

# 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.

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

## **Ecclesial News**

**MILAM COUNTY**, Texas - 495 Wolfe Field Rd., Rogers, TX 76569 (254) 593-9293  
Sunday School 8 a.m. Memorial Meeting following at 9 a.m.

Greetings from the Milam County, TX Ecclesia,

We are pleased to report we recently had the pleasure of visitors from the Detroit Ecclesia: bro. & sis. Fred and Ruthie Higham and sis. Kay Stinchcomb and her two children Tiffany and T.J. Bro. Fred gave us words of exhortation. It is always a treat to have visitors, and we thank them for their fellowship.

We, as are all our brethren, are very interested in the happenings in this country and abroad. It seems that the financial system of this country is coming apart. The King of the South is losing both its will and power to oppose the King of the North. We understand that the King of the South will only resist with a weak effort against the Northern Host as they (the North) take the Land in a swift move.

Every generation before us has tried to fit current events to the coming of Christ. Let us pray and be prepared that our generation is the one to see the return of our Lord and Master.

With love to you all in the vineyard, in the Bonds of the Truth,  
Bro. Bob Wolfe

**LLAN-Y-BRI**, United Kingdom. Bro. Stephen Ford, "Aweldeg", 4 Parc-y-Delyn, Llan-y-Bri, Carmarthen SA33 5HF. Telephone 01267-241884; Email - stephenandvivien@tiscali.co.uk

Dear Brethren and Sisters,

Loving Greetings to our Brothers and Sisters in Christ,

We are thankful to our Heavenly Father for all the visits, emails, photographs and letters we have received from our brothers and sisters around the world.

We have had several visits, love and encouragement both individually and collectively from brothers and sisters of the Hengoed Ecclesia, Wales.

In March we were pleased to have two visits from Sister Annetta Jones from Richard Ecclesia, one with Sister Elizabeth Hughes whilst on tour and one with Brother Steve and Sister Elizabeth Male and family. Brother Len Naglieri from Boston Ecclesia was able to join us in April for a fellowship day when, after a walk along the beach, Brother Steve Male gave an illustrated talk on "Fishers of Men". Brother Steve and Sister Gwen, Joshua and Rebecca Armstrong from Edmonton Ecclesia visited us together with

Brother Steve and Sister Elizabeth Male and family for the day in July. Also in July the members from Hengoed who were well and not at Hye, came to our Memorial Service, Sunday School and afternoon lecture when a local interested neighbour attended.

We have found these occasions very uplifting as we see the day approaching.

Love in the bonds of the Truth,  
Bro. Stephen Ford

## **FRATERNAL GATHERINGS & ACTIVITIES** (To be held Yahweh Willing)

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

**HYE FRATERNAL GATHERING**..... **July 19–25, 2010**  
Bro. Mark Braune, 209 Ranger Drive, Buda, TX 78610, USA. 1-512-295-2868, email markbraune@gmail.com The Study Class will be the book of Daniel

### **The BCAA**

A website called Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3.

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. **Berean 2009—283**

### **Imitators Of God** Ephesians 5 & 6

Paul’s first words this morning are, *“Be ye therefore followers of God.”* The word for follower here is *“mimeetees,”* from which we get “mimic”—to imitate. “Be imitators of God.” We are given a form in God’s image. This is a constant reminder of our potential destiny and present duty. It has pleased God to tie us to Him with this indissoluble bond of parenthood. And through Jesus

Christ, God has confirmed the promise that is latent in the form He has given us. John says, *“Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him, for we shall see Him as He is. Every man that hath this hope in him purifieth himself, even as He is pure.”*

*“We shall be like Him.”* It is our expressed hope and desire to be like Him. We want to be strong and immortal and free from all the things that burden our present condition. This is all very well. But do we regard the process of becoming like Him as some miraculous future change, or do we realise that now is the time when the most important aspects of that likeness must be developed?

Paul says (Heb. iv. 11), *“Let us labour therefore to enter into His rest.”* It is a matter that requires much labour. All things of any value require labour. See how mightily men labour for the bread that perisheth, and how, even after they have the bread, they still keep on labouring toward some deceptive goal of vain desire which they themselves cannot define.

But here is something really worth labouring for—something that will pay a thousand-fold for every moment and every effort. How blind and sad to neglect this one thing that has enduring value! What man will work for a dollar an hour when someone else offers him two? Yet here is something which, computed at an hourly rate, would in one brief hour overshadow all the world’s great fortunes.

Let no man deceive us with vain words, and let us not deceive ourselves. The doctrine of God is a doctrine of work. *“God is not unrighteous to forget your work and labour of love.” “As a man soweth, so shall he reap. He that soweth sparingly shall also reap sparingly.”* God knows who are labouring for Him and who are labouring for themselves.

What are the vain words that Paul tells us in verse 6 to beware of in this connection? They are the fleshly words that whisper to us that this matter of labour and effort can be made too much of, and that in God’s mercy we will be all right. God’s mercy flows in certain well-defined channels and on certain well-defined principles. Consider the thousands dying daily, never again to see light. Does God’s mercy save them? If God finally gives us immortality after having permitted countless millions to perish, there will have to be a very good reason in every individual case. God is no respecter of persons. Divine favour searches the reins and the heart and is a very exclusive affair. The value we put upon God’s promise can be measured by the effort we put forth to obtain it.

We have entered into a covenant. All the terms of that covenant are in this book. Like Israel, we have taken the vow: *“All that the Lord hath said we will do.”* These two chapters that come before us this morning are part of that

covenant to which we have bound ourselves and of which some day we must give an account.

The “therefore” in the first verse carries us back to the end of the previous chapter—*“Be ye kind one to another ... as God hath forgiven you.”* Young gives the meaning of this word “kind” as “useful, beneficial.” The basic thought is—not the indulgent or thoughtless leniency that is the natural attitude of those who merely desire to please men—but a consistent, intelligent, sympathetic effort to be truly beneficial and helpful in eternal things. To do so we must first be well-grounded in them ourselves and maintain daily familiarity with them.

\* \* \*

In verse 3 Paul says, *“But fornication, and all uncleanness or covetousness, let it not once be named among you.”* To the first principle even the world, in its better elements, gives lip-service. The second, uncleanness, is a broad term, and largely a matter of degree of perception. Jesus taught, through his scathing denunciation of the Pharisees, that internal cleanliness of heart and mind come first, and that an outward show of fastidiousness with inward lack of true godliness is an abomination to God. When the Scriptures speak of cleanliness, they are concerned with the purification of the heart from the things of the world. In this, as in many other things, we miss the point by stopping at the surface.

The third item is covetousness, which Young gives as “the wish to have more.” We are often struck by the apparently strange combination of thoughts which the Scriptures present. God’s viewpoint and standards are not man’s. The wish to have more is here coupled with fornication and uncleanness as things not even to be named among saints. The Scriptures say, *“Having food and raiment, therewith be content.”* That is not just a suggestion, it is a command. It is part of the covenant. Paul’s words here and many other places show its importance as a basic principle. Covetousness, the wish to have more, is one of the fleshly shackles which the Spirit must break off us before we can sit before Him clothed and in our right mind. It is one of the tests whereby it can be discerned whether or not we are still “in the world,” because if we have truly come out of the world, there will be nothing left for us to covet but the service of the Truth.

With spiritual reflection, we can see how destructive this desire for more is, and how it fatally drains our time and attention away from the work of the Truth. But whether or not we understand the reason, we must accept the terms of the covenant we have subscribed to.

\* \* \*

The next combination of thoughts is perhaps even more striking, *“Neither filthiness nor foolish talking.”* In foolish talking we are all frequent offenders. It

is so easy and so universal. And yet, “*out of the abundance of the heart the mouth speaketh,*” and yesterday we read “*the heart of the wise teacheth his mouth.*” There is no use deceiving ourselves. If our heart is filled with wisdom, our mouth will not speak foolishness. Here again the original is instructive—“*morologia*”—the words of morons, those who have failed to develop mentally in divine wisdom, those whose intellectual growth is stunted and who remain as babes all their life. Natural morons are to be pitied, but spiritual morons have only themselves to blame, for James says, “*If any of you lack wisdom, let him ask of God, that giveth all men liberally; and upbraideth not, AND IT SHALL BE GIVEN HIM.*”

Foolish talking is a symptom of a serious condition of the mind—a failure to realise the solemnity of life, and the importance of seizing hold of wisdom in our brief moment of opportunity. It is a sign of self-centred emptiness. Men have tried hard to find justification for humour in the Scriptures, but it is not there. The issues at stake are too vital. Let us never confuse humour with joyfulness. One is just a jangling, depressing counterfeit of the other. Sober, friendly earnestness is always comforting and refreshing, but humour to a sad heart is like vinegar on nitre, and many hearts are sad.

Solomon says, “*Sorrow is better than laughter: for by the sadness of the countenance the heart is made better . . . as the crackling of thorns under a pot, so is the laughter of the fool.*” The man who is our great example in godliness was a man of sorrow—not his own sorrow, but the sorrow of a world labouring in the bondage of sin and death. The mind of the Spirit does not talk foolishly. Therefore foolish talking is an infallible sign that the mind of the flesh has seized control of the tongue and is operating without restraint, and to be subject to the mind of the flesh means death.

