

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.

Vol. XIII (XCVIII) No. 5

May, 2010

Please send Ecclesial communications to:

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH **Ecclesial News**

OWERRI, Nigeria –

Dear brothers and sisters, Greetings in the Hope of Israel,

I know you are all looking forward to hearing from the Owerri ecclesia. The Owerri Berean Christadelphians are doing well, in the sense that it's members are working hard to preach the Truth despite the challenges encountered during preaching the Truth.

There are many friends on baptismal lessons. Many yielded to the power of God and are now present during fraternal gatherings. Skeptics were proved wrong on the true brotherhood we share when Bro. Truelove through the BCAF responded speedily to our cry for assistance.

Again, the Ecclesia in Owerri owns its technology for the preaching of the Truth. Members of the Brisbane/Australia Ecclesia contributed to the realization of this dream. Today, we have a computer connected to the internet, printer, scanner and xeroxing machine. Thanks to the Brethren in Australia, Ed and the BCAF.

The Ecclesia is working towards moving to another level of its dream. This is the erection of its own hall for fraternal gatherings, though we can't do this alone.

Again despite the good work that is going on here, the Ecclesia had experienced hard times. Last year some brothers and sisters were displaced, owing to some programs and policies of the government, which led to their being absent from fellowship for a long time.

I personally wish to use this medium to solicit for interaction among the ecclesias. The Owerri Ecclesia needs prayers and words of encouragement from brethren all over the world.

I want to use this opportunity to tender my heartfelt appreciation on behalf of Owerri ecclesia to Brothers Morrell, Ted Mingham, Truelove and Sisters Leslie, Jeanne, Kaye and others who are in constant communication with us. Bro. Steve Armstrong had been in contact with us, but for sometime now, no one has heard from him.

Owerri Ecclesial is four years old now. I hope with the help of everyone, God willing, the ecclesia will remain in faith.

Those that want to reach us can do so through the following addresses:

1. owerribereanecclesia@yahoo.com 2. seevester2020@yahoo.com. Mobile phone:+2348067887869

Yours in grace, Bro. Sylvester Ebere, on behalf of The Owerri Ecclesia

HOUSTON, Texas – Sunday School 10am (Colossians-Philemon); Memorial 11:10am; Study Class 1:15pm; 4th Sunday 1:15pm (Open discussion, roundtable Bible class); Thurs. 7:00pm (by Skype). Meeting Hall address: Bro. Michael Kramer, 8008 Junius Street, Houston, TX 77012

My beloved brethren and Sisters in Christ Jesus,

We have recently been blessed with the opportunity to host the third annual Houston Study weekend at Lake Houston Wilderness Park located just north of Houston near New Caney, Texas. The study was attended by approx. 75 brethren, sisters and scholars which enjoyed an uplifting weekend of exhortations, lectures and classes centered on chapter 4 in the book of Amos. We were thankful to have the following brethren provide instruction in the word of Truth – Bro. David Lauck, Bro. Lee Smith, Bro. Jim Phillips, Bro. Ted Maier and Bro. Gary Smith.

We are also happy to announce that two more of Adams race were examined and baptized on April 17 and given the right hand of fellowship, the following day. **Eustorgio Solis** (husband of sis. Maria) and **Diana Solis** (daughter of sis. Maria) – we welcome both of them around the table of the Lord.

Since our last correspondence, we have been blessed with many brethren and sisters visiting our ecclesia including Bro. Richard and sis. Melissa Hurst, Bro. Jon Lorquet, Bro. Mike Neely, Bro. Bob Bent, Sis. Casey Burgamy, Bro. Glenn and Sis. Julie Rhoades, Bro. Glendon Rhoades and Sis. Jessica Rhoades.

It is our hope and prayer that all who have answered the High calling may be granted eternal life in the Kingdom soon to be re-established upon the Earth.

In our common Bonds of Truth,
Bro. Michael Kramer, Recorder

LAS CRUSES, New Mexico

Dear Brother Fred,

April 17, 2010

It is with sadness I must pass on the news from Sister Jennifer Weseloh from California, that she has withdrawn her fellowship from the Berean Christadelphians. We hope she will one day return to us if and when her conscience dictates such. Please publish this as a note from the Las Cruces, New Mexico Ecclesia. She contacted us being the closest Ecclesia to her location.

Anyone wishing to contact her should please contact her directly.

Love in Christ,
Bro. Michael Morrell

Hello again Bro. Mike,

After further consideration, I think it best to have this email as my official withdraw notice. I know how important the stance is to the brotherhood, and I really have given much study, thought and prayer on the matter and feel at this time I am not going to change my mind. I thank you for your patience and concern, but feel that what I am doing is to the best of my ability, in accordance with the commands of Christ, for my children and myself. I pray that we will always keep in touch and that in no matter what fellowship we are a part of the love and concern for one another will not fail. This duty thru baptism that we take upon ourselves is not an easy or light one. We are all baptized into the death and resurrection of Christ and there it is we wait patiently for his return to prayerfully be recipients of his grace and mercy, bestowing upon us immortality. May we all be accounted worthy on that day of judgment to rule with him and bring peace and righteousness to the world, establishing Yahweh's Glory.

Love in the hope of Israel,
Sis. Jennifer

Austin, Texas

It is with sadness that we have learned of the withdrawal of our Sis. Shiloh Brown from the Berean Fellowship. Anyone wishing to contact her should please contact her directly.

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 Cenchrea before departing for home. You may see the complete itinerary at the Richard web site (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)

HENGOED FRATERNAL GATHERING.....**May 21–24, 2010**
Bro. Steve Male, 19 Glas Y Gors, Aberdare, CF44 0BQ, Wales, UK. Email 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

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 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. 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) or Bro. Noah Brown (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

(Continued from last month)

“Hereby perceive we the love of God, because he laid down his life for us. And we ought to lay down our lives for the brethren”—1 John 3:16

Group Three—Expiatory (Sin & Trespass)

The expiatory, or atoning, offerings were of two kinds—the Sin offering for sins of ignorance, and the Trespass offering for sin committed knowingly.

The Sin offering is the most elaborate and detailed of all the sacrifices. It applied to sin committed unwittingly or uncleanness contracted unknowingly, and was to be offered upon realization or discovery of the condition.

There are two points of comparison between Sin and Trespass offerings to be noted.

Ignorance

The first is that the sin of ignorance, which we might think the lesser sin, called for a more elaborate form of atonement than did the one committed knowingly. The lesson herein would be that the unconscious, ignorantly - persisted - in sin is more displeasing to God than that which is known and confessed and due rather to weakness of nature than to carelessness of application to God's Word and instructions.

Among a people (like ourselves) to whom God has condescended to directly give His gracious law and guidance, and whom He has commanded to diligently teach them to their children, and constantly study them and speak about them themselves—among such there is NO EXCUSE FOR SINS OF IGNORANCE.

That seems to be the great lesson here. Surely we can at least take the trouble to know and confess God's high standards and requirements of perfection. If that much effort is not willingly and eagerly put forward, then we are hopeless and displeasing indeed.

Degree of Responsibility

The second point of difference between Sin and Trespass offerings is that for the former the offering required was not the same for all offenders. In the case of the Trespass offering (and all other types of offerings) the requirements were the same for all (except, of course, where provision was made for poverty).

THE SIN OFFERING

But in the Sin offering, there were three different grades which increased according to the rank of the offender. These were (1) for one of the people, (2) for a ruler, (3) for the whole congregation or for a priest. That is, the odiousness to God of a sin committed through ignorance increased with the offender's increased opportunity and responsibility—

“Much is expected from him to whom much is given.”

A man who has the natural ability to be an outstanding success in this life is under greater responsibility to devote his greater, God-given talents to God's work, because that is the **SOLE PURPOSE THEY ARE GIVEN FOR**—and a solemn reckoning will be required at the Last Day for every talent given. Only blindness and stupidity will ignore this basic and oft-repeated Scripture warning.

Cleansing the Sanctuary

In the case of a priest or the whole congregation (who were considered as a whole a “nation of priests”), the Sin offering was a bullock, and the blood must be sprinkled seven times before the veil of the Sanctuary and on the altar of incense.

That is, the very priesthood itself must be purged and cleansed. The sin of one defiled all, because they were one inseparable body or unit. This is of great significance.

The fat was to be burned upon the altar, and the remainder of the bullock was carried without the camp and burned. None was to be eaten by the priests as in the other sacrifices.

The meaning of these items are interwoven, and are explained by Paul in the epistle to the Hebrews. He says that the priests were not permitted to partake of any animal whose blood had been offered to sanctify the whole Sanctuary.

This indicated that while the Law served for the time then present, a greater Sacrifice **outside and beyond the ordinances of the Law** must in the fullness of times be offered to give power and efficacy to the shadowy, prophetic reconciliation of the Law. To partake of this, the Mosaic priesthood, as such, had no right, for this temporary, schoolmaster-priesthood must be done away before the Real and Greater Sacrifice could come into effect.

