

# 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

### LAMPASAS, Texas

This weekend the Lampasas ecclesia was blessed to witness the good confession of faith and immersion into Christ of our new Sister **Michelle Bergen**. Sister Michelle lives in the Temple area and will be a member of the Lampasas ecclesia.

If you wish to contact her, her information is as follows:

Michelle Bergen, 2404 South 61st Street, Temple, TX 76502

Phone: 956.244.3133

She does not regularly check email so these are the best ways to reach her.

### ODIADO, KENYA Ecclesia

Dear brothers and sisters;

We are pleased to announce the successful interview and baptism of one new born in the Berean Christadelphian family by the name **Francis Juma** from Uganda.

Brother Epa and I met Francis yesterday the 27th February, 2010 at the Kenya Uganda boarder. He sat for the paper and when we looked at his good answers, we had no option but take him through an oral interview. His confession was wonderful.

Today, the 28th Feb 2010, we went with him to Odiado Ecclesia, where he was immersed in water and was given right hand of fellowship.

This, in Africa makes Uganda the 3rd Country to have an established Ecclesia.

We wish Bro. Francis all the best in the new life in Christ and hope of Israel.

He will need EWs, hymn books, Bibles and other Writings to keep him warm in this journey Zionward. (Address will hopefully be forthcoming.)

We also would like to extend our thanks to Bros. Bob Loquert, Bob Bent, Jimmy Sommerville, and Ed Truelove for their effort to bring about this wonderful result: keep it up and may the Glory be to Yahweh, Amen. Photos will follow soon.

Also we were pleased to see Sis. Judith Odaba walking, singing and dancing after a long illness. However, Sis.Carolyn is admitted at St. Mary's Hospital over extreme pain in the feet due to arthritis. Tomorrow the doctors shall give us the results and the way forward.

Finally allow me to let brethren know that our long rain season has begun and planting commences tomorrow.

May God bless you all,  
Your Brother John Wafula Simiyu

### **MILAM COUNTY, Texas**

Loving Greetings, in the name of the Lord Jesus, to the rest of the Vineyard from the Milam Co., TX. Ecclesia.

We would like to report the transfer (from the Lampasas Ecclesia) of Bro. Carl and Sis. Robyn Hurst and family to the Milam County Ecclesia. They are a welcomed addition to our small ecclesia. Our members now number 8 brethren & sisters with 11 Sunday School Scholars around which we center most of our activities.

The current political events are very interesting: the U.S. and Israel seeming to be at odds. We anxiously wait to see if Israel will attack Iran's nuclear facilities and the effect this will have on the Northern Host. We are thankful we have these signs that help keep us focused on the great reward for those who are found faithfully watching for their Master's return. For anyone in the area we extend an invitation to meet with us. We currently have Sunday School at 6 p.m. with Memorial following. (254) 593-9293 [Bro. Bob].

Yours, in the Hope of Israel, Bro. Bob Wolfe.

### **HENGOED, Wales**

### **A Letter of Concern**

19<sup>th</sup> March 2010

Dear Brethren and Sisters,  
Loving Greetings in the Hope of Israel,

It must be a cause of great concern to every one of us to learn from time to time that a brother or sister has left the Truth. This is one of the saddest things that we hear of from time to time. Over the past few years some of our young brethren and sisters have taken this course and left the path of life that leads to the Kingdom that Yahweh is preparing for those that love and obey him.

Other young people, who we may have known from childhood, never accept the Truth at all, and cut a path in life that effectively takes them further and further away from the only true source of joy and happiness, and from the promise of Life Eternal.

The reasons for leaving the One Faith are not the same of course, and each case will be different, but it is so sad to behold promising young people fall prey to the world with its allurements, attractions and temptations which come in various forms and disguises.

This is a letter which we therefore have felt the need to write. It is written with sad hearts and a deep concern for the things taking place in our spiritual community. The sadness we feel must be felt by all. It must surely be a grief of mind to every faithful brother and sister to see those who we love and have had companionship with, leave the brotherhood for the things of the world.

It is also more than possible that many who have not "left the Truth" in a literal way, have actually gone back to "Egypt" in their hearts, and the ways and practices of Egypt may be a greater influence in their lives than the Truth itself (which should be the motive and driving power of our lives).

What are the causes? Why are our young people leaving the Truth?

There is no single or simple answer, and we do not suggest that we have the answers. However, the Ecclesia thought that a letter of concern would not go amiss, and this letter is an Appeal as well as one of concern. It raises issues that may not be comfortable, but which need to be faced and thought about.

The contents of this letter may even be irritating to some, as we refer to subjects which may be regarded as matters of opinion and personal conscience. We honestly do not wish to cause offense, and feel that we must ask everyone to think about the things raised and not reject them out of hand – at least without giving some thought to them.

We are also conscious of our own weaknesses and imperfections. That makes the compilation of this letter hard for us to send. We want to think about these issues as much as anyone.

This is not therefore a letter addressed to young people, though we would earnestly hope that our young brethren and sisters will read it. It is for us ALL to think about and consider - and maybe it is those who are older in years and older in the Truth who bear the responsibility for the departure of some of our young brethren! Maybe they/we have not created the environment that has encouraged our young people in the exciting things of the Scriptures. Yes, exciting! The world is where the excitement is supposed to be, but a correct and Scriptural perspective enables one to realise and see clearly that the world is a sham, a counterfeit, a cheat. It robs us of true excitement and joy - but only if we can get our minds to see things from God's view point; if we can just develop a "spiritual" mind exercised in the things of God's Truth that will compel us to want to know more about Him, His Word and His plan and purpose, and the countless gems embedded in the Word of Life. If only we can create the mental environment that will strengthen us to resist the temptations of the world!

But do we see the world as our great enemy? Do we take the necessary steps to ensure that we are not within its confines more than we have to be?

The answers to the above questions will be universally agreed upon – as a theory; but what about their practical application?

We want to raise some issues in this letter, and we know that they may not make us popular! We can only hope that it will be regarded as an honest attempt to sound forth what we believe the Truth teaches us - and demands of us.

### **Friendship with the world**

Belonging to a small Fellowship as we do, companionship (friendship) is a major challenge for us all, and especially for young people.

Everyone needs to have a friend they can talk to and confide in; a friend who will listen to our concerns, and who can sympathise with our problems; someone who can help in times of difficulty, or who is, or has, gone through the same perplexing issues of life.

The Proverbs tell us that “there is a friend that sticketh closer than a brother” (chapter 18 verse 24) and this can be very true. It is natural then to desire friendship and companionship. But who should be our friends?

There are still many admirable people in the world; many people who eschew the deplorable morals that are now the norm. However, no matter how “good” these people appear to be, we must realise and appreciate the wall of separation that exists between those who hold the Truth and those who do not. There is no in-between state.

The Scriptures teach clearly the separation that must exist between us and those in the world. This has nothing to do with preaching the Truth. It is often advocated that we have to befriended the world to teach the Truth to them. This is not the case, and often the preaching of the Truth will alienate us from the world.

Jeremiah told the people of Judah “*Learn not the way of the heathen*” (chapter 10:2). We are bound to be influenced by the company we keep. The Apostle Paul said “*evil communications corrupt good manners*” (1 Cor.15:33) rendered by one translation “Bad company ruins good morals” (RSV). We may be unconsciously learning the ways of the world by keeping company with them; we may be blunting our spiritual perceptions so that things we may once have regarded as not quite right is now “all right”; we may be persuaded and convinced that the high standards we have been taught from our Sunday School days are old fashioned; and we may be breaking down the wall of separation between ourselves and the world that makes us a holy people unto the God of Israel.

It is difficult to remain separate when others are having a “good time”, but the Truth and the Way of Life was never designed as an easy road to the Kingdom. God gave the children of Israel every opportunity to complain as they walked through that hot, barren, sandy, dusty wilderness; but a great purpose was intended.

Consider the Prophets and Apostles and what they suffered for the Truth. Do we expect an easier more comfortable road? Should we not be exercising our faith in God’s love and over-arching care?

Do we realise the importance of this aspect of our calling? Note what Bro. Roberts wrote in an article in The Christadelphian for 1878:

*“.....the brotherhood was established for friendship and mutual care of one another, which was a matter of “command.” The brotherhood so established was holy to the Lord. The members of it, if they came up to the standard of their profession, were “not of the world.” .....They were forbidden to cultivate friendship with the world, on pain of alienation from the friendship of Christ. The language on this head was precise and vigorous: “Know ye not that the friendship of the world is enmity with God?”, “whosoever will be a friend of the world, is the enemy of God” (James 4:4).*

*..... For a man, therefore, to cultivate or to have the friendship of the world, is a proof either that he approves their ungodly principles or that he fails to “reprove” them (Eph.5:11), either of which is unfaithfulness.*

*.....Those who would limit the separateness of the saints to ecclesiastical relations merely, furthermore overlook the practical object aimed at in that separateness. That object is stated by Paul to be to “purify UNTO HIMSELF a peculiar people, zealous of good works.” Now, the people gathered out, cannot attain to this purification if they remain in association and alliance with those whose affections and principles appertain altogether to the present evil world.....Where a man’s friends are – where a man’s treasure is, there will his heart be also.” (pages 248 – 250)*

These words are very clear and well supported by the Word of God. If we are going to be found acceptable to Him, we must keep separate.