\* \* \*

In verse 5, Paul reveals why God hates covetousness. In His eyes, it is idolatry. To test us at our most vulnerable point, He has decided to make an issue of this. He has asked us to show our love for Him by giving up our natural desires for other things. This test can be either a burden or an opportunity, according to the frame of mind in which we approach it. It is not intended as a burden. None of God’s wise arrangements are intended as burdens. He always offers some compensation better and more satisfying.

\* \* \*

In verse 18 there is another example of strange combination of thoughts. “*Be not drunk with wine, but be filled with the Spirit.*” But upon consideration, the parallel does not appear so strange, because the effect of both is to a certain extent the same—it is the world’s way against God’s way. Intoxicating liquor will, up to a point, bring a feeling of well-being and freedom from care, but it is

at the same time destructive and enslaving. God knows our frame. He that made the eye and the mind and the heart is fully aware how they function. He knows man's needs and desires. We can safely trust His prescriptions. He here promises through the Spirit what man vainly seeks through wine. He promises in like manner to satisfy all our longings and desires and aspirations if we turn them toward Him and seek our satisfaction in Him. He knows the strong currents that run deep in human nature. He offers us peace and completeness if we will walk in His way. It is solely a matter of, with His help, training natural desires into spiritual channels.

Verse 19 takes cognizance of another basic human characteristic, the desire to express feeling in song. The world does this in its own worldly manner, suited to its own limited perception, but for the saints the only proper form is psalms and hymns and spiritual songs. The former is based on empty fleshly emotions, the latter is based on spiritual emotions full of meaning and edification. Again, out of the abundance of the heart the mouth speaketh.

\* \* \*

Verses 22 to 31 give the true scriptural duties and relationships of husbands and wives—directly opposed to the mind of the world, but nevertheless the only possible way to true harmony and godliness in the home.

Then comes one of those rare verses that are divine keys to the meaning of many others. Verse 32, *“This is a great mystery: but I speak concerning Christ and the church.”* In the light of this revelation we can see a deep and permanent meaning underlying much that appears merely natural and passing.

In the preceding verse, Paul takes us back to the garden of Eden—*“For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh.”* *“It is not good that man should be alone.”* *“Who so findeth a wife findeth a good thing, and obtaineth favour of the Lord.”* *“This is a great mystery—I speak concerning Christ and the church.”* The divine reality shines through the present shadow.

Going back to verse 27, we are reminded of the high calling of God in Christ Jesus. *“That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.”* The reference is to the sacrificial offering, without spot or blemish. This parallels the exhortation to the Romans to offer themselves a living sacrifice, holy, acceptable to God. Blemishes, spots and wrinkles appear to refer respectively to inherent imperfections, outside contaminations, and the withering effects of age, weakness and decay. The bride of Christ will be eternally free from any such thing. Time will never lay his heavy hand upon their joy. The repeated insistence of the Scriptures upon perfection may seem

burdensome to the flesh, but all God’s commands are promises. He will supply the power to perform.

To avoid discouragement on the one hand, and overconfidence on the other, we must clearly recognise what is our part of the covenant, and what is God’s.

\* \* \*

Verses 5 to 8 of chapter 6 give the principles upon which daily work is to be done. There is no mistaking the meaning, and here again we do well to remember that it is a divine command and part of the covenant we have entered into. *“All that the Lord hath said we will do.”* This teaching of Paul, coupled with John’s instructions to *“be content with your wages,”* sets the believer entirely apart from the world. It leaves no excuse for forgetting God in the busy round of necessary work. The believer has only one employer, and that is God. All he does is done unto God—all he receives is from God. All other individuals involved are incidental. In this, as in all other things, the believer is a separate creation from the rest of the world, and to carry any weight he must conduct himself like one. Inconsistency to the principles we profess will be quickly seized on to discredit both ourselves and the Truth.

\* \* \*

We approach the conclusion of Paul’s letter. He has addressed many classes separately. His last words are for all together. *“Finally, my brethren, be strong in the Lord, and in the power of His might.”* Does it help to tell people to be strong? It does if they are told how. The first secret of success is *“in the Lord, and in the power of His might.”* We know He has unlimited power. We shall partake of it to the extent that we get near to Him. When we are thinking of Him, we are drawing closer to Him. When we are thinking of something else, we are getting further away. In every activity we are travelling one way or the other, and if we stop and think and are honest with ourselves, we shall be able to tell which way we are moving at any particular time. If we are moving away, we are getting weaker and losing ground that must be recovered. We are never standing still.

### **The Armour of God.**

To illustrate the believer who is well-fortified and established in the power of God’s might, Paul uses the figure of an armed soldier. He says elsewhere, *“No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier.”* A clear course and an undivided mind are essential. A soldier is armed and trained for just one purpose. All his equipment and activities are designed to one end. He is stripped of everything extraneous to that one end and purpose. And he is obedient and responsible to just one authority. He knows who is in command and he listens to no other voice. The necessity of this, and the impossibility of

success any other way is obvious in the natural. Paul points out that it is just as essential in the spiritual.

The first item of divine armour that Paul prescribes is Truth. “*Stand therefore having your loins girt about with Truth.*” Nothing worthwhile can be built upon any other foundation, and “*no lie, however small, is of the truth.*” Truth is the basic garment of the soldier of God. The Scriptures prescribe a rigid allegiance to Truth, in word and deed, as the only possible foundation of a divine character or a divine community. Truth is represented as synonymous with light—the power of freedom and the power of salvation. The great beauty and value of God’s word is its truth. What power or appeal would it have for us if we knew it to contain deception or falsehood?

But a loin cloth is not a piece of armour. It is no defence against steel. Truth stands eternal, but it alone will not defend us individually. Truly it must be the basis of our armour and the covering of the nakedness of our natural ignorance, but other things must be built upon it. James says, “*Thou believest there is one God; though doest well: the devils also believe and tremble.*” Knowledge and belief of the Truth constitute a liability unless carried further.

To the girdle of Truth Paul says must be added “*the breastplate of righteousness.*” Righteousness is conduct and disposition in conformity with Truth. The breastplate immediately draws our attention to the heart, which is, scripturally speaking, the deep well-spring of the character, the real, inner man. Righteousness has a double aspect. On the one hand God promises to give us righteousness, on the other He demands it of us. These parts cannot be separated. The development of our righteousness is the mutual fulfilment of the covenant between ourselves and God.

“*And your feet shod with the preparation of the gospel of peace.*” The word for “preparation” means “readiness”—feet in a constant state of readiness to do the gospel work. “*Beautiful are the feet of them that preach the gospel of peace.*” And in the song of the King to his beloved, “*How beautiful are thy feet with shoes*”—the same shoes of eager readiness to joyfully perform the will of the Lord.

“*Above all, taking the shield of faith.*” Faith usually comes first. Why is it here introduced after righteousness and service? Because here it signifies, not the original motions of belief and conviction—that is covered by the girding on of Truth—but its deeper fuller meaning of enduring trust and confidence. It is in that sense that it is the shield. The shield is the main item of defensive armament. God said, “*Fear not, Abram, I am thy shield and exceeding great reward.*” Again, “*He is a shield unto them that put their trust in Him.*” We see why Paul says, “**Above all, take the shield of faith.**” The shield is our confident conviction, based on the evidence of the past and assurance of the future. In that shield we see God ever present with us, and we fear no evil.

*“And the helmet of salvation.”* What is the key to salvation? *“He that endureth to the end shall be saved.”* *“Be thou faithful unto death, and I will give thee a crown of life.”* The helmet of salvation is faithful endurance, to be exchanged at the end for a crown of life. Patient continuance is the crowning virtue. To the Thessalonians, Paul says. *“Take for an helmet the hope of salvation.”* And to the Romans, *“Steadfastness worketh approvedness, and approvedness, hope.”*

*“And the sword of the Spirit, which is the word of God.”* *“Out of his mouth a sharp two-edged sword.”* Here is another reason why foolish talking must be put away. God has a nobler purpose for our tongues than that. It is not becoming for foolishness and the Word of God to proceed from the same mouth. It verges on hypocrisy.

The whole life and spirit of a soldier is in his sword. He may be well protected with shield and helmet and breastplate, but he is just a dead weight to his army unless he has a sword and puts it to use. *“The sword is the word of God.”* *“The weapons of our warfare are not carnal, but are mighty to the pulling down of strongholds.”* Paul himself is impressed with the force of his own symbol, for he continues, verse 19, *“Pray for me that I may open my mouth boldly”*—that the sword might not rest idle in his hand.