Without the Camp

Any animal whose blood sanctified the whole Sanctuary must be burned without the camp. This, says Paul signifies Christ, who was literally offered “without the gate” More deeply, it signified that the seed of the woman must achieve salvation outside and above the framework of the Mosaic economy, which was “weak through the flesh.”

Paul's exposition refers most particularly to the one great central sin offering of the year, when the High Priest on the Day of Atonement entered the Holy of Holies with blood to sanctify the whole sacrificial system.

* * *

In the case of a ruler or of one of the people making a Sin offering, the animal was—respectively—a male or female goat. The blood in these cases was not taken into the Sanctuary but treated in the usual manner. The fat was burned, and remaining edible parts were eaten by the priests.

If the offender were poor the offering could be a bird or—failing even the means to obtain that—a meat offering of flour.

THE TRESPASS OFFERING

The Trespass offering was for sin committed knowingly—robbery by deceit or violence, false swearing, etc. The offering was a ram, or in lesser offences a lamb or kid. The fat was burned on the altar and the remainder eaten by the priests. In addition, that which had been acquired wrongfully was to be restored plus one-fifth of its value.

This offering—it must be noted—was only effective for sins committed in weakness of the flesh and truly repented of. For these sacrifices to be efficacious, there had to be a constant desire to render obedience, though the flesh might err.

For presumptuous, willful, premeditated, highhanded sin in deliberate knowing disregard of divine command, whether large or small, there was to be no atoning—

“The soul that doeth ought presumptuously, the same reproacheth the Lord. That soul shall be cut off from among his people” (Num. 15:30).

Such cases were beyond the pale and provision of sacrifice.

This concludes the 6 basic types.

THE SIX PERIODIC ORDINANCES

Six periodic ordinances were enjoined upon the Israelites as pictorial representations of the principles and purposes of God's dealings with man, for all with eyes to discern spiritual things.

They were: The Daily, Weekly, Monthly sacrifices, and the three Yearly—the Passover, the Firstfruits (Pentecost), and the great, culminating Feast of Tabernacles (which centered around the Day of Atonement—the apex and climax of their year). First then—

The Daily Sacrifice

This was one of the daily duties of the priest, the other two being the replenishing of the Oil in the golden candlestick, and offering the morning and evening Incense. The daily ordinances typified the parts of God's service which are to be unceasing—which must be repeated every day without intermission.

The daily Oil in the lamp, of course, is daily application to the Word of God, which is a light to our feet. The morning and evening Incense is continual prayer.

The main item of the daily sacrifice was a Burnt offering of a lamb without spot or blemish, both morning and evening. This is the continual condemnation of sin and remembrance of Christ whose sacrifice offers a way of escape from sin.

These 3 things—signified by the Oil, the Incense, and the Lamb—are the basis of the believer's life. They must be indulged in daily, continuously, unceasingly. They are more important and essential than our daily food.

The evening sacrifice was to burn all night on the altar, and in the morning the priest removed the ashes without the camp. So the body of believers is tried by fire all the night upon the altar of their faith. And when the morning dawns, their Great High Priest will return and carry away “without the camp” those who have come through the fire.

With the Daily Sacrifice were offered a Meat offering of flour mingled with oil, and a Drink offering of wine. It is of note that Meat offerings were made in connection with all the periodic sacrifices.

And they are always in exactly the same proportions—1/10 ephah for every lamb (an ephah is about 3/4 of a bushel), 2/10 for every ram, and 3/10 for every bull. The Drink offerings were 1/4, 1/3, and 1/2 hin respectively (a hin is about 7 quarts).

That is, the “blessing” offerings were always in exact proportions to the “sacrifice” offerings.

Is this not an assurance that our blessings will be according to our measure of sacrifice and devotion—that “as we sow, so shall we reap”?

This completed the daily ordinances which typified—as we have seen—study of the Word, prayer, the putting away of sin, remembering Christ, and thanksgiving. Truly a day in harmony with man's noblest purpose, and well-pleasing to God.

The Weekly Sacrifice

The weekly sacrifice was a doubling on the Sabbath day of the Daily sacrifice. Two lambs were offered morning and evening, with the Meat and Drink offerings similarly doubled. This shows a doubling of service to God on a day devoted specially to Him.

Not a different service on the Sabbath which had no connection with the daily life of the believer, but an augmentation of the regular daily service on a day when other matters could not interfere. We see that our service is expected to be continual, and to be increased as circumstances permit.

The Monthly Sacrifice

This was offered on the day of the new moon. After the Day, the Month is the next cycle of time marked by natural phenomena. (The Week has no basis in nature, though it is of untraceable antiquity and world wide observance which is difficult to explain apart from the Mosaic account of Creation.)

The day is one rotation of the earth, the month one revolution of the moon around the earth, and the year one revolution of the earth around the sun. These are all arrangements of divine power and wisdom for the good of the inhabitants of the earth. They were all marked by perpetual ordinances.

On the first day of each month was to be offered a Burnt offering of two bullocks, one ram, and seven lambs. We might pause a moment on the significance of this, for the same combination is enjoined for the Passover and the Firstfruits.

The Burnt offering—we have seen—is an offering in recognition of sin nature and its consequences, and the need for redemption from it. Therefore the consumption of these animals by fire is the swallowing up or overcoming or renunciation of that nature.

The animals, then, must represent that human or sinful element. And, as distinct from each other, the different animals must represent certain aspects of it. So much is clear.

THE BULLOCKS

Now, considering its use in Scripture generally, the Bullock seems to represent Flesh, as distinguished from Spirit—the natural, animal, human element.

To David, the “men of this world” are the “fat bulls of Bashan.” The transition from ox to cherub in the successive appearances of Ezekiel's “Living Creatures” (Ezekiel 1:10 and 10:14) seems to indicate the transition from flesh to spirit nature of the Camp of the Saints thus represented.

Perhaps the two bullocks represent the broad twofold division of that flesh—Jew and Gentile, which distinction disappears when the bullock-flesh is consumed by the Spirit-fire.

THE RAM

The ram, as distinguished from the bullock, would seem to indicate human Power and Assertion and Ambition. It is a little difficult to pin down the significances here, but perhaps the distinction will strike us if we imagine the impression we would get from the expressions, “He is like an ox” and “He is like a ram.” The first gives a picture of natural grossness and lack of spirituality and finer feeling; the second a picture of driving pugnaciousness and dominance.

THE LAMB OF GOD

The seven lambs present no difficulty. Here in its numerical perfection and completeness is sinless sacrifice of the beloved Lamb of God. This element is never absent from these rites, for without it all would lose their meaning.

A KID OF THE GOATS

With the monthly Burnt offering, a Sin offering was made of a kid of the goats. This apparently was for all imperfections and unintentional disobedience during the month which in perfect justice and for perfect harmony required some recognition.

We see that throughout the sacrificial arrangements, all types of sin were currently taken into account and atoned for, so that nothing should mar their perfect communion with God.

We call to mind the case of Achan, where a sin within the camp of God was not covered in this manner but was concealed by deceit.

It soon became very clear by the reverses they received that all was not well between them and God; and the sin had to be traced down and purged from the camp by the blood of the sinner, before God would dwell with them and prosper them in their way.

God's beautiful laws and provisions would have kept them a pure and holy and ever joyful community, glorying in His love and favor, IF they had faithfully done their part. But they preferred, in their blindness, the empty, cheating, will-of-the-wisp lusts of the flesh that led them only to sorrow and death.

With the monthly service, too, there were Meat and Drink offerings of thanksgiving in their correct proportions. The Drink offering of wine, we may note, (which appears in the Daily, Weekly and Monthly ordinances), is absent from the more solemn annual ceremonies, some of which are identical with the Monthly except in this respect.

Considering the scriptural alliance of wine with gaiety and good cheer, this appears to emphasize the especial solemnity and dignity of the annual gatherings. A time of rejoicing truly, but a putting aside of the lighter pleasure for the deeper and more wholesome spiritual joy of God's service.

The Three Yearly Sacrifices

After the monthly came the three yearly convocations for sacrifice. These are: The **Passover** in the first month, the **First-fruits** in the third, and the **Tabernacle** in the seventh concluding the agricultural season.

During the Passover, the Monthly Burnt, Sin and Meat offerings were made for seven successive days. On the day of First-fruits the same were repeated once. The Feast of Tabernacles was very elaborate, extending over the greater part of the seventh month, with the sacrifices varying from day to day.

The particular significance of the ordinances of these feasts is another very interesting and instructive subject of study.

* * *

We have seen how the sacrifices were not mere rituals or meaningless forms or primitive rites of man's invention, but a benevolent, deeply symbolic and intricately woven institution designed by an all-wise Omnipotence to meet the needs of every phase of Israel's spiritual life.

