

# THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as The Berean Christadelphians since 1923.

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

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

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**Please advise us of changes or corrections to the above information.**

## **Ecclesial News**

### **LAS CRUCES, New Mexico**

Dear Brothers and Sisters of the Berean Christadelphian Ecclesias,

We of the Las Cruces, New Mexico Ecclesia continue our efforts to let "our light shine forth before men" with a midweek Bible class at the Corbett Student Center at the New Mexico State University campus. Classes are on Tuesdays at 7 PM on the second floor common area. We have had a few curious people join a class but no one has joined us on a regular basis yet. This is a topical study that changes each week. Topics covered so far are: The Connections from Abraham, David, Christ, and the Resurrection, an Overview; Christians Believe in the Promises to Abraham; God is One; What Is Faith, Hebrews 11; and Death Proves God. We have a web page for this class. The URL is [www.bcbibletime.com](http://www.bcbibletime.com). The Corbett Center is closed during the winter semester break and classes will not be held. They will resume the first week of classes in mid-January.

Our Ecclesial Bible Class continues to be on Fridays at 6:30 PM at the home of Brother Jon and Sister Maria Morrell. Our Sunday Bible class and Memorial Meeting begins at 9 AM, class first with meeting following closely after. Sunday meetings are held at the home of Brother Jon and Sister Maria Morrell. We are currently studying Ecclesiastes during both Bible classes.

Brother Jon Morrell is our recording brother and all communication for our ecclesia should be directed to him at 5543 Kalahari Lane, Las Cruces, NM 88011.

Love in Christ, Bro. Jon Morrell

### **DOCOLO, Uganda**

Dear Bro. Bob,

We are very happy **Dennis Okaba, Alfred Omara and Goerfry Ogweng** have been baptised in the name of Jesus, a cleansing, a washing away-remission-forgiveness of sin. (Acts 22:16; Acts 2:38; 1Cor.6:11; Eph.5:26). The baptism took place yesterday Sunday 12th Dec 2010 by Bro. Epa Wekati at river Aminkwac, Dokolo town and we now have new life in Christ Jesus.

And Bro. Epa has given us funds to buy Lango Bibles (Uganda dialect), and we thank you all very much for your funds. You pray for us so that we stand strong in our spiritual growth.

Love in Christ, Bro. Dennis Okabo

## **SABATA, Kenya**

Dear brother Fred,

Warm and loving greetings in the lord,

I just would like to inform you that Sabata ecclesia has been blessed with three newborns who had confessed well and baptized on the twenty fourth of December this year (2010).

We pray for them on the way to the kingdom. Their names are as follows: **Brigid Nanjala Juma, Kelvin Wanyonyi, and Denis Wanjala Wanyonyi.**

Our services are as follows: Friday Bible discussion for one and half hours, Sunday school at nine to ten am in the morning and memorial at eleven am to twelve thirty pm, and Bible study at the end of every month. The interviews were supervised by Bro. Epah Wekati.

Love in Christ, Bro. William Kilui

## **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"

## **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.

## **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](http://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 - 2

*“Jesse went among men for an old man in the time of Saul.”*

Why are we told that? To carry out this same symbolization of a new beginning. Paul says (speaking of the Law of Moses)—

*“In that He saith, A **new** covenant, He hath made the first old. That which decayeth and waxeth old is ready to vanish away.”*

David, type of a new beginning, comes out of the old when the old is done. Isaac (type of spiritual Israel) but *not* Jacob (type of natural Israel) is spoken of as the “son of his father's old age.”

So also both Joseph and Benjamin. Omitting the sons of the concubines, Joseph and Benjamin were the seventh and eighth sons of Jacob. John the Baptist, too, was called the son of his parents' old age—he marked the end of the old dispensation and the beginning of the new.

The three eldest sons of Jesse followed Saul to battle. They were among the fearful who cowered before Goliath. These clearly stand for natural Israel, the elder brethren. We find later that they revile the youth David because they are under the bondage of fear and he is not.

Why are their names given here? This chapter is so obviously and inescapably a symbolic miniature that there must be a significant reason, and we need only to look up their meanings to discover the reason.

*Eliab* means “God is my Father.” This, of course, refers to the origin of Israel, and their special position in God's sight”— *“Israel is My son, even My firstborn,”* said God to Pharaoh (Exo. 4:22).

*“When Israel was a child, then I loved him, and called My son out of Egypt”* (Hos. 11:1).

*Abinadab* means “The Father is willing, liberal, gracious.” This is the background of all Israel's history—

*“All day long* (that is, all during their daytime as a nation in God's favor) *have I stretched forth My hands unto a disobedient and gainsaying people”* (Rom. 10:21).