### **Courtship and Marriage**

The subject above inevitably leads to Courtship and Marriage. We trust that all accept that marriage with the world is wrong (reference being clearly in our Basis of Fellowship), but if friendship with the world is wrong, how much more is courtship with the world?

This is after all a more intimate form of friendship which, if honourable, should only be engaged in with a view to marriage. This circular is not intended to discuss Courtship and Marriage which is a huge topic, and while profitable to consider, cannot be the centre of this letter.

Suffice it to say that the quotations referred to above in the extract from The Christadelphian, shows clearly that if friendship with the world should not be entertained, then courtship with the world cannot be contemplated by the brother or sister seeking to please God, and keep himself or herself “unspotted from the world.”

Note what Bro. Thomas wrote in Elpis Israel regarding the antediluvian apostasy:

*“The Sethites and Cainites stood related to one another as the church of God and the world; or, as the Woman and the Serpent. So long as the sons of God maintained their integrity, and walked in the “way of the Tree of Life”, the two communities had no religious associations, or family intercourse. The time, however, arrived when the middle wall of partition was about to be laid low by a general apostasy. A spirit of liberalism had arisen among the sons and daughters of Seth, the result of an expiring faith, which predisposed them to a fraternity, or mixed community with the Cainites.*

*.....The Serpent had become so harmless, and even pious, under the influence abroad, and were withal so fair to look upon, and so enchanting in their ways, that the Sethites took them into their own bosoms, and cherished them with the affection of their own flesh.*

*They saw, says Moses, “that the daughters of men were fair; and they took wives of all they chose.” This was a fatal step. Can a man take fire into his bosom and not be burned? The sons of God corrupted themselves in marrying the daughters of Cain. Instead of bringing them over to “the way of the Tree of Life, they were beguiled into “the Way of Cain.” For sons of God to marry daughters of Belial is to jeopardise their fidelity to God. This practice has ever been fruitful of apostasy.”(pages 118 -110)*

Now it is true that many have been brought over to the way of the Tree of Life, but let us beware lest we think that gives us license to court in the world. Some have found to their great cost that this action has been the source of untold misery in process of

time. It is sometimes the case, that one partner comes to the Truth merely for the sake of obtaining their friend's hand in marriage. When that is the case, sooner or later there will be problems, and while marriage "only in the Lord" is not an absolute insulation against problems and sometimes tragedies, it is the most effective, and in complete harmony with the Commandments of Christ.

Let us keep separate from the world, and especially from courting their "sons and daughters." The way may be difficult, and lonely, but let us put our trust in God.

## **Education**

This is a thorny subject, and one that can produce opposing views. There are numerous aspects and views to consider.

Education has been an undoubted benefit to us. It has enabled us to obtain an understanding of many things which has enhanced aspects related to the Truth. Education is not necessarily a bad thing.

However, education can also be a curse, teaching men and women the godless theories of evolution; promoting and discussing subjects that should make people blush; and saturating the thinking in philosophy and humanism. Caution must be exercised if a character is to be formed in harmony with the examples left us in the Word and of the Lord Jesus Christ himself.

Let us remember that the educational systems are run by godless men and women. Humanism is the creed by which they devise their curriculum and lessons without a thought to morality, decency or belief in the Creator of the Universe. Even elementary education is becoming a matter of great concern today. Some brethren and sisters (with the almost overwhelming task and responsibility of parenting) have decided to 'opt out' of the national educational system in favour of "home schooling" their children. They would rather nurture their children in the environment of their homes rather than have their children's minds corrupted by the ever *decreasing* moral standards of the world.

If such is a cause for concern with elementary education, how much more should care be exercised in further education in the world's Universities where young people have no moral standards to follow and promiscuity is just about the norm. Is this the kind of environment we want our children to be in. Is this the moral atmosphere we want them to breathe in?

It is unacceptable for a young person to be told (as actually happened in our Fellowship) that "you have progressed well in the Truth and are able to keep separate." This is tantamount to trusting in the flesh! It doesn't matter how well someone has progressed from childhood, who would want to take the chance of being influenced by the ungodly, and lose the crown of life?

Universities don't just seek to "educate," they seek to formulate their pupils minds and character to prepare for "life" (the world's life that is!). That's fine for the world, but should we not be looking to use every available opportunity to prepare for eternal life?

An incident was recalled about a young student who had performed very well in his first year. He was told that his future in the University was in jeopardy if he didn't get out and mix more. No doubt that was no more than a "scare" tactic, but it underscored the philosophy of that particular establishment.

Another brother was told by a work colleague that they also knew a Christadelphian student when they were in University. The Christadelphian was very conservative and quiet when they began their University course, but the remark followed, "*we soon got him out of that!*"

It is not for us to pass judgement, but we feel the need to sound a warning. The work place will also be a trial for the young brother or sister, who is trying to please God, and there will admittedly be similar trials there, but we need to think carefully about those who are moulding our thinking in higher education establishments.

Bro Growcott wrote the following words:

*"Worldly wisdom and knowledge and learning and education are a tremendous – almost an insuperable – obstacle in the discernment of the narrow, simple way of life"* (Be Ye Transformed page 278)

And again on page 288 he wrote:

*"This is a pressing problem before us today. A large section of those using the name Christadelphian, who once stood on the old basis have been led down the same path that led to the apostasy in the first centuries – over emphasis and glorification of worldly wisdom and learning."*

Let us think very carefully then about the decisions we make, and what our real aim in life is, or should be.

## **What can be done?**

This letter started by referring to the tragic departure of some of beloved brethren and sisters. Is there anything that we should be doing to ensure our young brethren and sisters in particular hold fast to the One Faith? We have suggested some of the reasons above that may lead to practical faith being undermined, with the individual being overcome by the world. However, there must be some positive things we can do.

While it is easy to highlight the above aspects, it is not so easy to provide a solution or an anti-dote!

We have noticed over recent years the increase of ecclesial activities in respect of Study weekends, Gatherings etc, in addition to the main events that have taken place for years. We commend those Ecclesias for providing these additional points of contact. It is truly encouraging to see more weekends around the Word - the brethren and sisters at Hengoed only wish that they could support those times of refreshment more.

Nevertheless, those weekends etc are going on. If we are not able to support those events, let's encourage our young people to get to them and spend as much time as possible with brethren and sisters – old and young together. It is very often the case that older brethren and sisters have been the very best friends in the Truth to young people! In the world, there is a "generation gap" (!). In the Truth, there is effectively no gap.

Perhaps our mid week Bible Classes need to be attended more? If young people see older brethren and sisters taking a half hearted view of the things of the Truth and only showing up on occasions, what possible conclusions can they come to? If they see us taking a more enthusiastic interest in our hobbies, pursuits and pleasures over and above the things of the Truth, can we wonder why our young people look for other interests outside of the confines of our ecclesial world?

Coming back to the point referred to earlier, regarding the Truth being an exciting thing. The Truth is not dead. It is not a dusty history book, but a living and vibrant document coming from the hand of the Creator of the Universe.

Do we look at the Truth in that way, and do we engage in the activities of Truth in that way? At our mid-week Bible Classes and at our Sunday Bible Classes, are we enthusiastically and energetically discussing the topic, or are we scratching round for something to say; or looking up some Commentary to desperately get a comment to share with everyone? Young people will see this lack of interest in divine things. They will perceive that we are just coming to the Bible Class as a habit, not out of a deep love for the Truth. We couldn't even be bothered to check out the subject and meditate on it before coming to the Class!

Do we make the best use of the time we have together on a Sunday? Or are our fraternal meetings on that day just limited to the Memorial Meeting? When the meeting is over, then all go their separate ways!

If that is the case, then perhaps we could think about some study classes and public Lectures?

This is not going to be possible for isolated brethren and sisters, but where there are larger ecclesias, surely we would want to be among those who "feared Yahweh and spoke often about His Name" (Mal.3:16)?

And here we would like to emphasise the writings of Bro. Thomas and Bro. Roberts and the value of reading them with our young people, and those with young families. For many that exhortation is not necessary, and many are engaged in these studies. Many Ecclesias already read the pioneer writings and benefit from their written labours, but let us be careful how we read them. If we read with a half hearted attitude, instead of looking to get the living fire which emanates from their pens, then we will fail to instil the enthusiasm that many young people have experienced when we read the pioneer works.

Worse still, if the intention is to read them like higher critics, setting one comment against another, then the time spent is worse than useless. It is damaging – even if criticism was not the intention.

However, many young brethren and sisters have been enthused by the works of these brethren and have felt a greater affinity with the Scriptures. Some brethren and sisters have commented that young people will not understand the writings of these brethren. Let those who think that pick up a text book of one of the young people. Take a look at the Math that is being studied; have a look at the formulae that are learnt; the physics, biology, chemistry etc. that our young people not only understand, but take time to learn.

Our young people will easily get to grips with Elpis Israel, Eureka, Exposition of Daniel etc. The way of writing is not easy to start with, but nothing worthwhile is ever easy to obtain. It requires effort, like learning to play the piano following all the strange shaped notes! Above all, an enthusiastic approach is essential. It is contagious!

The writings of the pioneers are extremely beneficial to our understanding of the Truth, and will keep us on the straight and narrow path. Those who criticise their writings or this approach to them, may well live to regret it. How much better would a vigorous encouragement in these things stimulate our faith?