They were an avenue of approach for forgiveness and reconciliation, a concrete expression of gratitude and thanksgiving, a source of strength and comfort and guidance, a continual reminder of their favored position, and a tangible link with their Creator.

Truly the provision of a tender and loving Father, Who careth for His Children and desireth not that any should perish but that all should grow up unto Him strong and wise in righteousness and truth.

* * *

MOSAIC SACRIFICE

PURPOSE OF SACRIFICE: Recognition of alienation—Desire for reconciliation—Offering for atonement—Foreshadowing Christ.

FEATURES COMMON TO ALL: Without blemish—Male (specific exceptions)—Hand on animal's head—Blood: Sprinkle on altar—Pour at base—Fat burnt on altar.

PERIODIC

DAILY: Oil in lamp—Incense—Lamb morning and evening—Burn all night on altar—Meat and drink in proportion

WEEKLY: Double the Daily.

MONTHLY: Burnt offering: 2 bulls, ram, 7 lambs Sin offering: Kid of goats—Meat and drink in proportion.

YEARLY

PASSOVER: Same as monthly for seven successive days (But no drink offering)

FIRST FRUITS: Same as monthly for 1 day (But no drink offering)

TABERNACLES: 3 week period (1st-22nd)

BASIC TYPES:

DEDICATION

BURNT: Wholly consumed on altar

THANKSGIVING

—Bro. G V Growcott

Grow In The Truth

The exhortation this morning is centered on the third portion of the readings in II Peter 1. This first chapter gives us the antidote to moral corruption. Peter describes himself as a servant—a servant is one who submerges his will in another. He was sent by Christ to preach the gospel. We become true servants of Christ when we submerge our will in his. Peter is speaking to believers in the truth that have obtained the precious faith by baptism into Christ. This does not mean they earned anything, but through divine grace they have entered the race for eternal life. This was possible through the righteousness of God in providing his son who has the same nature as we do, but did not sin. Being the perfect sacrifice, he opened up the way for us to have the chance of forgiveness through Christ once we have become baptized. Being baptized, we become heirs of the great and precious promises made unto Abraham, Isaac and Jacob. Then, in the 4th verse, hopefully by these we might be partakers of the divine nature through the mercy of our Heavenly Father.

In order for this to happen we have to grow in knowledge of the Truth. All we need is the basic knowledge of the plan of God and the doctrine of the Truth to become responsible and get baptized. Once we have obtained the precious faith, we have to grow in knowledge. Knowledge in verse 2 is from the Greek epignosis, and it denotes exact or full knowledge, discernment, recognition. The Greek gnosis is knowledge such as we would have when we come into the Truth. As we mature in the Truth, we should always be striving for a more full knowledge and understanding of the Word of God. The only way we have a chance for salvation is by developing a full and complete knowledge of the Truth in Christ Jesus, so that it has the influence in our lives to overcome the lusts of the world. Epignosis is designed to energize us to so live, that the divine favor and peace toward us shall ever increase. In I John 5: 17-20: *“All unrighteousness is sin; and there is a sin not unto death. We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”* Peter in these first 4 verses lays the foundation of his epistle by drawing attention to our privileged state of being “in Christ” and how a full knowledge of the divine purpose provides the dynamics for walking and living a spiritual life. Now, moving on to verse 5, Peter appeals to us to continue moving forward so that we continue to show constant progress of a Christ like life.

In verse 5 we must diligently add virtue to our faith, not tomorrow or next week, but now. Our understanding of the Truth will cause us to work now because we will realize the time is short. In Phil. 2:12: *“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”* Our faith should be so strong that it supplies virtue or a Godly energy. The super abundance of faith will find expression in the imitation of Christ’s moral attributes, so through him, God will be manifested in us. With this attitude we will be hungry for more knowledge of God. All of us who have studied the Bible will quickly realize there is more to know than we can learn in a lifetime. We are what Paul says in I Cor. 8:2, *“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”* Next thing to add is temperance. This quality is needed to keep ourselves in check so that all the knowledge doesn’t cause us to be puffed up. I Cor. 8:1: *“Knowledge puffeth up, but charity edifieth.”* In the R.V. temperance is rendered “self control”. The idea is that as our knowledge of the virtues of Christ grows, our desire to mortify the flesh should increase. Rom. 8:1-5: *“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”*

Peter goes on adding to temperance, patience; we must have patience in the Truth. We have to endure for our lifetime. We can't be real diligent for a week or month and then slack off. We have to endure the good times and bad trying times. I Peter 2:20: "For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God."

To patience, Godliness – to be devout, worship in the correct way and for the right reasons. Going to the meeting every Sunday and attending all the classes out of habit is not godliness. Godliness is a true reverence to serve God and to do His will; our motive must be to please God and not to impress our fellow man.

To Godliness – brotherly kindness. Anyone who is sincere and following the steps outlined by Peter to become more like Christ in our walk will naturally develop brotherly kindness. We will become more aware of our own shortcomings and weaknesses and will learn to esteem others better than ourselves. If we are able to do that there is no such thing as self, or look what I did? If we don't all do that then it can cause difficulties. We have to remember the goal is to get into the Kingdom, not make a name for ourselves in this life.

We quote from Bro. Roberts the following:

"Association in the Truth is the aspect which more immediately affects us. It is here where we may be most damaged. We look for nothing in this world. We are apt to have too high ideas of what is attainable in the ecclesia. Christ gives a parable which has a bearing on this question. He likens the kingdom to a net cast into the sea, which draws all manner of fishes, both good and bad. Therefore, we must not come into the community drawn together by the preaching of the kingdom, with the idea that it is a perfect thing, that each person in it is really the son of God. There could be no more blissful state than that in which every man and woman should have a supreme sense of God, and with whom his law should be paramount. But such a state of things might not be good for us at present. We might, perhaps, get too much in love with mere persons and associations, and forget our present position in relation to eternal law.

Yet we must take care not to be disheartened in relation to the Truth, because we find all things are not to our mind. What we must do is to pluck up a good courage, and move neither to the right hand nor to the left, but be steadfast, always doing what we ought to be doing, whatever others may be saying, thinking, or doing. Never mind other people. Wherever their influence is calculated to dishearten and discourage—forebear—endure; mix kindness with resolution: this is God's will. We ought not to take notice of everything; we ought not to speak of every weakness we see, because the flesh is a weak thing at best. Let things slide, unless there is a breach compromising the authority of Christ, or dishonouring and weakening to the Truth. Where a man openly disobeys Christ, or corrupts the faith, that would be a thing to take notice of; a thing that we could not countenance, and be guiltless. But even then we are not to act as judges; and say "You are a miserable sinner, not fit for our company." What we have to do is this: for our own sakes, and as a matter of individual duty, we say "You must step aside from us, please, because we consider that we should be doing wrong if we were to continue our connection with you, in your present condition." That would be all we could do; but then there are a thousand little weaknesses and faults that do not amount to deliberate or intended violation of Christ's law—the mere ebullition of weakness, which the individual is himself sorry for. If you take him to task, you destroy his sorrow and enkindle resentment, and evil is done.

The best thing is to forbear: this is the lesson of the apostle: "*Forbear one another in love, forgiving one another, even as God for Christ's sake hath forgiven you.*" This view of the matter is always brought out by Paul in his letters—that if we ourselves were to be measured by the standard we may be disposed to apply to others, we should be found greatly wanting. We have to be forgiven much and must forgive. There are many derelictions of duty—oversights, faults, offences, it may be—that God is pleased to pass by, at our request through Christ; and we have to cultivate a similar disposition toward those who err through weakness. Be kindly and forbearing to everybody but yourself. Be very merciless with yourself. Judge yourself by the highest standard. Allow no excuse for your own deficiency. Ever afflict your soul and press higher. If everyone did this,—but that is coming back to that which I said could not be,—we should have a very delightful community.

Let us judge ourselves; others we must greatly leave alone, except under the special circumstances already hinted at. We are not to be indifferent about the Truth. Some people say that because Christ says "Judge not," therefore, we are not to trouble ourselves as to who is in the Truth, and who is not. This is a misapplication of his word. The position of a man in relation to the Truth, is just what we are to judge. We are not to judge who of those having the Truth are really God's, but we are to try the spirits whether they be of God, for many false prophets have gone out into the world. We are "to contend earnestly for the faith once delivered unto the saints." We are not, for one moment, to give way to those who would corrupt the Truth. Here we are to withstand delinquency. This is quite another thing. The principles laid down in the apostolic exhortation apply only to those who receive the faith, who believe the Truth, and reject the fables. With those who reject the Truth, we are not in association; but as to those who receive it, we are not to say that such and such are not of God's; this is the place for our charity.