*Shammah* means “desolation, astonishment, ruin.” This word and its

derivatives are used scores of times in speaking of the judicial desolation of Israel for faithlessness, as in Jer. 4:7—

*“The lion is come up from his thicket. The destroyer of the Gentiles is on his way. He is gone forth from his place to make thy land desolate (shammah).”*

Truly the “destroyer of the Gentiles” had entered the land, and they were typically in their present Shammah state, the state they must be in when the David-champion is raised up as their Deliverer. Hosea says of Israel (6:2)—

*“Come, and let us return unto the Lord... After two days He will revive us: in the third day (Shammah) He will raise us up, and we shall live in His sight.”*

Then follows that beautiful verse—

*“Then shall we know, IF we follow on to know the Lord: His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain unto the earth.”*

*“His going forth is prepared as the morning.”* On the third day, “very early in the morning,” he arose to life and glory, and in Israel's “third day” their Sun of Righteousness will arise upon them, bringing with him the gentle life-giving rain, made up of the vast multitude of droplets “whom no man can number” drawn up into the heavenlies by the Sun's power out of the ocean of nations, purified in the process, and constituting the “great cloud of witnesses” that surround him in glory (Rev. 1:7)—

*“Behold, he cometh with clouds; and every eye shall see him.”*

This combination of Sun and soft, gentle rain will bring forth the manifestation of the *Rainbow of the Everlasting Covenant*, confirmed to Noah at his new beginning after the earth's purifying baptism (Gen. 9:16); manifested to Ezekiel in the cherubim-vision of God-manifestation as Israel's long night began (Eze. 1:28); overarching the throne in the Kingdom picture of Rev. 4; and finally encircling the head of the mighty Rainbowed-Angel who comes to pour out the seven Thunders of final judgment, and declares that *“There shall be time no longer.”*

“In the third—Shammah—desolation—day He will raise us up.” Three is the number of resurrection, regathering, receiving again. In the third year of his righteous reign Jehoshaphat sent princes and priests to teach the Law of the Lord in all the cities of Israel, to turn them again to the Lord (2 Chr. 17:7).

Hezekiah, after receiving the message of death, was delivered from death and went to the house of the Lord on the third day (2

Kgs. 20:5). Under the Law any who were defiled by contact with death had to be purified the third day (Num. 19:12).

Jesus in Gethsemane went away three times and prayed to be delivered from death, praying—

“... with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared ...”

—and was raised up on the third day, just as the earth on the third day of Creation rose up out of the waters in which it had been buried in baptism. The spring awakening of the vegetable creation from its winter of death is the yearly type, reminder, and promise of the resurrection. So we find it was on this same third day of Creation that all plant life sprang into living being. Jesus raised three people from the dead.

*“David fed his father's sheep at Bethlehem”* (v. 15).

We learn how faithful was his care by the incidents of the lion and the bear. It is a striking contrast—David preserved his father's sheep; Saul lost his father's asses. Sheep are clean animals. Throughout the Scriptures they symbolize the faithful flock. Asses are unclean, and represent natural, ignorant, fleshly people. The *“burial of an ass”* was the lowest, most dishonorable form of burial. It is recorded in Job (11:12)—

*“Vain man would be wise, though man be born like a wild ass's colt.”*

And of the heathen that Israel doted on, God said: *“Their flesh is as the flesh of asses”*—coarse, carnal, and unclean.

*“And the Philistine (Goliath) drew near morning and evening, and presented himself forty days”* (v. 16).

Forty is the period of probation, trial and judgment. Several illustrations will occur to mind—the waters of the flood, Israel in the wilderness, Nineveh's probation, Jesus' temptation, etc. We recall the forty valleys of Scripture. Israel was given a final forty years of probation after the crucifixion of the Messiah. Moses' life was divided into three periods of exactly forty years each—40 years exposed to the honors, advantages and enticements of Egyptian royalty, but he turned his back on the “treasures of Egypt” and *“chose to suffer affliction with the people of God”* (Heb. 11:25); after having, at the age of 40, *“supposed that his brethren would have understood how that God by His hand would*

*deliver them,*” he waited 40 years in the wilderness, until it was testified that—

*“The man Moses was very meek, above all the men that were upon the face of the earth”* (Num. 12:3).

Then 40 years of labor for a hostile and unthankful people.

The challenge is a double 40. Eighty times—morning and evening for 40 days—Goliath casts reproach upon the people of God. They had full opportunity, but not a man in all Israel dared to face him. Compare this with the “mighty men” and mighty deeds of David’s reign.

