

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. 12

December, 2010

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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 buildup 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

LAS CRUCES, New Mexico

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)

LAMPASAS FRATERNAL GATHERING.....June 10–12, 2011
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 1-325-451-4075

RICHARD FRATERNAL GATHERING.....July 1 – July 4, 2011
Sis. Christine Jones, RR# 1, Richard, Sask, S0M 2P0, Canada,
sc.jones@sasktel.net

HYE FRATERNAL GATHERING.....July 25–31, 2011
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-295-2868,
markbraune@gmail.com Study: "Zechariah"

The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is www.bcaudioarchives.blogspot.com. Please check this link as we will be updating with new material as much as possible.

The 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.

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.

The Image and the Stone

"And David put his hand in his bag and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sank into his forehead: and he fell upon his face to the earth." 1 Sam. 17:49

We cannot help, as we read our daily portions, but marvel at the depth, beauty and interest of the great revelation that God made to man in the Bible. Time and time again we are struck by inexhaustible interplay of spiritual meaning and significance that runs in every direction in Scripture, like the weaving of a marvelous tapestry.

In the story of David and Goliath (so familiar to us all) this fact stands out repeatedly. In this epic encounter between faith and force, spirit and flesh, the godly and the earthly, we see all the purpose of God and the history of man focalized. The record occurs in 1 Sam. 17. The account begins (v. 1)—

“The Philistines gathered together their armies to battle.”

The name “Philistine” has found a place in the English language as a common noun. It is used to describe one who is earthly, ignorant, uncultured and unspiritual. These Gentile barbarians gather their forces against Israel and Israel's first king.

How many of us know just where this great encounter between David and Goliath took place? It was a little south of Jerusalem, and halfway over toward the Mediterranean Sea. It was in the same locality where Samson's strange adventures took place—right at the border between the Israelite hill country and the level Philistine plain. It was “between the seas—Dead and Mediterranean—in the glorious holy mountain” (Dan. 11:45)—where Gog is to meet his end.

Throughout the story, we are inescapably reminded of Christ's two victories—first over the great and terrible giant of sin and death; and second, the victory to overcome the colossal image of the kingdom of men. Goliath is a type of both.

“The Philistines . . . pitched . . . in Ephes-dammim” (v. 1).

This name means “border of blood.” In the antitype it marks the crest of human power: the border of blood—the point where it was broken and turned back, both at Golgotha in the past and Armageddon in the future.

For Christ, as for all, the victory must be first personal, first internal; then external. The real victory was won at Gethsemane and Calvary: “Be of good cheer, I have overcome the world.” (That was spoken when the world did not even know he existed.) The triumph of Armageddon is but the logical and inevitable sequence of the triumph of the cross. So with us—the victory must be personal; all the rest will take care of itself.

Ephes-dammim, the “border of blood,” is very closely related in meaning to Acel-dama, the “field of blood,” purchased with the price of Judas' treachery.

“And Saul and the men of Israel were gathered together, and pitched by the valley of Elah” (v. 2).

“Elah” is the feminine form of “El” (God, strength, mighty one). Elah in Scripture means a strong, firmly-rooted tree. It is usually translated “oak” in the Authorized Version. Several significant things in Scripture occurred under oaks, or “Elahs.” It is the word used (1 Chr. 10:12) when the men of Jabesh-gilead buried the bones of Saul and Jonathan under “the oak” in Jabesh. The custom of burying under an oak (Gen. 35:8) seems to carry the thought of resting under the overshadowing care of the Mighty One—“Therefore shall my flesh rest in hope” (Psa. 16:9).

Combining this though with the meaning of “Jabesh” gives us a touching picture of Israel, as typified by their first king and his noble son—failure and success.

For Jabesh is the common Hebrew word for “dried-up, withered.” Saul stands for failure—the failure of one who was called and chosen, and given great honor and responsibilities.

Surely there is something very striking about Saul's bones and all his hopes being buried under a mighty tree in a dry and withered place! In Saul (the first king) we see the natural kingdom of Israel, buried in a withered place because of failure. But in his son Jonathan (“Gift of God”), buried under the shadow of the same mighty tree, we see promise and hope for Israel in the end. “Unto us a Son is given, and the government (kingship) shall be upon HIS shoulder” . . . “O My people, I will open your graves, and cause you to come up” (Isa. 9:6; Eze. 37:12).

The figure of an Elah—a strong, well-rooted tree—is often used in Scripture for the righteous—

“Trees of righteousness, the planting of the Lord” (Isa. 61:3).

“As the days of a tree are the days of My people” (Isa. 65:22).

“As a tree planted by the rivers of waters” (Psa. 1:3).

So the Philistines gather in the “border of blood”; Israel by the valley of the Mighty Tree.

“And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them” (v. 3).

Each army on a mountain slope—the valley between for the scene of the conflict. Mountains in Bible language are powers—the two great flesh-powers of the latter day are “mountains of brass” (Zech. 6:1)—and the

“mountain of the Lord's House” shall be exalted above all the mountains of the earth (Isa. 2:2).

A valley is a place of sorrow, humility and trial. We find many poetic expressions based upon this thought. The “Valley of Achor” (trouble) which for Israel finally becomes a “Door of Hope” (Hos. 2:15), because “We must through much tribulation enter the Kingdom” (Acts 14:22).

In Psa 84 we have the Valley of Baca (tears)—

“Blessed is the man whose strength is in Thee . . . who, passing through the valley of Baca, make it a well; the rain also filleth the pools . . . They go from strength to strength” (vs. 5-7).

Here, by a beautiful figure, the tears of sorrow are transformed into the water of life, by faith and the strength of God.

Then there is the Valley of Jehoshaphat (God's Judgment); the Valley of Haraga (Slaughter); and the central figure—“the Valley of the Shadow of Death” (Psa. 23:4). There are forty valleys mentioned in Scripture, including this last one. Young's concordance lists them all, and they would make a very interesting study. (We shall remember this “40” when we reach v. 16).

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath” (v. 4).

Goliath means “exile.” He stands for natural man in all his power and glory—an exile from God. Gath means “winepress.” Goliath of Gath—“the exile of the winepress.”

Our minds immediately go to the Revelation—to the “great winepress of the wrath of God” which is about to be typically enacted in this valley—the treading down by the victorious Christ of all human power and pride—the grinding to powder of the great Image.

“His height was six cubits and a span” (v. 4).

This would be around 10 to 11 feet. Six is the number of man; 666 is the Man of Sin (Rev. 13:18). This family of giants had six fingers on each hand, six toes on each foot (2 Sam. 21:20). Goliath had six pieces of armor.

“Six cubits and a span.” Surely the six cubits represent the 6,000 years of the measure of the flesh's rule on earth—the measure of the image. But what about the “span”? This Hebrew word occurs seven times in the Scriptures: once here, once speaking of God measuring the heavens with the span (Isa. 40:12), four times in measuring the high priest's breastplate (Exo. 28:16; 39:9), and finally once in Ezekiel (43:13) in measuring the border of the altar of the Millennial Temple.

Seven occurrences, and all except this one measure divine things—heaven, the breastplate of judgment, the altar that is the very center of the worship of the Millennial Age. Are we not forced to the conclusion that the span beyond the six cubits is the millennial period—the highest and last period of the existence of natural flesh—the period of transition spanning between man's measured six cubits of rule, and the unmeasured divine expanse beyond? (We shall find this thought reinforced when we come to consider the Stone sinking into the Image's head in this span period.)

Vs. 5 & 6 inform us that Goliath was covered with brass armor. It could not be otherwise, for brass stands for the flesh, as gold does for the Spirit. We remember Moses' serpent of brass, and that “serpent” and “brass” in Hebrew are from the same root and are almost identical words. Solomon made 300 shields of gold for the Temple of God (the Gideon-army of faith), but because faith failed, the Egyptians came and took away these golden shields and Rehoboam tried to conceal the shame of the loss by the pitiful subterfuge of 300 shields of brass. Paul exhorts (Eph. 6:16)—

“Above all, take the shield of Faith” (Eph. 6:16).

It must be a golden shield of spiritual faith; a brass shield of faith in the flesh will not do.

Samson's encounter with the Philistine Delilah was in this same locality. The struggle between Samson and Delilah was just as deadly, though in a different way, as David's with Goliath—but there the God-appointed champion of Israel failed, and the Philistine triumphed. And Samson was bound with “fetters of brass.”

That incident occurred in the valley of Sorek just north of this valley of Elah—the opposite side of the mountain. Whereas Elah means a “mighty tree,” Sorek means a “choice vine.” God said to Israel, “I planted thee a noble vine” (“sorek” in the original).

The vine looms large in Samson's life, for he was ordained a Nazarite unto God from his mother's womb. The mark of the Nazarite was uncut hair and total abstinence from the vine. The forbidden vine, of course, in this symbol, is the corruption of the world, headed up in the harlot whose wine deceives all nations.

Samson was deceived, and fell, in the valley of Sorek—the valley of the Vine. And the false woman who had deceived him sold him in shame to her Philistine accomplices.

Returning to Goliath, we see this mighty champion of the flesh defying the armies of God. And Saul and all Israel are terrified. That is the picture up to v. 11. Truly a sad, shameful picture—all in the bondage of terror—not

a man who is able to cope with this giant of the flesh—this godless Philistine who insolently challenges and defies them all.