Where there is a profession of obedience, and an external consistency; we are to throw a broad mantle overall. Think the best and act the kindest; take no notice of all weaknesses you see—forget things. This is our duty. It is a misfortune to our own selves if we have that feverish tendency to be critical which some exhibit—that unhappy nervousness about other people's failings. It destroys happiness. No man can grow spiritually who is in a continual state of acrimony. He

cannot evince that kindness of deportment which ought to characterise the intercourse of brethren and sisters, certainly not to the individual against whom the bitterness is harboured. The latter sees the coldness and is repelled, and made cold in return. He mentions it to another; the other is involved in the heat, and thus the evil spreads. If there is a grievous departure from the way of Truth, we must speak to a brother about it, but let us speak about it privately. Don't report the matter. If there is no departure from the way of Truth, but merely the exhibition of constitutional weakness, be patient; take no notice. Instead of this, you go to another, and say "Why So and So has been behaving shamefully, hasn't he?" "How," says the other, "what is it?" and then you let off your story, which, if ever so trifling in its origin in your mind, makes a deep impression upon the mind of the other—an impression, it may be, not warranted by the original facts, but inevitably created by your representation.

If you feel a thing strongly, you express it strongly, and the other having only your strong expressions to go by, naturally conceives a vivid and overdrawn picture of the matter. The result is that when he is thrown in contact with the man against whom you have been speaking, there is a coldness. Others hear of it and catch the cold, and there is a general brewing of bad feeling, all through next to nothing at all. It is as Solomon says, "A little matter kindleth a great fire;" "A tale-bearer separateth friends." Talebearers ought to be kept down. They ought not to be listened to. It is their duty to go to the person themselves. This is Christ's rule, and there are a lot of little rules, which if they were observed, would cause a much better state of things to prevail. If brethren are trying to do their best, encourage them.

Do not repeat things. Let us do our duty. All these things are hinted at in what Peter says in the chapter read: "Wherefore, laying aside all malice and all guile, and hypocrisies, and envies and all evil speaking, as newborn babes, desire the sincere milk of the Word that ye may grow thereby." Now, this is very beautiful. When a person is full of unfriendly gossip—under the dominion of cantankerous feelings, which burn in his own bosom, and spread wherever he goes, how can the Word have a place in his heart? It is impossible. There is no more fatal thing than the fermentation of roots of bitterness, and Paul puts brethren on their guard. But such spring up, and many are hurt by them. Peter says "Put these things away, and let your mind, as a new-born babe, desire the milk of the word." We shall have a strong relish for spiritual things indeed, if this is the case. A newborn babe has an unquenchable affinity for its mother's breast; nothing short of what it gets from its mother will make it grow.

Peter says this is how we ought to be in relation to the Word. If this is our state, we cannot be permanently hurt. The mind will soon get back to its tranquility and purity. A man who is under the control of the Word gets quickly over little disturbances; they are quite transient and accidental, and soon go off; but if the mind is not under the control of the Word, it is the other way. The serenity is accidental; the malignity and unhappiness of the fleshly mind is chronic. True liberty and happiness that will not grow old are only to be found in connection with the things that are of God. They are a well-spring of everlasting life, from which we are invited now to drink deeply." End quote.

The last thing Peter mentions is Charity – From the Greek word Agape – it's the divine love that aims to provide the greatest good for the other, even at personal cost, and self sacrifice. The manifestation of such love is the key to a sincere life in Christ. Paul says in Colossians 3:14, "And above all these things *put on* charity, which is the bond of perfectness," or real maturity. If we turn to Matt 5:43-48 we will get a better sense of this concept – (vs. 43): "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. (vs. 44) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Vs 45) "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (vs. 46) For if ye love them which love you, what reward have ye? Do not even the publicans the same? (vs.47) And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? (vs. 48) Be ye therefore perfect, even as your Father which is in heaven is perfect.

This is what God wants. He extends grace and forgiveness for our sins through Christ, if we ask in sincerity through prayers. Do we do the same thing for our fellow brother and sister? Sometimes we forget we are all human and make mistakes. We have to be forgiving of others, if we expect forgiveness from God. We quote the following from Bro. Jannaway:

"GROW" (2 Pet. 3:18), "Abound" (Phil. 1:9), "Increase" (1 Thes. 4:10), "go on" (Heb. 6:1), "add to" (2 Pet. 1:4–8), are terms which express our duty in regard to divine knowledge and strength. We are not to be content with being babes, but are to pass on to youth and manhood (Heb. 5:12; 1 Cor. 3:1–2; Ephes. 4:13–14; 1 John 2:12–14). Like good seed in good soil we are to take root, grow and bear fruit (Mark 4). There cannot be a stationary condition in the truth: we must either develop or waste. Babes cannot continue babes even if they would; neither can the seed when sown remain seed. It is a question either of going on to maturity or of pining and perishing. Knowing how matters stand, let us adopt those measures which will ensure growth. We are told what they are—"I commend you to God, and to the word of his grace, which is able to build you up" (Acts 20:28); "Long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Pet. 2:3, R.V.); "Watch daily at Wisdom's gates, and wait at the posts of her door" (Prov. 8:34). Let neglectors of Bible reading, and willful absentees from the edifying Bible meetings of the brethren, consider these exhortations and reform. There are many incentives to faithfulness. The advantages of a well-stored and established mind are incalculable, even apart from the salvation which it brings in the end. It enables us to strengthen others by opening up

to them the Word. It enables us to deal promptly and efficiently with questions and situations as they arise. It gives us boldness and assurance in the things of God, and exempts us from the dreadful curse of uncertainty and doubt.

How Christ towered above the ordinary run of mortals! He was a miracle, and as such an enigma to the natural man. His authority, wisdom, power, goodness, and holiness, were more than human. Never man spake like Christ; never man worked such astounding deeds as he; never man fearlessly laid down the challenge, "Which of you convinceth me of sin?" Christ was truly divine. Some said that he was an impostor, but others pertinently retorted by saying, "How can a man that is a sinner do such miracles?" Thus stood Christ a mystery in the midst of his contemporaries. But what a glorious explanation of himself had Christ for such as would receive his teaching. To such what an overwhelming evidence was he of the existence and estimable character of the invisible God. Let us hear Christ—"I am the Son of God"; "the Father sent me"; "I am not alone"; "I am in the Father, and the Father in me. The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works"; "I do always those things that please him"; "He that seeth me seeth him that sent me." Let us contemplate (in view of this) "the glory of God in the face of Jesus Christ." How beautiful is the sight! How enlightening, assuring, comforting, inspiring! Christ, the manifestation of the Father, appearing not to terrify, but to cheer; not to avenge, but to forgive; not to please himself, but to labour and suffer for our sakes; not to destroy men's lives, but to save them. With Christ before us, shall we deny or dread God?

Science, like many other useful branches of learning, is very secondary in relation to Bible knowledge. The one is not essential to salvation, the other is. To encourage the discussion of scientific questions in ecclesial meetings is very unwise. It will surely lead to vain and unprofitable disputations. There are sufficient Bible truths to elucidate and enforce, without running after science. The greatest service we can render to our generation in this day of darkness is to open-up and keep alive the deep and inexhaustible treasures of God's word. Those who have the ability to do this are too few, and their spare moments likewise too few to allow themselves to be absorbed in unimportant work, especially in the scientific fumbblings of the present age. How little did Paul trouble himself about science? The same may be said of Dr. Thomas. What has science done in upbuilding or consolidating any man, or company of men in the truth? It is significant that God should have saved His children the toil of scientific research by giving them direct information regarding the greatest scientific questions—to wit: the subject of God, the earth's origin and destiny, the nature of man, &c. God seems in this to have had a merciful regard for the long-houred avocations and humble education of His children. It is also significant that although God endowed Solomon with superhuman information which enabled him to discourse upon trees, birds, beasts and fishes (1 Kings 4:29-34), yet he has not handed down to us the information that Solomon penned. It appears to say that not now, but by and bye is the time for the children of God to concern themselves with these things. The Kingdom will afford ample scope and opportunity for revelling in this knowledge.

The business of our life should be to glorify God—"Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31; 6:20). It matters not whether our enterprise be ecclesial, commercial, or social, this is to be the guiding motive. Are we obedient? That we shall fail oftentimes is natural and is expected, but do we regard it as our duty, and is it our endeavour to obey? The flesh insinuates that the command is too hard, and that it is calculated to make our lives a misery. Away with the suggestion. It is not true. The command, first, is reasonable. We are not creatures of our own creating. God made us for His pleasure; and for us to forget or ignore Him cannot yield this pleasure. If we had made the race we should object to be left out of account by it. Even as parents we are displeased if our children forget us or act contrary to our will. It depends upon ourselves as to whether the command will make us miserable. If we heartily comply it will not, but if we arrange only to render a partial obedience it will. To endeavour to serve God and self is naturally a very irritating exercise. Let us take the reasonable view, and we shall soon experience, more or less, the Psalmist's mind. He had no desire to run away from God—"Oh, my God be not far from me" (38:22). "Oh! how I love thy law, it is my meditation all the day" (119:97). "How precious also are thy thoughts unto me" (139:17). God is no tyrant that we should flee from Him. He is our best Friend—abundant and marvelous in kindness. Every good thing that we enjoy is of His bestowing, and it is to Him that we have to look for an endless and joyous existence. Shall we grudgingly give Him glory?