*“Take unto you the whole armour of God.”* Much of its value lies in its balanced completeness—*“The full stature of the perfect man in Christ Jesus.”* *“Be ye perfect and entire, wanting nothing.”* *“That ye may be able to stand in the evil day, and having done all, to stand.”* The evil day takes many forms, but it comes inevitably to all. Properly armed, we have nothing to fear, but the sad picture given by Scripture is that many will be caught unprepared, busy with things that are profitless and vain. *Bro. G.V.Growcott*

## **Draw Nigh To God**

*“But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ.”* - Eph. 2:13

Could there be a greater privilege for mortal human beings, subject to sickness, pain, sorrow and death than to be brought near into family relationship with the Great Fountain and Source of all power, life, wisdom, mercy and love? Could we find any other friend so able and willing to help, so very near to us at all times, and so discerning of our every need? David could say of God:

*“My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.”*

*Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand” (Psa. 121:2-5).*

With this calm assurance of the reality of the overruling hand of God in his life, David could confidently say —

*“Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety” (Psa. 4:7-8).*

Now this close relationship to God that animated and brought stability and purpose into the life and actions of David, may also be ours if the desire of our hearts is fully directed to that end.

David said, *“I entreated thy favor with my whole heart.” (Psa. 119:58)*

God's favor, His love and care are rigidly restricted by the principles He has revealed unto us —

*“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded...humble yourselves in the sight of the Lord, and he shall lift you up” (James 4:8, 10).*

This is a principle that stands out clearly throughout the scriptures: that God will not accept us as His children, nor bring His infinite power to bear on our behalf, *“as a Father doth his children”* unless our hands are clean and our hearts are pure toward Him. *“Who shall ascend the hill of the Lord: —or who shall stand in his holy place? He that bath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation” (Psa. 24:3-5).*

But of those who obey not the will of God it is revealed, (Psa. 34:16) -

*“The face of the Lord is against them that do evil, to put off the remembrance of them from the earth.”*

This principle is illustrated many times in the history of Israel. As an example we may cite the words that God sent to Asa, one of the good kings of Judah, by the hand of Azariah.-

*“And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; the Lord is with you, while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you” (2 Chron. 15:2).*

The way to God's favor, is the way of life and hope, as set forth in the gospel of salvation. Upon a full understanding of this, and repentance toward God, we become, by baptism into Christ, the sons and daughters of

God, in covenant relationship with Him, and heirs with Christ of the glorious things that God has put in store for His people in the future.

We are then said to be *“in Christ”* and members of his body and of the household of faith. In this position, with God as our Father, we have the consolation -

*“Like as a father pitieth his children, so the Lord pitieth them that fear him”* (Psa. 103:13).

Such is our relation to God and to the Lord Jesus as we enter upon the way of life; but to maintain this relationship throughout our lives is the great work that lies ahead of us. To constantly remain in God's favor and under His loving care depends upon our staying close to Him from day to day to the end. Otherwise it had been better for us had we never known God.

*“It had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them”* (2 Pet. 2:21).

We read that *“God is love,”* but we also read in another place that *“our God is a consuming fire”*: This we can understand from the passages quoted above. His love toward His children who are brought nigh by the blood of His Son, and who continue in this position, steadfast and unmovable, is said to be so great that it *“passeth knowledge”* (Eph. 3:19). It is so great that the whole course of things on the earth is always directed and controlled for their sakes: kingdoms have been overthrown, the earth has shook and the sun has stood still as the power of God moved on behalf of those He loved.

But on the other hand the earth has swallowed up His enemies, and consuming fire has destroyed those that rebelled against Him.

We want to be the object of His love, and not the victim of His consuming anger; for there is none that can deliver out of His hand those that rebel against His word.

—Bro. Emitt W. Banta

## **Rome Ecclesia—Our Ecclesia**

We are so very thankful to our Creator during these last years of Gentile times that He has provided us the means and the opportunity to assemble upon these grounds at Hye, Texas as brethren did over 100 years ago to teach, exhort, lecture, uplift and encourage each other in God's most Holy Word of Truth. We have an opportunity this week to truly come out and be separate from the world and to be with those of like precious faith and to focus solely ‘upon those things that are able to make us wise unto salvation.’ Now, according to my research, Christadelphians have been meeting on

these grounds since August 1879 as bro. John Banta reported “That the fraternal gathering came off in August, in proper order, with beneficial results to all concerned. Nearly all ecclesias in Texas were represented and there were several isolated brethren from all parts.” And then in May of the next year (1880) bro. Banta reported “It is decided among the brethren in Texas to hold another fraternal gathering at the same place it was held last August on the Pedernales River, in the lower end of Gillespie County. The gathering will be held the 3<sup>rd</sup> Sunday in July at 10:00 a.m. at an arbor constructed for that purpose.” So if my math is right, from 1879 to 2009 is 130 years that brothers and sisters have been meeting on these grounds to strengthen and encourage one another in God’s most Holy Word of Truth. Now it is our turn to do our duty to carry on that work to the best of our ability. May we all have a spiritually profitable week.

Our theme this week is the study of Paul’s letter to the ecclesia at Rome which is why the book is called Romans. So we thought we might begin with a little background and circumstances of that ecclesia. First of all, we find no scriptural record about the founding of the ecclesia at Rome, but it is generally thought that it was formed by converted Jews returning from Pentecost to Rome. At the time Paul wrote the letter, it was made up of both Jews and Gentiles.

Although Paul had not visited the Roman ecclesia at the time of this writing, it’s obvious that he knew some of its members personally as is shown by the terms he uses in his greetings. Some were very close associates with him in the work of the Truth like Aquila and Priscilla in chapter 16 verse 3.

The problem with the ecclesia in Rome was the same problem the ecclesia in Corinth encountered – there existed in the city of Rome an environment of immorality, corruption and evil. As a matter of fact, according to the Roman historian Tacitus there flowed into that city “*all things that are vile and abominable and they were encouraged.*”

It was so bad that the very first chapter of Romans lists some of the evils: “*unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, and unmerciful.*”

But in spite of their surroundings and circumstances, this letter speaks well of the Roman ecclesia itself and that the faith and spiritual health of their members was well known as we see in chapter 1 verse 8 “*First, I thank my God through Jesus Christ for you all, THAT YOUR FAITH is spoken of throughout the whole world.*” It is important to note that Paul recognized the

need to continually strengthen that faith, which is why he wrote this letter. And, that is why he urged them in chapter 12 to *“Rejoice in hope”* – in chapter six to *“Obey from the heart that form of doctrine that was delivered them”* – in chapter 1 he *“Made mention of them always in his prayers”* – and that he was not *“Ashamed of the gospel of Christ, for it was the power of God unto salvation”* – in chapter 2 that God was no *“Respecter of persons”* – and in chapter 1 verse 1 that he was a *“Servant of God and Christ, separated for the work of the gospel.”*

Paul’s letter to the brothers and sisters in Rome is deeply doctrinal and very personal. As we said, he mentions almost 40 individuals in chapter 16 besides references to households. We must never forget that the Truth is a personal pursuit and not just a cold and technical thing, but a personal relationship to our Heavenly Father, His son Jesus Christ and our brothers and sisters.

As a matter of fact, the older I get the more I realize that in our brief life span the basic purpose of all that we do must be the schooling, learning, purifying, developing and transforming of our own character. Now I am not saying that knowledge is secondary, for knowledge is essential. But as bro. Growcott tells us, *“Knowledge is only a means to an end and not the end itself. Character is the vital thing that knowledge must be creating which are SPIRITUALITY, HOLINESS, INTEGRITY, PURITY, and BEAUTY. For, we are being put through exercises and experiences to create Holiness. Our part is to YIELD, SUBMIT, and REFORM. Character is essentially a forgetting about self and an outgoing relationship primarily to God and Christ, but also to all members of the body of Christ.”*

And we can see from this book of Romans that Paul’s whole life was about the love and fellowship and welfare of his brothers and sisters. He could empathize with them and had deep sympathy for them and their trials. Although Paul had not visited the Roman ecclesia, he had an intense longing and yearning to see them that he might impart to them some spiritual benefit as he said in Chapter 1 verse 11, *“That I may be comforted together with you by the mutual faith both of you and me.”*

This is the reason for our visiting and associating with one another like we will be doing this week at Hye and our predecessors have done for the last 130 years. We must continue their efforts to ENCOURAGE, UPLIFT, EXHORT, and WARN. The responsibility has been passed on to us. We are now the standard bearers for the Truth. It is our duty to be faithful stewards of the truth of which we are now become fellow heirs. Our constant goal should be to do everything to the Glory of God and to the spiritual upbuilding of both ourselves and our brothers and sisters.

After all, the gospel is really a simple truth. But the world in general cannot grasp it because it requires simple unworldly people to believe it, value it, and practice it. Now we all know that the true Gospel in it's simple beauty was unearthed for our benefit in these last days by the labors of Bro. Thomas and Bro. Roberts. In Paul's day there were those who were not satisfied with the simple teaching of the Gospel. It seemed that they were ashamed of it because simplicity did not appeal to the worldly wise or the fleshly mind. There just had to be more room for worldly learning, philosophy and theory.

So we can see the environment, circumstances and challenges that the Apostle Paul had to deal with. But as we look around us today, we can see that things have not changed all that much since A.D. 60 as far as attacks on the truth is concerned.

Our circumstances today are not all that different from the problems encountered by this inspired servant in his experiences. You see, periodically the purity of the Truth comes under attack with cunning, craftiness and powerfully flawed persuasiveness. Since the truth was rediscovered by Bro. Thomas, it has come under intense pressure to get away from the Truth that was once delivered to the saints.

