

# 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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*Please send Ecclesial communications to:*

Bro. Fred J. Higham, 20116 McKishnie, Clinton Twp, Mich. 48035 U.S.A.  
Phone: (586) 790-2156 Fax: (586) 349-6304 e-mail: fhigham@gmail.com  
Web Site: [www.BereanEcclesialNews.com](http://www.BereanEcclesialNews.com)

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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.

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

## Ecclesial News

**ODIADO**, Kenya, Sunday Service 9:00 AM; Memorial Service 10:00 AM; Wednesday 3:00 PM-Bible Study; Friday 3:00 PM-Lectures. Bro. Humphreys O. Budedu, P.O. Box 142, Bumala 50404, Kenya.

Loving Greetings to all in the household of faith,

We break our silence, but hope that this note finds everyone in the brotherhood spiritually and physically healthy.

We sent Sister Friday Nakholi to Kimukungi Bible School dated 8th - 12th of April, 2009. In company with her was two of Adam's race. We were glad to hear that they were all spiritually uplifted by the fellowship, comments, exhortations and lectures.

It's with extreme pleasure that we bring some good news from this part of God's vineyard: on 12th April 2009, the two of Adams's race; **JACKTON, SHADRACK, NAKHOLI and JOHN KENNEDY, SANDUKU** were interviewed by Brother Epa Wekati and Brother John Simiyu, and after giving a good confession of their faith, they were thereafter immersed in River Halaba, Kimukungi. The two were then given a right hand of fellowship by Brother John Simiyu the same day. Before the occasion, Jackton and John have been in our Sunday School since childhood. And even in their youth, the two have been active participants of the Friday evening lectures on exhibition of Truth for the invitation of Aliens to seek God. They are now members in our fellowship and we hope and pray that our new brothers will continue on the straight and narrow path until our Lord and Master returns to fulfill the promises made to our fathers.

God willing, we are looking forward to have our Bible School as from 19th - 23rd August, 2009. We welcome all.

With deep love in the hope we share, Brother Humphreys O. Budedu

**DALLAS**, Texas, Sundays 10:30AM Nazareth Revisited. 11:30AM Memorial. Wednesdays 7:30PM Study Class. Meetings at various homes. Mailing address: 3032 San Martin Drive, Arlington, Texas, 76010.

Greetings one and all in the hope of Israel.

We in the Dallas area are continuing our studies on Daniel on Sundays, and the letters of Paul on Wednesdays. Our Ecclesia attended the Lampasas Gathering in June and was spiritually uplifted by all the talks and fellowship that was shared with those of like precious faith.

Our bro. Darrin Anderson is going through radiation therapy weekly and is in good spirits, despite the challenge he faces. Our Sis. Casey Burgamy is also seeking medical treatment for ongoing tumors she has been dealing for some time. Our continued thoughts and prayers are with them in their time of trial. It reminds us of our frailing bodies that only Yahweh can, at the twinkling of an eye, change in that day when his Kingdom will be established here on Earth. All hunger, pain, sickness and injustice will be put away from us.

Visitors to our side of the vineyard so far are Bro. Bob and Sis. Beth Lorquet, Sis Lori Gustavsson, Bro. Matt Neely and Sis. Carolyn Dylla. Bro. Bob enlighten us with words of comfort and encouragement. We are grateful for all the visits as it encourages all in our walk Zionward.

May we all, brothers and sisters, continue to prepare ourselves for our master's return and have our lamps trimmed and ready for marriage of our bridegroom who shall return as the conquering Lion of the tribe of Judah.

Love to all in the only hope, Bro. Bob Bent

### **LAMPASAS**, Texas

We were encouraged that we were able to attend the baptism of **Ellisha Weeks**, daughter of bro. Danny and sis Brenda Britton Sunday morning, June 22, in Lampasas. Sister Ellisha is married to Jason Weeks and they have a two year old daughter, the lovely miss Harley Weeks.

Jesus said "Ye are my friends if ye do whatsoever I command you." Sis. Ellisha has obeyed the command to be baptised. And now she joins with all of us, her fellow labourers in Christ, in daily efforts to search out all of His other commandments which are written for our learning and obedience.

May we all strive together to obey the command to "Speak of these things, and so much the more as ye see the day approaching." For "the days are quickly flying and Christ will come again."

Love to all, Sis. Kay Phillips

## **FRATERNAL GATHERINGS & ACTIVITIES**

(To be held Yahweh Willing)

**RICHARD FRATERNAL GATHERING**.....**July 3 – July 6, 2009**  
Sis. Christine Jones, RR# 1, Richard, Sask, S0M 2P0, Canada, sc.jones@sasktel.net

**HYE FRATERNAL GATHERING**..... **July 20–26, 2009**  
Bro. Curtis Hurst, Rt.1, Box 40, Mullin, TX 76864, USA. 1-325-985-3868

**TENNESSEE FRATERNAL GATHERING**.....**Oct 3–4, 2009**  
Bro. Jim Rankin, 115 Sherwood Dr., Camden, TN 38320 USA. 1-731-584-6039

Dear Brothers and Sisters,

Brothers Craig Kiley and Noah Brown are happy to introduce a new resource for Berean Christadelphians — a website called Berean Christadelphian Audio Archives, or BCAA for short.

The address is [www.bcaudioarchives.blogspot.com](http://www.bcaudioarchives.blogspot.com). Please bookmark this link as we will be updating this archive with new material as much as possible.

The main purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard. The quality of the material will vary; they have been transferred from audio cassettes and reel to reel tapes. Some have occasional distortion and tape flips.

It is an ongoing project, and we have lots of material to work with. However, we are always looking for tapes, and if you have some talks that you would like to share, please email either Brother Craig Kiley ([craigkiley@yahoo.com](mailto:craigkiley@yahoo.com)) or Brother Noah Brown ([sbsugar@gmail.com](mailto:sbsugar@gmail.com)) and we will be happy to transfer the talks to .mp3 format and post them.

Any comments and questions are very welcome; we want this website to become a resource for brethren and sisters worldwide.

## Scriptural Fellowship

There is one point of which we can be sure at the outset—*sincerity and earnestness alone are not enough*. I believe the clearest and most striking evidence of this is Paul's statement about the Jews in Rom. 10:2,3—*"bear them record that they have a zeal of God, but NOT ACCORDING TO KNOWLEDGE.*

*"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."*

Paul himself was a perfect example of this—fanatically earnest and sincere, but still terribly astray from the Truth and misguidedly destroying God's people and aiding their enemies.  
**Berean 2009—211**

Many in the world today, though far from the Truth, are agonizingly sincere and earnest. Jesus said—*"The time cometh that whosoever killeth you will think that he doeth God service"* (John 16:2).

There are many things besides earnestness and sincerity that are necessary to make a man acceptable and useful to God.

\* \* \*

You ask: "What is our true relation to those who use the name Christadelphian and believe its general principles but do not recognize the need for standing aside from certain errors?"

I believe there is only one place that we can draw the line of distinction, and that is the point of *fellowship*. There is no other logical stopping point or dividing line. We are either in holy communion and fellowship with another, or we are not. All distinctions outside that are secondary.

*"the difference between us is such that fellowship is not possible, then the difference between us is VERY IMPORTANT, for fellowship is the most important thing in life."*

We must each decide where the commands of God lead us to draw the line of fellowship. Having prayerfully and to the best of our ability determined that point, then all mankind fall into 2 classes and only 2—those with whom we fellowship on the one hand, and all the rest of the world on the other.

This is not, of course, to say there are *no* distinctions in all the rest of the world, for there are secondary distinctions, but in no way compare with this primary dividing line.