What! Question the teaching of Paul! May we be preserved from the men who would be guilty of such consummate folly. To question the verity of Paul is to insult Christ. Has not Christ introduced the apostle to us in words which guarantee his absolute reliability? Listen. "He is a chosen vessel unto me." And again, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." There is a growing tendency to lower Paul's authority and to challenge his unerring testimony. Let us fortify ourselves against this sin by refreshing our minds from time to time with the apostle's own references to himself. Paul informs us that he was set for the defense of the gospel (Phil. 1:17), and that he was an apostle by direct appointment of Jesus Christ and God (Gal. 1:1); that he was such in "faith and verity" (1 Tim. 2:7); that the signs of his apostleship lay in "signs and wonders and mighty deeds" (2 Cor. 12:12), such as the blinding of Elymas (Acts 13:9-11), the raising of the dead (Acts 20:9-10), and the imparting of spiritual gifts (Rom. 1:11); that what he officially spoke and wrote was to be regarded as the word and commandment of the Lord (1 Cor. 14:37; 1 Thes. 4:2, 15; 2:13); that his teaching was to be held fast (2 Thes. 2:15; 2 Tim. 1:13), and the men withdrawn from who would not submit to it (2 Thes. 3:6, 14); that the Spirit was present with him to guide his tongue and pen (1 Cor. 2:13), making his letters weighty and powerful, and his presence a terror to the disobedient (2 Cor. 13:2, 3; 2 Cor. 10:8-11); that his authority extended to the ability to hand men over to the adversary (1 Tim. 1:20), and to otherwise use the rod (1 Cor. 4:21). Let us not whittle away this true testimony. Let us rather ensowathe ourselves

with it, that we may be proof against the faithless insinuations which are current in our day. If we do this we shall please Christ, and rejoice Paul himself in a day that is fast approaching.”

We should keep these things in mind as we come to the focal point of our meeting here this morning. These emblems on the table remind us of the great sacrifice of our Lord Jesus Christ, who opened the way so that we might have a chance through God’s mercy to have eternal life. As we read in II Peter 1:10-11: “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Bro. Jim Rankin

Firstfruits Unto God

IN Lev. 23 we read of the three annual feasts that Israel were commanded to observe **after they settled in their land.**

The **FIRST** of these was the Passover in the month Abib, the first month of their sacred calendar, which was so designated when the Passover was instituted in the land of Egypt (Ex. 12:2).

The Passover lamb was killed in the evening of the 14th day, and then followed 7 days in which unleavened bread must be eaten. But on the eighth day, a special wave offering was required—

“Ye shall bring a sheaf of the firstfruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you. On the morrow after the sabbath the priest shall wave it” (Lev. 23:10-11).

The **SECOND** feast came 50 days later—

“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number 50 days . . . ye shall bring out of your habitations two wave loaves . . . they are the firstfruits unto the Lord . . . And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord” (vs. 15-20).

The **THIRD** feast came in the 7th month, called the Feast of Tabernacles, or—

“The Feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labor out of the field.”

This began on the 15th day, for 7 days, during which Israel dwelt in booths of—

“The boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook.”

At this Feast of Tabernacles there was also a special observance on the 8th day—

“It is a solemn assembly: ye shall do no servile work.”

* * *

FOR the careful student of the Word, these things are full of meaning, and as we look into them we see the richness and depth of the wisdom and knowledge of God. We will not fail to remember that all of the firstborn, both of man and animals, belonged to God, and in addition they had the command—

“The firstfruit of thy land shalt thou bring into the House of the Lord thy God” (Ex. 23:19).

Thus the first and best of everything that came to hand in Israel must be given to God, as a constant reminder that God demanded first place in their lives.

We are able, too, by reference to the later revelations as contained in the New Testament, to find the meaning of the ordinances connected with the 3 annual Feasts. Paul says (1Cor. 15:20)—

“Now is Christ risen from the dead, and become the firstfruits of them that slept.”

Now we remember that the record says that he rose on the “morrow after the Sabbath,” on the first day of the week, after the Passover which he ate with his apostles on the night in which he was betrayed.

He was, then, the antitypical barley sheaf that Israel was commanded to wave on the first day of the week at the end of **the Passover, and his resurrection coincided exactly with this annual ordinance.**

Pentecost (50 days later) was also called the “Feast of Firstfruits,” because two loaves of the first ripe grain were waved on that day (an 8th day also). Paul connects this with the resurrection of the saints at the coming of Christ—

“Every man in his own order: Christ the firstfruits, afterward they that are Christ's at his coming.”

These are again referred to as the firstfruits in Rev. 14:4—

“These were redeemed from among men, being the firstfruits unto God and to the Lamb.”

Also in James 1:18—

“Of His Own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures.”

The resurrection of the firstfruits is called the “first resurrection,” not with reference so much to the time of its occurrence but because it is the resurrection of the firstfruits—

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a 1000 years.” (Rev. 20:6).

The word “resurrection” in this passage refers only to those who are the subjects of a resurrection unto LIFE (John 5:29), as is evident from the words, “on these the second death hath no power.” The wicked and rejected die the second death.

The Feast of Ingathering (Tabernacles) was typical of that great number both from the dead and living of the Millennium that will be brought into the fold at the end of the 1000 years' reign of Christ and the Firstfruits who reign with him. This comprises the “rest of the dead” (and living) who make up the full number of those the Father hath given Christ.

Together with the Firstfruits, they constitute the New Heavens and New Earth that John saw (Rev. 21:1)—

“And God Himself shall be with them, and be their God.”

—Bro. E.W. Banta

How The Truth Came To Britain

In A.D. 43 Claudius Caesar set about the conquest of +Britain; a purpose not achieved to any great extent by Julius Caesar in B.C. 55. That was the commencement of a long fight which went on to A.D. 84 when England became a Roman Province.

Claudius expelled the Druids who fled to the Isle of Anglesey, and set up Roman and Greek forms of worship.

The Druids worshipped a God, one and indivisible but unknowable and unknown, probably the unknown “God” of Acts. 17 to whom Paul called attention at Athens.

Many captives were taken to Rome among them being Caradoc, king of the native British called by Roman historians Caractacus whose capital was at Colchester.

Paul was a prisoner in Rome at the time but Caractacus was not in prison with him for he was permitted to go back to Britain and govern his people as a subject prince of Rome. Several of his family were retained as hostages for his good behaviour. These were state prisoners in Caesar's court at the time when Paul had connection with it. There were many converts in the royal household to the Truth. See Phil. 4:22. It is therefore probable that Paul met some British captives.

A thirteenth century collection made of early Christian traditions in Britain (now in the British Museum) gives the names of the family of Caractacus left behind in Rome as Branlinus and Claudia the father, son and daughter of Caractacus. Branlinus is said to have found the Truth and gone back to Britain holding it. Now Claudia according to Martial the Roman historian married Pudens, the son of a Roman senator. Turn to 2 Timothy 4:21 and you will find the three names Linus, Claudia and Pudens mentioned together.

Glastonbury has always been believed to be the first place in Britain where a Christian ecclesia was established. The legend is that Joseph of Arimathea fled from the Holy land because of Jewish persecution; took like Jonah a “ship of Tarshish” and landed on the south west coast and made his way to Avalon.

When Augustine came in AD. 597 part of his work was to uproot the Truth as still held by many, and to put in its place the doctrines and supremacy of Rome. Church councils had by resolutions passed at different times at last put the old Pagan doctrines in place of the Truth.

To preserve the Truth has always been an arduous task and it still is.

The striking contrast Bro. Roberts drew between Mohammedanism and Christianity has been just as certainly seen in the fight between Apostasy and the Truth, This fight still goes on and will do so till our Lord returns.

Berean—1950

Encouraging Words No. 8

“WHOSOEVER therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” In the day of open, divine acknowledgment of God's sons and daughters it will be found that many have believed on Christ who have never confessed him. It was thus with the rulers of the Jews—many believed on him, but because of the attendant shame they

did not confess him. It is not sufficient tacitly to assent to the truth. Christ's name has to be borne and his principles upheld even in the teeth of adverse circumstances.

Why should there be so much difficulty in confessing Christ? Was he not, in his life, altogether lovely? Are not the principles of the truth honourable and righteous? And is not the gospel message—the promise of unending life in the kingdom—the greatest offer that mortal man can receive? Whence the hardship in confessing one so desirable as Christ, and in holding aloft precepts and promises so beautiful as his?