But v. 12 introduces a complete change. Up to this point, the picture of fleshly might has been building up against God's people. V. 12 is a sudden and striking break in the narrative—

“Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse” (v. 12).

Here is the one man (and he but a youth) upon whom all the salvation of terror-stricken Israel depends—a young boy with the fearless courage of faith. And all these brave and experienced men of war let him go forward as their champion to fight the Lord's battle, knowing that victory or defeat for Israel rested solely upon this boy. What a scene!

“That Ephrathite of Bethlehem-Judah.” Bethlehem—“The House of Bread”—had no significance in Israel up to this time, except that Rachel (the type of the Old Covenant) died there, and it was there, too, that Boaz (meaning “Lord of Strength”) took a faithful Gentile for his bride, who was to be ancestress to both David and Christ. (Likewise Jerusalem does not enter the scriptural picture until David's time, except in the brief foreshadowing of its greatness that we get in the Melchizedec vision.)

But now is typically fulfilled Micah's yet unspoken prophecy—

“But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be Ruler in Israel . . .

“And this man shall be the peace when the Assyrian shall come into our land . . . we shall raise against him (the Assyrian) seven shepherds and eight principal (princes of) men” (vs. 2-5).

“Assyria” is a term applied frequently to the invader of the latter days. In Goliath the Assyrian had typically come, and a shepherd of Bethlehem is needed to destroy him and deliver Israel.

David was a shepherd from Bethlehem, and—strangely enough—he is spoken of as both the seventh and the eighth son of Jesse. He is called the 7th in the genealogy (1 Chron. 2:15), and 8th here in the history (vs. 12-14). Possibly one son was by a concubine, or for some other reason was excluded from the genealogy.

Seven denotes perfection; eight, a new beginning—the 8th day, a new week—the 8th note, a new octave. Jesus rose the 8th day—the first day of a new week. Circumcision was on the 8th day—a symbol of the complete cutting off of the flesh at the end of the Millennium, the beginning of the 8th

1000 years. Eight were saved in the ark, the greatest type of a new beginning after a complete washing away of the old. So we find the 8th day memorialized in Ezekiel's Temple (43:27), and the entrance of that Temple was by 8 steps (40:31). (To be continued, God willing next month.)

—Bro. G.V. Growcott

The Wise

*“See then that ye walk circumspectly,
not as fools, but as wise” (Eph. 5:15).*

Our subject this morning is “the Wise.” That is actually a really difficult concept. Before we try to introduce some thoughts on our consideration, I would like to quote an excerpt from a book, not on wisdom as such, but as to provide a backdrop to our subject. The book is titled Seven Great Monarchies, written in 1884 by someone named Robinson. It sets the background for the life and times of Daniel and the verses under consideration—Daniel 12: 3 and 10—as regarding the Babylonian society in which Daniel lived.

“On the broad flat plains of Chaldea where the entire celestial hemisphere is continually visible to every eye, and the clear transparent atmosphere shows night after night the heavens gemmed with countless stars, each shining with a brilliancy unknown in our moist northern climes, the attention of man was naturally turned earlier than elsewhere to these luminous bodies.”

The writer says that in that area of Mesopotamia the northern hemisphere would be brilliant with stars at night. He says that many of the Zodiacal constellations or those to which the sun’s course lies may be distinctly recognized on Babylonian monuments.

He says that the Babylonians observed uncalculated eclipses. They accomplished a catalog of fixed stars, (I emphasize *stars* there) by which the Greeks used to compile their stellar tables. They invented two kinds of sundials, by which they were able to measure time during the day. They knew the true length of the solar day, and they knew that the true length of the solar year was 365 days and a quarter. They had notions not far from the truth with respite to the relative distance of the sun, moon, and planets. Adopting as was natural a geo-centric system, having the earth as its center, they decided that the moon occupied the position nearest to the earth and beyond that was the Sun, and beyond the Sun were Mercury and Venus and so forth.

They introduced a devise known as a clepciber, which was a water clock, to calculate the measurement of time by the flow of water through a

small aperture. There was another instrument known as an Astrolabe that was used for measuring the altitude of stars (*emphasizing stars*) above the horizon. It goes on to suggest that some of the planets which they had actually pinpointed could only have been seen by the use of an instrument such as we know as a telescope.

The reason I chose this particular section is because it did two things. First, it emphasized the highly civilized society in which Daniel lived. I was astounded as to how the Babylonians could pinpoint things that you couldn't actually see with the natural eye. They looked up into the vault of heaven and they saw the canopy, the stars, and it impressed them, and they were interested in them. But they mixed them with mythology, which is typical of man, rather than saying this is the finger of the living God. It impressed me with the civilization of Babylon in which Daniel found himself living on a day to day basis.

The second point in actually the *stars*—we are left in awe when we see the phenomenon, and we think of the psalmist in the 8th Psalm, “*What is man, that Thou art mindful of him?*” We are made to feel really small, as we see the beauty and the wonder of the constellations and the stars which shine with such a beauty. In Daniel 12:3, we read—“*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*”

The literal Hebrew of that is for the *ohlam* and beyond. We are not just talking about the millennium, we're talking about forever. This is the great hope which is set before us. The saints have the hope of living forever. This is a living hope that is brought forward to us from the living Word of God—that we are going to be like the canopy of the heavens.

I think it is interesting that the Spirit through Daniel used those luminary bodies to provide an exhortation—a beautiful figure, and it was appropriate. The Babylonian society would have been all about stars, among other things. They were really good astronomers. So it was fitting that the great promise to the faithful was that they would be like stars—not the mythological things and all the trappings that went with the Babylonian's teachings. For those who held fast to the things of the Truth, to the glorious opportunities that were presented to them, they would become like the stars of heaven—not literally of course.

We know that the Babylonians and the Romans named their gods after the constellations. They thought the constellations were the deities of their imaginations. But to the faithful, they are going to be those living eternal bodies of heaven, illuminating—not the literal earth—but illuminating the new heavens and the new earth of the Deity's creation when it would be

manifested at the coming of the Prince of the Host—to use the phrase of Daniel.

So it seems really, really interesting to learn that Babylonian society might have presented an exhortation for Daniel in a positive way. There they are shining far above the earth, far above the mundane things of life, not limited by fleshly considerations. They shone with a brilliancy and a brightness which dispelled in degree the darkness of the night.

We have probably each taken that walk down the road at Hye to the bridge in the night, and enjoyed looking at the brightness of the firmament. Next time we do it, let's think about the words of Daniel, that we have been offered to be made like the stars in the political firmament when the New Heavens and the New Earth are created.

The question for us, of course, is what does it mean to be wise? It is not easy for an exhorting brother to come and speak upon such a subject as, What does it mean to be wise? One inevitably turns one's attention to one's own life and tries to think about wisdom. It is difficult, isn't it? When we stop and think about it, how can we be wise?

There is no question about the necessity of being wise. "*They that be wise shall shine as the brightness of the firmament.*" There is no in between state here. When we stand at the judgment seat, in hope of becoming part of those stars, we are either wise or we are rather foolish. The parable of the Ten Virgins didn't introduce a middle class. Yeah, you're nearly wise, a little bit foolish. We are either wise or either foolish.

When we think about our own lives and our struggles, we all want to be wise, not from a standpoint of wanting to be the professor, or the sage of the age. It's the desire to be the wisdom that the Scriptures inculcates the faithful. And yet when we consider our own lives, we admit that we falter and we fail. We reflect on some of the things that we do, and we think afterwards, "That was just not wise." We think, "I wish I hadn't have done that." Some of the things that we say, and we think afterwards, "That was just not wise. That was the very worse thing I could have said."

The word *wise* in the book of Daniel occurs quite a number of times. I have translated into English the words of verse 3 and verse 10 of this chapter. Verse 10 of chapter 12 says, "*Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*"

As far as I could tell, those two words translated *wise* in these verses are quite different from the words for *wise* in other parts of Daniel, for example the wise men, the astrologers and all that. It's a different word in the

Hebrew or the Chaldean. The word *wise* in that context means *to be wise in mind, word or act*. We can gain an exhortation even in that.

But word *wise* in verses 3 and 10 is the Hebrew word *sakal*. It occurs in other parts in Daniel as the word *understanding*. I tried to fathom out what that word *sakal* means from the concordance, for if we are to be wise so as to shine as the stars of heaven, we need to know what that word actually means. My limited understanding of Hebrew made it really difficult to understand what that word was actually teaching us. And yet it was different from the other word. From my understanding of what the concordances were saying, in Strong's and Gesenius, it did incorporate this act of intelligent understanding. Strong defined it *to be circumspect and have intelligence*. Maybe that word *circumspect* is really the difference.

One of the definitions that I remember from many years ago defines wisdom as *the correct use of knowledge*. I like that definition. I thought that was really good. We do have to gain a knowledge of the things of the Truth. We have had countless exhortations to do that. But unless we use that knowledge correctly, unless we apply it in our lives, then it will be to our condemnation rather than our commendation. So our great aim is to apply what we know. We have learned lots of things, but unless we can apply it in our day by day lives then we are not going to get the wisdom that Daniel was exhorted to obtain. That to me seems the key.