There are no doubt other things too that can be done which can support and strengthen our young people, and ourselves also.

We hope and pray that the things in this letter may assist to that end.

The brethren and sisters of the Hengod Ecclesia

## Holy Land Trip

Our plans are continuing for another trip to the Holy Land in May, 2011, God willing. We expect more people than we had on our first trip and should have prices firmed up in a couple of months. Instead of going down into Egypt we hope to visit a few places that Paul travelled to: Athens, Corinth and Cencrea before departing for home. You may see the complete itinerary at the Richard web site ([richardbereans.com](http://richardbereans.com)). We look forward to the day when we will all assemble at Jerusalem to enjoy that marriage feast prepared for those that are accounted worthy. What a glorious hope we can look forward to. Please contact Bro. Jim Sommerville for further information.

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

**HOUSTON FRATERNAL GATHERING**.....April 9–11, 2010

Bro. Michael Kramer, 8008 Junius St, Houston, TX 77012

**HENGOED FRATERNAL GATHERING**.....May 21–24, 2010

Bro. Steve Male, 19 Glas Y Gors, Aberdare, CF44 0BQ, Wales, UK. Email [tiscali.co.uk](mailto:tiscali.co.uk)

**LAMPASAS FRATERNAL GATHERING**.....June 11–13, 2010

Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 1-325-451-4075

**HYE FRATERNAL GATHERING**..... July 26–Aug 1, 2010

Bro. Mark Braune, 209 Ranger Drive, Buda, TX 78610, USA. 1-512-295-2868, email [markbraune@gmail.com](mailto:markbraune@gmail.com)

The Study Class will be on the

book of Daniel.

**NE FRATERNAL GATHERING – BOSTON**.....Oct 9-10, 2010

Bro. Steve Osborne, 35 Shady Lane, Northboro, MA 01532 503-393-5721  
[steve.sharon@verizon.net](mailto:steve.sharon@verizon.net) The theme will be on "God Manifestation".

## 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 Bro. Craig Kiley ([craigkiley@yahoo.com](mailto:craigkiley@yahoo.com)) or Bro. 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.

## Hidden Wisdom of Mosaic Sacrifice

*“I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Romans 12:1*

THE ordinance of sacrifice did not begin at the time of Moses. Ages before, we find it instituted by God at the very beginning of the dispensation of sin and death, as mortal man's way of approach to Him. The original sentence for disobedience was death. This was established before any sin had occurred. Thus the Divine basis is that—

*“Without the shedding of blood there is no remission of sin” (Heb. 9:22).*

Sacrifice is—A recognition and admission of the sinner's liability to the just sentence of death.

An offering to God as atonement for sin. An evidence of devotion and desire for reconciliation. And—above all—

A foreshadowing of the Lamb prepared from the foundation of the world, by whom the way has been made open for the sin to be covered and the sinner forgiven.

From the beginning, then, sacrifice has been the established and ordained basis of reconciliation and approach.

For the 2500 year period from its inauguration until the Exodus, although it is mentioned repeatedly, we are given very little light regarding the details of its observance.

When, however, the family of Jacob was, through Moses, organized into a complete national polity, the necessity arose for detailed and orderly instruction regarding the various forms, occasions and circumstances in which God was to be approached.

### MOSAIC

It is this classified system of approach, with its deep significances, we desire to consider. In all of the ordinances, of course, the basic idea is the same as when instituted in Eden, but inasmuch as the details of the sacrifices varied according to the circumstances and reasons of their observance, it is apparent that the meaning of these details had a definite connection with the occasion.

In this we have a guide, for it is evident that ordinances which are common to all or many sacrifices are of general significance, while those that vary in specific cases have a connection with those particular cases.

Let us then first consider the features common to all.

### WITHOUT BLEMISH

To begin with, the sacrifice was to be without blemish. The meaning is clear.

God demands and deserves the BEST. He requires perfection, as far as it is in man's power to give it. To please Him, we MUST put Him FIRST, unhesitatingly and on all occasions.

He, of course, allows for our frailty, but the desire and effort must constantly be toward perfection. Anything short of our very best effort is displeasing and dishonoring to Him. Speaking through Malachi (1:8), God says of such an offering:

*“Offer it now unto thy governor; will he be pleased with thee, or accept thy person?”*

*“I have no pleasure in you, neither will I accept an offering at your hand.”*

Without blemish, too, typified the perfect sacrifice of Christ. Only a perfect animal was a fitting type.

### MALE

Then the sacrifice was—with one or two exceptions to which we shall come later—to be male. Again we have brought to our attention the relative positions of men and women in the plan of God.

While in the perfected future there is to be no discrimination, and woman is man's equal as an heir to the kingdom, yet in the present dispensation, God has ordained a difference:

*“The head of the woman is the man.*

*“The man is not of the woman, but the woman of the man.*

*“Neither was the man created for the woman, but the woman for the man” (1Cor. 11:3-9).*

Man is the image and glory of God (v.7). It is the image of God in its fullest, deepest sense to which we are striving—the perfect living sacrifice, the New Man which is renewed in knowledge after the image of Him who created him (Col. 3:10).

And it is the “Man Christ Jesus” in whom all sacrifice and redemption is centered. Therefore it must be a male animal that is used in the type.

### NORTH SIDE OF ALTAR

Thirdly, the offerer was to bring this male without blemish to the door of the Tabernacle and there place his hand upon its head. In this he identified himself with the animal and recognized his subjection to the death penalty which was the sentence of sin. His sins were “laid upon it.”

The animal was then led to the north side of the altar and there slain. It was to the North Side of the city, to Calvary, that Jesus was led to be slain. The table of showbread was in the north side of the Tabernacle.

The original for “showbread” throughout the New Testament is “*artous tes protheseos*”—“*bread of setting forth*.” Paul uses the same word (Rm 3:25):

### “SET FORTH”

*“Jesus Christ, whom God had set forth (proetheto) to be a propitiation.”*

And he uses the same thought (though not the same word) in Gal. 3:1—

*“Before whose eyes Jesus Christ hath been evidently **set forth**, crucified among you.”*

Jerusalem is God's lightstand and altar in the earth—the place of sending forth the Law, and the place of approach and reconciliation.

So it is fitting that the table of showbread was on the north side of the lightstand, and the sacrifice was slain on the north side of the altar.

In the bread and poured-out wine of the Lord's Table, we “show” the Lord's death “until he come” (1 Cor. 11:26).

### THE ALTAR and THE BLOOD

Fourthly, the blood was sprinkled upon the altar and poured out at its base, foreshowing the Perfect Offering whose life—signified by the blood—was offered an acceptable sacrifice to God, and then poured out on account of sin. The altar itself was first sprinkled—

*“First for himself, and then for the people” (Heb. 7:27).*

—the brazen (flesh) altar, whose design and origination was direct from God, but whose construction was by man—by man especially endowed with the spirit of wisdom and the power of workmanship (Exodus 35:31-35).

The altar was “four-square” (Exodus 27:1), as was the Holy City (Rev. 21:16), the multitudinous Christ, the conquering camp of the saints with its four horns (Exodus 27:2) which, under the figure of the four carpenters or builders, will cast out the four horns of the Gentiles who have had so long ascendancy over God's kingdom in the earth (Zech. 1:18-21).

### THE FAT

Fifthly, in all cases the fat was burned upon the altar. Sometimes the whole animal, but **always** the fat. The fat is the choicest part—the “fat of the land” is the best of the land's fruits. As the blood is the life and is forfeit for sin, so the fat is the best part of life, and must be offered to God (Eccl. 12:1)—

*“Remember now thy Creator in the days of thy youth, while the evil days come not, when thou shalt say, I have no pleasure in them.”*

Israel was trained to turn toward God with the best of everything they had.

Nothing less than our best and our utmost can fittingly manifest the love and thankfulness and godly frame of mind we must have to please God.

And it must be remembered that the value and acceptability of all the sacrifices lay wholly in the state of the heart and mind that they gave expression to. As mere ritual, they meant nothing to God.

This covers the generalities of the sacrificial ordinances. The subject further falls under two headings:

### SIX TYPES

They are: **Burnt, Meat, Drink, Peace, Sin and Trespass.**

Why six? Doubtless because sacrifice is an element and a recognition of a state that falls short of perfection. Six is the number of man, of work, of probation. For six day-millenniums creation groans. Seven brings rest, completion, perfection.

Six sacrifices all pointed forward to the sacrifice of Christ which—as the seventh—was a combination of all six, and completed and fulfilled them.

### SIX TIMES

The other half of the subject is the periodic ordinances.

These were: **Daily, Weekly, Monthly, and the three yearly—Passover, Firstfruits, and Tabernacles.**

Again six. These were made up in each case of a combination of several of the six types of sacrifice.

First, then—

## THE SIX BASIC TYPES

(Burnt, Meat, Drink, Peace, Sin, Trespass)

These are divisible under three subheads, according to their purpose—**Dedication, Thanksgiving, and Expiation**. The first two groups were voluntary, their observance depending upon the state of mind of the offerer. The third (expiation) was compulsory as the consequence of certain circumstances. God, in His infinite wisdom, has always arranged His ordinances in this way—some compulsory, some voluntary.