The difficulty is created by the intense hatred of the world of that which is true and good. "The whole world lieth in wickedness"—wickedness albeit which it neither admits nor recognises. This divine description is applicable for all time and for all circumstances, whether the world be Jew or Gentile. The wickedness of mankind lies not so much in the form of, as in the fact of, its innate insubordination to God. "They worshipped and served the creature more than the Creator" are words of Scripture which express a characteristic ever common to the world. It matters little whether the creature be of the host of heaven, a "sacred" bull or monkey, humanly devised doctrines as found in Christendom's creeds, or an individual's own desires or lusts. With the world, God and the truth are not exalted. This thought suggests what may be regarded as the dividing line between saint and sinner—between Christ's disciples and the world. With the saint, God and the truth come first and man afterwards, with the sinner the creature comes first and then God—if God is considered at all.

To learn to estimate the world at its proper worth is one of the greatest helps in enabling us to confess Christ. A further help in this matter is to consider the future. Let us take the many important-looking, well-dressed people, whom we encounter from day to day, and mentally follow them one by one to the end. The firm step ceases, the voice is hushed, the goodly garments give place to a shroud, and what next? A few discoloured bones, a handful of dust, and then—nothing, except, in the case of those who are responsible to the judgment-seat, shame and everlasting contempt. Shall we with open eyes be influenced and cowed by men who stand related to such an issue as this?

But what about those who serve God and uphold righteousness? A few years of humiliation and contumely, and then—a glorious, deathless existence in exaltation and honour amid friends and surroundings where sin and sorrow will have no entrance. Sisters, let us determine at all hazards—though our difficulties be great and our failings many—to confess Christ. We did so at our baptism, heeding neither frown nor sneer. Let us persevere in this attitude by upholding Christ's precepts in our daily walk, by making known to our neighbours the way of salvation, and by heartily co-operating with our brethren in the work of the truth generally. Let us not mind the laugh of scorn or the frown of hatred—let us not be moved by being called "goody-goody," "straight-laced," "narrow-minded," "touched," and so forth. Christ has said of a certain class, "Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." How sweet will it be to be openly acknowledged and justified by Christ in the very presence, it may be, of our detractors! Let us remember, however, that it is a sweetness that can only be bought by now confessing Christ, in the face, if need be, of shame and reproach.

—*Sis. C.H. Jannaway—1907*

Meditations – Deity's Ways No. 11

The unconsciousness of the dead must be taken into account in considering the apparently long time that God has occupied in fulfilling His purposes. A few thousand years to man are practically no longer than a "few days." A good sound sleep brings night and morning into very close proximity. The repose of the grave will do no less. A minute under an anæsthetic is to the patient no shorter than six thousand years. The oblivion of the death state operates in exactly the same way. Abraham's dissolution—covering some four thousand years—will appear to him no longer than the nightly sleep, or the time spent under the operator's gas. No, it is a great mistake—a pernicious mistake—to think and act as if our reward were a long way off. The scriptures do not encourage this notion. See how the Spirit speaks in Joel 3:14. If the righteous had to live during the whole of the reign of evil, or were not called to an endless life, then we might reason soundly on the "long way off" principle, but not as matters stand. "The coming of the Lord draweth nigh." (James 5:8).

It is impossible to realise the reward promised. The terms which express it—"eternal life," "the life to come," etc.—are familiar enough, but their very familiarity tends to lessen the wonderful blessings they imply. No joys that we have ever experienced will compare with the joys which everlasting life will bring. The most vivid realisation of the reward may perhaps be obtained by contrasting it with our present sinful condition. Everlasting life will bring an end of everything which is disagreeable. We have all felt more or less the ills of the present vile body—sleepless nights, flagging energies, head-ache, heart-ache, etc., etc. Most have suffered from the curse of death—the loss of the cherished little one, the wife and mother, or the husband and father. We know, too, the incessant turmoil of life—the perpetual struggle with Diabolos, both within and without. Immortality, thanks be to God, will mean the end of all this—the unloosing of every burden. The bestowal of the blessed gift will mean the birth of a glorious, mighty, wise, God-like company—a company that will not only itself be free, but able to free others from the dreadful evils which now make all creation groan. Shall we not eagerly look and pray for this reward?

The days of the wicked—no matter to what length they may reach—are but as "a shadow." "Yet a little while, and the wicked shall not be" (Ps. 37:10). This is the way in which God looks at the sinner's existence. Let us also look from the

same point, and we shall be less inclined to fret at the trial which evil-doers entail. What are three-score years and ten, or even seven thousand—the utmost time that has been allotted to sinners—in comparison with eternal life? Let us go forward a little, and take a retrospective glance. Let us assume that Christ has come, and has made us immortal—like himself. Let us then ask, Where are the wealthy, the learned, the influential but godless contemporaries of our probation days? Gone! and gone for ever. Let us still go forward, say ten thousand, or thrice ten thousand years, and repeat the question, Where are the wicked? How we shall realise then the beauty and truth of the statement that the days of the wicked are as “a shadow,” and that their triumphing is short (Job 20:5). “Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it” (Psalm 37:34).

“The Lord is at hand” (Phil. 4:5).—“The night is far spent, the day is at hand” (Rom. 13:12)—“Surely I come quickly” (Rev. 22:20). There are some who would impeach the veracity of these statements, because eighteen hundred years have passed and they still remain unfulfilled. Evidently there is ground for the cavil, but let us look at the declarations from the Spirit’s standpoint and the difficulty will vanish. The Spirit’s standpoint is Eternity. It is written that with God a thousand years are but as “A watch in the night” (Psalm 90:4) that eighteen hundred and more are but as “A small moment” (Isaiah 54:7). Recognise this, and the truth and force of the statements in question will be seen. But why does not the Spirit in addressing man speak in accordance with man’s computation of time? There is an explanation. Those to whom God speaks stands related to Eternity. The faithful are taught to regard immortality as certain of attainment—they are told that death is theirs (2Cor. 3:22)—that they have passed (relatively and prospectively) from “death unto life” (John 5:24). Looking at the subject in this way—estimating the present from the standpoint of an eternal future—how beautiful is the Divine way of speaking. “Yet *a little while*, and he that shall come will come, and will not tarry” (Heb. 10:37).

That the wicked thrive apace is too palpable a fact to be questioned. It is a circumstance not peculiar to our day. It has in every age been a source of wonder and sorrow to the righteous. It moved Job to ask: “Wherefore do the wicked live, become old, yea, are mighty in power?” (21:7). It was a matter which nearly caused the Psalmist to stumble, for he became “envious at the foolish, when he saw the prosperity of the world” (73:3). Jeremiah was similarly perplexed—“Wherefore,” he enquired of God, “are all they happy that deal very treacherously?” (12:1, 2). Habbakuk was also prompted to make a like enquiry (Hab. 1:2–4). Yes, it seems strange that God should permit evil to grow and flourish. Nevertheless His wisdom cannot be questioned. Neither can His love for the righteous who are painfully affected by the evil. God doth not willingly afflict, and affliction is mainly caused by the wicked. God has been mindful of the grief and perplexity which the ascendancy of evil is likely to bring to His children, and has given them abundant comfort in relation to it. “Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, *which are as a shadow; because he feareth not before God.*” (Eccles. 8:12-13).

—Bro. A. T. Jannaway—1887

Pain Language

The Bible, though dealing with the deepest of subjects—the mind and wisdom of God—is a wonderful example of simplicity of speech. We should try, in our presentation of the Truth, to avoid long, cumbersome words and phrases. There is a danger of using language for the spell of its own music, rather than—as we should—keeping it at all times within its proper function—the simplest and most direct presentation of our thoughts.

And, if we are not careful, there is also the tendency to develop a stereotyped Christadelphian “language”—certain fixed expressions, words, and forms of speech. Let us constantly aim for simplicity and naturalness. “Godly simplicity”, in our speech as in every other avenue of life and conduct, is most forceful, most beautiful, and most dignified. Remember the words of Jesus, “To the poor the Gospel is preached.” And of Paul, “God hath chosen the weak things of the world to confound the things that are mighty.” Very deep divine principles and thoughts are embodied in these expressions, and if we dwell on them they will help us to curb the natural tendency to encrust the Truth with an imitation of the baubles of worldly oratory. — Bro. G. H. Denny Berean Editor

The Nature of the Bread and Wine at the Table of the Lord: Does it Matter?

The crotchet on this question is nothing new. It was buzzing about in the days of Dr. Thomas, who had no patience with it. The answer is this — “*Where there is no law, there is no transgression*” [Rom 4:15]. Those who say we ought to have unleavened bread and unfermented wine are “*wise above that which is written.*” The Lord has left no directions, and therefore we are free.

The object of breaking the bread and drinking the cup is to “*bring to remembrance*” [1Co 4:17] the things symbolized, and this does not depend upon the quality of the articles partaken of, but on mental discernment in connection with the memorial act... If much is made of the quality of the articles used, the object of using them is liable to be lost sight of. The finest bread and wine will fail to refresh the memory if the spiritual apprehensions are low; while, on the other hand, indifference of quality does not interfere with the spiritually quickened.