The expositions and standards of conduct as laid down by the scriptures and expounded upon by the pioneers are being challenged or removed in some Christadelphian circles. And that indeed is sad and disappointing!!

As one by one, the "Ancient and honorable pillars" fall asleep in Christ, the opportunity is taken to "remove the ancient landmarks" which Proverbs 23 tells us not to do.

You see, the Apostasy originally developed out of minor issues from the strict boundaries of the Truth, but the further these went, the wider the issues became. The landmarks were removed and what happened?? — the Ecclesia eventually became the church.

Today, we not only need the expositions of the pioneers, but we are in dire need of their attitude, their enthusiasm and most of all their fighting spirit against the teachings and the trends of the world and their firm resistance to the subverting of the standards from within. History clearly shows that it took these qualities to uncover the Truth and leave us their vast knowledge of God's Holy Word. We are the succeeding generations who have received the benefit of their efforts. But do we take advantage of it? Are we satisfied with the knowledge and understanding we currently possess? Do we really believe that we are weak and leaky vessels, or do we think we can exist on the sustenance that we obtained in the past? Do we

assume that we are sufficiently filled with the Word of God already? Or, do we cry for understanding? Do we pray for wisdom?

For example, in Revelations we see that John was exceedingly distressed at the fact that no one was able to open the scroll, therefore he wept much. Brother Thomas tells us in Eureka that “He was in tribulation and doubtless wept much both on account of his sufferings, and his inability to say ‘how long to the end of the times’.” You see, the apostle was severely depressed at the thought that he could gain no further knowledge on the matters that he desired so deeply. Without a love of spiritual study and a yearning for greater understanding as John possessed, the truth suffers. We, brothers and sisters, are the guardians of the Truth. The problems in Christadelphia today are rampant. The true meaning of Christ’s offering are being obscured and assaulted by unreasonable claims. But the doctrines of Bible truth taught by brethren Thomas, Roberts and Growcott are clearly in accord with Bible Truth. The current misleading arguments presented against the traditional teachings of the atonement are shallow and contrary to scriptural teaching and in total opposition to the writings of the pioneer brethren. The problem is, when these erroneous ideas are embraced, then eventually other doctrines are challenged. You see, if we are not familiar enough with the Truth, then we can easily be deceived when we are assured that **“this is what has always been taught.”** We cannot afford to place our understanding of the scriptures in the hands of others. Not only is this unwise, but it is also wrong. For we are plainly told in 2nd Timothy 2:15 that each of us are to **“Study to show yourself approved unto God, A workman that needeth not be ashamed, rightly dividing the word of truth.”** Do we investigate difficult matters or leave that for others? Remember, it was the spirit of individual investigation that gave rise to the community of Christadelphians in the first place.

Books based upon the Truth of scripture like Elpis Israel, Eureka, Nazareth Revisited, and Christendom Astray are landmarks that are in danger of being ignored or removed in order to make way for more modern works that are more palatable to the world and more inclusive.

And now the vast separation that existed between Christadelphians and Christendom that once was so wide is now slowly narrowing and disappearing.

It now seems that writings of the pioneers do not hold the same interest and affections to many that they once did. Oh, these brethren say and use their names, but they ignore their teachings and insight derived from the Scriptures.

Some in other fellowships say these brothers of the past generation were too straight laced and not inclusive enough and the cry is for some new and

modern thing. This kind of thinking is like the philosophers of Athens in Paul's day. They said new literature is what we need. And now there are some in our day who are abandoning the "old school" and "removing the landmarks" and replacing them with newer up to date methods that would attract and appeal to a broader spectrum of people.

If the Truth is to survive, then brethren will have to arise to the occasion. Therefore, a great responsibility rests with us all. Let us fervently pray that God will raise up faithful shepherds that will continue to feed the flock in sincerity and truth. — Not people who are ambitious for power and notoriety, but like our pioneer brothers who were zealous, courageous, and self-sacrificing. Who by their ability and consistency, can command respect and whose landmarks are respected.

Because, as Berean Christadelphians, we are often accused by those who call themselves Christians that we are too narrow minded because we do not believe that sincerity is enough for salvation — or that somehow all believers will be saved. Even some Christadelphians of other fellowships fault us for being too strict and not inclusive enough. So in a small way, we can understand how Jesus felt when he saw that his followers went back and followed Him no more because of some "*Hard sayings*" that they could neither understand nor accept. Then Jesus asked his apostles "*will you also go away?*" And Peter responded with "to whom shall we go? Thou hast the words of eternal life."

So we know that sometimes "hard sayings" need to be said. And although we are not happy when it may alienate those we love, it is our duty to proclaim the Truth as we understand it. But it must be done in a loving, patient and gentle fashion. Paul's advice is very clear that "the servant of the Lord must not strive; but be gentle unto ALL men, apt to teach, patient, IN MEEKNESS INSTRUCTING THOSE WHO OPPOSE THEMSELVES; if God peradventure will give them repentance to the acknowledging of the Truth." And although we do not mention it very often, we are instructed to pray for those with whom we differ. For we are told by Jesus to even pray for our enemies — So this would certainly apply to our friends and relatives with whom we may disagree. Perhaps you will remember in the 14<sup>th</sup> chapter of Numbers, Moses' enemies were so unhappy with him that they wanted to stone him. God even was ready to destroy them and make a new nation of Moses. Now, if I would have been Moses, I would have thought — Man, what a deal this is — I can rid myself of my enemies and become exalted as the father of a new nation and the best part is — it was all God's idea!! But instead Moses approaches God in prayer and pleads "*Pardon I beseech thee the iniquity of this people according unto the greatness of thy mercy.*" Now, brothers and sisters, this prayer probably changed the course of history because "the Lord said, 'I have pardoned according to thy word.'"

Of course, we will never encounter adversity and problems to that degree, but we are promised that it will be through *“much tribulation that we will enter the kingdom of God.”* But this we do know, that whatever comes to us is allowed by God, otherwise we would not be going through it. We must believe that there is no temptation happening to us but such as is common to man, and that God is faithful and will not allow us to be tempted above that which we are able to bear, but will with the temptation make a way of escape that we may be able to bear it.

You see, by studying the faithful of other ages we can get an insight into how we should act and react when faced with trials. For we know they are coming because whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. You see, our trials are:

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**R**eady with the

**I**ntent of being

**A**ceptable for the

**L**ord’s return to

**S**et up his kingdom

We will remember that Nehemiah had enemies within and without, yet the work he was doing was blessed by God and he could have killed all Nehemiah’s enemies so he would have had clear sailing and build the wall without being hindered. But this is just not the way God prepares us for his future temple of which we all hope to be a part. Jesus promises us that *“he that overcometh and keepeth my words unto the end will I give power over the nations.”*

It is impossible to overcome unless there is something to overcome. We are told concerning the Lord Jesus Christ that *“though he were a son, yet learned he obedience by the things which he suffered.”* So, if Jesus (God’s own son) learned by suffering, we should willingly accept our trials realizing that *“our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory.”*

After all, our Father knows when we sit down and when we stand up. He is acquainted with all our ways and our thoughts are known to him even before we think them. So, if we truly believe that *“all things work together for good to them that love God, to them who are the called according to his purpose”* — then we can better accept the things that happen to us when we realize that God will not try us beyond that which we can bear and that a loving Father knows what is best for us. I even hope we can get to the

position as Paul who said *“Therefore I take pleasure in infirmities, in reproaches, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”*

Our spiritual progress is an important part of our life of service to God and it is measured by our efforts we put forth during our probation. For we are being shaped, formed and molded just as the children of Israel were when they were told *“And thou shall remember all the way which the Lord thy God led thee in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou would keep his commandments or no.”*

So if the Judgment was taking place today, and our life was summed up in just one sentence, what would that one sentence say about you? I know you are probably thinking surely what I did during my probation will amount to more than just one sentence!! But I want you to recall the lives of the kings of Israel and Judah and you will find that some 30 to 70 years of service was eventually reduced to just one sentence. *“And he did that which was right in the sight of the Lord, according to all that David his father did.”* Or *“And he did evil in the sight of the Lord, and walked in the ways of Jeroboam, and in his sin wherewith he made Israel to sin.”* And in between these two extremes we have *“And he did that which was right in the sight of Lord, but not with a perfect heart”* and also *“He did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.”*

So, what if our life was condensed to one sentence? What do you think that sentence would say? First I want you to think of all the things we have done. Our hopes, plans, all our activities, all the things we have learned, places we have gone, people we knew, stuff we have acquired, money we earned and spent, jobs we have had, homes we have owned, cars we have driven, children we have raised, degrees we have earned, awards we have won, and meals we have cooked. What would it all amount to when our probation is done? As Bro. Ross Wolfe asked me one time, he said, Jerry, if you were charged with being a Christadelphian would there be enough evidence to convict you? I think that’s a question we could all ask ourselves. So now we have a whole lifetime of activity condensed down to one sentence. It would be good if we paused for a second and remember Paul’s words of warning – *“For not he that commendeth himself is approved, but whom the Lord commendeth.”*

Now I am sure we all know what we would like to say if we were allowed to write that one sentence condensing our whole life into just a few words. But we will not be the one doing the evaluating. It will be Christ who will pronounce that sentence upon us. And although it will be Him who will deliver the verdict, — it will be us that will give him the material

upon which judgment of our life will be made. So when you think about condensing things down to the essential elements, the first thing I think of is gold refined in a fire, then the dross is skimmed off and only pure gold remains. Or what about wheat — when it is winnowed, the chaff blows away and only the good kernel remains. And so it will be with us when God condenses our life — the miscellaneous non-essentials will be gone and only what we did for God, His son Jesus Christ and the Truth will be left.