Nothing so clearly reveals the heart of a man as does the extent he goes—and joyfully, eagerly desires to go—in his service and dedication to God beyond the strictly obligatory.

The heart that truly seeks God spends all the time and effort it possibly can in the sweet and joyful activity that comprises the range of free, voluntary self-sacrifice—not as a burden or loss, but as a holy privilege of closer communion with God.

\* \* \*

### Group One—Dedicatory (Burnt)

This was the Burnt sacrifice, wholly consumed upon the altar. This total consumption on the altar was its distinguishing characteristic. This was the basic sacrifice which related to sin nature directly.

It represented a complete self-dedication of the offerer to God. It was a recognition that the nature of sin separates man from God, and is present as a barrier to complete unity in any transaction between them, and must be utterly consumed out of the way before perfection can be reached.

It pointed forward to the Great Sacrifice in which sinful flesh was wholly destroyed, and a way made open whereby that barrier may be passed.

The occasion of this sacrifice was no specific sin or misdoing on the part of the offerer, but it was the answer to a feeling of general unworthiness and a realization of the sinfulness and burden of the flesh. All at times experience, to an almost insupportable degree, the weight of this disquieting feeling. Paul expresses it when he exclaims (Rom. 7:24)—

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

By this merciful provision of the Law, an Israelite so affected could bring his offering—the very best that he had—see it all consumed upon the altar and the smoke ascending as a token of God's acceptance and understanding, and go his way with the impression of a fresh beginning and a renewed determination to merit and retain his Lord's approval.

What a power and comfort there is in a new start and knowledge of being understood!

The Great Burnt Sacrifice has now been offered once for all, and we who have entered into it and seek its blessing have completely dedicated every fiber of our life and being to the service of God.

### Group Two—Thanksgiving (Meat, Drink, Peace)

The other class of voluntary or free will sacrifice is that of Thanksgiving. This included three types: Meat, Drink, and Peace offerings. Roughly speaking, the first two appear to have related more to thanksgiving for Temporal blessing; the third—the peace offering—to Spiritual thanksgiving. These should not be taken as exclusive applications, however.

## MEAT AND DRINK OFFERINGS

Taking the natural first, the Meat offering was of the fruit of the field. “Meat” here does not mean “flesh,” but rather “food.” It was offered either on the occasion of any specific divine blessing, or to express the feeling of general favor well-being. David expresses the position it filled when he says, Psa. 116:12, 17—

*“What shall I render unto the Lord for all His benefits towards me?”*

*“I will offer to Thee the sacrifice of thanksgiving.”*

### Flour, Oil, and Wine

It was of fine flour mingled with oil. Flour and oil, with the wine of the Drink offering, were the chief products of the earth, and the offering of them was a grateful recognition of their source.

In a more figurative sense, the flour seems to represent the blessing of strength, the oil of plenty, and the wine of gladness and joy—to sum up: general well-being as a result of obedience and service to God.

And, in a still deeper, holier sense, it is the strength-bringing heavenly Bread, the enlightening Spirit-Oil, and the joyous, gladdening “Good-News” gospel Wine.

### Incense and Salt Required

Frankincense accompanied every meat offering. Incense, as we know, represents Prayer and Praise. This is an essential element of approach to God.

And no meat offering was ever to be made without Salt. (Lev. 2:13). This was vital. Salt plays a very important part in our lives. It was even more so with the ancients, and was one of the chief items of trade.

Besides its preservative and cleansing properties, it is essential to health, and to the palatability of many foods. These qualities made it the recognized emblem of purity, wholesomeness and vigor—

*“Ye are the salt of the earth”* (Matt. 5:13).

—the small but vital class of agents for the preservation of the purity of the Truth. Hence the significance of salt being required with all meat offerings.

### **Leaven and Honey Forbidden**

And as Salt was required, so Leaven was prohibited. Leaven is fermentation, corruption and sin—“malice and wickedness” (1 Cor. 5:8). Clearly no offering is at all acceptable that contains this element.

It may be noted, though, that while leaven is here forbidden, it is specifically required in one or two special cases, where it has a significance that is in harmony and keeping with the general picture.

Beside leaven, Honey too is expressly forbidden (Lev. 2:11). As to the meaning of this, we may gather a hint from the words of Solomon who associates it (Prov. 25:27) with self-glory. Honey also is used many times as an emblem of sweetness, but David tells us the judgments and precepts of God are sweeter to the godly mind than honey (Psa. 119:103).

Honey, then, seems to infer something contrasted with, and inferior to, the “more excellent” way of God's law—something sweet to the natural taste, but soon found sickening when largely indulged in—something tending to self-glory.

Is not this the accomplishment of the flesh and the empty praises of ignorant men—the sweetest thing known to those that know not God?

Honey, like leaven, has its place. There is a glory and accomplishment and praise that is legitimate and good.

The pure, divine honey, gathered from the Rose of Sharon and the blossoms of the spiritual fruit, is an element of the eternal joy of the redeemed—

*“I am come into my garden, my sister, my spouse . .*

*“I have eaten my honeycomb with my honey .*

*“Eat, O friends: drink, yea, drink abundantly, O beloved”* (Song 5:1).

### **THE PEACE OFFERING**

The other thanksgiving sacrifice, the Peace offering, seems to have a wider and more sublime bearing than the Meat or Drink offerings. As the Burnt offering was the fruit of a sorrowful and reflective state of mind, so the Peace offering was the product of an appreciation of the depths of God's love and care, and a feeling of comforting communion with Him.

From various references, it can be inferred that Peace offerings often followed Burnt offerings. We can see the beauty and harmony in this, both historically and spiritually. The Burnt offering was designed to create the state of mind, and the condition of communion, which the Peace offering expressed.

Unlike all others, in the Peace offering it was immaterial whether the sacrifices were male or female. Both were equally acceptable. Furthermore, this was the only sacrifice of which the offerer himself partook.

There is another unique aspect—leaven was required with this offering. The only other place leaven appears in the sacrificial system is in the Feast of Firstfruits. In both cases it points to the same thing—participation, through mercy, of mortal, erring man in the holy things of God.

In these 3 particulars—sex, offerer partaking, and leaven—the Peace Offering is unique.

Taken in conjunction with the Burnt sacrifice, the significance cannot be missed. The Burnt consumed all night upon the altar—the Peace following in the morning.

The Burnt replete with the implications of a time of sinful nature and a state of separation and probation; the Peace following as a token of a time of perfect harmony with God and peace among men, when there will be neither male nor female (among the redeemed) in the sense of discrimination and subjection, but all one in Christ Jesus—both equally acceptable, a time when the accepted offerers themselves will partake of the fruit of their long sacrifice.

Even in the peace offering, however, there was the blood sprinkled upon the altar. In his anticipation, the offerer must not forget the present realities. His life was forfeit for sin, it was only by the transcendent mercy of God that he lived at all, and the shedding of blood must be constantly recognized as an essential element of his redemption.

Only the fat of the Peace offering was offered on the altar. We have seen the significance of the fat. The breast (symbolic seat of the emotions) and the right shoulder (strength and accomplishment) were given to the priests (showing that the holy service of God calls for both “heart and hand”). The remainder of the edible parts were eaten by the offerer and his family on the same day.

It could also be continued to be eaten on the second day, but any of the flesh left to the third day must be “burnt with fire.”

We see that when the “third day” of God's purpose dawns, all things will be “perfected” (Lk. 13:32), and all flesh will be swallowed up in eternal Spirit-fire.

### **Group Three—Expiatory (Sin and Trespass)**

Expiatory (atoning) offerings were of two kinds: Sin offerings for sins of ignorance; Trespass offerings for sins done knowingly. (To be continued next month).  
—Bro. G V Growcott

## **What Manner of Persons Ought We To Be**

Last Sunday, we were reminded that we should exhort one another and so much the more as we see the day approaching. But why? Why should we exhort one another? We have come to a knowledge of the Truth; we have been baptized into Christ. We are therefore members of the household of faith, and Jesus said, *“He that believeth and is baptized shall be saved.”*

But, as we examine the New Testament scriptures and especially the various epistles of Paul and Peter and also those of John, James, and Jude, we find that they are one continual exhortation. Read them and see how the Apostles plead with the believers, urging them—

To hold fast.

To stand fast.

Be not moved away.

Be strong.

Be of good courage.

But again we say, “Why? Why is it necessary?”

*“Because,”* says Paul, *“Lest any of you be hardened through the deceitfulness of sin.”*

Brethren and Sisters, do you think that such a thing is possible? Do you really think that any one of us here this morning might be hardened through the deceitfulness of sin?

As individuals we might say—

“Why, I read the Scriptures everyday.”

“I pray daily for guidance, strength, wisdom, and understanding.”

“I attend all the meetings.”

“I give liberally to the ecclesial funds.”

“I never go to theaters.”

“Surely you do not think that there is any danger of me being hardened through the deceitfulness of sin.”

Yes, dear Brother or dear Sister, for is that not just the position depicted by Jesus in his parable of the Pharisee and the Publican—

*“And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”* (Luke 18: 9-14).

The language of the two men shows what is meant. The Pharisee was well pleased with his attainments and thanked God that he was not as other men were. But the publican realized that he was just a creature of dust and ashes, a weak and sinful man and therefore humbled himself before God.