But it is contended we ought to get as near the original as possible. A good contention when not pushed too far. The "*original*" breaking of bread was partaken of at a triclinos [a Greek word meaning a very low three-sided table around which a small number of individuals might eat while reclining]. Must we provide a similar piece of furniture, and recline like the Orientals? The "*original*" was preceded by the Jewish Passover, of which, indeed, the breaking of bread and drinking wine is itself a feature. Must we, in this, imitate the original? The disciples were attired in flowing Eastern costume [robes]; must we be likewise? The bread and wine were served in vessels of Oriental construction. Must we refrain from bringing Christ to remembrance till we have found out the exact pattern and quality of these?

The answer is obvious. If Christ had commanded conformity in these particulars, we must needs have conformed [i.e., we must conform], at however great inconvenience or contempt; but there is no such command. Neither is there any direction as to the quality of the bread to be eaten or the wine to be drunk. We obey this command when we eat bread and drink wine, though the loaf we eat be differently shaped and compounded, and our wine differently tasted and made.

To contend otherwise is to make the observance of the Supper impossible; for if there is anything in the contention, the identity of the bread and wine must be exact and not approximate... (1873)

And, in conclusion, I may say that so far as my own inclinations go, if a brother or an ecclesia prefer to use 'unleavened bread' and 'unfermented wine,' they are at liberty to do so, but when they declare it to be essential to salvation, they go beyond what is written, and so make themselves transgressors, by passing judgment on their brethren in a matter concerning which there is no law.

'The 'one thing needful' is an intelligent understanding of that which is signified coupled with that mental relation to God and man, which is free from the 'leaven of malice of wickedness' in every form.

In hope of an abiding place in the antitypical bread of the first-fruits, which the priest after the order of Melchizedec will shortly offer on the mountain of Jehovah's Holiness, and with fraternal love to all at your house." —*Bro. Robert Roberts*—(1892)

Analecta Apocalypticae (48)

The Two Witnesses Live Again

From the overthrow of Paganism in Rome, by the victories of Constantine, "the first Christian emperor", by which the Christian community was lifted from the severest depths of persecution to the highest and serenest regions of imperial favour, to the organized attempt of Church and State to exterminate the heretics in France, was exactly a period of 1,260 years. Thus Constantine ascended the throne A.D. 312: add to this 1,260 and you have 1,572 — the date of what is known as the massacre of the Huguenots. The question is, do these facts and figures correspond with the requirements of the prophecy? The answer is justifiably in the affirmative. The sackcloth witnessing of the two prophets undoubtedly commenced with the accession of Constantine to the imperial throne. This will seem strange when that event was favourable to the Christians: but the strangeness will cease if we remember that the witnessing was to be directed against authorities professing to be Christians but not truly so, as shown by their representation as Gentile occupants of the outer court, as we have already seen. Now, such a witnessing could not take place while Rome was Pagan. Paganism made no pretence to belong to the temple of God. It did not stand in the outer court or any other part of the mystical temple: it has no connection with it at all, but opposed and tried to destroy it with the terrible engines of persecution. It required a nominal Christianity to be on the throne before the testimony of the witnesses in the presence of the Gentiles of the outer court could commence. When Christianity did mount the throne, though it did in a certain shape become the favoured religion of the State, yet true Christianity became an outcast. There was a class that did not enjoy the imperial favour, but became as decidedly proscribed and bitterly persecuted as ever the Christians were at the hands of Paganism. Eusebius, who lived at the time, speaking of what happened after Constantine's accession, says: "Again the worshippers of God began to flee: again the open fields, the deserts, forests and mountains received the servants of Christ". On this subject, Dr. Thomas says: "Constantine delighted to style himself 'The Deliverer of the Church'. He was truly the deliverer of the Catholic Church; but he was also the first to inflict persecution and death itself upon those who 'kept the commandments of the Deity and retained the testimony of Jesus Christ' . . . The dissenters from the Catholic Church were afflicted and oppressed. . . . Constantine easily credited the insinuation that the HERETICS, as they were called, who presumed to dispute his opinions or to oppose his commands were guilty of the most absurd and criminal obstinacy . . . Confounded with these so-called heretics as has been the case in all ages since, were those who held the testimony, and therefore the witnesses of Jesus. Not a moment was lost in excluding their pastors and teachers from any share in the rewards and immunities Constantine had so liberally bestowed."

From this time forth, the dissenters maintained a steady testimony and protest against the Established Church. From this time, therefore, it seems reasonable to date the days of their prophecy. As a matter of fact, there are just 1,260 years from Constantine's accession to the massacre of the Huguenots. This massacre was the massacre of a representative class. The Huguenots of France were representative of the witnesses in all "the earth" in which the Pope was god. They were more numerous and powerful there than in any other part of the Papal dominions, and therefore to attack them there, was to aim a blow at them everywhere. The blow aimed at them was terrible. It was not merely the outbreak of a formidable persecution: it was a deliberate attempt to exterminate them, an attempt which was persevered in at intervals

for over a hundred years, and which ended in 1685, on the revocation of the edict of Nantes, in the persecution and death of the party for a season.

It strikes one at first as odd that this Apocalyptic tragedy should be identified so prominently with France. But the impression disappears on a full view of all facts. There are two reasons for this prominence of France in the matter. France as the first nation to submit to the Roman See, has always borne the title "the eldest son of the Church" (and what the eldest son does is done for all the family). But the second reason is more emphatic and decisive. The prophecy says, "The dead bodies of the witnesses shall lie in the street of the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified". Now, first identify "the Great City", and it will be easy to find "the (principal) street". It is not necessary for me to prove to you that the great city of the Apocalypse is Rome. But you say, there is a difficulty here. The passage says Jesus was crucified in the Great City of which it is speaking, and Jesus was not crucified in Rome. The answer is to be found in the fact that in the constitution of the Roman Empire, the City of Rome was finally made co-extensive with the Roman Empire — that is, Rome was, so to speak, legally stretched out in all directions so as to cover every part of the Roman Empire. The whole empire was the city. This was by the decree of Caracalla many centuries before the death of the witnesses. Now the Great City in this sense reached from Persia in the east to the Atlantic on the west, and in this great city "our Lord was crucified", for Judaea was part of the Roman dominions, and Jesus was crucified within the Roman jurisdiction, by Roman officials, according to Roman forms. As it was a question of the death of the witnesses, there was something appropriate in referring to the fact that the Lord himself was slain within the same jurisdiction — a jurisdiction only comparable to Sodom and Egypt in its spiritual relations. He was not crucified in the same part of the city, however. The dead bodies of the witnesses were to lie in THE street — the principal street, thoroughfare, or section of the Great City. As the city is here used for the entire breadth of the Roman dominion, THE street must be the leading political sub-division of that dominion, and therefore France, "the eldest son". We see the same sense in the phrase "THE tenth part of the city" farther on (verse 13), when the overthrow of the French State is the subject of prediction. It is interesting to be informed that this view was entertained by a leading writer in the witness-community well on in the seventeenth century. Peter Jurieu, a Huguenot pastor, it seems, published a book "The accomplishment of the Scripture prophecies", in which he points out that the Great City is Rome in conjunction with its empire, and that the tenth part of that city was France. You will find an extract from his works in the second volume of Eureka on page 649.

When tidings of the final suppression of the witnesses by fire and sword reached Rome, the Pope was very glad, and held a procession of cardinals in celebration of the event, and appointed a Jubilee, and other public rejoicings. He also ordered a medal to be struck in commemoration of it, of which specimens are extant at the present day, exhibiting an angel with a drawn sword and the forms of a slain crowd lying before him. In this you will recognize the historic parallel to what is stated in verse 10: "They that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another". The medals, etc., also illustrate the meaning of the statement (verse 9) that they would not suffer the dead bodies of the witnesses to be put in graves. To put a thing in the grave symbolically is to bury it out of sight — forget it. Instead of being thus buried away, the slain witnesses were kept in public view in the way referred to. It was particularly in France that their dead bodies thus lay exposed in the symbolical sense, for there it was a day to be observed as every year came round — a day in which it was considered "the Church" in 1685 had finally triumphed over its enemies who had plagued it for ages.