So I thought I would take an inventory of my life of 66 years (since I have now reached that milestone) and see where they go. According to statistics we can take off 22 years for sleeping and another 22 years working for bread that perishes. We will spend almost 6 years eating and 4 to 5 years commuting to and from work. And most of us spend 3 years on schooling or continuing education classes. That is 57 of the 66 years not counting extra things like vacations and miscellaneous activities.

Let's break it down even simpler than that. We all have 168 hours in a week (from one Sunday to the next) Now ask yourself, would Christ be able to say that we did that which was right with a perfect heart — or right but not with a perfect heart. Remember only the things we did for God will carry any weight. So how much of the last 168 hours counted?

Well, the good news is, if Christ does not return this coming week, we have a brand new 168 hours to spend. And if He does not come until this time next year, we will have 8,736 hours to fill with the things of God or the things of this life. Now I want to leave you with a quote from James 4:14... *“For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.”* So the admonition to us is to choose wisely how we spend the hours we have in this evaporating life. For it is my hope and prayer that when Christ does return that He will be able to tell us *“we did that which was right in the sight of the Lord.”*

*Bro. Jerry Connolly*

## BIBLES IN THE BRITISH MUSEUM

### ILLUSTRATING THE GENEALOGY OF THE ENGLISH BIBLE

ONE of the most interesting visits to the British Museum was that of the South London Mutual Improvement Class on Saturday, November 3rd, 1906. It was excellently arranged, and there was a neat eight-page programme giving details of the very valuable exhibits found in the MSS Department [Manuscript Department] and other Rooms visited by the party.

Brother Jannaway, acting on the Lord's maxim, "He that asketh receiveth," had, by the courtesy of the Authorities, secured a kind of private view, as explained herein. And at 4 p.m., in the Assyrian Saloon, he delivered the address the substance of which is reproduced below.

After tea in an adjoining restaurant there were other addresses, as described in the South London intelligence for December. The following are brother Jannaway's notes.

Prior to the address in the "Assyrian Saloon," the following Manuscripts, Printed Books, etc., illustrative of "How the English Bible has reached us," were carefully examined by the members of the "South London Mutual Improvement Society" and their guests, to the number of about 200.

Many of these exhibits are absolutely priceless, and were kindly placed on view in glass cases by the Authorities especially for the occasion. Beginning with a "Jewish Roll" some ninety feet long and composed of dozens of prepared skins, on which the "Holy Scriptures" were written by hand, the Bible was traced right up to a first edition of the Revised Version of 1884. The following is a complete list of the MSS. which were examined by the visitors:

The "Jewish Roll," referred to in previous paragraph.

The Old Testament, in Greek, of the "Septuagint" version. The text follows the rescension of Lucian, made at Antioch about A.D. 300.

The Pentateuch, in Hebrew; with the Greater Massorah in the upper and lower margins, and the Lesser Massorah at the side. Probably the oldest MS. now in existence of any substantial part of the Bible in Hebrew.

The Pentateuch, in Syriac; known as the "Peshito." Written in A.D. 464, and is one of the earliest extant copies of the "Peshito," and the earliest MS. of the Bible in any language of which the exact date is known.

The celebrated "Codex Alexandrinus," written in uncial letters, in double columns, on very thin vellum, about the middle of the 5th century. It formerly belonged to the Patriarchal Chamber at Alexandria (whence its name), and was presented, in 1628, to King Charles I. by Cyril Lucar, Patriarch of Constantinople, and previously of Alexandria.

Photographic Copies of the only two MSS. of the Greek bible (apart from a few small fragments on papyrus), which are older than the "Alexandrinus" MSS., namely, The "Codex Vaticanus," in the Vatican

Library at Rome, and The “Codex Sinaiticus,” discovered by Tischendorf at Mount Sinai in 1844. Both of these MSS. are assigned to the 4th century.

The Bible, in the Latin Vulgate version. Copies of this were seen of almost every century, from that in which the before-named were written to the first printed Bible.

The Pentateuch and book of Joshua, paraphrased in English by Ælfric the Grammarian (abbot successively of Cerne and Eynsham), with coloured illustrations. This was produced early in the 11th century, and was the earliest form in which the Old Testament narrative was made accessible to English readers in their own tongue.

The Bible, in English, of the earlier Wycliffite version. This version, which was made from the “Latin Vulgate,” not from the original Hebrew and Greek, was the first complete Bible in the English language.

The first Bible ever printed. Latin. Finished 1456. Gutenberg Press. Called the “Nazarine Bible.”

The 2nd, 3rd, and 4th Latin Bibles, dated respectively 1460, 1460 and 1462. The latter is the first dated Bible in print.

The first German Bible (1460–1465), a generation before Luther (to whom many people, even now, erroneously attribute the first German Bible).

The first Italian Bible. Printed at Venice, dated 1471.

Fragment of the New Testament, translated by William Tyndale, and printed 1525. The only known fragment.

The first printed English Bible. William Tyndale, 1535.

“Matthew’s Bible,” 1537 (known as the “Treacle Bible”).

The “Great Bible.” First Edition, 1537. With the “Holbein frontispiece,” and Thomas Cromwell’s arms in the circle.

Another copy, but later edition, known as the “Fourth Great Bible,” with Cromwell’s coat of arms removed.

The first “Geneva Bible,” date 1560.

The “Bishops’ Bible,” date 1568.

The first “Authorised (King James’) Bible,” date 1611.

The first “Revised Bible,” date 1884.

After seeing the foregoing, the party adjourned to the British Museum Lecture Saloon, and listened to the following remarks in explanation of the diagram, which is reproduced herewith.

### **A FEW BIBLES; OR, THE HISTORY OF OUR ENGLISH BIBLE**

First of all, let me draw your attention to the diagram before you. It almost speaks for itself.

From top to bottom it is divided into centuries, beginning with the 4th century B.C. and ending with the 19th century, just closed.

Some will wonder why, in dealing with the Scriptures, I do not take you further back than the 4th century B.C. But no true Christian would so wonder. A true Christian is one who really believes in Christ as the Son of God. One who believes, unreservedly, that Christ never made a mistake. One who implicitly follows Christ.

Just pause and think what that means. It means that if Christ accepted the Old Testament Scriptures as divine, so must we. It means that if he placed absolute reliance on the very words of Holy Writ, so must we. It means that if he promised his apostles divine inspiration to speak nought but the truth, then we must unreservedly accept whatever they have handed down to us as divine, and, therefore, infallibly true.

Thus we are brought face to face with the “Holy Scriptures” received and endorsed by the Lord Jesus, and which Scriptures were none other than those which were accepted by the Jewish Nation as divine. Scriptures which, in the 4th century B.C., were translated into the Greek language, and which version ever afterwards became known as the “Septuagint Version.” Out of thirty-seven quotations from the Holy Scriptures by Christ, no less than thirty-three are almost word for word from the Septuagint, the remaining four being from Hebrew Copies. Those Hebrew Copies were in the form of rolls. We have this afternoon seen a very good specimen; nearly ninety feet long, on two rollers, and composed of scores of skins of parchment.

As a sample of the many versions of Apostolic days was the “Syriac,” of which we have seen an excellent copy known as the “Peshito” (which means simple, clear, exact, or very literal). That version is no less than 1,442 years old. It is the earliest MS. of the Bible extant of which the exact date is known.

Now we come to the most important MS. of the Bible in the whole of the Museum—namely, that known as the “Codex Alexandrinus,” or the Alexandrian Manuscript, so called from the fact that it originated in

Alexandria and dates back to the 5th century A.D. It was made a present to King Charles I. of England by the Patriarch of Constantinople in 1628. It is almost perfect, only wanting ten leaves of the O.T. and about thirty of the N.T.

Now let me call your attention to “The Holy Scriptures” in use in Europe for some 1,200 years. I refer to what we have seen so many copies of this afternoon in the MSS. department, namely, “The Latin Vulgates.” We can trace them right back to the 4th century A.D. The history thereof is very interesting. Latin copies of the Hebrew Scriptures, The Septuagint Version, and of the Apostolic Writings had been made very early A.D., but in the 4th century the MSS. differed to such an extent that it was manifest some if not all of them were faulty, and unreliable as faithful representatives of the originals of which they claimed to be translations. Everybody who had studied them felt the need of a revised version. To his credit, Damasus, Bishop of Rome, persuaded a celebrated Hebrew and Greek scholar to undertake the work of translating the Scriptures into European language, and the result was “The Latin Vulgate.” The scholar’s name was Eusebius Hieronymous, or as he is better known, Jerome.