Of that large general class in the world with whom we do not fellowship, there is one particular section that has a bearing on this question. In 2 Thess. 3:14-15, Paul says— *"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."*

Part of the “word by this epistle” was to “withdraw from those who did not walk according to the tradition” (teaching) of Paul—see v. 6 of same chapter. If any refuse to withdraw when they should withdraw, they are “not obeying our word in this epistle.”

In these vs. 14-15 Paul introduces a class with whom we are to have no company, yet we are not to count them as enemies but to admonish them as (erring) brethren. This is not out of harmony with Jesus’ command (Matt. 18:17)— “*If he neglect to hear the church, let him be unto thee as a heathen man and a publican.*”

To be “as a heathen or a publican” is the same as to have no company. (We are not to treat heathens and publicans as enemies—Jesus does not contradict Paul here—I believe he uses the terms heathen and publican to emphasize the *separation*, the keeping company.)

It seems to me that these words of Jesus and Paul define our relationship to those groups that go under the general classification of Christadelphians, just about as well as possible.

(I do not like to use the term “other fellowships,” because it is a self-contradiction—there can truly be only ONE Fellowship).

\* \* \*

As to the question of supporting them by attendance at their lectures and other activities, this is unwise, and is contrary to sound scriptural principles of a clear separation. Let us pause, and think it through, and judge it by its fruits.

Where does such a course lead? Where has it led in the past?

Its only effects can be—

1. An *encouraging* of them in the course they are mistakenly following, instead of faithfully *warning* them:

2. *Weakening* the unity and distinctness of our own fellowship, and *misleading* the weaker ones among us, perhaps to their own destruction, instead of *strengthening* them, and,

3. *Blurring* the clear edges of the scriptural precepts of Truth and sound fellowship, instead of shining with a *sharp, distinct light* and sounding with a *clear, unambiguous trumpet*.

Its final result can only be a disintegration of what we are striving to build up and hold together, and an eventual drift with all the rest into a shapeless, powerless, lifeless, “Reunion” after the tragic pattern repeated over and over since the days of Noah.

Let us rather DRAW MORE CLOSELY TOGETHER AMONG OURSELVES in love and unity and fellowship. There is always *much* to be done that is *constructive*. Those of us who have attended lectures and activities of other groups—let us be very honest and frank with ourselves (for these are issues of life and death), and ask ourselves—Do we wholeheartedly, and actively, and faithfully, attend and support and encourage and participate in all the activities of our *own* ecclesia and fellowship?

Let us each examine his own heart, in the searching light of the Word of Him to Whom everything is naked and open. We should be trying to teach our young, by precept and consistent example, the deep value and meaning and beauty of true scriptural fellowship.

We find this viewpoint, no matter how gently it is presented, causes intense bitterness and intolerance on the part of those whose outlook is broader (though they speak so much of “love” and “mercy”), but

bitterness on the part of the great majority has always been the reception the Truth of God has received. It is far too narrow and holy and exacting and humiliating to the mind of the flesh. We should do everything we can (faithfully) to avoid causing bitterness, but it should never influence us from the path of right.

True indeed, the more mercy that God in righteousness is able to show in the end, the happier every loving child of God will be, but it is not for us at present to confuse the issue and corrupt the Truth by justifying *unfaithfulness* in fellowship on the plea of “*mercy*.” It is not true mercy to encourage what is wrong.

These other groups are “separated brethren”—brethren to be kept separate from and admonished, but not to be regarded with enmity or bitterness. Our only PRACTICAL problem is how to act in relation to them. Paul settles this clearly, as seen above.

\* \* \*

As to how we are to *abstractly consider them*, or try to determine their position before God (present or ultimate), I do not regard this as a profitable consideration.

The “Body of Christ” is, in the ultimate sense, the approved—the redeemed—the glorified. Who will ultimately constitute this Body obviously we cannot say. That is the great purpose of the judgment-seat of Christ. “*Judge nothing before the time.*”

As to the *present* application of this expression (Body of Christ), that at best can be but a tentative consideration.

Paul says (Heb. 3:6,14)— “*Whose House (Body) are we IF we hold fast . . . we are made partakers of Christ (his Body) IF we hold stedfast.*”

At any particular time, therefore, the *present* constitution of the Body is but tentative and potential. So we cannot apply the term to any at present in an absolute sense. I certainly believe it would be unwise and questionable to apply this term “Body of Christ” to any with whom we can not in faithfulness break bread, for the Scriptures obviously restrict the term in its true sense to the *faithful*, and if we consider a man to be faithful in the scriptural sense, we have no right to stand aside from him in fellowship.

Jesus said, “*Judge not, that ye be not judged*” (Matt.7:1).

He also said, “*Judge righteous judgment*” (John 7:24). The mind of the flesh will play those 2 statements against each other—the mind of the Spirit will perceive their harmony. We have judged to the extent of standing aside from those who do not fully accept and *apply* what we believe to be the first principles of fellowship. To this extent we have judged and must judge. We believe these “brethren” are in error in the position of fellowship they take, and we believe faithfulness calls for a standing aside and a testifying against their error (admonition), and an endeavor to persuade them to forsake the error. James said— “*Brethren, if any of you do err from the Truth, and one convert him, let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins*” (James 5:19-20).

Beyond this, I would rather hope, and not judge. Jesus said— “*Unto whomsoever much is given, of him shall be much required*” (Luke 12:48).

From this it would appear that responsibility varies according to capability and opportunity and circumstance. Paul says— “*What have I to do to judge those that are without?*” *Those that are without, GOD judgeth*” (1 Cor. 5:12-13).

Once we have faithfully testified by separating in fellowship, I believe we should leave all further judging to God (though not neglecting to try to persuade *them*, and warn *others*, of the unsoundness of their position).

But our main concern and duty is with the “things that remain.” These we are exhorted to build up and “strengthen,” and to carry the good news of the Kingdom to the world.

\* \* \*

On the matter of fellowship—the greatest single problem and hazard in the Truth—we must simply *find out what the Scriptures say, and OBEY THEM*. As soon as we begin to philosophize away the clear instruction of Scripture, we can end up making black white, and making shipwreck of the Faith. Such is the mind of the flesh.

“*Come out from among them and BE SEPARATE*” is a very deep, and wise, and sound, and clear, and simple, principle.

The more fully we comprehend its implications, the safer the Truth is in our hands, and the better chance it has to stay alive in the earth.

—Bro. G.V. Growcott 1961

## **The Failure of Human Government**

Historical records reveal that we are living in the closing days of a 6000-year period during which man (with all the resources upon which he could draw) has endeavored to govern his fellow creatures.

As we look back through this long period, we observe that in many things man has made great progress. He has increased in worldly wisdom; and in matters of science, medicine and machinery, he has excelled himself. Today, we see him surrounded by his multitudinous inventions such as the telephone, television, electrical equipment, and various forms of transportation, and every convenience that the heart of man could wish for.

Although he has founded dominions, principalities and powerful nations, and has built great cities, and, in many ways, has changed the face of nature, yet, is it not a fact that he is distinguished more for his crimes than he is for his virtues, and today, whether we like to admit it or not, we are confronted with the awful spectacle of his complete failure to govern his own people.

Wherever you look, human government has failed. They are utterly unable to cope with the present world distress and disorder, and so the world’s troubles are on the increase. The rulers, being human, are unable to rise above the level of mankind, and therefore, much of the grief and anguish is traceable to them. When unwise and selfish men get into power, the natural result is bad government, and the effect of bad government is soon made manifest in any nation.

If we stop for a moment and review the past ten years, we will realize that there have been numerous upheavals in a number of nations, both large and small. At the very outset, we wish to make it clear that our purpose is not to criticize, or find fault with the leading statesmen of Canada, or any other country, for we believe that in most cases they are doing the best they can. Even in the United Nations Organization, we have witnessed how some of our ablest men have grappled with some of the world’s challenging problems, and have not been able to solve them.