The Pharisee depended upon his own righteousness, but the Publican depended upon the mercy of God. Jesus says that he went down to his house justified rather than the Pharisee.

In the words of Peter, this morning, we ask then, *“What manner of persons ought we to be?”* What must we do to obtain favor of the Master when he returns? Or, what must we do to keep from being hardened through the deceitfulness of sin?

The longer we are in Christ, the more familiar we become with the many beautiful things in the Scriptures relating to the Kingdom of God. In some of the exhortations we have listened to recently those beauties have been brought vividly to our minds. We listen to them and become enraptured with the thought of sharing in such beautiful things, and occasionally we hear thoughts expressed of what it will be like when we are in the Kingdom of God.

But, here, Brethren and Sisters, is where the deceitfulness of sin enters. In the epistle to the Hebrews, chapter 3, the Apostle reminds us of the children of Israel that came out of Egypt. They came out of bondage, were baptized into Moses, and all passed through the sea. They were now on their way to the land of promise. Can you not see them this morning, as they stand on the other side of the Red Sea and sing the song of Moses?

They saw the great work which the Lord did upon the Egyptians and the people feared the Lord, and believed the Lord, and his servant Moses. They passed on into the wilderness and partook of the bread from heaven. At Sinai, they entered into covenant relationship with God saying, *“All that the Lord hath spoken, we will do.”*

Brothers and Sisters, can we not hear the voices of many of them as they rejoiced in their deliverance and talked of their great hope of entering the rest God had promised?

But as we follow their history, what a sad record we find. Out of all the thousands that came out of Egypt only two entered the land of promise, and all because of the deceitfulness of sin. Paul says these things were written for our learning and that they were examples for us. He says further that they could not enter in because of unbelief, or disobedience (Hebrews 3:19). Therefore he says—

*“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him”* (Heb. 2:1-3).

Again, then, we ask the question, What manner of persons ought we to be? And what are we doing to make our calling and election sure? In the first place, what has brought us together and why are we here?

Is it not because of our faith? When we heard the Gospel, and believed it, we had faith that God would do as He promised. We, therefore, submitted to baptism and entered into covenant relationship with Christ. Now, the Apostle says—

*“Now faith is the substance of things hoped for, the evidence of things not seen.”*

—and he cites several cases where certain ones pleased God by their faith and in verse 6, he says—

*“But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”*

As we look over these examples, we find that there is something coupled with their faith and it is described in verse 6 as “diligent seeking.” But in the reading last Sunday, James speaks of it as works. Chapter 2:14—

*“What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?”*

The answer is NO. Verses 17-26—

*“Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.”*

If then, our faith has brought us here this morning, what are we doing to make our faith perfect? Or, as Peter says, to make our calling and election sure.

But, you may ask, “What must I do?” Jesus answers, “*Keep my commandments,*” for “*ye are my friends if ye do whatsoever I have commanded you.*”

Concerning these commandments, Bro. Roberts says in the Ecclesial Guide (and Brethren and Sisters, if you have not a copy of this little book, by all means, procure one)—

*“When we believe the truth, we must next obey the commandments. If we fail to do this, the truth is not only no advantage to us, but will be to our condemnation. A community, in which the commandments of Christ are not obeyed, is not the house of Christ, but the synagogue of Satan, however correctly the truth may be discerned as a theory.”*

Is that not just exactly what Paul says in 1Cor. 13:1, 3—

*“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”*

John says, “*This is love, that we walk after his commandments*” (2 John 6). And he also says, “*He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him*” (1 John 2:4).

Bro. Roberts continues—

*“Now the commandments of Christ may be divided into two classes. There are those that commend themselves to all men as beautiful and excellent and which are more or less easy to conform to. And there are those that go so directly against the grain of human nature, that the obedience of them is each time an act of self-crucifixion...”*

*“To keep the commandments that are easy and agreeable, while habitually violating those that are otherwise, will not take us out of the list of transgressors...”*

Some that are difficult to obey:

1. **Love your enemies: do good to them that hate you.** Not as a man loves a woman, but Scriptural love. The doing good to them that hate you is loving your enemies.

5. **Agree with your adversary quickly, submitting even to wrong for the sake of peace.** An adversary may be a brother or sister. In case of a dispute, it is better to agree, for the sake of peace, than to stand firm even if you are in the right. Of course this does not apply in the case of wrong doctrine, for then we must stand firm.

11. **Pray for them that despitefully use you and afflict you.** In this we are reminded of the words of Jesus, *“Father, forgive them for they know not what they do.”*

12. **Grudge not; judge not; complain not; condemn not.** Oh how easy it is to complain!

13. **Put away anger, wrath, bitterness, and all evil speaking.** What a sad thing to see brethren or sisters rise up in anger when they feel that they have been offended. Paul says, *“Be ye angry and sin not.”* That is, if we feel angry, we must contain ourselves and not give place to wrath. Bitterness—*“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled”* (Heb. 12:15).

14. **Confess your faults one to another.** Ah! Brethren and sisters, if we could only do this! When one comes to us and tells us of a fault we have, do we confess our fault or do we try to justify ourselves? But we must confess our faults, if we would receive favor from the Master.

20. **In case of sin (known or heard of), speak not of it to others, but tell the offending brother of the matter between thee and him alone, with a view to recovery.** One of the hardest commandments and one of the least kept; yet IF kept, how quickly offenses pass away and peace comes into our midst. Let us remember, Brethren and Sisters, if we do not keep this commandment, we become a transgressor of the Law of Christ and shall suffer the consequences.

22. **Pray always; pray with brevity and simplicity; pray secretly.** Let us remember the Parable of the Pharisee and the Publican. I remember hearing a prayer at the Breaking of Bread, that sounded like an endurance test. The brother seemed to be trying to quote as much Scripture as possible. We must bear in mind that we will not be heard for much speaking (Matt. 6:7-8). Look at the many examples in the New Testament of earnest and devout prayers consisting of only 10-20 words. And when we are asked to give thanks for the bread or wine, let us do so by all means as briefly and appropriately as possible, keeping out matter that would find its proper place in other prayers.

23. **In everything give thanks to God and recognize Him in all your ways.** *“In all thy ways acknowledge Him, and He shall direct thy paths”* (Prov. 3:6).

28. **Confess Christ freely before men.** *“Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear”* (2 Peter 3:15).

33. **Let your light shine before men: hold forth the Word of Life. Do good to all men as ye have opportunity.** Preaching the Truth—as we read in Ps 145:10-12—*“All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.”* There are many ways in which to preach the Truth. If we cannot preach the truth in public lecture, we can at least preach it in our contact with other people as occasion may arise, always dropping a word here and there. Then too, perhaps there is some one who desires to be baptized and needs coaching. What greater joy could we have, explaining the truth to such a person! We must preach the Truth. Hymn 178, 4<sup>th</sup> verse says—

“Ye who have the truth receive,  
By God’s grace to you revealed;  
Should you dare to keep it back,  
You the rich reward may lack.”

40. **Be clothed with humility: be patient toward all.** *“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time”* (1 Peter 5:5-6).

*“But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience”* (Luke 8:15).

Let us be patient with our brethren and sisters when they ask us questions concerning the Truth that they also may increase in knowledge. And let us also be patient with those who are seeking the truth and coach them as much as is in our power.

50. **Let your speech be always with grace, seasoned with salt.** We should cultivate dignified forms of speech. A brother once said, “At home I had every incentive to follow this rule, for I never once heard an undignified, much less a vulgar or profane expression, escape the lips of my beloved mother, who was the very embodiment of modest dignity. Neither have I ever heard a vulgar expression nor a questionable illustration in my father’s lectures or exhortations. They were always dignified, well chosen and scriptural. Paul says, *“Let nothing escape the lips but that which is good to the use of edifying that it may minister grace to the hearers”* (Eph. 4:29).

Therefore, beloved Brethren and Sisters, let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it and let us labor to enter into that rest, for Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken often, but Christ as a son over his own house, whose house are we IF we hold fast the confidence and the rejoicing of the hope firm unto the end

*Bro. George A. Gibson, 1930*

## Encouraging Words No. 7

HOW pointedly Christ sought, by means of the parable of the Ten Virgins, to press home the reality of his coming, together with the sad truth that all will not be ready for this sovereign event. Let us face the intimation with becoming gravity and earnestness, and determine to profit by it. Let us ask ourselves the question: If Christ should come tonight, should I be amongst the wise or foolish virgins? This we cannot and should not attempt to decide in regard to another, but concerning ourselves we ought to be able to answer. Otherwise, what point is there in the apostolic injunctions to “examine” and “prove” ourselves—to “so run that ye may obtain”—to “give diligence to make your calling and election sure”? And what object had Christ in giving so impressive a warning as this parable contains, if we cannot profit by it? The whole of Scripture teaching points to the truth that our ground of hope in God’s mercy in the day of Christ’s coming is ascertainable: “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

Christ’s return will be unexpected, sudden: “As the lightning cometh out of the east, and shineth even to the west.” Thus will be his coming, and our destiny rests upon our preparedness for the event. In what preparedness consists, the Scriptures are very clear. It is not a week’s “bowing of the head as a bulrush”—it is a life purified by the precepts of Christ. The sentiment embodied in the petition: “From sudden death, good Lord, deliver us,” which ascends from thousands every Sunday in the law-established church, should find no place in a Christadelphian’s breast. Death, under whatever circumstances it might occur, could not be more sudden than will be the Lord’s return. Indeed, death should not be taken into account in this matter. Death is a mere passing incident—a long night’s rest. To John the Baptist, to Stephen, and to our two recently deceased sisters, it will appear as though Christ came for their deliverance at the very moment of their greatest bodily affliction. They will know nothing of having been dead. They will open their eyes to find that the Lord Jesus is here and is calling for them. So will it be with us. We shall be called, it will seem, from our bed of sickness if we have fallen asleep. If we are awake, we shall be suddenly called from our domestic duties, our tract distributing, or whatever is engaging us. The great fact is this: Christ is coming, and when the cry is raised: “Behold the Bridegroom cometh,” we shall all be awake to hear it. Therefore readiness (irrespective of death) is the only possible position for those who would receive God’s favour.