Bro. Robert's definition of wisdom in its most elementary conception is *the power and disposition to adopt means to the accomplishment of good ends*—the power and disposition to adopt means to the accomplishment of good ends.

One illustration is worth a 1000 words. The word rendered *wise* in Daniel 12 is the word rendered *wisely* in 1 Samuel 18. It occurs about 4 times. That reading tells us of David coming into prominence in a massive way. David had just destroyed Goliath—an amazing victory. And he is brought into the court of King Saul.

I wonder how we would have acted, if we were made overnight a national hero and we had come into the court of King Saul.

David had become a national hero. And it says that David behaved himself *wisely*. That use of the word there may help us to understand what that word is really presenting to our minds. He could have acted as one in a high and mighty position. David could have really stepped in as someone to be looked up to, and yet David was very, very careful. He behaved himself prudently—circumspectly. There was no pride in David, even though he had obtained the victory for Israel over the Philistines. He instantly strikes us as one who manifested a huge degree of humility.

And just after that verse that says he behaved himself wisely when he came back from battle, there were the women of Israel saying, “Well done, Saul.” No. “*Saul hath slain his thousands, and David his ten thousands.*” That’s going to do two things, or has the potential to do two things: it’s going to really make one man mad and it’s going to elevate another one. On point number one—it did. As we know Saul was intensely jealous and mad against David for that. But David? He behaved himself wisely, and Saul even noted that. And he saw that David behaved himself even more wisely.

It’s that same word—to be circumspect, and have intelligence. I think that it combines both aspects. We have to be intelligent individuals in the things of the Truth. But if they do not manifest themselves in a circumspect way of life that we are prudent, then we are not wise. I refer to 1 Samuel as a means to help us understand the word that the Spirit chose in Daniel.

The first occurrence of the word *wise* is found in Genesis 3, when Adam and Eve were in the garden, and the one prohibition that was placed on them was that they were not to partake of the tree in the middle of the garden. But they looked, and “*saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*” This is the first occurrence of this word *sakal*—a tree to be desired to make one *wise*.

We can understand Adam and Eve. No doubt they had fraternal conversation with the Elohim in the garden. There was something special about the Elohim. They deported themselves in a particular way. They were dignified beings. Adam and Eve could see the difference. They, in their innocence, recognized that they weren’t quite the same. They had the same physical being—they had a head, arms, legs, and so on, no wings. They were like the angels exactly in form, but there was something about the angels. Maybe the angels had conversed with them about the starry canopy in the heavens, the various things in the garden, maybe explained to them DNA. Maybe they had explained to them the marvels of the universe. They had a phenomenal understanding of things. “Why don’t you take of the tree? You will be like the Elohim to know good and evil. It was a tree to be desired to make one *wise*.” The Latin Vulgate actually has the words *aspecule delectibel*—a delectable aspect.

Wisdom for Adam and Eve would have been to obey the laws of the Deity—to conform to what He had told them, and to be circumspect therein. They sought wisdom though disobeying the laws of the Deity. It’s impossible to do that. It’s impossible to obtain that circumspection and prudence and intelligence in the things of God’s law, if we choose to disobey it.

To further our understanding, in Joshua 1, Yahweh gave him an exhortation at the beginning of his mission of conquest to be strong and very courageous, “*that thou mayest prosper whithersoever thou goest.*” *Prosper*—that’s the same Hebrew word *sakal*—to prosper. The middle margin alternate rendering is “*do wisely.*” The RSV renders it “*to have good success.*”

So these kinds of definitions we are looking at suggest to my mind that it’s a very broad and encompassing word. I couldn’t find a succinct definition and I think we will rest on the idea that the exhortation *to be wise* is all-embracing. It doesn’t fix its attention in one specific avenue. It incorporates a whole raft of ideas, of characteristics, of dispositions that we must attain to.

The question is then, if we have just scratched the surface on our understanding of being wise, the question for us is DO WE WANT TO BE WISE? Do we really want to obtain that attribute? We know for sure, Brethren and Sisters, that it’s not just going to happen, and our attendance here is not going to make that happen. How much sincere effort are we prepared to put into the development of that wisdom that the Scriptures are speaking to us about? It requires effort and determination.

Quoting from Bro. Roberts, who wrote an exhortation in the 1878 Christadelphian, “The things of the flesh are pleasant. (That’s what Adam and Eve saw in the tree that it was pleasant.) And the things of the Spirit are in many points burdensome at present.” I suppose that we have to recognize the fact that sometimes the things of the Spirit can be burdensome. Not because they are difficult but because we are laboring against the flesh. “*Take my yoke upon you; my burden is easy.*” Christ doesn’t put upon us a burden, but it’s the limitations of our nature that so often finds the things of the spirit to be burdensome. Bro. Roberts says, “What wise man would falter in choosing the one before the other. We must choose the things of the Spirit.”

How can we become wise? As we have been considering Daniel, from chapter 1 to chapter 12, we have the answer in a nutshell. Daniel is introduced to us as a young man. He would have been a teenager, perhaps 17 or 18, and he displayed faithfulness at that young age. At the time he was about to be thrown into the den of lions, he would have been 80-90 years old. We have before us a man whose life from beginning to end was completely dedicated to the work of the Truth, to the things of the Deity.

The example of Daniel is an excellent one to take with us. It is seen in many ways. The people of Judah went into captivity as hopeless idolaters, and they left fiercely monotheistic. They left never to return to idolatry. I wonder if that would have been because of the great example set by Daniel,

Hananiah, Azariah, and Mishael. I wonder if the lives of those men had permeated those captives in Babylon.

Coming back to the quotation begun with—that highly sophisticated society of Babylon. Daniel could well have been overcome by that society. It was an intellectual society. It was a very scientific age and it was a very beautiful country that he found himself in. Naturally speaking, that cradle of civilization is a very beautiful part of the world. Daniel could very well have become absorbed in that country, swallowed up in a life that could have been easy to enjoy. Wasn't it Jeremiah who told the captives in Babylon to settle down in Babylon, plant vineyards and olive yards, for you are going to be there for a long time. Daniel could well have settled down in Babylon and felt quite comfortable there. Especially in the privileged position that he would have had. He could have forgotten his roots. He could have forgotten that he was one of the servants of the living God. We remember Moses and the record given by the apostle Paul in Hebrews, "*By faith Moses refused—he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*"

I think we could substitute Daniel there and Babylon for Egypt. Daniel too refused the positions of Babylon or at least he refused to become conformed to its pattern, to its civilization. But he had the opportunity, didn't he, to enjoy the pleasures of sin for a season. And yet when the greatest revelry was taking place in Babylon, Daniel wasn't there. Daniel wasn't at that massive feast enjoying himself with Belshazzar's impious festival. They had to fetch Daniel out of obscurity. There he was—looking up the pages of God's word—Jeremiah had said that the captivity would be 70 years. And there he was, counting up the days, just as we have been considering the 1260, the 1290, and the 1335. We are trying to calculate the days. But it is no good doing this just now, is it? Daniel had been doing this all through life. He'd established a pattern. For all brethren and sisters, that is the key—is establishing the pattern.

He was a teenager when he refused the king's meat. When the names were changed, they were trying to saturate these four young men with the gods of Babylon. Just like the world is trying to saturate our minds with its ways, its teachings, its fleshpots. It's trying to destroy us, Brethren and Sisters, and it's trying to destroy you, young people. We've got to be like Daniel; DARE TO BE A DANIEL. Because in a sense we too are the generation that sees the handwriting on the wall.

Babylon was a city of materialism as well, and ours is a materialistic society. We've got to partake of some of its benefits. My family would not

be here now it we didn't have some of that opportunity and money to come here. But do we need to be on our guard?

Some of the writers regarding Babylonian society give a picture that says that apparently their women were masculine and their men were feminine. Does that ring a bell? There was a general seeking for prosperity. There was secular education which was endeavoring to bring the Hebrews to learn the tongue of the Chaldeans. It was a status symbol. There was a fever for building, gripping the city—20 temples therein, palaces, canals, embankments, multiple story businesses, elegant hanging gardens. You and I walk in very similar circumstances. But it only lasted 70 years.

We ARE the generation that sees the writing on the wall. We have seen more signs, more fulfilled prophecies, than any past generation. We have been considering the four beasts of Daniel, the little horn of the fourth beast and the little horn of the goat. We've seen the whole panorama of history taking us up to the latter days when Michael will stand up. We have seen more signs than even a generation ago. We have seen the things that Bre. Thomas and Roberts were eagerly looking forward to. We have seen them fulfilled. But are we becoming accustomed to them? How much are we really interested in them? How do we spend our time, our leisure time? Where is our treasure? Where is our heart? Will we be found weighed in the balances and found wanting? Very soon we will appear before the judgment seat of Christ and we are going to be weighed in the balances.

It's that word we read of the wise in Dan 12:10 – “*Many shall be purified, and made white*”— the word *purified* actually means *to make bright*—just like those stars of heaven. “*Many shall be purified and made white, and tried*”—the whiteness of righteousness, and tried, just like Hananiah, Mishael and Azariah were tried in the fire of affliction and were purged and came forth as gold. “*None of the wicked shall understand*”—none of the unjustified. We, Brethren and Sisters, are the justified. We have been justified by the blood of Christ.