Look where you will, on every hand we are confronted with endless trouble. Home life has steadily deteriorated to such an extent that our young people are virtually running wild. When I attended school, it was a general understanding, that we went there to learn, but today students are endeavoring to reverse the procedure, and are demanding first place in our schools and colleges.

But that is only one world problem. There is perhaps no better example in the world than in the country immediately south of us. And perhaps there is no man who has tried more vigorously to do something about the serious matters that face his government than President Lyndon Johnson. However, he is unable to break through the human barricades that have been built up throughout the entire nation.

The world situation is grave, and statesmen view the matter with alarm. Wherever we look, it is quite easy to see that there is something seriously wrong. We examine our newspapers, and what a message they bring us! On every hand they tell us of war and tumult, conflicts between capital and labor, and conflicts between nations. It should be apparent to all of us, that the world is moving towards some appalling climax or disastrous convulsion that will put an end to civilization as we now know it.

Before the second world-war broke out in 1939, people everywhere were gravely alarmed by the extensive build-up of armaments among the nations. But compared to the vast preparations that are now being made, they were only on a small scale. The present stock piles of atomic weapons, if let loose would destroy all human and animal life upon the earth.

Never before has mankind groaned under such heavy burden of taxation to finance those preparations; nor have politicians gambled with such diabolic methods of destruction as they are doing this day.

As men endeavor to peer into the future, it is with chilling fear. They know full well that if war breaks out among the great powers, it will not be limited to one section of the globe, but must engulf all mankind in destruction, bloodshed and terror, such as past ages have never seen.

There is no desire on our part to be an alarmist. But one thing is certain, we cannot escape from world conditions by refusing to face them. They are facts that must be met whether we like it or not.

There are two developments taking place in the world today that have a distinct bearing on our subject and it is with deep interest that we present them to you.

We speak of the phenomenal rise of Russia to its present state as the greatest power in all the world. The United States has claimed that honor for some years, and rightly so, but in recent years it has shifted to Russia—a fact we must recognize.

The other development is that of the nation of Israel, and that too is extraordinary, but on a smaller scale. The matter of Russia and Israel are two interesting subjects in themselves, but it is necessary to deal with them briefly in order to give strength to our subject.

The establishment of a homeland in Palestine for the people of Israel is one of the great wonders of our age. What they have accomplished during the past 45 years is beyond ordinary comprehension. They, however, look upon their work as something they have achieved by their own wisdom and power. They do not realize that there is a divine unseen force behind all their efforts. It is important to know that what is taking place in that famous land is the fulfillment of prophecy.

Such prophecies are numerous but for the present, we will quote from two only—There is something of importance that we wish to mention at this point: When we quote from the Bible, it is not for the purpose of filling in time; it is done that we may impress deeply on your mind God's foreknowledge and His ability to foretell future events.

Jeremiah 30:3 – *“For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it.”*

Jeremiah 31:10 – *“Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”*

Amos 9:14-15 – *“And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them, And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”*

Take your Bible and read the many prophecies, such as these. Then obtain some of the official records of what has been done during the past 45 years, and you will be amazed beyond measure. Perhaps you have already been astonished by what the people of Israel did in the six-day war of June 1967.

Now we turn to Russia. But why should we be so interested in the uprising of this country? Because, once again, it is a question of the Scriptures, and the fulfillment of prophecy.

But first, a few facts about Russia. It is the largest nation in the world, covering 12,720,000 square miles. It is 3427 miles wide and 6250 miles long. Its population is 232 million; it has 60% of the world's coal; 40% of the world's natural gas reserves, and is a tremendous producer of iron, aluminum and gold.

Let us look at Russia through the eyes of the Bible in Ezekiel 38—

*“And the Word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.”* (Or as we read in the revised version, the Prince of Rosh, Meshech and Tubal.) The reason we give this version is because Rosh has been proven to be the ancient name of Russia, and so we continue with verse 3—

*“Thus saith the Lord God; behold, I am against thee, O Gog, the prince of Rosh, Meshech and Tubal.”*

Beginning with verse 8, the prophet is addressing the nation of Russia—

*“After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.*

*“Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.*

*“Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:*

*“And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates;*

*To take a spoil, and to take a prey; to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.”*



Verse 16 – *“And thou shalt come up against my people Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen (nations) may know me, when I shall be sanctified in thee, O Gog, before their eyes.”*

That is briefly why the world’s troubles today are so vastly different from any other period in history, and it is a clear demonstration in support of our contention that we are living in the last days of Gentile times.

Our message tonight, however, is that although human governments have failed, there is a divine remedy foretold in the Scriptures.

We believe the Scriptures to be the Word of God, therefore in support of our proposition, we direct your attention to the Bible—the Book from which our subject is taken, and upon which we place absolute confidence. In reality, it is a number of books written at different times, and by different writers, but with one design throughout.

It opens with five, commonly known as the five books of Moses—a history covering a period of about 1500 years from the creation to the death of Moses. They chiefly treat of the origin and experience of the Hebrew nation, of whom Moses said in Deut. 14:2—

*“The Lord hath chosen thee to be a peculiar (or special) people unto Himself, above all the nations that are upon the earth.”*

The next 12 books present the history of this same people. They furnish an accurate account of this nation, who themselves are a monument of Divine work in the earth. Psalms, Proverbs, Ecclesiastes and the Song of Solomon are the inspired writings of two of Israel’s most illustrious kings often quoted by Christ. Then we have the prophets, Isaiah to Malachi—a wonderful record of messages given by the Deity for the correction and instruction of His people.

The first four books of the N.T. present us with a history, which has no parallel. Here we find recorded the wonderful sayings and doings of the promised Messiah. In the Acts of the Apostles, we have the proceedings of the first Christians. The remainder of the N.T. consists of a series of letters written by the inspired apostles and addressed to various Christian Communities.

Here, then, is a book written in different ages, yet pervaded by One Spirit, One Doctrine and One Design. It can only be accounted for on its own principle, stated by Paul in Heb. 1:1—

*“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.”*

We turn then to the Bible with a full assurance of faith, and there we discover that the very conditions existing in the earth today were foretold over 2000 years ago.

Four terms are employed, and they are synonymous, all applying to the same period.

1. The Last Days
2. The Latter Days
3. The Last Times
4. The Time of the End

Here are some examples having a strong bearing on our subject—

2 Tim. 3:1-4 – “*This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.*”

Did you ever hear a better description of the days in which we live?

Luke 21:24-26 – “*And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*”

Another accurate description of the world today.

And finally Daniel 12:1 and 4 – “*There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book,*

*“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”*

KNOWLEDGE SHALL BE INCREASED – Extract from Factors in Long Range Success by Merryle Stanley Rukeyser – “The last seventy-five years have been a period of accelerated economic change the world over. Until comparatively recent times, little improvement was made through the centuries. John Maynard Keynes, British economist, recently pointed out; “From the earliest times of which we have record - back, say, to 2000 years before Christ - down to the beginning of the eighteenth century, there was no very great change in the standard of life of the average man living in the civilized centers of the earth. This slow rate of progress, or lack of progress, was due to two reasons - to the remarkable absence of important technical improvements and to the failure of capital to accumulate.

“Not until the nineteenth century was well advanced did the march of material progress become so rapid that only the genuinely alert could keep up with it. Then, science and invention, directed by accumulations of capital, provided new comforts and luxuries that changed the whole pattern of everyday living and thinking.” (July 1931)

These passages reveal the fact that in the closing days of the Gentiles, there will be a time of trouble such as never was. Distress of nations, perplexity, men’s hearts failing them for fear, Governments shall be shaken and men shall scoff at the idea of Christ returning to the earth as a king. But while men may scoff concerning the return of Christ, the Bible gives us positive assurance that he will come. Here are some examples—

Acts 1:10-11 – “*And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven.*”

John 18:37 – “*Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king, To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth.*”

Luke 1:32-33 – *“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”*

Here then is our infallible guarantee that Christ is to return, and sit upon the throne of his father David in Jerusalem, and rule the world in righteousness, and of his kingdom there shall be no end.