As touching readiness, how do we stand? Are our lamps, to use the language of the parable, well trimmed and burning? Is our supply of oil abundant? Now is the time to see to this. We all know what the well-trimmed lamps represent. They signify minds which are actively exercised by Bible principles—minds which have been made strong in spiritual directions by both hearing and doing. What is known only by theory is not really known, whether it be arithmetic, cookery or what not. So is it in regard to divine principles. Of what avail is it to know that only those who forgive will be forgiven, if we practise not the passing over of injuries? Of what use is it to know that God requires us to be long-suffering, merciful and forbearing, if we neglect to exhibit these qualities.

Now is our opportunity for exercising ourselves in divine requirements. When Christ is in the earth, our one-time thirsty sister will not need a cup of cold water at our hands—our one-time ill-clad sister will not need our clothing. Too late will it be for our perishing neighbour to hear the gospel message from our lips. The door is open to us in these matters whilst Christ tarries. Woe unto us if we are not now busying ourselves in his concerns. We shall find to our cost that he who has opened so that no man can shut, will, in the day of his coming, shut so that no man can open.

—*Sis. C.H. Jannaway—1906*

## Meditations – Deity’s Ways No. 10

“With tears”—“I ceased not to warn everyone night and day” (Acts 20:31). Why the tears? Paul realised the incomparable value of the truth. He knew that for his brethren to abandon the doctrines that he had delivered to them meant their non-approval at the judgment seat. He knew, too, the all too willing ear which human nature has for the seducer and corruptor. For this Paul was in continual heaviness—he ceased not to warn (Phil. 3:18; 1 Thess. 3:5–6; 2 Cor. 2:4; 11:28). Is there less reason for sorrow, anxiety, and warning today than in the first century? Are the dangers to those in the truth less? Is man more prone to walk in wisdom’s ways? To these questions Christ’s words form an answer—“When the Son of Man cometh shall he find *the* faith on the earth?” Then let us not be indifferent and callous to each other’s standing in the truth. Let us continually think of Paul’s example, and cease not to provoke one another unto love and good works.

The body is body of sin (Rom. 6:6). To allow it to rule means death. Where it reigns there are visible: bitterness, lying, pride, vanity, selfishness, anger, lust. The body can be held in subjection but only in one way, viz., by the sword of the Spirit, which is the Word of God. When heat is brought to bear upon metal, its appearance becomes changed; remove the heat, and the metal gradually returns to its normal condition. So it is with the body. Just so long as the influence of the Bible is allowed to operate upon it is it kept under. Remove that influence and the flesh again asserts itself. The flesh is naturally powerful and asserting. God is testing it by means of the flesh. Happy is the man who knows and realises this. He is on his guard. God could create impeccable and immortal beings straight away. He does not do so because He requires character; and character is developed by contact with evil.

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12). It is possible to become a castaway after having known, yea, and appreciated, the truth. Paul keenly recognised such a possibility even in regard to himself. But not only does the Bible speak plainly as to the possibility, our own personal knowledge sorrowfully impresses the truth. If we go back twenty, ten, or even four years we can recall the apostasy of not only the semi-warm, but the zealous and self-sacrificing. It seems incredible that such should have departed from us and have let slip the only true hope under heaven. But it is a fact, and a fact which we do well to ponder. What has been the case in the experience of others may be the case with ourselves. Let us therefore “be not high-minded, but fear.” Let the precept “take heed,” be bound as a frontlet to our eyes. Paul was successful—he kept the faith until his course was finished. He has left on record the secret of his success. His words are:—“I buffet my body and bring it into bondage, lest by any means after that I have preached to others, I myself should be rejected” (1 Cor. 9:27) (R. V.).

If we wish to effectually serve Christ let us pay supreme regard to our own conduct. A careless walk interferes materially with the duties of those in the truth. It not only forms a bad example—and example is by no means an unimportant element in the work of the truth—but it robs us of our courage in speaking to others. For a brother to speak with effect he must be sincere, and to be sincere he must be consistent. Who could exhort others to meditate day and night upon the word when he himself was indifferent to it? Or to shun the carnalising amusements of the godless world whilst he himself indulged in them? Or to love the brethren whilst he himself fostered hatred towards a particular one? Or to resist not evil whilst he himself fights tooth and nail to secure his rights? Or to be benevolent when he himself is covetous? Or to forsake not assembling together when he himself is often absent? A few may be clever enough to act the double character for a time. But it cannot last long (1 John 2:19), and whilst it does the Spirit repudiates the service (Psalm 50:16–23).

“I gave her space to repent of her fornication, and she repented not” (Rev. 2:21). These are solemn words. They indicate the unchanging way of the Deity towards apostates from the truth. He first warns, then waits, and finally, in the event of no reformation, abandons. Those who are now professing God’s truth are by this passage brought face to face with a question of overwhelming moment. It is beyond denial that with some He must be more than displeased. His command to be of one mind (1 Cor. 1:10, etc.), is being frequently violated—a state of active antagonism prevails. That God would strengthen the two contending sides is not to be thought of. God could not long remain with both—though He might for a time. Separation from God is the certain outcome for one or the other—however much it may now glory in peace and prosperity. It is simply a question as to which side God will continue to co-operate with—with the one which maintains, by word and act the absolute integrity of His revelation, or with the one which connives at the conduct of those who impugn its veracity? Now is the time to reflect—the space given for repentance.

No dogs, so the Apocalypse tells us, will be allowed to enter the holy city—the new Jerusalem (22:15). What does this mean! The symbol is taken from the preceding Scriptures which form the key to the Apocalypse. Dogs, under the Mosaic law were among the unclean animals, which were set apart to Israel for a figure of the idolatrous nations from which they had been separated (Lev. 20:23, 25). Christ alluded to the Gentiles as dogs (Mark 8:27). Israelites, who were Gentiles in practice, were similarly styled (Phil. 3:2). In fact the term is used to represent the wicked generally—all who are uncircumcised in heart (Matt. 8:6; Psalm 22:16, 23). To say that no dogs will have a place in the city is equivalent to saying that no one out of covenant-relation hope with God—no one unregenerate in mind—will enter. To be a natural descendant of Abraham, or to be nominally in Christ will not satisfy the divine conditions. To truly pass from clean to unclean—from Gentilism to Israelitism—it is necessary to keep the commandments of God. The outward observance of forms apart from this is of no avail (1 Cor. 7:19). “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter into the city.”

When Christ is enthroned in Jerusalem Israel will be the first nation to enter (Abrahamic) into covenant relationship with God. Other nations will follow as is implied in Zec. 2:11, but Israel—honoured, favoured, and beloved for the Father’s sake—will be the chief. During the Millennium, the nations will be as the brethren of Christ now are—heirs awaiting judgment. The Deity’s purpose concerning them is contained in the covenant made with Abraham—“In thy seed shall all the nations of the earth be blessed.” This covenant in its ultimate realisation involves the immortalisation of all in the human family who will have manifested the character of Abraham, and it also involves their joint inheritance of the earth as an everlasting possession. This is hope, and it is the hope of the future. It was the hope of Abraham and of all the intervening generations. It is the hope which enables man to endure (whilst pursuing the path divinely marked out) the scoffs, jeers, and persecutions of the wicked, and to forego the pleasures of a transitory present. It is the hope that has brightened the dreary pilgrimage of all the truly good. It is the hope that will make, in the day to come, God’s people of all times one united family.

“Ye that are the Lord’s remembrancers, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth.” (Isa. 62:7) (R. V.). In the light of this requirement, how lamentably wanting is the Church of England! It’s “prayer to Almighty God upon the completion of fifty years of her Majesty’s reign” contains no reference whatever to the coming and reign of Christ—there is no yearning for the fulfilment of these events, and no gratitude for the hope that the Scriptures give in relation to them. The Church is ignorant, and therefore hopeless! “Out of the abundance of the heart the mouth speaketh,” and so whilst silent concerning the only true hope, it pours forth the petition: “Let there never be one wanting in her (the Queen’s) house to receive the sceptre of our United Kingdom, that

our posterity may see her children's children, and peace upon the Israel of God." What a contrast to the thoughts and aspirations of the saints! Strong desires for a continuance of the powers that be, but no mind to exclaim "Come, Lord Jesus." What brother or sister could defile him or her self by co-operating in the prayers of such a Church! True saints are "waiting for the consolation of Israel"—"looking for redemption in Israel"—"waiting for the Kingdom of God"—and hence their daily prayer is: "Have respect unto the covenant."