Just before Babylon fell, Herodotus the historian reported that Cyrus addressed his army “Now let us go against them. Many of them are asleep. Many of them are intoxicated. And all of them are unfit for battle.” Many of them are asleep. Many of them are intoxicated. And all of them are unfit for battle. What about you and I, Brethren and Sisters? Are we awake, spiritually? Are we like the virgins, having trimmed our lamps, so when the call comes we are ready? Are we intoxicated by the pleasures of Babylon? Do the things that Babylon holds out to us mean more than the things of the Truth? Have we sharpened our swords, to fight that fight of faith that each one of us must be engaged in, cutting off the flesh with its affections and

lusts? That great battle that each one of us has. Do we recognize that the battle against our flesh is a real battle?

All of them were unfit for battle. They were a nation that had prided themselves in the strength of their walls and the things they had obtained. But when it came to battle, they were sloppy, undisciplined and falling foul to the pleasures of heathenism and materialism.

Not so Daniel. He was waiting for the ante-typical Cyrus to appear.

The Babylonians were not terribly concerned with Cyrus' activities away from the city. Do you suppose that Belshazzar might have thought, "What on earth are they doing—digging holes in the ground? They don't seem to be presenting us with any real worries. But prepare the shield, (as recorded in Isaiah 21:5). Get the shields ready. Watch, but enjoy the pleasures of Babylon as well. No worries about that." And during the course of time, the River Euphrates was dried up that the way of the kings of the east might be prepared. The banks of the Euphrates became dry, and the frogs would have been croaking. Babylon would not have been hearing the silent movements of Cyrus' army as he marched up the river banks. All the frogs would have been croaking and the pleasures inside Babylon would have drowned any sounds of the clink of the swords and shields, as Cyrus and his army moved stealthily and overtook Babylon—in one night.

The type is quite clear. The Euphratean power, the Ottoman Empire, has been drying up over a period of centuries. The frogs, we believe, will be croaking, whether we want to regard it as the croaking of the French Revolution. I personally feel that the influence of the French will have direct influence on those three centers—the seat of the beast, seat of the dragon, and the mouth of the false profit, or the mouths of those centers respectively. But do we understand how close we are to those times. All those unclean spirits are going to trouble us. Daniel had kept separate from it, Brethren and Sisters. So must we. We have to maintain our separate way of life.

In Daniel 7, we have the words "*the saints of the most high*." Bro. Thomas translates this "*the holy ones of the high ones*." The saints of the most high—*the holy ones of the high ones*. The high ones being Yahweh and His Son. The holy ones being you and me, Daniel, his three friends. They were holy—they were separate as the word means; they kept their distance from the world. Brethren and Sisters, must we not do the same?

Young Brethren and Sisters, your friendship with the world is enmity with God. Courtship with the world is breaking down that Wall of Separation. You are leading a course of great danger, which could jeopardize your salvation. We don't say this just to criticize—it's because we love Yahweh and we love His Truth and we love you as individuals.

How can we turn many to righteousness if our own conduct and way of life is not in harmony with the Truth?

Dan 8:10 – “*And it (the little horn) waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.*” The little horn of the goat stamped upon the stars. We would suggest that this is talking about the rulers of the Israelitish nation. The host of heaven was Israel, and those that were cast down were cast down by the Romans. And the stars were stamped down to the ground (I’m coming back to the theme of stars). Those who had the opportunity threw it away. The Scribes and the Pharisees and Sadducees—they were the stars.

Jesus says, “*The Kingdom of God is taken from you and given to a nation bringing forth the fruits thereof.*” Hopefully, Brethren and Sisters, that’s you and I. We are to substitute those stars, and become stars ourselves.

The Lord Jesus Christ said in Matt 13:43, “*Then shall the righteous shine forth in the kingdom of their father.*” That’s how he interprets those verses in Dan 12, “*But the wise shall understand.*” “*And they that be wise shall shine as the brightness of the firmament.*” That’s how Jesus interpreted it—he didn’t say *the wise*, he used the word *righteous*. Bro. Thomas points this out in the Exposition of Daniel. He says its the righteous who shall shine forth in the kingdom of their Father. That’s you and me, Brethren and Sisters, if we can only grasp hold of those things we have been considering.

Matt. 2:1 – “*Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem*”—wise men. Here is another influence of Daniel. The magi—Daniel’s influence was so powerful in Babylon, we suggest, his prophecies, and particularly the 70 weeks prophecy, that it remained for centuries in Babylon. We don’t know much about these wise men, but they came from the east. Just like Cyrus came from the east. Just like the saints in Apoc 16 come when the Euphratean River is dried up, from the way of the east—the very drying up of the Turkish-Ottoman Empire, and we still see this process going on, for us. Its being made ready for you and me. We are going to be the armies of the antitypical Cyrus—Cyrus means who like the heir—the Lord Jesus Christ. And here is a cameo of the final picture—we’ve got these wise men coming when Jesus is quite small. But projected to the future time when we as the wise men will come from the east and ultimately to Jerusalem.

Verse 2 – “*Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.*” They were watching; they were waiting; they were prepared because they understood

the days in which they lived. They knew the signs of the times. They had worked out the 490 years and they were now coming to see the Lord Jesus Christ. “*Where is he that is born King of the Jews? We have seen his star.*”

The Lord Jesus Christ in Num 24:17 is referred to as “*a Star out of Jacob.*” In 2 Peter 1:19 he is referred to as the day star that arises even now in our hearts. In Apoc. 22:16 he says, “*I am the bright and morning star.*”

Here these wise men came to see this glorious star. They had followed some sort of star, or whatever that may have been. But the real star—the real glory and manifestation of the Deity had been born—Yahshua the Messiah of Israel. They had traversed a territory over hill and dale, over rough and smooth. They had submitted to the hardships of the journey and the deprivations. They had left the area where ever they lived and all its luxuries and submitted themselves to hardships and trials and tribulations, heat and cold, rough and smooth, to find the Master. To get to he whom their hearts were now centered on. They passed by all else with a determination to follow the star.

We are those, Brethren and Sisters, who follow the star, obedient to the guiding light. And what did they do? This is wonderful. Verse 11 – “*And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.*”

That's phenomenal, Brethren and Sisters. This is an exhortation taken from the book Guided by the Stars by C.A.Ladson. That's a wonderful teaching that we have here. They presented gold—the characteristic of a tried faith, just like Daniel and his three friends. Daniel who had been thrown into the lion's den and come forth as gold out of that fiery furnace. And Hananiah, Mishael and Azariah who literally went into the flames and came out inodorous of the smoke and the flames, which consumed those who had actually thrown them in. They had come through; their characters had been refined as fine gold. And they had presented their lives in type, lives of faithfulness and dedication, to the Lord Jesus Christ.

They brought frankincense—the symbol of worship—a life of dedication and prayer. We saw that intense prayer; the intensity of their prayers for the blessing and freedom of Jerusalem. But their whole lives was one of prayer, an intense prayer, characterized by faith, but not without myrrh. Myrrh is a gum that is taken from a tree or shrub in Arabia, but it is a bitter gum. They would have had the bitterness of trial and the bitterness of suffering. But they had rewards and were there now. They had reached their destination. And they had been able to present it before, in embryo, the Man

of the One, as it would develop. Using the words of Daniel 10, when Daniel saw that vision of the certain man, that mighty Man, the One of the One

Let us, Brethren and Sisters, be thrilled, stimulated and excited by what's in front of us because we are going to be that army, that Rainbowed Angel, who will execute the judgments on Babylon, but only if we develop that wisdom which Daniel and his friends had. And if we manifest through our lives those characteristics of faith, worship and bitterness, then we will.

As Bro Thomas translates Zech. 14:7, "*It shall be in that day there shall be no brightness, the splendid ones drawing in, and it shall be one day that shall be known to Yahweh, neither day nor night, but it shall be the time of evening there shall be brightness.*"

Quoting the words of Bro. Roberts from Christendom Astray as he referred to this verse in Daniel, "*They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*" "Spiritual bodies, directly energized by the Spirit of God, and filled in every atom with the concentrated inextinguishable life power of God Himself, living by the thorough permeation of the life spirit in the substance of their natures. They will be glorious and powerful, pure as the gem, strong as the adamant, and incorruptible as gold."

May it be our lot, Brethren and Sisters, to be amongst that glorious throng in that glorious and wonderful day.

Bro. Phillip Hughes

Rules of Order 5 FOR ECCLESIAL BUSINESS MEETINGS

"*Let all things be done decently and in order*"—1 Cor. 14:40

MOTIONS – GENERAL PROCEDURE (15-21)

15. DISCUSSION WITHOUT MOTION, to be kept to a minimum. Presiding Brother gives floor to anyone who offers one (9a).

A motion is not a restriction. It just keeps the consideration moving in a straight line, and keeps the attention of the meeting focused usefully on one point at a time. Motions do not in any way bind the meeting to any one course, or make other courses more difficult. There is ample machinery for molding or eliminating or by-passing any motion that does not reflect the desires of the meeting. It simply gives the meeting the opportunity to express its desires.