We learn also that this was the theme of the Gospel message—

Luke 8:1 – *“And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God.”*

Acts 28:30-31 – *“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”*

To explain how this kingdom is to be established is a subject in itself, but we must deal with it briefly so that you will have some idea what the Divine remedy is for this troubled world.

We turn then to the prophet Daniel, where we read of Nebuchadnezzar’s dream, and Daniel’s remarkable interpretation in chapter 2.

The object of the dream – Verses 28-29 – *“There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass.”*

The Dream – Verses 31-35 – *“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”*

The interpretation – Verses 37-38 – *“Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.”*

Verse 39 – *“And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.”*

Silver is inferior to gold, so the breast and arms of silver represent the kingdom of the Medes and Persians, who, under Darius the Mede, overthrew the Babylonian Empire, and became the chief of the kingdoms of the earth.

The Medes and Persians ruled until the rise of Alexander the Great of the Grecian empire, who defeated them and became the emperor of the world, establishing, as Daniel foretold, the third kingdom of brass.

Verse 40 – *“And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.”*

In the course of time the Grecian empire was succeeded by the Roman empire, represented in the dream as the fourth kingdom, strong as iron.

Verses 41-42 – *“And whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.”*

And so the prophecy came true, for in A.D. 395 this great empire was divided in two parts, as represented by the legs of the image. Then in A.D. 495, it was subdivided into ten parts as represented by the toes of the image, comprising central Europe as we see it today.

How true the prophecy! As iron will not mix with clay, so we see Europe in its divided state. But something remarkable follows:

Verses 44-45 – *“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”*

The stone is symbolical of Christ, who is to become king of kings, for in the prophecy of Rev. 11:15 we read, *“The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever.”*

Then shall the prophetic song of the angels be fulfilled, *“Glory to God in the highest, and on earth peace and goodwill toward men.”*

What a contrast to the evil times in which we live! You will recall what we said about the last days. Well, let us turn to Isaiah and read the beautiful word picture in chapter 2:2-4—

*“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”*

When that time comes, there will be no more distress among the people; no more national quarrels, no armaments, no battleships; even sin, disease and death will be abolished.

Then shall the second portion of the Lord’s prayer be fulfilled, and God’s will, will be done upon earth as it is now done in heaven.

The stone spoken of by Daniel will have become a great mountain and fill the whole earth, for we read in Isaiah 25:6-8—

*“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it.”*

My dear friends: Would you like to live on the earth under such glorious conditions? You can, for that is what God offers us through the Gospel.

*Bro. George A. Gibson —1968*

## **Tricycle Riding**

Tricycle riding is medically recommended as exercise for men of sedentary occupation. The gravest of men are to be seen throughout England taking this exercise. The brother you refer to need have no scruples in resorting to it. All things are lawful that can be done in the spirit of godliness. — *Christadelphian 1890*

## **Cremation and the Resurrection**

Bro. ...writes in opposition to the contentions of those who argue that cremation makes the resurrection of the body impossible. True, the substance of those cremated has vanished in fire and smoke, leaving only a very small amount of dust. But what obstacle does that present to the powers of God? It is of no consequence whether the body has been destroyed by fire or corruption.

It is just as easy for God to restore an individual who has perished in fire as one who has dissolved in the dust. Abraham was commanded by God to offer up his son Isaac for a burnt offering, and proceeded to carry out the divine mandate, intending to slay Isaac as he would a lamb, and then cremate him upon the altar he had erected for the purpose (Gen. 22:10–13). Abraham relied implicitly on God’s word, “accounting that God was *able* to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11:19). Isaac having been typically slain and burnt upon the altar and restored again to his father in the flesh, may be fairly taken to represent the resurrection at Christ’s coming of those servants of God whose bodies have been actually reduced to ashes by fire.”

*—Christadelphian 1884*

## **Ye Are The Body Of Christ**

The ecclesia means more to the true brother or sister of Christ than anything else in the world. Nothing that happens to us in our lives concerns us so much or affects us so deeply as do the connected with our ecclesial life. A flood comes and many people are swept away - or an earthquake shakes the earth so that buildings crumble to the ground - presidents and kings rise to great power and fall again. But none of these things that make the headlines in the news are as important to us, who are the parts of Christ’s body, as the daily and weekly affairs that go to make up our life in the truth.

This is as it should be. God is pleased when He finds that our hearts, our souls, our very lives are inseparably bound up with and centered upon those pure and holy relations we have to God and to one another in the bonds of unity and love. God is on our side; His favor and loving care - His blessings and

love - are with us as our lives are filled with interests and affections that concern our duty to Him and to His People.

We come to the Sunday morning meetings, to the lectures and study classes with zeal and alacrity because these are our treasures that draw our hearts in the ways of righteousness. We go there as members of a body to worship God, to learn His word, and to proclaim His saving Truth to all who will hear. But more than this, we come to be with each other, to strengthen the bonds that hold us together, and to be mutually exercised in heart and mind by stirring up to remembrance the things that are meant for our purification and strength. We come that our supplications and the meditations of our hearts might mingle with the prayers of the saints as they ascend with acceptance before the throne of God.

Without our presence the body would be lacking in one of its parts. The fullness of health and joy in the spiritual life of the body would be impaired, as it endeavored to give full and complete expression to the purpose of its existence as the "house of God, which is the church of the living God, the pillar and ground of the Truth."

Not only would the body suffer for the lack of one of its members in case one was absent from the activities that collectively generate the light from the light-stand of the ecclesia but the absent one would suffer the most while severed from the body.

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Cor. 12:26-27).

Our life in the ecclesia is the divine means for the preparation and training of a body of people who will be intimately associated with Christ when He "gathers together in one all the children of God that are scattered abroad" (John 11:52). The individuals of this immortal body of saints will have much in common. The background of their period of instruction and discipline forms a picture that is much alike in the case of each of them. They learned the lessons of harmony with God and with each other as they followed the course of their ecclesial life in all of its activities. The prayer of Jesus for us, on the eve of His suffering was that we might all be one.

*"Neither pray I for these alone, but for them also which shall believe on me through their word. That they may all be one; even as thou, Father, art in me, and I in thee, that they may also be one in us"* (John 17:19-20).

As this oneness is being developed in the body so that the individual members with one heart and soul can present a united effort, and with one consent strive together toward unity with God in Mind and purpose, there must be submission on the part of all, and complete denial of one's self. Jesus' words in this connection are full of meaning to the brother or sister who is in earnest and really intends to pay the price that unity with God and His people will demand:

*"If any man will come after me, let him deny himself, and take up his cross and follow me."*

Where this is not done conflicting personalities and demands for rights and privileges will bring confusion and ruin to the household. God's way is the best. Any human element entering in will take its toll from the well-being and peace of the ecclesia. There is a pattern we must work to, and as we hew closer to its outline we find our old self with its ambitions and pride losing its hold and fading away. We find that what we thought was good in ourselves and worth pursuing, was worthless in the sight of God, and that it must be drawn out and discarded before we can find a place among the goodly stones of Zion's future temple.