"I know" is indicative of a spiritually sound and healthy condition. Doubt in relation to the things that God has spoken effectually retards growth. Man is certain to give the "go by" to Bible requirements, if left to be his own arbiter as to what they are. The truth is a power to him who believe it, not to the unbelieving or hesitating. Its calls oftentimes involve the sacrifice of comfort, social position, reputation, means of livelihood, and even life itself. Ability to obey these calls comes through a persuasion that they have been imposed by God. Nothing more surely produces this confidence, and nothing more quickly undermines it than our convictions in regard to the unerringness or otherwise of God's revelation. The theory of error in that revelation paves the way for innumerable perplexities; it leads to everyone doing that which is right in his own eyes. Erring man wants an unerring guide, and this is what the Bible claims to be:—"My mouth shall speak truth" (Prov. 8:7); "Thy counsels of old are faithfulness and truth" (Isa. 25:1); "Thy Word is true from the beginning" (Psalm 119:160); "That which was written was upright, even words of truth" (Ecc. 12:10); "The Scripture of truth" (Dan. 10:21); etc. When the Bible itself explains "true" as meaning partly untrue, then, and not until then, may we cease to contend for the absolute sense of the word.

—*Bro. A. T. Jannaway—1887*

## **Analecta Apocalypticae (47)**

### **Of Temple, Altar, Court and Witnesses**

You will recollect that our attention was occupied with the events of the fifth and sixth trumpets — events affecting the Eastern territories of the Roman Empire, and reaching from the uprising of Mahometanism down to the manifestation of the kingdom of God in successorship to the Turkish Empire. Those events principally concern a succession of extraordinary military eruptions from the east: first from the Arabian peninsula (the Saracens), and secondly, 300 years afterwards, from the desert steppes of Turkestan, whence the Moguls victoriously issued in hordes of horsemen subjugating nearly the whole of the civilized world. These events, establishing finally on the ruins of the eastern third of the Roman Empire, the empire of the Turks in Europe, kept our eyes on the east all the time, glancing on the west occasionally, only so far as these eastern events affected it.

In chapter 11, we shall find ourselves transferred from the east to the west. The fifth and sixth trumpets trace eastern events down to the days of the voice of the seventh angel, or the appointed epoch of the establishment of the kingdom of God. In chapter 11 we are not only transferred to the west, but we are taken backwards in point of time. This is shown by the fact that while chapter 9 brings us down to the end of the second woe and chapter 10 announces there shall be delay no longer in the finishing of the mystery of God, chapter 11 describes events which are concurrent with the second woe and form part of it in point of time, as evidenced by the remark on their accomplishment; "the second woe is past; and behold, the third woe cometh quickly" (11:14). That chapter 11 deals with events in the west is proved by the nature of the events when we come to consider them.

Specific proof is found in the allusion to "the beast" and "the tenth part of the City", both of which are identical with the Roman system, and that only, as we shall see. In the sixth vial, there is the same division between east and west. There is the drying of the Euphrates in the east, and the emanation of the frog-spirit from the west. In the sixth trumpet, we have the Ottoman hordes in the east and ecclesiastical events in the west. In the sixth seal, there is no such sub-division for the simple reason that the sixth seal had to do with the empire of Paganism, which ruled alike the east and the west in a common sway. These features are worthy of notice, as illustrating the historical accuracy of the Apocalypse.

As affecting the west, then, while the political locusts of Arabia and the fiery horsemen of Turkestan were for a thousand years between them over-running the east, John was given "a reed like unto a rod", and he is asked (verse 1) to "rise, and measure the temple of God, and the altar, and them that worship therein." Let us first deal with the measurement. To measure off an area or space is to set it apart for a purpose. The area measured off for the purpose in this case, was the area containing the temple of God and the altar and the worshippers of God. An adjoining area John was told not to measure; "The court which is without the temple, leave out, and measure it not." For what purpose was the temple of God measured off? We are not informed in so many words, but we are plainly informed for all that. The measurement, we are told, was effected by "a reed like to a rod." In this description of the measuring reed, the object of the measurement is unveiled. A rod or rhabdos was the symbol of chastisement because the means of its infliction in youth. "Shall I come to you with a rod?" asks Paul of the Corinthians in a tone of reproof (1 Cor. 4:21); and "He that spareth the rod hateth his son", says Solomon (Prov. 13:24). The temple of God and the altar and the worshippers then were measured off for affliction. The sequel of the chapter bears this out, for we find the Holy City trodden under foot (verse 2), and the saints made successful war against (verse 7). The "court without the temple" was left out of the measurement. The things represented by the outer court were not to be given over to affliction as were the things

represented by the temple and the altar. What are these things? This is deserving of our most attentive consideration. It is a question on which we shall find it easy to get a deal of light.

Of course, you require not to be told that the temple and its courts are here used in a symbolic sense, just as the seven candlesticks that stood in the holy place of that temple were used in a symbolic sense at the outstart of the vision. What sense is that, for which we can find any application in the system of things existing in Western Europe? Just one or two New Testament illustrations of the point. First, you have Paul telling Timothy that his object in writing him was “that he might know how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and ground of the truth” (1 Tim. 3:15). Now, the house of God and the temple of God were interchangeable terms in the description of the edifice erected for Jehovah's [Yahweh's] service in Jerusalem. Paul in effect therefore says that the Church or ecclesia is the temple of God. He plainly says this in writing to the Corinthians (2 Cor. 6:16): “Ye are the temple of the living God; as God hath said, I will dwell in them”. Peter makes a similar statement: “As living stones, ye are built up a spiritual house, an holy priesthood” (1 Peter 2:5).

The use of the temple of God in the Apocalypse to represent the body corporate of the believers in Christ is therefore in harmony with apostolic usage before the Apocalypse was given. So with the altar. Speaking of Christ, Paul says (Heb. 13:10): “We have an altar whereof they have no right to eat that serve the tabernacle.” All in the altar, therefore, are all who are in Christ; and when John was commanded to measure off the altar with a rhabdos or rod of affliction, it was an intimation that during the time concerned all in Christ should be subject to adversity. These symbols are all drawn from the Mosaic economy. You need not to be informed that that economy was a divine economy, and in all its mechanical details, a shadow or parable of certain living glorious realities to come.

You will say, what has all this to do with the system of things in Western Europe? A glance at the system will bring the answer. What is that system? Its most general name is “CHRISTENDOM”. What is the meaning of this? The dominion of Christ. How came such a character to be claimed for it? Because of the work done by the apostles in the first century, who laid the foundation of the ecclesiastical system of Europe by their miraculously-attested testimony for Christ. Paul writes to “all in Rome called to be saints” — that is, called to be the temple of God in the Roman habitable. All those who become saints under the apostolic labours in every part of the Roman habitable were constituents of the temple and the altar. Though the apostles died, their work continued, and the generation of believers that went to the grave with them were succeeded by other believers who maintained the integral structure of the temple of God, founded in Europe. True, the work was marred and corrupted by the apostasy of the mass: still, a real work — a real temple, existed, consisting of the remnant of true believers preserved by God as His witnesses in the midst of the prevailing corruption.

We have already seen that this temple-community as a whole (without discriminating between its false and true elements) prevailed against the Pagan adversary or Satan enthroned at Rome, and displaced him from his seat, and set a scion of its own in his place by the power of the sword — Constantine, the so-called “first Christian emperor”. With such a change in its favour, it would have been natural to suppose that the temple of God was secure of peace and prosperity. The reverse is shown by this measuring of it off with a rhabdos or rod of affliction. The real temple—the true Church, was to be a down-trodden institution — the true believers an afflicted class — notwithstanding an outward form of things apparently in favour of “Christianity”.

The exception to this measuring off for affliction was “the court which is without”, or “outer court.” This court was a part of the temple enclosure, but here it was to be exempt from the lot assigned to the temple itself. It was to be “given to the Gentiles.” There is a world of light in this as bearing on the ecclesiastical constitution of things in Europe. Here is a part of the symbolic temple — “the court which is without” — given to the Gentiles. Now, considering that the temple is the symbol of the Church of Christ, we are here face to face with a prophecy that an outer court of it was to be occupied by the Gentiles — those not recognized as Israel; — and that while the true ecclesia should be subject to affliction and down-treading, that part of the Church occupied by “the Gentiles” should be in prosperity and renown — not measured off for affliction with the rhabdos. We look at Europe in the past (and in the present, too), and we see a “Church by law established” in various countries, enjoying the support and patronage of the State, and acquiring thereby a respectability so great that to be the meanest ecclesiastic is to have a passport to the highest society. In the light of this prophecy, we can rightly estimate these State communions as they appear before God. They are all parts of the outer court of the spiritual temple — the court not measured — not recognized — given over to the Gentiles. This very prosperity is their condemnation. The friends of Christ are measured off for dishonour and affliction. The rhabdos is their sign for the present.