Was it that they feared to face death? Or was it that they feared to take on single-handed the responsibility for the deliverance or servitude of Israel? Were they waiting for the Spirit of God to move some one in the camp? Had Israel’s courage and hope fled because they knew God was not with their king?

In all these things we see the similarity with the great antitype. The whole issues of life and death for mankind rested on the success or failure of Christ.

*“All we like sheep have gone astray...and the Lord hath laid on him the iniquity of us all”* (Isa. 53:6).

We wonder about Jonathan, who had previously—with his armor-bearer—attacked and defeated a whole garrison of the Philistines, and inspired Israel to faith and victory. We note immediately after David’s victory, “The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.”

So Jonathan was an anxious spectator of these strange events. Jonathan, more than anyone else, fully appreciated the fearless depths of David’s faith, for he too was fearless and faithful.

But something had held him back from facing the challenge of the Philistine giant. It may have been some circumstance that would cast no reflection on his courage. Jonathan is to David as the Bride is to Christ, and it is no reflection on the Bride that she is unable to overcome the giant-power alone.

Jesse said to David (vs. 17 & 18)—

*“Take this bread, and run to they brethren, and see how they fare, and take their pledge.”*

How reminiscent of Joseph, and of Joseph's greater antitype! *"Take this bread to thy brethren, and see how they fare."*

*"Run to them,"* the father said (v. 17). The matter was urgent—far more urgent indeed than Jesse realized.

*"And take their pledge."* What does that mean? Whatever the literal meaning may be, we can clearly see its fittingness in the type. Of the time of Jesus' mission, Isaiah said: *"Seal the law among my disciples."* And Jesus' own words come to mind, *"This is my blood of the new covenant."* Truly he *"ran to his brethren"* to *"take their pledge."*

David was sent to take his brother's pledge, but it would seem from their antagonistic reception that whatever was meant by the expression did not occur. Likewise Jesus was sent with bread to make a new covenant with his brethren, but they likewise railed on him. Moses and Joseph, similar deliverers of their brethren, received similar treatment.

*"And David rose up early in the morning"* (v. 20).

Rising up early is a term used in Scripture to denote care, concern and diligence. The Psalms speak often of awakening early to praise God. The thought is to be awake and watching with eager gratitude for the first dawning of the new day.

Each new daybreak is a type and promise of the great dawn of glory to come. Daybreak is the most inspiring and uplifting time of the whole day—a fact most of us completely miss in our artificial mode of life. It is no meaningless detail that it should be, and that it should be recorded, that Jesus rose from the dead *"very early in the morning."*

Jeremiah is the great warning prophet of the period of Israel's casting off, and eleven times in his book God declares that He—

*"Rose up early and sent prophets..."*

—but Israel would not hear. It was the eleventh hour for Israel.

*"And David left the sheep with a keeper"* (v. 20).

This is the same word translated "watchman" where Isaiah says: "Watchman, what of the night?" It means watcher, keeper, preserver, guardian.

Jesus said to Peter (John 21:15-17), *"Feed my sheep."* Just before his conflict with the giant sin-power on behalf of his

brethren, he told his disciples: *“What I say to you I say to all, Watch.”*

*“Who then is a faithful and wise servant, to give the household meat in due season?...Blessed is that servant whom his lord, when he cometh, shall find so doing.”*

\* \* \*

*“And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren” (v. 22).*

Because the battle had been put in array (v. 21), David could not take what he had brought direct to his brethren, for they would be at the battle front. No actual fighting had begun, but the armies were lined up against each other. So David would actually seem to appear before his brethren empty handed, and they misconstrued his motives and purpose in coming.

Like David, when Jesus came to his brethren he found them in combat and conflict with the enemy—not only externally with the Romans (which they understood and keenly felt, but also inwardly, with the power of sin, which they neither understood nor felt).

To all appearances he too brought nothing with him to them. They expected a Messiah to come in royal power. We are told he emptied himself and made himself of no reputation, and took on him the form of a servant.

What a pleasant, friendly greeting David receives from his eldest brother—

*“I know thy pride, and the naughtiness of thy heart” (v. 28).*

What volumes this tells us of Eliab's character, and the relation between David and his brethren! The word here translated “naughtiness” is quite a strong word—not playful in any way. Elsewhere it is translated “wickedness” and “evil.”