Submitting, then, to the hand of the Master Builder, we take our place ALWAYS with the children of God as they work, and pray, and learn in the school of ecclesial life under the guiding hand and loving care of the Father of all life. —*Bro. Emitt W. Banta*

## Antipas

The Spirit says to the Star-Angel in Pergamos, “Thou holdest fast my name, and hast not denied my faith, as in the days in which Antipas was my faithful witness, who was put to death with you where the Satan sojourns.” The Star-Angel was still faithful, and had been so in former days of trial, characterized as days in which Antipas was put to death in Pergamos. Antipas is styled “my faithful witness.” Hence the name is identical with him, or them, who held fast the name and denied not the faith of Christ, whether in Pergamos or elsewhere, in the midst of persecution. The name is typical of a class at that time related to “the things that are.” The word *Ἀντιπᾶς* signifies “*against all*,” and is doubtless introduced here as the apocalyptic designation of those who were the faithful in opposition to all pretenders to Christianity. Paul and all who adhered to his teaching were Antipas. They were against all Nikolaitans, Balaamites, children of Jezebel, false apostles, and spurious Jews, who, as Justin says, “are called Christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound.”

The Antipas Christians were obnoxious to the hatred both of the Diabolos and the Satan. The Satan were sometimes persecuted by the Diabolos; but the Antipas were persecuted by both. The Satan, however, who called themselves Christians, when hard pressed by the Pagan Diabolos, would, as Pliny relates in his letter to Trajan, deny the faith to save their worthless lives; but the Antipas were always “faithful unto the death.” The Satan was contending with the Diabolos for supremacy in the Roman State, which brought them into collision and bloodshed; but the Antipas party were “contending earnestly for the faith once delivered to the saints,” that they might be approved of God, save their contemporaries, and transmit it uncorrupted to the next generation. The Antipas, or Christ’s faithful witness, cared nothing about the riches, and honors, and power obtainable in the present evil world. His affections had loftier aspirations. Not so the Satan. They were ambitious of all these. They aspired to political ascendancy, and when they found themselves powerful enough, they appealed to the sword, and conquered. And when the Diabolos found that the cause of paganism was lost, the religion of the Satan, the catholic, became the religion of the State, under the old style of “the Devil and the Satan.” But Antipas still continued in affliction. The victory of the Satan professing Christianity was of small advantage to Antipas. The faithful witness had to fly into the wilderness from the face of the New Power, which sought to sweep them from the earth.—Rev. xii. 6, 14-17.

But, it is said of Antipas, that he was put to death in the Satan’s kingdom—” Antipas, my faithful witness, who was put to death with you where the Satan sojourns”—at Pergamos, the place of their throne. When the Satan removed from Pergamos to Rome and Constantinople, Antipas fled into the wilderness, and was protected there during 1260 years. But at the end of that period, the adversary made war upon the Antipas, and slew them; for being *against all*, in their testifying, they incurred the wrath of the self-styled christians who ruled and argued with the word—Rev. xi. 1, 2, 7.

Antipas, however, though put to death, hath been resuscitated; and they now “stand upon their feet,” and their enemies are afraid of them. The Satan of Pergamos is still prosperous in the enjoyment of the lusts of the flesh and the pride of life; with a dominion coextensive with Christendom. Their church is large, and embraces within its pale all sects and parties, names and denominations, except Antipas; who is

still, as in apostolic times, against all. Antipas, who holds fast the name and denies not the faith of Christ, has no fellowship for any of them; but protests against them all as the Satan. As he is against all, so all are against him. No “orthodox christian” of the Satan’s synagogue will admit an Antipas into their pulpits, because he is not in what they term “holy orders;”—he has not been ordained by the imposition of the hands of those “reverend divines,” who say that they are “apostles;” the ambassadors of Jesus Christ, and successors of his apostles; “and are not, but are found to be liars.” Antipas has no more respect for these than Jesus had for the “scribes, pharisees, and hypocrites;” or Paul for “the false apostles and ministers of the Satan,” who perverted the gospel, and sought to exclude him on every side. The author of this exposition is an Antipas; and would rather stand alone, faithfully adherent to the name and faith of the Spirit, than redolent of the odors of sanctity burned to his honor by all the clergy and pietists of “Christendom”. For farther exposition upon this subject see our remarks on “*on the depths of the Satan*” hereafter. *Bro. John Thomas—Eureka Vol.1 Second Edition page 286*

## Thoughts Gleaned By The Way

*“For the Lord hath a controversy with the nations. He will give them that are wicked to the sword”*  
Jer. 25:31.

The greater portion of humanity have always desired peace. But peace, like anything else, has a price, and that price sinful man has never been willing to pay. He wants peace, but he wants his desires satisfied first. In the effort to satisfy these desires he tramples on the rights and privileges of others, and so war and strife becomes inevitable. War has become the means by which Almighty God chastises the nations and works out His purpose in relation to the affairs of men.

While men speak great swelling words about methods for universal and lasting peace, their hearts are filled with greed, hate, and lusts for power. And since nearly all mankind are engaged in the same enterprise of getting what they want, suspicion of each other, and fear of each other keeps the international caldron of hate continually boiling.

God is not in all their thoughts. His purpose is not considered in all they do. The God in whose hand their breath is have they not glorified. They have made of the earth an arena of bloodshed and crime. The time has come, as it was in the days of Noah, that God will no longer strive with man in his wickedness “*The time has come to reap, for the harvest is ripe, because their wickedness is great.*” And so God has a controversy with the nations. Their efforts to avert war is in vain. “*There is no peace, saith the Lord, unto the wicked*” (Isa. 48:22).

An astonishing example of how God is preparing the nations for the last great war between the nations is shown in the complicated state of affairs today. Though the national leaders, as well as the populace, look with fear and foreboding at what lies ahead, and desperately seek for some method of averting world annihilation, yet they fail to see how God is confounding all their words and actions as Babel.

At the end of the late World War great plans were laid to make such another war impossible. It looked perfectly simple. The dictator nations, Germany, Italy and Japan, were completely crushed. Now all that would be necessary to guarantee peace to the world for a long time would be to keep these war-like nations disarmed and helpless. Only nineteen years have passed and all these grand plans for lasting peace have been shattered.

*“I make peace, and create evil; I the Lord do all these things”* (Isa. 45:7).



The time now is not peace, but war.

*“Proclaim ye this among the Gentiles; prepare war”* (Joel 3:9).

And so they are preparing war, and on a scale which frightens those doing the preparing. They cannot stop. They are caught in a whirlpool of circumstances devised of Almighty God to hasten His purpose to wipe out war and establish His Kingdom of peace and righteousness.

Gone are the schemes to keep the former dictator nations disarmed. On the other hand, their former enemies are helping them to rearm, though they know not against whom these weapons may be directed when the crisis comes. Realizing this, France threatens to join Russia if Germany is permitted to rearm. And so it goes. Each one trying to look out for his own interest while professing mutual aid. God rules in the kingdom of men, and alliances will be made, according to His direction when the end comes. Surely the nations are mad. They have no more control over the affairs of the world than so many madmen. God is turning all their schemes for peace into causes for war. Peace will come only when God’s King speaks peace to the nations, and breaks the battle bow in the establishment of the new heavens and new earth.  
—Bro. Oscar Beauchamp July 1967

## **Meditations – Deity’s Ways No. 2**

*“If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.”* Rev. 22:18-19

The Spirit here clearly indicates the possibility of its work being interfered with by those who were to become its custodians. Hence, the presence of any imperfection in our present copies of the Scriptures in no way proves that it existed in the originals, but rather the reverse.

Christ will soon be here, and, thanks be to God, in a different character from that he assumed in the past. He is coming as a Man of War! How dreadful, yet how glorious! Not again to be humiliated, trampled upon, and overcome; no more to have his claims and teaching derided; and no longer to have the desires of his heart postponed. This time he will make the world tremble before his invincible might. The “all power” with which he has been endowed will be exercised with wondrous and startling effect. The Devil is to be bound! What a glorious rest for the children of God! “All the kingdoms of the world, and the glory of them,” are to be transferred from the proud and godless to the humble and godly of all generations. What a prospect for the faithful! The disobedient only have occasion to dread that day.

