoke evil of those things which they understood not; but what they knew naturally, as the irrational creatures, in those things they corrupt themselves. *“Woe unto them!”* exclaims Jude, *“for they have gone in the way of Cain, and rushed headlong into the error of Balaam for hire, and destroyed themselves with the rebellion of Korah. These are sunken rocks feasting with you in your love-feasts, feeding themselves without fear; clouds without water borne about by winds; fruitless autumnal trees, twice dead, uprooted; raging billows of the sea, foaming out their own shame; wandering stars, to whom the blackness of darkness is reserved for the Aion. These are grumblers, fault-finders, walking after their own lusts; and their mouth speaketh pompous things, praising persons for the sake of gain. But, beloved,”* continues Jude, *“remember ye the words before spoken by the apostles of our Lord Jesus Christ; thus they told you that in the last period there will be scoffers walking after the lusts of their impieties. These who separate themselves are they, animal, not having spirit.”*

The Mystery of Iniquity

From these testimonies who can forbear to exclaim, What an apostasy is here! As Paul truly styled it, it was *“THE MYSTERY OF INIQUITY,”* which he said *“already is working;”* and was that iniquity to which Jesus referred, as the result of the operation of the many false prophets that would arise, saying, *“and because of the abounding of the iniquity, the love of the many will grow cold”* (Matt. 24:11,12). It must have been a matter of great mortification to the apostles to witness such

havoc in the field of their labors. Yet, when we consider the natural perverseness of flesh, any other result would have excited more surprise. No names more appropriate could have been selected from Jewish history, to designate this incarnate iniquity of the apostolic age, than those of Balaam and Jezebel, who were !greek!, the Conquerors of the people, or !greek! Nicolaitans. They made war upon the saints, and prevailed against them.

Here, then, was an organization, a fellowship of iniquity, developed from the tares which the enemy had sown among the wheat. It grew up with the good seed until it acquired political ascendancy, and then the separation became complete. The "woman Jezebel" in the maturity of her abominations, became "*the Church*," the daughter of Baal and the wife of Ahab, the State-Harlot of the habitable; and the Balaam-corrupters of the disciples, the priests of her idolatrous communion.

The Antitypical Balaamites

Thus the elements of the Apostasy were ecclesiastically organized antecedently to the revelation of the things exhibited in the Apocalypse. The men that figure as "*THE FATHERS*," such as the writers of the Apocryphal New Testament, Cyprian, Origen, etc., were of Balaam. From Balaam and Jezebel have sprung the Clergy of all the Names and Denominations of Christendom. These are the successors of those self-styled apostles, who prated with malicious words against the true apostles; and the leading characteristics of the Balaamite teachers of the first century, will be found to be those of the Clergy of our own times. The following enumeration will establish the truth of this remark:

1. The primitive Balaamites prophesied for hire; so do the clergy;
2. The primitive Balaamites preached perverse things to draw away disciples after them, that their hire might be increased; so do the clergy;
3. The primitive Balaamites blended Mosaic observances with gospel principles, judaizing and sabbatizing especially; so do the clergy;
4. The primitive Balaamites preached a perverted gospel, or rather no gospel at all; so do the clergy;
5. The primitive Balaamites brought the people into bondage; so have the clergy, and keep them so;
6. The primitive Balaamites commanded to abstain from meats and drinks; so do the clergy;
7. They taught the worship of saints and angels, and forbad to marry; so do the popish clergy;
8. They sought to please men, and flattered them for gain; so do the clergy;
9. They made the doctrine of the resurrection and a future judgment of none effect by their traditions about souls; so do the clergy;
10. They made merchandise of the bodies and souls of men with feigned words; so do the clergy;
11. They knew more of heathen philosophy and learning than of the gospel; so do the clergy;
12. They thought more highly of their own speculations than of apostolic and prophetic truth; so do the clergy;
13. They taught things which they ought not, for filthy lucre's sake so do the clergy;
14. They professed that they knew God, but were disobedient; so are the clergy;
15. They resisted the truth, and caused it to be evil spoken of; so do the clergy;
16. They scoffed at the coming of the Lord; so do the clergy;
17. They denied that Jesus came in flesh, and so originated the immaculate conception; so do the clergy;
18. They were of the world, therefore the world heard them; so are the clergy, and therefore it hears and honors them;
19. They loved the pre-eminence; so do the clergy;
20. They cast all out of their churches that stood by the apostles, and opposed their errors; so do the clergy;
21. They were destroyers and corrupters of the people; so are the clergy;
22. The primitive Balaamites were inventors and lovers of lies subversive of the truth; so are the clergy;
23. They made a fair show in the flesh, had a form of godliness, and set up for ministers of righteousness, while really the servants of sin; this is equally true of the clergy.

Making the Word of God of None Effect

“CLERGY,” in the Gentile use of the word, is generic, comprehending many species, and in the popular sense, signifies “the body of men set apart by due ordination for the service of God;” hence, a clergyman is “one in holy orders, not a laick,” or one of the people. Every sect has its peculiar “clergy,” which are hired, like Balaam of old, to do the will of Balak, that is, to preach the dogmas of their employers. There was a diversity among the children of Balaam and Jezebel in apostolic times. Hence Jude exhorted Antipas to *“have compassion on some, making a difference; and others, save, snatching them out of the fire with fear (lest they also should be scorched); hating also the garment defiled by the flesh.”* Some were more deceived than willfully deceiving, still, they were all engaged in one work, consciously or not, and that was in *“making the word of God of none effect by their traditions,”* and “teaching for doctrine the commandments of men so that the sentence of condemnation to the blackness of the darkness in the Aion, rested upon them all. *Arranged from the writings of Bro. John Thomas*

What Does That Mean

What Does that Mean will continue, God Willing, in the next couple of months. Bro. Jim Sommerville has a busy schedule this summer and will continue the articles as soon as possible.