How long this exposure lasted is stated in the prophecy, verse 9: "They of the people and kindreds and tongues and nations shall see their dead bodies three days and a half", at the close of which they were to have a resurrection. We should suppose that this meant three years and a half. Those who read public events at the time in the light of the Apocalypse were of this expectation: but history has shown it meant a longer period than this. The interval from the death of the witnesses (in 1685) to their resurrection (1790) was just 105 years. The difficulty is how this period can be compressed into a symbolical number of three and a half days. The solution was suggested at the beginning of the present century by a writer called Bicheno, viz., that the three and a half days were three and a half lunar days, that is, days of the moon instead of the earth. The moon turns upon its axis just once in thirty days, consequently one day of the moon is just thirty times longer than one day upon earth, and would represent thirty days. Three and a half days of the moon would therefore be 105 earth-days, which, on the day-for-a-year principle, would stand for the 105 years which elapsed between the death and resurrection of the witnesses. In truth, therefore, there is no departure in the case from the ordinary scale of symbolic time — day for a year; only the days are compressed into a smaller symbol still. Why should this be? Obviously to suit the symbolic circumstances with which the time was connected in the case. The circumstance was the exposure of dead bodies. It would have been contrary to nature to speak of dead bodies being exposed 105 days; it involved no violation of decorum to speak of them as being exposed three and a half days, and these being lunar days, were an accurate measure of the historic time, though this was not perceived till events themselves made it manifest.

"And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of the names of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." This was to come to pass at the end of the three and a half lunar days of 105 terrestrial days or years. Add 105 years to A.D. 1685 (the date of the revocation of the edict of Nantes and the final massacre of the Huguenots), and you have 1790. What happened then in harmony with the picture placed before us in the verses I have read? The most awful revolution that ever occurred in the annals of mankind. You should read the history of the French Revolution. You will find events unfolded themselves in the order of the symbols.

The spirit of political life re-animated the people who had been ignored and powerless for more than a century. A great voice from heaven, — that is, a summons from the throne of the tenth of the great city — a summons from Louis XVI, invited the common people, who had not been publicly recognized since the massacre of the Huguenots, to “come up hither”, or come together for the exercise of legislative power in the arrangement of the disordered affairs of the realm. They responded in a cloud, and in such a form therefore as to inspire great fear in the mind of the king, nobles and clergy, who beheld them stand upon their feet. They had not been long assembled when they took possession of supreme power, disestablished the church, confiscated the estates of the clergy and nobles, imprisoned and decapitated the king, abolished all titles (the seven thousand names of men, spoken of in the original), proclaimed faith in God a superstition — France no longer a kingdom but a Republic. They also executed thousands by the guillotine, who were in the least suspected of sympathy with the old order of things. Everyone has heard of the Reign of Terror: it is the description applied to these events. The whole population lived in daily fear of their lives. Over a million perished by violence in connection with the events of this terrible earthquake in which also the tenth of the city fell, that is, France as a royalty was overthrown and altogether separated from “the city” of which she was the leading tenth. The noise of her fall made the earth tremble, and sent a thrill throughout civilized life, the vibrations of which are active at the present hour. The leaders of the Revolution, to accomplish their reform, resorted to the terrible expedient of cutting off the heads of all who did not agree with them. The guillotine worked day and night, and heads rolled by the thousand. The slaughter at last came to be so indiscriminate that the guillotine could not work fast enough and its operations were aided by filling leaky ships with people, and sending them out to sea to sink. Such a time of terror was never known in the history of the world.

We read “the remnant were affrighted, and gave glory to God”. So it came out. In the reaction that set in when people were tired of these dreadful occurrences, a public decree was sanctioned, recognizing the existence of God and a future life, and convoking a national assembly in the Deity's honour. The assembly in honour of “the God of heaven” was held in the presence of thousands — Robespierre officiating as priest. It all came out in the order of the prophecy.

The effects of that revolution are visible to-day. It has proved the resurrection of liberty in Europe, both political and religious, and the undermining of the position of the Papal tyranny which has gone rapidly downwards ever since, until the Papacy now is only a shadow of its former self. The very development of the truth itself is traceable to the forces set in motion by it: but I won't go into that. If you desire to comprehend these things in their details, I would advise you to read Eureka, in which there is a great mine of instruction.

The Third Woe is the Seventh Trumpet

“The second woe is past, and the third woe cometh quickly.” This is the apocalyptic comment on the French Revolution. What is the third woe that comes quickly on the back of the French Revolution — that is, “quickly” in the apocalyptic sense — quickly as compared with the time taken by the first and second woes? The third woe is the seventh trumpet — for the three last trumpets of the seven are the three woes, as you will recollect (Rev. 8:13). Well, John hears the seventh trumpet, and what are its effects? “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (verse 15). Hence, not long in the world's history after the French Revolution, a still greater Revolution is due— viz., the transfer of all kingdoms on earth to Christ at his coming — a transfer not to be effected without “a time of trouble such as never was” when this mighty revolution is announced under the seventh trumpet, John beholds the elders prostrate themselves before God, and give utterance in thanksgiving to a view of the situation which has received our attentive consideration: “Thou hast taken to thee Thy great power, and hast reigned.” It is a time of divine actual taking of power in a way not occurrent previous to the seventh trumpet: a time when Christ returns to reign really on the earth. They go on to say, “The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth.”

Here we have a number of items characteristic of “the end” shortly after the French Revolution. They are divinely specified items. Believers in the word will seriously note them. There is anger among the nations, succeeded by a manifestation of God's wrath against the long-borne-with wickedness of men, the resurrection — “time of the dead”, that is, time for the dead to awake, as Daniel says of this very time: “at that time, many of them that sleep in the dust of the earth shall awake” (Dan. 12:2) — the rewarding of the prophets and the servants of God in general, and the destruction of all who tyrannize over and destroy the earth. We might conclude without further information that these events must involve the appearing of Christ, seeing the Scriptures always associate these events with his coming (2 Tim, 4:1; 1 Thess. 4:13-17; Matt. 16:27). A symbol is introduced expressly to show it: “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings and voices and thunderings and an earthquake and great hail.” The “temple of God” measured off for down-treading in the beginning of the chapter is here at the end of it, exhibited as established “in heaven” — in exaltation — in the sphere of power. The saints glorified appear in their corporate capacity as a manifested power in the earth. The time has come for them to take the sword of judgment, as foreshown in the Scriptures (Dan. 7:22; Psa. 149:5-9; Rev. 2:26-27). But in their midst is One from whom they receive their entire character and position. “In the temple was seen the ark of his testament.” In the midst of the saints is one who is the antitypical ark of the covenant, the blood, sprinkled mercy seat. They surround Him in great love and praise and glory, saying, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and hast made us unto our God kings and priests.” To say that this ark was seen at such a time is to intimate the Lord's second appearing in power and great glory, shortly after the second woe. “The lightnings and thunderings and voices and earthquake and great hail” following the opening of the temple in heaven, find their counterpart in the calamitous

judgments by which the great revolution of the third woe is effected by Jesus and the saints — a time of war, convulsions and trouble such as has not yet been witnessed upon earth.

We are enabled by this eleventh chapter of the Apocalypse to see in a certain way where we are now. The French Revolution of 1790 is a distinct landmark. As we think of it in the light of this chapter, and ponder the announcement that the third woe cometh quickly, we are made to feel that we cannot be far off the great consummation upon which our hearts are set. The same conclusion is warranted by many other signs, as we know. We are verging towards that crisis which to the world will bring a season of unparalleled trouble, but to the friends of Christ, the age of blessedness, life, and everlasting joy.

Berean 2010-179

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

Hints For Bible Markers

A study of the prayers in the Bible can be very profitable. When considering the words of the commands of Jesus, his prayer of John 17 come to mind. He prays that those who love him might be in harmony with him and the Father. We are to be of one mind and to continue in that one mind, *“that they may be one, as we.”* What beautiful words to contemplate. It was to this same objective Paul instructed the Ephesians (4:3) *“Endeavoring to keep the unity of the Spirit in the bond of peace.”* When we look to the first century believers we find written in Acts 4:32, 46 *“And the multitude of them that believed were of one heart and of one soul:”* and in Acts 2:46 *“And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”* When we sin against a brother, we must confess it to him. We are to let our light shine before men. Obedience to God’s command is necessary to do this. Our light is not from us, but from God. It is the light given us by revelation, through apostles and prophets, which comes to us from the Bible, illuminating those who take the time and make the effort to study it. Individuals who are not in the truth should speak favorably of us because our lives are energetic manifestations of the principles of the Truth. Full of good works. We are to exhibit godly sincerity and not fleshly wisdom. (2 Corinthians 1:12) It is in those whom the word of God dwells richly, whose lives are a testimony for Christ, the light shows forth for men to see and God may be glorified.

—Bro. Beryl Snyder

The Commandments of Christ

As collected and organized by bro. Roberts

III. CONCERNING BRETHREN AND SISTERS

In case of sin (known or heard of) speak not of it to others, but tell the offending brother. Be of one mind, and follow the things that make for peace.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (1 Corinthians 1:10)

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (2 Corinthians 13:11)

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: (1 Peter 3:8)

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. (Romans 14:19)

Confess your faults one to another.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (James 5:16)

IV. CONCERNING THE STRANGER

Let your light shine before men.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16)

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (Matthew 10:32)

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Matthew 10:33)

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