God’s ways are not man’s ways. This truth is strikingly manifest in His treatment of His beloved ones. Had the paths of the faithful been arranged by man, the blood of Abel would never have been shed; there would have been no decapitation for John the Baptist; no crucifixion for Christ; neither would Stephen or Paul have suffered martyrdom. On the contrary, they would have had prosperous lives and easy deaths. God’s method will not be questioned by those who are well-grounded in the wise and beneficent gospel scheme. Sometimes His ways are incomprehensible, but this is no reason for distrusting Him. Should it please God to arrange tribulation for us to the very last, let us not on that account be turned aside. Let us receive it as from Him, and say with Job, “Though He slay me yet will I trust in Him!”

Christ’s death was a surprise to his disciples. He rebuked them because it was so. “O, foolish men, and slow of heart to believe in all that the prophets have spoken. Behoved it not the Christ to suffer these things, and to enter into his glory?” Ignorance of “all that the prophets have spoken” is the clue to the astonishment manifested by the present generation at God’s silence; Christ’s long absence; the

narrowness of the road to eternal life, and the infinitesimal proportion of every age that will attain thereto; that there should be so many earnest and sincere people out of the way of salvation, and that their worship should be unacceptable the frequent bitter experience of the saints; the heresies that appear every now and again, and the divisions consequent thereupon. All these are matters of revelation, and prove no cause of stumbling to those who know the word. Moral: “Search the Scriptures.”

The Saints in their present condition are espoused, not married, to Christ. Marriage will be celebrated at his coming. Christ’s Bride will comprise all who at the Judgment are found to be after his own heart. Those who have not his spirit will be none of his. His Bride now loves him. Her love is to be gauged, not by sentimental protestation, but by her attitude towards him as her lord—by her efforts to please him, and the intenseness of her longing for his presence. The Bride is now busily engaged in preparing for the marriage—arraying herself “in fine linen, pure and bright” (“the fine linen is the righteous acts of the saints.”) Happy indeed will those be, who, at the Bridegroom’s appearing, are found “prepared as a bride adorned for her husband.” Great is Christ’s love for his Bride. He died for her! He lives for her! As his own body, he nourishes and cherishes her! Well might Paul have been moved to say, “The love of Christ constraineth us.”

The recognition of the inspiration and unerringness of the Scriptures was essential to the recovery of the long-hidden Apostolic Faith. Equally necessary is this recognition to the preservation of that faith. What man can doubt either of these points who has studied the revival of the truth, by Dr. Thomas, and its subsequent history in the hands of the faithful and unfaithful? The Doctor fought and conquered on the ground that the Bible was divine. Listen to his confession: “Having purified my soul (life) by obeying the truth, I assumed the truth as my sole instructor. By the truth I understand *the Holy Spirit speaking in the writings of the apostles and prophets*. All other writings are subordinate to these. None are INFALLIBLE *save the Scriptures*.” The rejection of parts of the Scriptures is a direct advance towards apostasy. Time has made this manifest in the past, and doubtless will again. Let those who hesitate to firmly establish themselves upon an infallible Bible narrowly watch the progress of events, and take warning, as defection occurs amongst those with whom they now associate.

There are “many wrestlings for the prize.” Who has not experienced this? After having been well nigh overthrown in an encounter, how heavily comes the reflection that an untold number of others is to follow. Who has not thought, when thus depressed, that to give in would be a desirable end to the conflict? But how fatal it would have been to have yielded! “He that shall endure unto the end, the same shall be saved.” In the hour of such sadness, let us take courage—let us resort without delay to the divinely-appointed restoratives: prayer and the Scriptures of comfort. Where these are laid hold of, a complete break down is impossible. Listen to the comfort which the Scriptures give: “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Who could so well appreciate the peace and joy of this inheritance, as one who has had to do battle for it?

Partial Inspirationists endeavour to make capital out of Peter’s conduct in burdening the Gentiles with an abrogated Jewish ordinance (Gal. 2:11–15). The argument is plausible but fallacious. It is this: If Peter erred thus, should we not receive his teaching with caution and question its infallibility? The argument, however, ignores one very important fact, viz., that the spirit was given not to make men impeccable, but to enable them when moved by it to write and speak unerringly. Peter, like Paul, would doubtless lament that many things which he did were due to the weakness of the flesh (Rom. 7:15–20), and with Paul would only wish to be followed wherein he followed Christ (1 Cor. 11:1). Had Peter in his epistle said

that his action towards the Gentiles on this occasion was right, partial inspirationists would have some show of reason for their animadversions. But the case stands differently. Inspired writing makes known the circumstance and condemns it. The ground of our confidence in Peter, David, and many others, whose lives have not been spotless is contained in such passages as the following: "The spirit of the Lord spake by me, and His word was on my tongue." Would any say that David's sins prevented the Spirit's utterances through him from being infallible? If not, then, why should Peter's wrong action preclude the infallibility of his writing? If Peter was so liable to err, how great was the necessity that he should be divinely guided when writing for our learning!

One of the strongest confirmations of the truthfulness and divinity of the Bible is to be found in its types. It is but reasonable to assume that God would secure an infallible delineation of those institutions and events which He had arranged to adumbrate things to come. What applies in this respect to type, must also apply to anti-type. An accurate account of the latter is indispensable to evince the harmony between the two. Unaided man would neither know what nor how to write. The contention that the recording of all that God has devised has been left to chance is foolish. Had such been the case, it would be impossible to say, "*Whatsoever* things were written aforetime were written for our learning." The Bible, considered from its typical aspect, is, indeed, a marvelous book. So unwrought are types in all its parts that it is beyond the power of man to say where they begin and where they end. The richness of the Bible in regard to this is to be gathered from the reference which the Apostles and Evangelists make to various Old Testament narratives. For example: Adam, as a figure of Him who was to come; the flood, as a type of baptism; Sarah and Hagar, as representatives of the old and new covenants; Israel coming out of Egypt, as shadowing forth the experience of the Messiah; Rachel weeping for her children, as a type of the Slaughter of the Innocents, etc. Those who perceive the force of the foregoing will properly estimate the seriousness of tampering with Holy Writ.

Eve, like Adam, was a figure of one who was to come. How wonderful are the Deity's ways! First "that which is natural, and afterward that which is spiritual." To fully perceive the beauty and significance of the type, it is necessary to transport ourselves to the Millennial Age—to the time when the marriage of the Lamb will have come. Commenting upon the subject, Paul exclaims: "This is a great mystery." But what a flood of light the Scriptures throw upon it! Consider the testimony: Christ and his bride united as "one flesh"—"My beloved is mine, and I am his." Having for each other an affection which passes present comprehension.—"I sat under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." The Bridegroom's inheritance the mutual possession of himself and his bride. "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved;" "I am come into my garden, my sister, my spouse, I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends, drink, yea, drink abundantly, O beloved." The bride proving herself a worthy companion and helpmeet.—"Come my beloved, let us go forth into the field, let us lodge in the villages;" "Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue;" "a garden enclosed is my sister;" "a well of living waters." "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The bride a perfect woman; admirable to behold; holy and without blemish.—"O thou fairest among women"; "thou art all fair my love; there is no spot in thee;" "my love, my dove, my undefiled." Both rejoicing in the Earth's Edenic glory; sin vanquished and the curse removed. Their joy enhanced by their prior experience of separation and anxious waiting—"The winter is past, the rain is over and gone. The flowers appear upon the earth,

the time of the singing of birds is come, and the voice of the turtle is heard in the land. The fig trees putteth forth her green figs, and the vines with the tender grapes gives a good smell. Arise, my love, my fair one, and come away.”