A mover should not hesitate to withdraw a motion that obviously does not meet with general favor, or if someone else obviously has a better solution. Where there is discussion without a motion, all should be trying to formulate one that will express the consensus of the meeting and solve the

matter in the best way. A motion sees not forestall any other desirable solution. It just helps in working toward it. (Changing the Motion, #21; or Substitute Motion, #37, are good devices for getting a motion into a more acceptable shape before a vote. The former is quicker, because it does not need an extra vote.)

16. TO PUT: One says “I have a motion” (9a). When called, he says, “I move that . . .” Gives brief explanation: not argue case until seconded (19).

Unless a motion legitimately needs ‘explaining’ (few do if they are properly worded), the mover should just state the motion and wait for a seconder.

17. WORDING: Should be definite. Should have in writing.

18. SECONDER: Needed before consideration. Says, “I second the motion.” To say more, must wait turn (8). May withdraw any time; another necessary, or motion drops. Need not be consulted on withdrawal (20), change (21), or adoption of amendment (26f).

It is important to note that the seconder need not be consulted on mover's changes or withdrawals or any actions on the motion. This is a big time saver. To have mover and seconder see-sawing back and forth on what they'll agree to is frustrating and time-wasting. A seconder can always withdraw his seconding if he objects to changes, etc., or even if he just changes his own mind. In case a seconder withdraws for any reason, another seconder is needed before discussion on the motion can continue (PB asks if there is one, and moves on without too much delay if a seconder is not forthcoming.)

19. STATED BY PB when seconded (or read by RB). Proposer then speaks first.

20. WITHDRAWAL: Motion may be withdrawn at any time (9d), but anyone may then say, “I take up the motion” (9e).

This can be a real time saver. Mover should be alert to the feel of the meeting, and withdraw promptly and not waste the meeting's time as soon as it becomes clear that the motion has no chance.

21. CHANGE: Mover may change at any time (9f). If one says, “I object to change” (9g), PB takes vote on permitting change: no discussion, Maj.

The mover should be alert to any changes that can improve the motion, or make it more acceptable to a greater number. The primary desire of all

should be to reach a solution most satisfactory to all (even though it is not exactly what we desire), and to do so as quickly as possible.

KINDS OF MOTIONS (22-35)

22. PRECEDENCE. Each motion in 24 takes precedence over all above it, and yields to all below it. (That is, any motion is suspended while a motion taking precedence is put and settled; then the interrupted motion is resumed).

Precedence of motions is the key to flexibility and practicality, and to prevent the meeting getting into time-wasting and inescapable dead-ends or decisions that do not reflect the majority's desires.

23. VOTING. Show of hands. Secret vote (by ballot) on any single request (9h). Proportion computed from number actually voting on the motion.

Show of hands is usually acceptable to all. The provision of a secret ballot is to assure complete freedom of decision without being influenced by the consideration of what others may think of one's decision. It should always be used if there is good reason to assume a more representative result will come from it. It can save embarrassment to the voter, or to someone who may be affected by the decision (as in an appointment, or when one is known to have strong views on a subject.)

No one should hesitate to ask for a secret ballot if there is a good reason, and if it is likely to contribute to the harmony and welfare of the ecclesia. It takes more time, and should not be overdone, or called for capriciously, but it should happen often enough so that it is not a 'big deal' when it is called.

The RB should have blanks slips of paper always available for this purpose, so there doesn't need to be scurrying around for something in an emergency. They can have Yes and No on them with a place to check, but this is not really necessary. Anyone can print YES or NO on them and still maintain anonymity.

A secret ballot should not be called for frivolously, but actually it takes very little time if the RB is ready for it any time, and the procedure is familiar. The PB can call on a couple of brethren for assistance (one to read, one to check him). This is better than the PB doing it himself. In fact, the meeting often may proceed with the next item of business while the count is being made. When completed, PB announces the result.

Note that the voting proportions (plurality, majority, 2/3) are always figured on the basis of how many actually vote on that particular issue (except where a specific exception may be made). Two votes would be a

majority if only one voted against, because all who abstain have the opportunity of voting, and are therefore presumably neutral.

Practically speaking, however, it is highly desirable (though not required) that any important decision have the support of a strong majority of all present. Every effort should be made to attain this.

24. LIST OF MOTIONS

Study the order of precedence. It will be seen to be logical and desirable.

a. Main (25) D A Maj

This is the primary consideration before a meeting: the actual business in hand.

b. Amendment (26)	D	A	Maj
c. Divide the Motion (27)	ND	NA	Maj
d. Substitute Motion (37)	ND	NA	Maj

These are ways of molding and improving the motion to make it more acceptable to a greater number before voting on it.

e. Postpone Indefinitely (28)	D	NA	Maj
f. Assign to AB for Decision (29)	D	A	Maj
g. Refer to AB for Recommend (30)	D	A	Maj
h. Postpone to Definite Time (31)	ND	NA	Maj

These are ways of disposing of a motion the Body does not desire (or is not ready) to decide upon at that time.

i. Close Discussion (32) ND NA 2/3

This is a decision not to spend any more time on a matter that at least 2/3 of all who are interested are ready to make a decision on.

j. Special Consideration (33) ND NA 2/3

This is to provide an opportunity (when 2/3 or more desire it) to raise any issue at any time and dispose of it while all other matters are held in suspension. It is very useful when time is running out and the meeting hasn't gotten to a matter that at least 2/3 believe must or should be taken care of that evening.

It will be noted that usually, where there is no debate allowed, a 2/3 vote is required. However, in merely procedural matters or arrangements, it is fairer for the majority to rule, even when there is no provision for discussion (as c,d,k,l). It is obvious why, in fairness, i and j require 2/3. They override normally agreed procedures.

k. Extend Time of Meeting (34)

ND NA Maj

I. Adjourn to Later Date (35)

ND NA Maj

These last two just have to do with the continuation or otherwise of the meeting itself. If the majority want to stay or go home, that should be done, and it does not need discussion.

(To be continued, God willing next month.)

—*Bro. G.V. Growcott*

Encouraging Words No. 15

THE treatment meted out to the prophetic Scriptures by our Josephite friends ought to open the minds of the earnest-minded. Micah's reference to Bethlehem as the birthplace of the coming "Ruler in Israel," in order that it may not corroborate Matthew's account of Christ's birth, is wrested into a pointless allusion to David's birthplace. How the dead and buried David was to fulfil the Messianic events foretold in the passage and its context, our friends offer no explanation. We shall avoid this error if we bear in mind the scope of prophecy—that "the testimony of Jesus is the spirit of prophecy." We are more likely to err in failing to discern Christ in the prophetic utterances than in applying to him significations that belong to less exalted members of Adam's race.

A further example of our friends' wrong methods is to be found in their interpretation of the sign given to the house of David: "Therefore the Lord himself shall give you a sign, Behold a virgin shall conceive and bear a son and shall call his name Immanuel." Matthew places his finger upon this prophecy and says, This refers to Christ. No, say our friends, it has nothing to do with Christ, Immanuel was a son of Isaiah. We ask for proof. Not a word is forthcoming! Isaiah had sons called Shear-jashub and Maher-shalal-hash-baz, but of a son named Immanuel there is no trace. That God, in introducing this sign, had something stupendous in mind is evident—"Ask it either in the depth or in the height above." Of the nature of the signs which God vouchsafes we are not ignorant. He gave one in the depth in the case of Jonah, and He gave one in the height when He brought back the shadow on the sundial. Compared with these divine workings our friends' interpretation reminds us of the fabled mountain in labour. What is their interpretation? An ordinary child comes into existence in obscurity and lives and departs in darkness, for concerning his birth, life or death, the Scriptures are silent. How different is it with Matthew's divinely-inspired interpretation! In the Spirit-begotten Jesus we see a sign worthy of God and in complete harmony with the requirements of prophecy and salvation.

How does our friends' view harmonise with Isaiah's other references to Immanuel? In looking at these let us keep before us the divinely-stated

object of prophecy—that it is a witness to Christ—a showing before “of the coming of the Just One,” and is animated by “the Spirit of Christ” (Luke 24:25–27; Jno. 1:45; Acts 7:52; 1 Pet. 1:11; Rev. 19:10)—and that this object is maintained by bringing Christ and the final consummation into view high and above all proximate matters. In forecasting Israel’s calamities up to and including the latter-day combination of nations and its defeat (ch. 8:5–10) Isaiah pauses to address Immanuel—“the stretching out of his wings shall fill the breadth of thy land, O Immanuel.” That Christ, the covenanted owner of the land and the Alpha and Omega of prophecy, should be brought into view and thus apostrophized is understandable and beautiful, but that Isaiah should aimlessly introduce his own son is inexplicable. Addressing the latter-day confederacy of nations (see Ps. 2.), Isaiah continues: “Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God (is) with us”—Immanuel. Is Isaiah’s son the cause of this defeat? It must be so, if our friends are right. Isaiah, however, leaves us not in doubt. When we read on we find that Immanuel is none other than the “stone of stumbling” of verse 14—the rejected Jesus (1 Pet. 2:8). Thus the identity of Immanuel, the Sign Child, is established. The bringer to nought of the confederated nations (ch. 8:9, 10), and the vanquisher of Israel’s latter-day oppressor (ch. 9:4–5), are one and the same—Immanuel—the child miraculously raised up to the house of David: “for unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace. . . . The zeal of the Lord of Hosts will perform this.” Yea, God is performing it in His wonderful Sign-Child, who was, who is, and who is to be, Immanuel—God with us—in a sense not possible with either a naturally-begotten son of Isaiah or son of Joseph.