It is in this chapter plainly foreshown that the occupants of the outer court — the nominal Christian element of European society — should obtain the upper hand, and tread down the true and faithful saints who are also symbolically the Holy City: “The Holy City shall they tread under foot forty and two months.” Forty and two months are 1,260 days, and stand for the 1,260 years during which it was the appointed lot of the true temple-community to be cast out, prevailed against, and down-trodden by the outer-court party — the Gentiles to whom the court without was given without rhabdos-measurement. How signally this has been fulfilled the history of Europe testifies. The Gentiles, or outer court party, under

ecclesiastical titles (Popes, cardinals, etc.), have enjoyed the emoluments and honours of the State, and have with one accord for ages persecuted and destroyed the true saints on the charge of heresy. These ecclesiastical Gentiles of the outer court have been allowed to have the upper hand everywhere, and to subject to severe rhabdos-discipline the poor and little flock in whom the Father, by the truth, dwells as in His temple. It is only for a time: the down-treadings limited by the forty-two months which we have the happiness of knowing are now in the past. The era of deliverance is at the door.

But while the 1,260 years were dragging their slow length along, it was necessary that the power of the adversary should be antagonized so as to prevent the total extinction of liberty and light. This was done providentially by the agencies symbolized thus in verse 3: "I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score days, clothed in sackcloth. There has been a good deal of controversy as to who these two witnesses are. They are further described as "the two olive trees, and the two candlesticks standing before the God of the earth". The three symbols taken together — witnesses, olive trees, candlesticks — enable us to identify them. Candlestick we know is used in the first part of the Apocalypse to represent a community — a church or ecclesia. Therefore the two witnesses must be found in two communities existing in the presence or dominion of the God of the earth, that is, the ecclesiastical ruler of the darkness of the present aion, blasphemously styled "His Holiness the Pope." Olive trees are by Paul employed to represent the two elements standing related to the commonwealth of Israel — the wild olive and the good olive tree — Gentile and Jew (see Rom. 11). Consequently, we are justified in seeking in the two witnesses two communities, one having the wild attributes and the other the good, though both standing related in some way to the commonwealth of Israel. Finally, the term witnesses leads us to find in them two classes bearing testimony against the corruptions of the earth, presided over by the God of the earth. This bearing of testimony is a presentation of the truth, and consequently "prophesying" in New Testament phrase.

Now when we look back upon the history of the Papal tyranny, we find that the Papal authority, though supreme, was constantly antagonized by two classes corresponding to those features. They are not distinctly discernible as two classes, but they manifestly co-exist in the one class. As one class, we read of them as heretics. As two classes, the heretics consisted of 1, Themselves, and 2, Their supporters, men who, while repudiating the pretensions of the Papacy, were not subject to the law of Christ, but ready at all times to draw the sword in defence of civil and religious liberty. Speaking of these, Dr. Thomas says, "Without any treaty of alliance, offensive and defensive, and without any direct mutual understanding, the ages and generations of the past found them (the two co-operative organizations against the Catholic Apostasy of the court) standing side by side in witnessing and prophesying with tormenting effect, against the blasphemies and abominations of them who dwell upon the earth. Each witness had its own speciality. Christ's brethren testified the gospel, and laid before the court the way of salvation . . . and the other, with fire and sword, which was their testimony practically administered, tormented the minions of the oppressor. . . . This was their combined mission. The one was the military arm of the other, and both in combination were the two arms of the Spirit, holding the olive branch in one hand and the flaming sword in the other." For the historic particulars illustrative of these statements, I would refer you to Eureka, Dr. Thomas's wonderful exposition by which we have all been enabled to understand these things.

That this is the right view — that the two witnesses represent some movement discernible in the history of the European system, and not two persons as some maintain, will appear upon a consideration of one or two points in the chapter we are dwelling upon. "They of the peoples, and kindreds, and tongues, and nations", for example, are said to "see" their dead bodies at a certain stage. It is an international affair therefore. The witnesses were to be found among the nations; for how otherwise could "nations" see them? Then it is said (verse 7), that "when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." This shows they were a community, for only against a community could war be made. It also shows it was a community to be found in the Roman dominions: for it is "the BEAST" that makes war upon them. We are able to identify this beast with Rome by reason of the particulars afterwards supplied — viz., "seven heads and ten horns" (Rev. 13:1), explained to mean seven successive sovereignties on the hills of Rome and ten royalties contemporaneous with the Roman dominion (Rev. 17:12); a woman on the back of the beast, the great city reigning over the kings (v. 18) — viz., Rome in her ecclesiastical relations with all the earth. Consequently in the numerous heretical communities that have in all ages, prior to their extermination by the Beast, antagonized and tormented the Papal god of the earth; and were finally prevailed against by a determined and energetic coalition of the Pope's friends, in Europe, we find the two witnesses. The one fought the persecutor both in politics and on the field of arms: the other limited their warfare to that contention for the faith which supplied the inspiration of the other. "An arrangement of this sort", says the Dr., "was absolutely necessary for the preservation and protection of the One Body, witnessing for the truth against the worshipping of the demonials and idols in the midst of the nations and before the God of the earth, the weapons of whose warfare were civil disabilities and the infernal tortures of anti-heretical crusades and inquisitions. The One Body, of which Christ is the head, is commanded by him not to avenge itself: not to take any other sword than the sword of the Spirit which is the word of the Deity; not to resist evil; if smitten upon one cheek to turn the other, and many other precepts of which his own individual conduct when in the hands of his enemies was an unmistakable illustration. In view of these commands, how was such a polity to devour its enemies with fire, to turn waters into blood, and to smite the earth with plagues? Manifestly, such a work of

death and destruction was incompatible with obedience to such precepts of non-resistance. War and desolation are no part of Christian duty. 'The servant of the Lord must not strive, but be gentle unto all'. This principle faithfully and duly observed by all the Lord's servants in his absence, will prevent them from avenging their own wrongs or lending themselves as instruments in the quarrels of others."

In the history of Papal abomination, we find, then, this double class, bearing testimony against it and opposing it and inflicting upon it disquietude and torment in various ways, reaching often to those connected with war. This providential antagonism — this infliction upon the adversary of retributive evil, even during the days of his ascendancy, is the thing symbolized by the statement: "If any man will hurt them (the witnesses), fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will."

They were to prophesy in sackcloth — (verse 3). This shows they were to be on the losing side, as indeed that which happened at the end of their prophecy shows. Though for a period successfully antagonizing the god of the earth to the extent designed by Providence and foreshadowed in this symbolism, they were to be on the downward side of things; they were to be of the class to whom it is not given to "laugh now", to be "full now", but to be prevailed against and to mourn and weep. This was illustrated in their final overthrow (verse 7): "When they shall have finished their testimony, the beast ... shall make war upon them and overcome them". This directs attention to the length of their testimony. How long was it to last? Verse 9 supplies the answer: "A thousand, two hundred and threescore days". The Papal Horn of Daniel's fourth beast was to prevail against the saints 1,260 days: but is this the same period? It cannot be, for whereas the power of the Fourth Beast to prevail against the saints ceases at the end of Daniel's 1,260, the beast overcomes them at the end of this period. How are the two periods to be placed then? That of the Papal power we know began A.D. 606-8, and has expired in our generation, as evidenced by the disappearance of the Temporal Power of the Pope; but that other period defines the length of the witnessing of the two prophets — twelve hundred and sixty years. When did this begin and end? Let us see how the thing works in history. There is a very ready way of reaching the result. **Berean 09-143**

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

## Hints For Bible Markers

How many of us set aside a portion of our income specifically for the poor? It is a command that they should not go unnoticed. As Christ commanded, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." There has always been members of the household who have needed assistance. Paul warned the Ephesians when he was leaving to support the weak and "remember the words of the Lord Jesus". One of the elements of the truth is self-sacrifice, putting others ahead of self. This is a financial consideration as well as an ethical one. If we continue looking at the apostle Paul as our example there are many lessons to be learned on the subject of alms giving. He told the Corinthians when he was in need while he was with them, what was needed was supplied by those visiting from Macedonia. (2 Cor. 11:9) He did not want to be a burden to the Corinthians. He only accepted help when it was done with the true Christ-like spirit. He also had strong thoughts on helping those who were indolently dependent on the brethren for assistance. In his letter to the Thessalonians he mentions some who were "working not at all" (2 Thess. 3:11). This was enough of a problem that while he was with the Thessalonians he gave the command (2 Thess. 3:10) "if any would not work, neither should he eat." We can see from his examples that Paul was wise and careful with what he gave and received. Circumstances made a difference in his discernment of obligation. It was not wholesale giving but according to the fitness of the case at hand. While it is our duty to give support to the poor and needy it must be done in consideration of truly helping. We cannot ignore the necessities of our brethren. Nor can we become desirous of the largess of the brethren. We must be, "wise as serpents, and harmless as doves." (Matt. 10:16) And while "bearing one another's burdens," (Gal. 6:2) doing good to all men as we have opportunity.

Bro. Beryl Snyder

## The Commandments of Christ

As collected and organized by bro. Roberts

**Shut not your ear to the needy: relieve the afflicted.**

*I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts 20:35)*

*Distributing to the necessity of saints; given to hospitality. (Romans 12:13)*

*And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (James 2:16)*

*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Galatians 6:10)*

*But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John 3:17)*

**To seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others.**

*Look not every man on his own things, but every man also on the things of others. (Philippians 2:4)*

*Let no man seek his own, but every man another's wealth. (1 Corinthians 10:24)*

*Bear ye one another's burdens, and so fulfil the law of Christ. (Galatians 6:2)*

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