Trust in the Lord, according to the man of the world, is the act of a fool. Ridicule of this kind forms one of the probationary trials of the God-fearing. It will not, however, subvert those who give ear to the words of Christ. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.” Those whom it will dangerously affect are such as love “the praise of men more than the praise of God.” The worldling can produce no data upon which to prove that God has ever been trusted in vain. He cannot call a single witness. How differently does the case stand with the child of God! How vast is the “cloud of witnesses to whom he can appeal! The foremost is Christ, “who ever liveth.” It is not the trustful who are fools, but the trustless—those whose hearts are fully set on an evil work, because the sentence against it is not executed speedily (Eccl. 8:11). Those who labour and fume for a few uncertain years of ease and enjoyment when, by directing their efforts in another channel, eternity of joy might be attained. The secret of their folly is Bible-ignorance. They know not the Word, and, therefore, cannot discern the sure basis upon which the faithful stand. They are to be pitied. Like children they chose present gratification rather than future and lasting good. The day of retribution is at hand. Through despising God’s counsel and reproof, they will have ere long to eat of the fruit of their way (Prov. 1:24–31.) Wisdom then will be justified of her children, and then also will it be made palpable that “the wisdom of this world is foolishness with God.”

—*Bro. A.T. Jannaway*—1887

### **Analecta Apocalypticae (38)**

## **The Seals**

This is another subject, yet a subject arising out of the first scene that John saw. The first scene represented the kingdom in its past, present, and future. The second scene refers to the powers possessed by Jesus as the possessor of the key of David, and the regulator of Gentile affairs, with a view to the kingdom. John says, “I saw on the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the book, and to loose the seals thereof?’” The occupant of the throne is Jehovah [Yahweh], for the throne of David is the throne of Jehovah [Yahweh] (1 Chron. 29:23). David occupied it only as a vice-regent or deputy (1 Sam. 13:14). Jesus is Jehovah [Yahweh] manifested, the Lord as well as the son of David (Luke 20:44). The Father (greater than all) had reserved a knowledge of the times and seasons, and their events filling the interval between Christ’s departure and returning (Acts 1:7; Mark 13:32). This is symbolized by a sealed book or scroll, which is the scriptural symbol of inaccessible knowledge, as may be learnt from Isaiah 29:10-11. The existence of seven seals may be taken to signify perfect secrecy, besides furnishing a convenient basis for the structure of the vision. The right hand was the symbol of power: the sealed scroll in the right hand was a perfect symbol of the fact that the knowledge and control of the future was entirely in the power of the Father up to the moment that both were imparted to Jesus. The impartation of the knowledge and the control to Jesus is dramatically exhibited in the scene described.

To get the idea expressed by the opening of the seals, we must realize what is meant by the “book” in the hand of him that sat upon the throne. It is not what we are familiar with as a book, but a scroll—a number of sheets of parchment rolled round a roller one after the other, and separately held in their place by a seal to each sheet. When all are rolled round and sealed, it

would be a seven-sealed scroll. Let us suppose such a scroll sealed up and containing valuable information which no one knew, we should have the ideal state of things illustrated at the moment John heard the question as to who was worthy to unloose the seals and open the scroll. To get at the information, one would have to break the seals one by one. Now suppose the information contained in the scroll was in the nature of a programme, the knowledge of which would enable the Opener to carry it out, we shall be enabled to comprehend the relation between the opening of the seals and the development of the events following. The opening of the seals may be taken as the attainment by the Opener of the knowledge of the divine purpose, and the development of the events following as his carrying that knowledge into effect in causing the events to transpire.

It is worthy of note in passing that the opening of the seals required worthiness on the part of the Opener—that is, on the part of the personage to whom should be confided the knowledge of the divine plan and power to carry it out, for this is literally what is meant. There was of course no literal scroll anywhere to be opened. There was no more a literal scroll than there were seven literal candlesticks. These were but symbols of certain realities. John heard the question, “Who is worthy to open the book, and to loose the seals thereof?” At first there was no response. “No man... was able to open the book, neither to look thereon.” This caused John great distress. He says, “I wept much, because no man was found worthy to open and to read the book, neither to look thereon”. A man feels strongly before he weeps. John must have felt a very strong desire to become acquainted with the contents of the scroll before he could weep at the absence of a man worthy to open it. No wonder considering that the scroll contained a delineation of the course of affairs on earth in relation to the affairs of Christ in which John was so supremely interested. All his brethren in all ages have a similar interest, but in John’s case, there was a special urgency in his desire, due to the fact that he was now old, and had long been looking for the Lord’s appearing; instead of which he saw only the prevalence of apostasy, the downfall of Jerusalem, and the undisturbed prosperity of Gentile power. He was permitted to be distressed for a moment that his joy and gratitude at the provision made in the case might have their proper edge. “One of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” Jesus, thus introduced as the lion of the tribe of Judah, was presently exhibited as a lamb, with marks of slaughter. “I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.” Why did John see a lamb instead of a lion? Because the worthiness of Jesus to open the book was proved and manifested in the lamb-phase of his mission, even during his sojourn among men as the Lamb of God in the days of his flesh, taking away the sin of the world. His obedience unto death is the feature symbolized by “the lamb as it had been slain.” Because of this obedience, Paul informs us (Phil. 2:9) “God hath highly exalted him, and given him a name which is above every name”. We may not comprehend why it was necessary to put to the proof the obedience of a personage so exalted as Jesus; it is sufficient that we accept the testimony that it was so: that “he was tempted in all points like as we are, yet without sin” (Heb. 4:15; 2:18); that he learned obedience by the things that he suffered, and overcame with strong crying and tears, making supplication to Him that was able to save him from death, and was heard in that he feared (Heb. 5:7; John 16:33; Rev. 3:21). All these things are testified of Jesus, and illustrated here as the basis of the great honour conferred upon him by the Father as the Opener of the Scroll, or the regulator of God’s providential work upon earth.

The lamb as it had been slain had “seven horns and seven eyes”. This connects Jesus with the power and penetration of God. “Horn”, as you know, constantly stands for the symbol of power, and eyes for sight and intelligence. Seven horns and seven eyes therefore symbolize omnipotence and omniscience. They are said to be “the seven spirits of God”. If this were not a symbolic book, we would be at a loss to understand this. We might suppose there was a contradiction between this statement and Paul’s declaration (confirmed by all the Scriptures) that there is but one Spirit (Eph. 4:4), and that God is that Spirit, filling heaven and earth with His immensity (John 4:24; Jer. 23:24). But being a symbolic book, there is no difficulty. Truth is expressed enigmatically. Seven, we all know, is not only characteristic of the Scriptures in general, but is peculiarly so of the Apocalypse itself—seven candlesticks, seven stars, seven ecclesias, seven lamps of fire, seven spirits of God, seven seals, seven trumpets, seven vials, seven thunders, etc. Seven covers the whole ground of anything dealt with. It is the numerical symbol of completeness. The seven spirits of God is the enigmatical definition of the One Spirit, and intimates possession and harmony with that One Spirit in its whole power. It is the idea expressed by Jesus when he says “I and my Father are ONE”, to which also he gives shape when he says in prayer “Thou, Father, art in me, and I in Thee.”