Sis. C.H. Jannaway—1908

Meditations – Deity’s Ways No. 13

Flattery is a sin (Psa. 12:3). Honest commendation is not flattery. The one is simply a declaration of approval or esteem; the other is false praise. Commendation (when a worthy motive prompts it) is reasonable and scriptural. Paul, although no flatterer (1 Thes. 2:5), was not backward in bestowing praise where it was due (1 Thes. 1:7, Phil. 4:14–16, 1 Cor. 11:2; Col. 1:7; Ephes. 6:21). To withhold commendation when it is called for is not brotherly. The commendation of honest truth-loving men need never be feared. To systematically refrain from praising is wrong: it deprives those who are struggling on in the difficult path of right of that which would prove a comfort and an encouragement. Praise and rebuke should go hand in hand. To make it a rule to administer the one and suppress the other borders upon unfaithful dealing. Our model—Christ—was equally ready with each. He addressed words

of commendation to Mary and of rebuke to Martha (Luke 10:42). He praised the Ephesian Church and reproved it in the same epistle (Rev. 2:2-5). Let us strive to be like-minded. "*The tongue of the wise useth knowledge aright.*"

Paul studiously refrained from courting praise—"Nor of men sought we glory" (1 Thess. 2:6.) Had Paul sought the praise of men he would have had to have pandered to the flesh, and by so doing he would have become an unprofitable servant—"If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10.) But as God has implanted in man the love of approbation, it is well to recognise it, and to endeavour to regulate it by divine counsel. God's praise is the only praise a man is permitted to strive for. If this be secured, it is of little consequence whether the praise of man follows or not. Those who seek the praise of men will either weave a net for their own destruction, or become miserably disappointed. Those who seek the praise of men are generally given to self-exaltation. "*Let another praise thee, and not thine own mouth; a stranger, and not thine own lips*" (Prov. 27:2.) Aim at obtaining God's praise, and you will doubtless call forth the praise of all those whose praise is worth receiving. Remember that few know how, or what to praise. Praise from the majority of men is to be eschewed.

We are Christ's servants. To be in the service of a great man is an honour; to be in the service of a good man is a pleasure. Christ is both great and good. His greatness he has told us of—"All power is given unto me in Heaven and in earth." As to his goodness, what master for the sake of his servants has voluntarily "*made himself of no reputation,*" "*humbled himself,*" and suffered an ignominious death? Surely it should be our first anxiety to study the wishes of such a master. What ingratitude to profess to be his servant, and to make no effort to learn and obey his will. What wage could such an one justly expect? Our service is not unnoticed. "*The eyes of the Lord are in every place.*" Applicable to every servant is the statement, "*I know thy works.*" Moreover it is said, "*God is not unrighteous to forget our work*" (Heb. 6:10.) Christ expects (and reasonably so) his servants to perform his work willingly, heartily, cheerfully, and thoroughly. Are we drones—lukewarm, careless, profitless, make-believes? Let us ponder these questions with the attention they deserve. It will be too late to reform when Christ has called us away to render our account. Now is the day to give heed to Paul's counsel, "*My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*"

"*Give attendance to reading*". Let us read continually, and let us make an effort to remember, to practise, and to communicate that which we read. Such a course will prove a blessing both to ourselves and others. If we would become well-grounded in the truth—safe against heresies—we *must* read. Let us strive industriously to acquaint ourselves with the multiform teaching of the word. Let us work out the purpose of God as it is presented in literal language, in parable, in allegory, in type, and in symbol. Let us trace the unfolding of prophecy in history. If we get well ahead in these things no "wind of doctrine" will ever shake us. We shall stand as firm as the oak in the wildest storm. The Scriptures

very clearly lay down the duty of thus progressing in knowledge. "Go on," "grow," "increase," "build," "abound," are the Bible terms which express this duty. In view then, of our obligation, let us allot to ourselves regular intervals for study. Let us not expend all our time in antagonising the alien. It is right to antagonise the alien, but not to the exclusion of our own advance and education. There is "a time to break down, and a time to build up."

"I will never leave thee, nor forsake thee." Thus saith God to every faithful brother and sister. The statement is of inestimable worth for God does not exaggerate. What a sense of security does it bring—a peace of mind which the wicked know nothing of. It is gratifying to have the assistance and protection of mortal man. But to be under the guidance and care of the controller of the Universe!—of Him who can turn a man's heart whithersoever He will (Prov. 21:1, —who can make even our enemies to be at peace with us (Prov. 16:7)! Unfathomable comfort our privilege contains. We should strive to reach a fuller realisation of it. There is much to make us dull and insensible to it. God appears to be far, far away, and we are apt to imagine that He is uninterested in and uncognisant of our puny affairs. Bad trade and unhealthy climate confront us, and the thought arises, are not we and the alien equally affected by these evils, and is not God, therefore, excluded from our affairs? To grapple with these fleshly, lying suggestions, we require to be of quick, spiritual understanding. This quickness can only be attained by a daily study of the Oracles of God. Such a study will produce that full assurance of faith which will enable us to wield an "it is written" to our own satisfaction, even if not to the conviction of our adversaries.

"Husbands love your wives, and be not bitter against them." Men who are unkind, churlish, and neglectful in their behaviour towards their wives will doubtless one day rue it. Predisposition in either of these directions should be manfully attacked and overcome. After Christ a man's wife should come first in his affections and considerations. The commandments are very definite upon the matter. The wife is to be loved (even as a man would love himself) cherished, nourished, and held in honour (Ephes. 5:28, 29; Col. 3:19; 1 Pet. 3:7). A husband's duties do not begin and end in providing temporal necessities. He has to bear in mind that his wife is a joint heir with himself of salvation. He has to dwell with her "*according to knowledge*." He has to be circumspect: to study the manifold bearings that his conduct has on her race for eternal life. He has to look to her spiritual requirements: to help her to get to the meetings, and secure time for reading. He should also endeavour to arrange for profitable companionship for her. "The husband is the head of the wife," and should therefore form a worthy example to her. The fear of displeasing her should not influence him to forego the obligations and calls of the truth. Neither should that motive cause him to refrain from giving faithful counsel or timely reproof.

This is a day of darkness—of no open vision—of no miracle. If we remember this, we shall not be overthrown by the apparent forsaking of the earth by God. We are called upon to walk by faith, not by sight. If our eyes

could but penetrate the veil that now hides the unseen from view, we should realise that the forsaking was only so in semblance. Christ and angels innumerable are interested and actively employed in human affairs, though we see them not. Brethren, let us not grow weary and faint. The walk of faith will soon be ended—the veil will be drawn aside, and the darkness dispelled. The Son of Man *shall* come.” Meanwhile it is for us to believe though we see not. Let us steel our hearts against the influence of the wicked, for all men have not faith. The children of God and the children of the world are well represented in Christ and his murderers. The latter knew not that the dark hour of the crucifixion was in Heaven’s revealed programme—*“He trusted in God; let Him deliver him now, if He will have him: for he said, I am the Son of God.”* Though appearances (humanly speaking) were against Christ, he knew that God was working out His purpose in him, and patiently endured to the end. Who was wise, Christ or his enemies? His resurrection is the answer. Let us profit by this beautiful lesson. The present is our dark hour. Shall we view it as do the wicked—shall we curse God and die—or shall we patiently go through it and reap the reward?

Bro. A. T. Jannaway—1887

Analecta Apocalypticæ (55) **Come Out Of Her My People!**

“The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast (Rev. 17:12-13).” “As yet”, that is in John’s day, the sub-division of Rome into separate royalties had not taken place. In due course, it came to pass: when imperial Rome fell, Rome divided into kingdoms rose; and in this condition she has continued for many centuries. The ten horns on the head of Daniel’s fourth beast (Dan. 7:7), with the eleventh with eyes (Papacy), that afterwards rose in their midst, were the prophetic forecast of this state of things which has prevailed over twelve centuries. The ten-horned, scarlet-coloured beast of Rev. 17, which we are considering, while embracing the history of that time, represents more particularly the constitution of Roman Europe at the crisis of its destruction, as we have seen. Consequently, the ten kings of verse 12 are the powers that will confederate with Rome in the hour of her retribution.

The cause of the unity of mind with which they “give their power and strength unto the beast for one hour” is evidently the Lord’s presence in the earth -- (though they know not he is the Lord, but imagine him an anti-Christ). “These”, it is added, “shall make war with the Lamb; and the Lamb shall overcome them, for he is Lord of lords, and King of kings.” The Lamb overcomes them, but not in a moment. To “make war” with the Lamb is not the work of a day. It implies all that is involved in preparation, organization,

discussing plans of campaign, etc., and extends over a considerable period. "One hour" is not literal, of course; it must either be taken generally (e.g., "This is your hour and the power of darkness"), or it must be understood with precision as the fraction of a duplicated day of years -- that is, a year of years. An hour of a day year of years, would be the twelfth part of 360 years -- 30 years. In either case, the statement brings with it the idea of a prolonged struggle. Some have a difficulty in conceiving of a prolonged struggle where Omnipotence is on one side. This difficulty arises from looking at it as a mere question of power. This is not the question. As a question of power there would be no need for war at all, for the Lamb has power to take the life of all his enemies quietly, instantly, and in detail, just as he has power to give life to his friends by resurrection.