He first produced a Revised New Testament in 385 A.D. and then portions of the Old Testament. But it seems he soon concluded that something more than a revision was needed. There must be a new translation, and he decided upon making one direct from the Hebrew and Greek MSS. then available. The result was the world-renowned “Latin Vulgate of Jerome.”

But when the priests saw what a difference there was between *their* “Old Latin Version” and “Jerome’s Latin Vulgate” (so-called because it was written in the common or vulgar tongue) there was no small ado. They regarded him as a heretic and a backslider. And he in turn called them two-legged donkeys, stupids and fools, which witness was true.

Jerome was, of course, favourably situated as regards materials. He had access to not only Hebrew MSS. of the Old Testament, but, more likely than not, to the New Testament originals. He performed the work at Bethlehem. So reliable was it considered that it held its own for over 1,000 years, and was the parent of every succeeding version during that long time. But as copy succeeded copy, and Pope succeeded Pope, so, as was to be expected, error succeeded error, and by-and-bye all had to admit that the “Latin Vulgate” was not all it might have been. Hence, 1,200 years after Jerome’s time, Pope Sixtus V. decided to carry out the previous recommendations of the “Council of Trent” and correct the “Latin Vulgate” and bring out a new

edition. Wherein the learned revisers could not agree he relied upon his “infallibility” and decided off-hand, without rhyme or reason, which was the correct reading. But ere seven years had rolled by flagrant errors, were discovered in this “infallible” edition; and Pope Clement VIII. brought out a new Latin Vulgate, and to hide the foolish mistakes of Sixtus V., he declared, in the preface, that the said mistakes were the printers’ and not the Pope’s.

But all this while England had no complete Bible of her own. Feeble attempts had been made, but the results were too partial to be called a success. We have seen one of those results in the Paraphrase of Archbishop Ælfric, with its coloured illustrations. It was, as the British Museum catalogue states, “The earliest form in which the Old Testament narrative was made accessible to English readers.” There is only one other copy extant, and it was made in the 11th century. Beyond doubt it was translated from the “Latin Vulgate.” But it was useless except to kings or priests, for few others could read or write.

But to Wickliffe we must give the honour of first giving to England a complete Bible in the English language. It was a translation direct from the “Latin Vulgate” and was completed in 1380. But it seems scarcely credible, except to those who know the truth, that there could have been such terrible opposition to the common people having a Bible which they could read for themselves. In fact, at the instigation of the clergy a “Bill” was introduced in the House of Lords, in 1390, to suppress the English Bible. And it was not their fault that the “Bill” was thrown out. The Duke of Lancaster was the main influence in causing its rejection, remarking in his speech—“We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith, written in their own language.” Nevertheless, although the House of Lords threw the “Bill” out, the Clergy remained obdurate and, at the Convocation held at Oxford in 1408 at the instigation of the Archbishop, formally prohibited an English Bible, with the result that great persecution followed. In fact, many people were put to death simply because they read the English Bible!

And as to poor Wycliffe himself. Just an incident or two. The charge against him was that “worst of all he had filled up the cup of his iniquity by translating the Scriptures into the English tongue, making it common and more open to laymen and to women than it was wont to be to clerks well-learned and of good understanding, so that the pearl of the gospel is trodden under foot of swine.” Even in his death his persecutors would not let the poor old man alone. Listen to how one of his enemies described his death.

“On the feast of St. Thomas of Canterbury, John Wycliffe, the organ of the devil, the enemy of the Church, the idol of heretics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery, being struck by the horrible judgment of God, was seized with the palsy throughout his whole body; and that mouth which was to have spoken huge things against God and His Saints, and holy Church, was miserably drawn aside, and afforded a frightful spectacle to beholders; his tongue was speechless and his head shook, shewing plainly that the curse of God thundered forth against Cain was also inflicted on him.” And nearly half-a-century later his enemies dug up his bones and cast them into the river Swift.

But Wycliffe’s translation after all was not general property. To make one copy even would take an expert nearly a year, as all of it had to be done by hand, for printing had not then been invented. A printed Bible did not see daylight till about a hundred years later.

Our printed English Bible practically begins with William Tyndale. He was born 1483, in Gloucester, and was educated at Oxford and Cambridge. At Cambridge he was wont to discuss with his fellow-priests about the Bible, and to argue what a good thing it would be to have it translated into English and get it printed. As usual, the priests were dead against it and wanted to know what would his holiness the Pope say? One of them even went so far as to admit he would rather be without God’s laws than the Pope’s! Tyndale replied, “I defy the Pope and all his laws; and if God spare my life, ere many years I will cause a boy that driveth the plough shall know more than thou doest.” Later on he applied to Cuthbert Tonstal, Bishop of London, for his patronage in translating the “Latin Vulgate,” and some Bible MSS. of the Scriptures into English, and also asked for a room at the palace in which to do the work, but all in vain. A London merchant of the name of Humphrey Monmouth became interested, and guaranteed Tyndale’s expenses for twelve months. But, humanly speaking, it was a bad bargain for Monmouth, for it cost him his liberty. He was imprisoned in the Tower of London by the authorities. The persecution also to which Tyndale was subjected played upon his nerves, and to use his own words—“I perceived that not only in my lord of London’s palace, but in all England there was no room for attempting a translation of the Scriptures.”

And so in 1524 he fled from England; first to Hamburg, thence to Cologne. While hard at work in that city, he was hunted by the priests and enemies of the Bible, only managing to escape by the skin of his teeth to Worms, where he completed and published the New Testament in English,

in 1525. Only a portion of it remains. You have to-day had the privilege of seeing it. During the next four years, thousands of copies were printed. Here let me quote from a diary of a traveller in Germany at the time. It is given by “Westcott” in his excellent *History of the Bible* (McMillan, 12s6d):—”Six thousand copies of the English Testament had been printed at Worms. It was translated by an Englishman who lived there with two of his countrymen, who was so complete a master of seven languages . . . that you would fancy that whichever one he spoke was his mother tongue. He added that the English, in spite of the active opposition of the King, were so eager for the Gospel as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it.”

When the books arrived in England what commotion there was in the ecclesiastical camp! They tried to stop the importation thereof, but were helpless. Tyndale smuggled Bibles in bales of wool. The enemies confiscated thousands, and publicly burnt them at St. Paul’s Cross. Cardinal Campeggio, on November 21st, 1526, in a letter to Cardinal Wolsey, referred to such as a “burnt offering most pleasing to Almighty God.” But truth thrives under opposition, and so it proved with the Bible. Let me now read a most interesting item of history in connection with Tyndale’s work. I will give it exactly as it is given in an old book, written 350 years ago, entitled *Halle’s Chronicles of England*, under the heading of “20th year of King Henry the viii.”:—

“Here is to be remembered that at this present time, William Tindale had newly translated and imprinted the New Testament in Englishe, and the Bishop of London not pleased with the translation thereof, debated with himself how he might compass and devise, to destroy that false and erroneous translation (as he saied). And so it happened that one Augustine Packington, a mercer and merchant of London, and of great honestie, the same tyme was in Andwarp, where the Bishop then was, and this Packyngton was a man that highly faouered William Tindale, but to the Bishop vtterly sheweh hymself to the contrary. The Bishop desirous to haue his purpose brought to passe, communed of the New Testamentes and how gladly he would bye them. Packyngton then hearyng that he wished for, saied unto the Bishop, my Lord if it be your pleasure, I can in this matter dooe more I dare saie, than most of the merchauntes of England that are here, for I know the Dutche men and straungiers that have bought them of Tindale, and have them here to sell, so that if it be your lordshippes pleasure, to pay for them, for otherwise I cannot come by them, but I must disburse money for them, I will then assure you, to have every boke of

them, that is imprinted and is here vsold. The Bishop thinking that he had God by the too, when in deede he had (as after he thought) the Deuell by the fiste, saied, gentle Master Packington, do your diligence and get them and with all my harte I will paie for them, whatsoever thei cost you, for the bokes are erroneus and naughtes and I intend to destroy them all, and burn them at Paules Crosse. Augustine Packynton came to William Tyndale and saied, William I know thou art a poor man and hast a hepe of Newe Testamentes, and bokes by thee, for the whiche thou bothe indaungered thy frendes, and beggared thyself and I haue now gotten thee a merchaunte, whiche with ready money shall dispatche thee of all thou Hast, if you think it so profittable for yourself. Who is the merchant said Tindale? The Bishoppe of London said Packynton, O that is because he will burne saied Tyndale, ye Mary q<sup>d</sup> Packynton, I am the gladder said Tyndale, for these two benefites shall come thereof, I shall get money of him for these bokes, to bring myself out of debt, (and the whole world shall cry out vpon the burning of Goddes worde). And the ouerplus of the money, that shall remain to me, shall make me more studious, to correct the saied New Testament, and so newly to Imprint the same once again, and I trust the second will much better like you, than euer did the first: and so forward went the bargain, the bishop had the bokes, Packynton had the thanks and Tyndale had the money.