It may seem superfluous at first sight that this unity of Jesus with the Father should be symbolized. In the days of John it might not have seemed so superfluous to us. Society was accustomed to the idea of sub-divided and antagonistic divinity, so to speak. Paganism, then in the ascendant, recognized a variety of gods, each god independent of the other, and having control of a separate force. Thus there was a goddess of love (Venus), a god of war (Mars), a god of thunder (Jupiter), a god of fire (Vulcan), a god of water (Neptune), and so forth. The purport of this symbol was to show that there is but one God, that all power has its centre with Him, that the apparent diversity of power is only a diversity in the manifestation of one power, and that power the Father of all, and that Jesus was himself a manifestation of that power. Jesus is far mightier than all the gods of Paganism, supposing even they were realities, for while they each possessed but a limited power, Jesus, as the possessor of “the Seven Spirits”, had received “all power in heaven and in earth” (Matt. 28:18). This truth is more strikingly exhibited in the symbol before us than if plainly defined. A lamb with seven horns and seven eyes may appear an uncouth symbol, but it is not more so than the symbols with which men are familiar in the various secret orders. Uncouth or not, it is an expressive intimation to us that in our brother and high priest, Jesus of Nazareth, the glorified Son of God, we have one who is in association with the boundless power of the Creator of the universe.

Then the Lamb takes the book out of the hand of him that sits upon the throne, which indicates the moment he receives from the Father the knowledge and power to execute the programme represented by the seals. This symbolic act is accompanied by the expression of universal homage. The four beasts and twenty-four elders fall down and sing to him that he is worthy to take the book and to open the seals thereof, for reasons which they recite. It is the dramatic illustration of the great love and esteem entertained for the Lord Jesus by all standing related to the matter. This is manifest by the little word of interpretation concerning the twenty-four elders dropped in at verse 8 (chap. 5): “having every one of them harps, and golden vials full of odours, which are the prayers of the saints”. The saints are in the praying state—the probationary state as represented by the twenty-four elders. The elders represent the saints not only in the final glory that awaits them, but also in their contemporary adoration of Christ in their several generations, while yet in the flesh. They represent the camp of the saints—the house of David—in contemporary relation with the kingdoms of men. Therefore they say prospectively,

“We shall reign on the earth”,—showing that at the time of this part of the vision, they are in the position of hope: “now hope that is seen is not hope” (Romans 8:21). In addition to the four beasts and twenty-four elders, John “heard the voice of many angels round about the throne”, joining in the ascription of blessing and honour and glory and power to him that sat on the throne and to the Lamb; and also every creature everywhere took part in the mighty chorus of praise. Now as the universal exaltation of Christ, and glory to God in the highest, represented in this symbolic scene, has never yet occurred on earth, it follows that we here have linked with the incident of giving to Christ the power to open the seals because of his worthiness, a representation of the universal exaltation that awaits him, when his whole seal-opening work is completed. It is one of several instances in the course of the Apocalypse (and indeed in the Scriptures generally) where the end of a matter, ages apart from its initiation, is introduced along with its initiation as if it came immediately after. In the case before us, it gives dramatic completeness to the scene exhibited. It would be a misunderstanding however to read it as descriptive of an actual occurrence at the preparation of the opening of the seals. On no theory of the matter could such an understanding be admissible; for whereas the scene represents the praise as absolutely universal, the opening of the seals introduces us to wickedness and blasphemy on earth, on such a scale that “all nations” are exhibited in the aspect of spiritual debauchery, and repent not (Rev. 9:20-21; 13:3-4; 17:1-2). The whole work of the seals will bring the earth into a state of praise—the state depicted in the prophets as a filling of the earth with the glory of the Lord as the waters cover the sea; and the renown of such a wonderful transformation will be “to him that sits upon the throne, and unto the Lamb”; but at the actual opening of the seals, the state of things was that described by John in his epistle, as applicable to his own day. “The world lieth in wickedness.”

Let us now look at the opening of the seals. We cannot in the short time that remains look very thoroughly into the subject. Still, much may be done in a few minutes by condensation.

The Lamb having taken the scroll in his hand, breaks one of the seals: John is summoned by a loud voice to “come and see”. This is worth a moment’s consideration. It was one of the four beasts that said “come and see”. Now in view of the fact that the four beasts represent the commonwealth of Israel, we here have the community of the faithful exhibited as having an interest in the signs of the times. They invite John to look as the events unfold themselves. The suggestion contained in this incident is that the servants of God are always interested in the signs of the times, and watch public events from a divine point of view. They have always been of this watching class, because they have both understanding and a strong desire for the accomplishment of the purpose of God in the earth.

John responds to the invitation to “come and see”. He looks and sees something occur, at which we shall presently look. But there is a peculiarity to be considered before going on. When a seal was broken, a parchment would be unloosed from its place. This is what would literally happen in what John saw: but what connection could there be between this act and the occurrence of a scene which John could witness,—the movement of figures, the occurrence of incidents, the sounding of voices, etc.? We could readily understand how the unloosing of a seal would put the Lamb in a position to know what was written in that part of the scroll unloosed: but how could it set events in motion that John could witness? This question we have already partly considered. There is evidently a missing link between the two things. We conjecturally supply that link if we suppose the scenes to be caused by Jesus as the result of the knowledge and power acquired by the opening of the seals. Jesus, so to speak, reads in the opened scroll and

knows what to do or cause to be done in consequence, like the conductor of a drama who requires the MS. before he can put a piece on the stage. We disrelish the comparison exceedingly, but perhaps it illustrates what is involved in the opening of the seals better than anything else. The opening of the seals is, of course, a pure enigma. Literally, it means the communication by the Father to Jesus of knowledge which enables him to reveal events as destined to run in the channel of the Father's purpose; and not only so, but to conduct those events to their predestined issue. Berean 2009-243

Arranged from the writings of Bro. Robert Roberts by Bro. Bob Widding

## Hints For Bible Markers

The Bible Companion is an effective way of keeping the word of God in our minds. As Bro. Roberts once wrote, "It is true the results of Bible reading will differ according to natural capacity, but this general law is applicable to all—that those who read, will be those who know and feel the truth." (*The Ambassador of the Coming Age*, Volume 6, 1869, Page 367) It is profitable to have notations in our Bibles to bring to mind various aspects of the readings that might not initially come to mind. It is for this purpose, suggestions about various verses, hints for the mind so to speak, will be brought out. As we go through this probationary life it would be of benefit to keep Christ's commands at the forefront of our thoughts. It is to this end that we should begin Bible marking with them. For as he said, "*Ye are my friends, if ye do whatsoever I command you.*" (John 15:14)

## The Commandments of Christ

As collected and organized by bro. Roberts

### I. CONCERNING GOD

**1. Love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind.** (Matt. 22:37)

**2. Fear Him who is able to destroy both soul and body in Gehenna.** (Matt. 10:28)

**3. Glory in the Lord; not in man.**

*"Let no man glory in men."* (1 Corinthians 3:21)

*"But he that glorieth, let him glory in the Lord."* (2 Corinthians 10:17)

**4. Be imitators of God; be like Him in His kindness to the undeserving.**

*"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."* (Matthew 5:45-48)

*"Be ye therefore followers of God as dear children."* (Eph. 5:1).

**5. Pray to God always and faint not.**

*"Men ought always to pray, and not to faint."* (Luke 18:1)

*"Ask, and it shall be given you;"* (Matthew 7:7)

*"Watch and pray, that ye enter not into temptation:"* (Matthew 26:41)

*"Praying always with all prayer and supplication in the Spirit,"* (Ephesians 6:18)

*"in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."* (Philippians 4:6)

*"Continue in prayer, and watch in the same with thanksgiving;"* (Colossians 4:2)

*"Pray without ceasing."* (1 Thessalonians 5:17)

*"I will therefore that men pray every where,"* (1 Timothy 2:8)

*"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."* (Hebrews 4:16)

**Pray with brevity and simplicity.**

*"But when ye pray, use not vain repetitions, as the heathen do."* (Matthew 6:7)

**Pray secretly.**

*"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;"* (Matthew 6:6)