But there is a purpose to be served, which requires that his enemies put forth their strength in war. The case is illustrated in the deliverance of Israel from Egypt. This was effected after a prolonged conflict with Pharaoh. There was no need for this conflict as a question of power. It was in the power of God to have disposed of all the Egyptians at once, as effectually as He disposed of the firstborn on the night before the exodus: but there was a purpose to be served: "Unto thee (Israel) it (the manifestation of God's power) was shown that thou mightest know that the Lord He is God: there is none else beside him" (Deut. 4:35). So in "the war of the great day of God Almighty": the word has to be compelled to recognize the existence of God and to be brought into subjection to His law as the basis of the kingdom which He is to set up over all nations as the result of the war. Thus an intellectual and moral result has to be achieved by the war which the ten horns are permitted to wage upon the Lamb. This requires that they be blinded in the first instance to the true nature of their foe, and that they persevere up to a certain point against the repeated disasters which they will experience in the vain attempt to overthrow the power of the true "Lord of lords and King of kings." At the last, "the Lamb shall overcome them," and then will be fulfilled the words of Isaiah: "The kings shall shut their mouths at him: for that which had not been told them they shall see, and that which they had not heard shall they consider." They had chaplains and religious instructors, but never from them have they heard that Christ is coming again to take possession of all their thrones and set up one divine government which will fill the whole earth and give law, and health, and blessedness to all mankind, in which every form of human government has so miserably failed.

"They that are with him are called and chosen and faithful." Who these are, a knowledge of the truth has caused you to understand. It is the class whom John heard sing earlier in the vision: "Thou hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation: thou hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10). These are "the called," as Paul told the believers that lived in Rome in his day: "among whom are ye also the called of Jesus Christ" (Rom. 1:6). What they are called to he also defines: "God hath called

you unto his Kingdom and glory" (1 Thess. 2:12). But all who are called are not chosen. Jesus says, "Many are called but few are chosen" (Matt. 20:16). Those who being called, are chosen, are so chosen because they are faithful (Rev. 2:10). Their faithfulness is exhibited as the reason of their choice, when he comes: for he "judges the living and the dead at his appearing and his kingdom" (2 Tim. 4:1). They all stand before his judgment seat when he comes, to receive according to what they have done (2 Cor. 5:10). This takes place under the sixth vial as we have seen: for there the Lord himself says, "Behold, I come as a thief: blessed is he that watcheth, lest he walk naked, and they see his shame" (Rev. 16:15). Consequently, the judgment of the called is all over before the war of the ten kings with the Lamb begins: for that war is under the seventh vial, and those are with the lamb who being "the called" have been "chosen", having been found "faithful." The brethren of Christ as his co-adjutors and assistants in a work of war and devastation, will appear a strange idea to those who only know the Bible through the medium of pulpit theology: but is a divine idea for all that, and a beautiful idea, when we realize what the world requires and what will come of the terrible work they will do. The result of the work is referred to thus in Psalm 46: "The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted Come, behold the work of the Lord, what desolation He hath made in the earth. He maketh wars to cease unto the end of the earth: He breaketh the bow and cutteth the spear in sunder. Be still, and know that I am God: I will be exalted among the heathen: I will be exalted in the earth."

After telling John (verse 15) that the waters of the symbol signified population, the angel gives him to understand that at a certain stage of their career the ten horns "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This we have seen fulfilled within the last forty or fifty years. The governments of Europe have concurred in an anti-Papal policy, while obliged to compromise with the Church in their arrangements. The secularization of ecclesiastical property in all the states of Europe (including even Spain, the most pro-Papal of all countries), is a process which illustrates the fulfilment of the prophecy. This is, symbolically, eating the harlot's flesh in a very unmistakable way. Before the days of the French Revolution, the Church possessed nearly a third of the lands of Europe: now she has but a very little. The Church has been hated of the governments; her flesh has been nearly eaten off her bones, and they have burnt her with the fire of war. But a reaction in her favour may be looked for as the end approaches. When Christ appears on the scene, the powers rally round her; for the false prophet is found in their camp, as their inspirer and ecclesiastical leader. But her "last end will be worse than the first," for Christ himself confronts her as the avenger of the slaughtered saints, and there will be no recovery from the perdition which he will bring upon her.

This is the subject of chapter 18. Chapter 17 brings us so far in the work of overthrowing the ecclesiastical corrupter of the earth. The horns do the

first part. There is an orderly gradation in the downfall, as there was in the uprise; first the gradual and providential, then the summary and the divine. The horns do their disestablishing work, and then there is a manifestation from heaven to consummate the work in overwhelming perdition. John sees (verse 1) "another angel coming down from heaven, having great power, and the earth was lightened with his glory." That this angel symbolizes an earth-enlightening power, having a mission against Babylon, is evident from the proclamation he makes (verse 2), "He cried mightily with a strong voice, Babylon the great is fallen, is fallen, and is become the habitation of demons, and hold of every foul spirit, and cage of every unclean and hateful bird!" The literal power having this mission is defined by Paul in his words to the Thessalonians, on the same subject, under another style of discourse, viz., the Man of Sin, "whom THE LORD", he says, "shall consume with the Spirit of his mouth, and destroy with the brightness of his coming." The Lord at his coming is the destroyer of Babylon, in conjunction with his brethren, who, with him, "execute the judgment written." Therefore we cannot be mistaken in regarding this earth-enlightening angel as the symbol of Christ and the saints -- the one glorious mystical angel-man in head and body -- gloriously manifested to proclaim, and therefore to effect, the downfall of the great corrupting institution of the earth, and to fill the earth with the light of the glory of the Lord.

The angel cries, "Babylon is fallen!" -- not as a thing done, but as a thing about to be done, for the very next voice recognizes her existence still, "Come out of her, my people". The reason for her fall (verse 3) is true to history. "All nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her." All nations have received, and imbibed, and been subject to the influence of Rome's religious teaching; and that religious teaching is meant by wine, as a symbol, is evident from its employment (as the good wine) to represent the feast of truth and righteousness, which Jehovah is to spread for all people in Zion at the establishment of His kingdom (Isa. 25:6). Then all the kings of the European system have had constant dealings with Rome as a church. "The merchants of the earth are waxed rich through the abundance of her delicacies." Who are these? Who are the merchants of the earth in Apocalyptic usage? We are not left to guess. The last verse but one of the chapter tells us: "Thy merchants were the great men of the earth" -- therefore not ordinary traders; but dealers in Romish merchandise, traffickers in indulgences, and preferments, and ecclesiastical privileges, immunities and emoluments of all sorts. The Church has been the gate to civil distinction for centuries. The dealers in her wares have been the great men of the earth; their dealership has been a passport to eminence, and a means of wealth everywhere: vide to cardinals, and ecclesiastical magnates of all sorts, to whom secular princes have been aids, accessories, and servants. Even secular princes acquired distinction as friends of the Church. These have been traders -- not common traders, but traders in Romish goods to their great advantage and enrichment, as the history of a thousand years illustrates. To be out of the trade was a dreadful situation at one time. This country was once under the

ban of excommunication, and the result was a suspension of business of all sorts -- common businesses, as well as other sorts -- till an understanding was arrived at with Rome. No burials could take place; no marriages, no baptisms (so-called), no preaching, no traffic in the market. We have to go back to the palmy days of Papal history to see these things in their full light. Rome licensed everything: she sold the right to preach, the power to forgive sins (!), the right to be buried, and the right to escape an imaginary purgatory after death. Immense revenues were derived from this ecclesiastical traffic. No man could buy or sell without the paid-for mark of the beast -- the sign of the cross officially imparted.

"I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues" (verse 4). This shows that after Christ has come, there will be no invitation to all who choose to separate themselves from the Papal association. The invitation was placed on record long ago, doubtless that it might serve as a guide to all who fear God during the ages of Papal darkness; but it seems specially to point to an invitation to be issued just before judgment is inflicted. It is parallel with what happened in the case of literal Babylon, when the time for her destruction arrived. Israel in her midst was thus addressed "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompense" (Jer. 51:6). There is an analogy between the two cases, which the truth enables us to perceive. In the case of ancient Babylon, the time for her destruction had arrived: Israel had been long in captivity, and the crisis of Israel's restoration, under Cyrus, was at hand. The era of Babylon's downfall was the epoch of Israel's uprise. And so it is now. When the Lord Jesus appears to destroy the Apocalyptic Babylon, it is that he may also "build again the tabernacle of David that is fallen;" and here is on record a summons to his people to "come out" of the former, for fear of being involved in the retribution that is to descend upon her. Lot, departing from the midst of Sodom, is an illustration. He pressed his sons-in-law to accompany him, but they would not, and were involved in the destruction of the place: Lot's wife, looking back, after having been warned, was smitten; and, says Jesus, "Remember Lot's wife."