“Afterward when no newe Testamentes were Imprinted, the came thicke and threhold into England, the bishop of London hearyng that still there were so many Newe Testamentes abrode, sent for Augustin Packington and saied vnto him: Sir how cometh this, that there are so many New Testamentes abrode, and you promised and assured me, that you bought al? then said *Packyntō*, I promes you I bought all that then was to bee had: but I perceive they have made more sence, and it will neuer be better, as long as they have the letters and stamper to, and then you are sure: the bishop smiled at him and said, well Packynton well, and so ended this matter.”

I have referred to the opposition Tyndale met with at the hands of priestcraft. Just listen to this from the lips of one of them when sermonising against an English Bible: “Where Scripture saith, ‘No man that layeth his hand to the plough and looketh back is fit for the Kingdom of God,’ will not the ploughman, when he readeth these words, be apt forthwith to cease from his plough, and then where will be the sowing and the harvest! Likewise also, whereas the baker readeth, ‘A little leaven leaveneth the whole lump,’ will he not be forthwith too sparing in the use of leaven, to the great injury of our health. And so also when the simple man reads the words, ‘If thine

eye offend thee, pluck it out, and cast it from thee,' incontinent he will pluck out his eyes, and so the whole realm will be full of blind men, to the great decay of the nation and the manifest loss of the King's grace. And thus by reading of the Holy Scriptures will the whole realm come into confusion."

Some of Tyndale's translations are very curious. For instance:—

Gen. 39:2—"And the Lord was with Joseph, and he was a luckie fellowe."

Matt. 4:24—"Holden of divers diseases and gripinges."

Matt. 6:7—"When ye pray, bable not moche."

Matt. 15:27—"The whelpes eat of the crommes."

Acts 13:15—"The rulers of the synagogue sent to them after the lecture."

But his sarcastic side-notes, or comments, are still more amusing, and contain much truth at the expense of the priesthood of his day and are not untrue of their descendants.

Against Ex. 29:37—"Toche not the chalyce nor the altar stone, nor holy oyle, and holde your hande out off the font."

Against Ex. 36:5—"The popis bull sleeth moo than Aaron's calf."

Against Ex. 36:5—"When will the Pope saye hoo and forbid to offere for the building of St. Peter's Church and when will our spiritualitie say hoo, and forbid to geue moe londe, and to make moe fundacions? Never verely vntill they haue all."

Against Lev. 21:5—"Of the heathen preastes therefore toke our prelates the ensample off their bald pates."

Against Deut. 11:19—"Talk of them (the Lord's words) when thou sittest in thine house. Talk of Robin Hood say our prelates."

Against Luke 9:4—"Go not from house to house as friars do."

Against 1 Cor. 14:16—"To speak with tongues or with the Spirit is to speak that others understandeth not, as priests say their service."

Against 1 Thess. 4:11—"A good lesson for monks and idle friars."

No wonder the poor old man met with persecution! They enticed him back to England and threw him into prison. Listen to his pathetic request,—  
"I beg of you and that by Jesus Christ, that if I am to remain here during the winter, you will request the procureur to be kind enough to send me from

my goods which he has in his possession a warmer cap, for I suffer extremely from a perpetual catarrh, which is much increased by this cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings—my shirts too are worn out.” How it reminds one of Paul’s appeal to Timothy about his cloak and parchments.

Poor old man! William Tyndale ended his days at the stake, Oct. 6th, 1536. His last words were, “Lord, open the King of England’s eyes.”

That King was Henry VIII., and his eyes were opened, but in a most remarkable and unexpected way. For some reason or other King Henry quarrelled with Pope Clement VIII., apparently because the Pope said Henry was too “conjugal.” At any rate the upshot of the quarrel was that when these two rogues fell out, honest men got their dues in the form of an authorised English printed Bible. Henry, to annoy the Pope, commanded one to be prepared, printed and laid in every church choir in the realm, “for every man that would to look and read therein.” We have this afternoon seen one of those very Bibles, which are known as the “Coverdale Bibles.” Coverdale, in his preface, says that he had used five different Latin and German Versions in the formation of his own. It was the first English Bible allowed by Royal authority.

A year or two later it was revised by Cranmer, Archbishop of Canterbury, and this revised version, on account of its size, was termed “The Great Bible.” We have this afternoon seen the first and the fourth editions of that Bible. It was the one with that wonderful and blasphemous title-piece, designed by Holbein. In it Henry is depicted taking the Bible from its divine Author and saying “Thy Word is a lantern unto my feet.” And God is represented as saying “I have found me a man after mine own heart.” Henry is also depicted as saying “Take this and teach” and “I make a decree that in my kingdom men shall tremble and fear before the living God.” Pity he didn’t do a little of it himself.

When Mary (known as bloody Mary) came to the throne things were reversed, and Bible upholders had to take a back seat again. It was now that the Reformers had to seek refuge on the Continent. There, at Geneva, they were engaged on more revision, which work they returned to England with when Queen Elizabeth ascended the throne at the decease of Mary. Their Bible is known as “The Geneva Bible.” You have seen an identical copy in one of those cases. It was unique in many respects. It was much smaller than any of its predecessors. It was divided into numbered verses. All words not in the original were printed in italics. Roman type took the place of the old black letters. Above all, it was comparatively cheap. After that the bishops

brought out a Bible of their own, but it was never popular. And a great number of others were issued during the same period, some apparently more distinguished for their curious translations and blunders than for anything else. For instance, in one, Jer. 7:22 reads, "Is there no treacle in Gilead?" In another, Judges 9:53 reads, "And a certain woman cast a piece of a millstone upon Abimelech's head and brake his brainpanne." Joshua 11:11, in another, reads, "Our heart has fayled us, neither is there good stomacke in any man." In another, Gen. 3:7 reads, "Sewed fig leaves together and made themselves breeches." Ps. 90:5 states, "Thou shalt not nede to be afrayed for any bugges by night." These are, of course, curious translations. There have also been printers' errors. In later Bibles, Ps. 119:161 read, "Printers have persecuted me without a cause," and 1 Cor. 6:9 asks, "Know ye not that the unrighteous shall inherit the kingdom of God?"

And now we come to the "Authorised Version," set on foot by King James.

So many errors had crept into the current Bibles that the King decided upon a new translation, taking the then present Tyndale Version as a basis. Fifty-four celebrated scholars were appointed for the work. They were divided into six companies, two at Oxford, two at Cambridge, and two at London. They then compared notes, and a final revision was carried out in London by two delegates from each of the six companies. It was begun in 1604 and finished in 1611. In no sense was it a new translation. It was but a compilation or corrected copy of the Tyndale translation. The first edition of that "King James' Authorised Bible" you have also seen this afternoon.

But, as you will gather from the diagram before you, they had not the materials before them which have come to light since, and which was available to the scholars who were commissioned in 1870 to revise the whole Bible, and which was finally finished in 1880 so far as the New Testament was concerned, and in 1884 as to the Old Testament. Our diagram gives at a glance why it is superior in every respect to any version that has been made since the days of the Apostles. International communication has revealed a vast amount of important matter in the way of very ancient MSS. The Revisers had hundreds upon hundreds of MSS., of which former scholars had not the slightest knowledge. And though the Revisers did not, in every case, have the identical documents with them while making the revision, they had photographs thereof, such as those of the "Vaticanus" and "Sinaiticus," which you have, less than an hour ago, been gazing at. In conclusion, I would recommend those who wish to know more of this interesting and important subject to read the books to which I

am in no small way indebted for what I have been putting before you this afternoon, namely, *Westcott's History of the English Bible*, *Stuart's History of the Canon*, *Life of Tyndale*, *Life of Wycliffe*, *The Bible in Many Lands*, *Halle's Chronicles of England*, *How we got our Bible* and *Old Doctrines and New* (both by J. Paterson Smyth); and, above all,

THE BIBLE ITSELF,

*"which is able to make us wise unto salvation."*

BRO. FRANK G. JANNAWAY.

## **Analecta Apocalypticae (40)**

### **THE FOURTH SEAL OPENED**

In contemplating the various scenes and transactions of European history that stand related to the symbolism of the Apocalypse, we cannot help feeling as if that history was a monotonous stream of confusion and bloodshed, undistinguishable one part from another. It seems one mass of depressing detail, a constant repetition, age after age, of intrigue and violence and bloodshed — one long, horrible dream of evil without beginning, middle or end. To a great extent, this impression is a correct one. The same passions and ambitions are seen in operation century after century — the same violent means resorted to of attaining their gratification — the same train of calamities resulting to large sections of mankind from their indulgence. Names and times and places may differ: but in essence, the historical incidents are but the same thing over and over again, like the whirlings and fightings of kites and crows.

It is this fact that enables us to appreciate one beauty of the Apocalypse that is not seen at first sight, viz., its construction out of this vast mass of chaotic material of a distinct programme in which each generation or so is distinguished by symbols and events peculiar to itself. It would not have seemed possible that such a uniform scene of the social and political turmoil should be mapped out into distinct sections, and represented by separate and appropriate sets of symbols. The Apocalypse accomplished this feat to perfection. The Spirit of God selects from the struggling mass — so to speak — one or two leading features in each age, and portrays them in a bold and distinctive symbolism, which becomes increasingly graphic with increasing acquaintance, and excites at last the highest admiration. At first the Apocalyptic symbolism is depressing, but as the mind learns to penetrate the obscurity of the symbols, and to apprehend the literal things signified, a totally different effect is produced. Satisfaction springs from intelligence, and comfort from things discerned by enlightenment.

Most of the scenes have something literal about them, though essentially symbolical in their construction. At first sight this might seem a difficulty in the way of their understanding. Practically, however, it is the reverse. It is a kind of mixture that really helps to make the symbols intelligible, after the example of Punch's cartoons, where the countenance of the head of the Government — Beaconsfield for example (a literal element) — is often to be found in combination with pure symbol, — the British lion, to wit. The facial resemblance in that case is a clue to the significance of the other part of the picture. So when we read of nations and tongues in juxtaposition with a lion-mouthed seven-headed monster, or a bewitching woman, it is an intimation that the thing signified by the monster is to be found in connection with national affairs. We shall find frequent illustrations of this as we proceed.

We have already looked at the symbolism of the first three seals. In these are to be found illustrations of the feature just mentioned. The machaira or dagger in the hand of the rider in the second seal, for example, is a literal object used as a sign. That is, the dagger was to be freely used in assassination, at this time, and here becomes a symbol of that which it was literally employed to accomplish. So in the third seal: wheat, wine and oil are literal ingredients of the hieroglyph. That is, the hieroglyph, of which they form a verbal part, signified the fiscal extravagances in which these articles would be literally involved, with the result of distress to the people. Their literal use in this way does not confuse the symbol, but rather helps its significance.

We have considered the horse. This is a pure symbol as we have seen. That it signifies the Roman State is proved independently of the employment of that animal in Roman heraldry: it is proved by the fact that what is done by the rider of the horse affects the population of the earth — the civilized habitable — which was ruled by Rome and Rome alone. For example: to the rider of the horse in the second seal, "power was given to take peace from the earth, and that they should kill one another". The earth under Roman jurisdiction is here presented to view. No other power than the Roman is admissible. The colour of the horse we have considered: the first — white — a work of righteousness going on during circumstances of public prosperity; the second — red — bloodshed and assassination the order of the day; the third — black — distress and want throughout the empire, in consequence of the rapacious exactions of a succession of profligate emperors.

## **THE PALE HORSE**

We now look at the fourth (chap. 6:7) — "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat upon him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death,

and with the beasts of the earth". The colour of the horse agrees with the work assigned to the rider. It is a colour characteristic of approaching death. It is not pale in the sense of whiteness; that was the colour of the first horse, having to do with righteousness and prosperity: in this, the paleness is a green paleness. The word translated pale conveys the idea of green as the tint of the paleness. And well does such a colour agree with the events of the next phase of the history of the Roman world. This phase covered a period of nearly seventy years. During that time, there were thirty-nine emperors or men claiming to be emperors, and not one of them died a natural death. With the exception of one who died of pestilence, and two or three who fell in battle, they all died of assassination. Death was an appropriate name for the Roman ridership during this period — seeing that as sure as a man attained to it he was doomed to death, sooner or later, and in most cases it was death in a very short time — but Hades followed with death. Hades, as we know, is the grave. Here we have the grave personified, following Death, to receive the victims. This is an intimation that multitudes would be affected by the events so fatal to the lives of emperors. And it was so. The history of this period is a history of constant bloodshed on a large scale: It began with the promotion to the emperorship, of one Maximin — a Thracian peasant of immense stature and great strength, who came into notice and obtained popularity in the army through these qualities. Through this popularity he succeeded in procuring the assassination of Alexander Severus (the "hurt-not-the-oil-and-the-wine" emperor of the third seal), and was himself proclaimed emperor. He was a man not only of mean origin, but of savage appearance and gross ignorance, and the noble families of Rome were outraged in their feelings at the appointment of such a man as emperor. Maximin was aware of this, and dreading the result of their contempt, he sought their destruction. He singled out Magnus, an eminent and accomplished senator, and put him to death, with about four thousand of the more respectable classes who were suspected of sympathy with him. He filled the empire with spies and informers. We read that "on the slightest accusation, the first of the Roman nobles, governors of provinces and commanders of armies, were chained on the public carriages and hurried away into his presence (on the banks of the Rhine or Danube, according as he was in one camp or the other). Confiscation, exile, or simple death, were esteemed uncommon instances of his lenity. Some of the unfortunate sufferers he ordered to be sewed up in the hides of slaughtered animals, others to be beaten to death with clubs, and others again to be exposed to wild beasts". Having devastated the ranks of respectability, he turned his hand upon the common property of the public. He appropriated the local taxes and revenues of towns to provide funds for his own use and the use of the army. "The temples were stripped of their most valuable offerings of gold and silver, and the statues of gods, heroes and emperors were melted down and coined into money." These measures

excited public tumults, and led to organized revolt against his authority throughout the empire. This led to civil war and bloodshed everywhere. In Rome, the senate threw off their allegiance and appointed another emperor. But a party in Rome (comprising the principal soldiery — the Praetorian guard) were favourable to Maximin, and between them and the rest of the citizens there was fighting which lasted many days, and filled Rome with desolation and death. The soldiers, besieged in their own camp by the citizens, sallied forth and set fire to many parts of the city, and filled the streets with the blood of the inhabitants. Maximin himself, after marching the army into Italy on his way towards Rome, was killed by his troops, and the civil strife ceased for a while.

It will be observed that the seal speaks of “the fourth of the earth”. This becomes intelligible in view of the fact that the empire at this time was divided into four parts, called prefectures, over each of which a prince, styled a prefect, exercised authority in subjection to the emperors. The four parts were: — 1, the East (including Egypt, Syria, Asia Minor, etc.); 2, Illyricum (answering to modern Turkey in Europe); 3, Italy, and 4, Gaul (comprising France, Spain, Britain, etc.). THE fourth of these, that is, the principal fourth, the leading fourth, was the prefecture of Italy — the headquarters of the Roman Empire. The events of the fourth seal were in a special manner to affect this section of the empire. The events already recited show how signally this was the case. Rome and Italy were the scenes of its leading events.

In addition to the sword, the death-rider of the horse in this fourth seal was to “kill with hunger, and with death, and with the beasts of the earth”. This shows that famine and pestilence were to result from the acts of the government. And it was so. It could not fail to be so in such a disturbed state of things. With a constant change of emperors, and constant fighting among the people, together with the effect of rapacious exactions of public officials, who were compelled at the peril of their lives to find supplies for the government, industry and agriculture fell into neglect, and supplies began to fail. History testifies that there was a long and general famine of a very serious kind, and that pestilence came as the result of scanty and unwholesome food. From A.D. 250 to 265, a plague raged without interruption in every province and city, and almost in every family in the Roman Empire. For some time five thousand persons died daily in Rome, and many towns were entirely depopulated. It has been computed that at this time, within a few years, war, pestilence, and famine consumed nearly one-half of the human species. The imagery of the fourth seal seems exactly adapted to express this fearful time of public calamity — a death-pale horse, ridden by Death and followed by the Grave.

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

## Hints For Bible Markers

What do we think about most of the time? Where is our mind when it is idle? If our thoughts turn to the things of the Spirit then we have assurance that God will direct our path. Our affairs are worthy of prayer. Our pleasing God and attaining to the kingdom are dependent on our life in the flesh. There is no room for sloth or idleness in our lives. We are dependant on God's guidance. The success or failure of our efforts depends on the divine support or obstruction. We must acknowledge God in all our ways. It is imperative we separate ourselves from the world, separating ourselves from the unclean things. Placing Christ in our hearts, showing our faith through intelligent belief in the "truth." In willing obedience to the gospel commands, separating ourselves from this world, placing Jesus above all things including father, mother, husband, wife, children, relations, house, lands and work. As one brother once put it, "True saints are not nearly so full of themselves as they are full of Christ." Ponder daily, where is our mind and heart? As Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Realizing God will direct the paths of the spiritually minded saint.

## The Commandments of Christ

As collected and organized by bro. Roberts

### I. CONCERNING GOD

**Recognize Him in all your ways, saying concerning your purposes "if the Lord will."**

*For that ye ought to say, If the Lord will, we shall live, and do this, or that. (James 4:15)*

*In all thy ways acknowledge him, and he shall direct thy paths. (Proverbs 3:6)*

**Come out from the world and be separate unto Him, as His sons and daughters.**

*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (2 Corinthians 6:14)*

*And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (2 Corinthians 6:15)*

*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. (2 Corinthians 6:16)*

*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, (2 Corinthians 6:17)*

### II. CONCERNING CHRIST

**Let Christ dwell in your hearts by faith.**

*That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, (Ephesians 3:17)*

**Give him a higher place than father, mother, husband, wife, children, relations, house, and lands.**

*If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (Luke 14:26)*

*He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. (Matthew 10:37)*