The address to "my people," in the midst of Babylon, would indicate a special class. There are only two classes to whom the designation can apply -- 1. Israel after the flesh; and 2. Israel after the spirit, or those who have become Israel by adoption through the belief and obedience of the gospel. Now as the latter at this crisis have been taken away and are in fact waiting with Christ to pour out the impending judgment, it can only apply to the former who are scattered in thousands in all the territories of the ecclesiastical Babylon. Israel's gathering from their midst is one of the most interesting operations in the setting-up of the kingdom of God. This summons would indicate that to some extent at its first stage, that restoration will be a question of voluntary compliance on the part of the Jews with the invitation addressed to them. It would also indicate another

thing: the probability of many preferring to remain in the "Let-us-alone-that-we-may-serve-the-Egyptians" spirit of their ancestors in the days of Moses. The bulk will doubtless respond and "come out," in the readiness to repair to the countries that are to witness the revival of their nationality in the midst of the earth. The prophet testified "they shall not go out with haste, nor go by flight: for Jehovah will go before them, and the God of Israel will be their reward" (Isa. 52:12). They will be Jehovah's army in the Roman dominion, with which He will break in pieces the nations. They will move deliberately and according to instructions. They will accomplish the retribution of God upon the European Babylon before their final departure for the land of their fathers, as in the case of Pharaoh and the Egyptians before Israel's exodus. They will therefore be in a suitable position to carry out the injunction of verses 6 and 7 of the chapter (18) we are considering: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her." This means a time of great affliction for Rome and all her supporters, ministered at the hands of Israel, used as Jehovah's goodly horse in the battle, and battle axe in war (Zech. 10:3; Jer. 51:20).

To the last, Rome retains the complacent hallucination in which the undisturbed imposture of centuries has confirmed her. "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (verses 7 and 8). This shows that Rome retains confidence in her destiny up to the moment the thunders of divine vengeance crash forth upon her affrighted ear. It is to something like this that Paul refers when he says of the day of the Lord's coming, "When they shall say, Peace and safety, then sudden destruction cometh." It also shows that in the final perdition of Rome, there is to be something local to the city itself, very sudden, and out of the usual run of calamity. The intimation that her plagues are to come "in one day:" the declaration that "she shall be utterly burned with fire," and the cause alluded to as accounting for her disastrous end -- "strong is the Lord who judgeth her," all point in this direction.

The sequel supplies particulars that could not be understood apart from the view of which Dr. Thomas was strongly convinced and which this whole chapter furnished so much reason for entertaining: viz., that the city of Rome itself, and all its environs, will be engulfed in the fiery abyss that underlies the site on which it is built and of which Vesuvius (quiescent for many centuries, but now active) may be considered the chimney. The kings of the earth, her paramours, are represented (verse 9) as seeing the smoke of her burning afar off and lamenting for her catastrophe and the suddenness of it. This shows the kings survive the destruction of the Babylon of this chapter, and that they survive as sympathizers with a calamity which they have not caused. The destruction is therefore something more than a political or ecclesiastical destruction. Literally, of

course, they could not see a conflagration in Italy: but in a condensed presentation of the scene, it is not inappropriate to represent them as spectators. They would see in the sense of hearing of it, and being witnesses of it by report. All the world saw the capture of Napoleon III at Sedan, though not with their actual eyes. There may appear to be a little mixing up of literal Rome with the ecclesiastical Rome that "sits on many waters;" but the confusion will only be experienced where there is a supposed obligation to be uniform and precise in the interpretation. There, is a literal Rome and a spiritual Rome, and while these are separate, yet they are to be identified one with the other, and in a sense, you cannot have one without the other. The spiritual Rome is the architectural Rome in her ecclesiastical relations with the peoples of the earth. There could be no "Church of Rome" without a Rome to give that standard of affinity. The literal Rome is the kernel of the affair. It is so even in the symbolism, for the "seven heads" of the monster symbolizing the Roman body politic, lay hold of the fact that Rome is built on seven hills. Now, it would seem appropriate to commence the breaking-up of the Roman system by the destruction of Rome herself: nothing would arouse the world's attention so much to the Roman question in its divine relations as the disappearance in the volcanic subterranean, amid earthquake, and tempest, and fire, of the city of the Pope, with its presumptuous temple of "St. Peter's," its Vatican Palace, its hundreds of costly churches, and shrines, and all the multiplied paraphernalia of priestly superstition and iniquity. Nothing short of such a catastrophe would answer to the features of this chapter. The apostles are adjured to rejoice over her (verse 20) because of God's avenging of them on her. This could not apply to the Roman Catholic Church, which did not exist when the apostles, were slain. But it would apply exactly to architectural Rome, which was the city of the Caesars who murdered them -- a city doubtless which is the root of the Roman Church, but which church could, however, survive without it. A mighty angel takes up a great stone (verse 21) and casting it into the sea, says, "Thus with violence shall that great city Babylon be thrown down, and shall be found. no more at all". This figure would not be met by any merely ecclesiastical overthrow. The enumeration of the wealth appertaining to the city (verses 12-13) could not be understood as applicable to an institution merely: because "the merchants of these things" appear (verse 15) as "standing afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" There is no such collection of precious articles and art treasures in the whole world as there is in Rome. The interior walls of St. Peter's are enriched with precious stones, the offerings of devotees. The city is full of shrines at which similar offerings have been made. It has been a superstition with the rich everywhere that costly gifts to the church would purchase the favour of heaven, and in those sent actually to Rome itself there was special virtue. The result is that there is a concentration at Rome in the churches of a vast material wealth of the character described in the category occurring in verse 12 of this chapter. Rome has always been the great market for such things: the jeweller, the sculptor, the painter, the

worker in precious stones, and in stained glass and costly embroidery, have found their best employment in Rome -- speaking broadly of her history, covering the centuries. The best musicians are also found there. "The Pope's choir" at the present moment is the finest in Europe. "The voice of harpers, and musicians, and of pipers, and trumpeters" is to be heard no more at all in her when this catastrophe has overtaken her (verse 22). This agrees only with the idea that topographical Rome is meant. The Papal institution survives the destruction foreshown in this chapter, for the Pope is found at the head of the armies that oppose Christ in the subsequent war (19:19-20). Therefore it cannot be the overthrow of the institution that merchants lament, but the overthrow of the city which is the heart and headquarters of the institution.

It is Rome, which, by the hand of Pilate, killed the Lord Jesus; which, by Nero, beheaded "our beloved brother Paul," and threw his body to the beasts; which, by a similar edict, dishonoured and crucified erring but forgiven, impulsive but lovable, Peter; which slaughtered the friends of Christ by the thousand in the days of Paganism; which, by Titus, levelled Jerusalem with the ground, drowned the flames of the temple in the blood of Israel, and scattered a miserable remnant to the winds; Rome, the implacable enemy and destroyer of the Jews, in all the centuries, Pagan and Papal; Rome, the Papal foe of the Scriptures, and the murderer of the saints; Rome, the inventor of torments and foul iniquities of the monastery and dungeon; Rome, who flaunts among her architectural ornaments the sculptured forms of the dishonoured furniture of Jehovah's sanctuary; Rome of the Caesars, and Rome of the Popes and Cardinals; Rome of the long dark and dreadful history of the world; Rome, the mistress of kings and the debaucher of the nations; Rome, the corrupter of the world to an extent the corrupted populations do not realize in their corruption; seven-hilled Rome on the Tiber, which blasphemes heaven by arrogating to herself the title of the Eternal City, and exhibiting her chief magistrate to all the world as the Holy Father; Great Babylon, the Mother of Harlots and the abominations of the earth; -- this is the Rome that is destined most terribly to fall before the first blast of Jehovah's fury, long pent up "deferred for his name's sake," but shortly to descend in roaring tempest that will sweep away all refuge of lies, and level the pride of man with the dust, that the Lord alone may be exalted, and the nations blessed in Abraham and his seed.

No wonder that such a glorious consummation should be greeted, as John heard it greeted, by an outburst of praise, like the roar of thunder, and the sound of many waters, from the mouths of a countless multitude who said, "Alleluia! salvation, and glory, and honour, and power unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands."

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

Hints For Bible Markers

In developing our characters we should realize the importance of our calling in
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Christ, and the hopelessness of a self satisfied, worldly minded way of life. Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: Creating a character essential to our acceptability to Christ. Paul uses the term “bowels of mercies” in the same manner that we would say “gut feeling.” Paul is declaring to the Colossians, and to us as well, that our mercy, our compassion should well up from deep within us, from our inner most part of our hearts and minds. As well as “kindness, humbleness of mind, meekness, longsuffering. We cannot tire of doing it, especially when it is not reciprocated, as we are wont to do. “But ye, brethren, be not weary in well doing.” (2 Thessalonians 3:13) What is this but love, as of the Godly sort. The temperance and sobriety of Titus 2:2 has more to do with the mind than the body. Paul is commanding us to have an honest mind, use discretion, control our emotions, we need to be sensible, and also, we should not think highly of ourselves, putting our hearts and minds to the abundant work in the truth. When we work, what ever it is we are doing, it is essential that it be done with Yahweh in mind. Done not as to please men but to the glory of our Heavenly Father, to the end that the world might know “what is that good, and acceptable, and perfect, will of God.”

—Bro. Beryl Snyder

The Commandments of Christ

As collected and organized by Bro. Roberts

Continued next month if the Lord wills