To appreciate the significance of this greeting we must remember that David was already divinely anointed heir to the kingdom. And his brethren knew this, for they had witnessed his anointing (by a prophet that all the nation accepted) when he was chosen before them (as the Jews had witnessed the Spirit-anointing of Jesus at his baptism by John). But it would appear obvious that David's brethren had no faith either in him or his anointing.

(To be continued, God willing next month.)

—Bro. G.V. Growcott

## Forming a Character

*"So walk ye in him, rooted and built up in him" —Colossians 2:6-7*

PAUL'S advice to the Colossian brethren (and also to us) is to "walk IN Christ," after once receiving him. This is not an easy task, and the only way it is possible is by developing a character like his.

Now it has been said that in this country we mass produce almost everything but character; yet from the divine standpoint the development of character is one of the most essential and important things to occupy ourselves with, in our everyday lives.

The majority of men feel that the most important thing to occupy ourselves in is our external way of life—the way we obtain a living. This is because of the mistaken idea that we were put here on earth for that reason, and that such things are all the essential things of life. But food, shelter and clothing are only a means to an end, that we may continue in life for a few short years to "work out our salvation."

When we speak of character (that is, one that is approved of God), it is something quite different from the ordinary disposition and attitude of men. It is generally felt that an earnest believer's character, which is quite different from the general run of men, is odd, peculiar, or even unsociable.

Yet, in being different from the godless mass of mankind, the very essence of character is shown. The greatest characters of the past have been those who were not afraid to be different, and it is these who have contributed more to society and to mankind than to the millions who compose the common undistinguished run of humanity.

*The main reason for our existence is for God's pleasure (Rev. 4:11), and the only way God can receive pleasure from men is if they practice godliness.*

The general class of men do not give God gratification, therefore they will not be worthy of eternal life in the age to come, or even deserving of life at the present. Threescore and ten years is plenty of time to "do the will of the Gentiles."

EVERY death brings to our memory Paul's words—

"For if ye live after the flesh, ye shall die (Rm. 8:13).

(Truly we all die, whether we "live after the flesh" or not, but for those who so live, death is their final, eternal condition, and every death forcibly reminds us of this).

Nearly all mankind today are "living after the flesh." Only the few exceptions are different.

Paul gives the reason for their difference in Rm. 8:12—

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."

A debtor is one that owes something to someone. Those who are in Christ owe to God a great debt of gratitude, which can only be expressed by a loving and devoted obedience to His will. This will develop a character suitable for Christ's approval. This is "Faith that worketh by Love." We must develop this character NOW, so it will be perfected in the life to come.

It is of great importance that we develop (with God's help, of course) a God-pleasing character in this life, by overcoming, and "mortifying" the flesh. If we do not, there will be no place for us in the life to come.

In Rom. 8:10 Paul tells us what the presence of Christ in us does for us—

"And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness."

If we serve our bodies, as most do, then the material things of life, such as food, clothing, and present possessions become our occupation; then the carnal mind rules our lives. Paul puts it this way—

"For they that are of the flesh do mind the things of the flesh" (Rom. 8:5).

He goes on to say—

"For to be carnally-minded is DEATH."

This is so because the carnal mind is at enmity with God. For, says Paul, the carnal mind is not subject to the law of God. Therefore those that serve the flesh cannot please God.

We see, then, by Paul's reasoning, that there are two spirits at work in our lives—the fleshly spirit and the spirit of Christ.

These are two different agencies: one that pleases the adversary, and the other that pleases God.

Those that have received Christ by baptism are commanded by Paul, in Col. 2:6, to "walk in him," both in word and deed. Paul feared for the Household. In Col. 2:8 he says—

"Beware lest any spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

*Never in the world's history have the believers been in greater danger of the human reasonings and deceit, than in the age in which we live.*

The current system of education places emphasis on position and wealth and the glorifying of the mind and material accomplishments of man, rather than on good character development and self-control. Progress and accomplishment in this life tends to promote the characteristics of the flesh. **The philosophy of our day is not based on Christ's law, but is directly contrary to it.**

\* \* \*

DAVID'S training in life caused him to express his feeling of humbleness in this way—

"Who am I, O Lord? And what is my house?" Jeremiah felt the same way—

"Ah, Lord God! Behold, I cannot speak, for I am a child" (Jer. 1:6). And Moses stated—

"O my Lord, I am not eloquent, but I am slow of speech, and of a slow tongue."

The training of these men abolished pride and conceit; gave little opportunity for the provision of material things and personal pleasures; and stressed the great need for building a character of godliness and self **control**.

Paul, in the wisdom of the Spirit, exhorts (Col. 3:16)—

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Secular music is not suitable or fitting in our position as called-out sons and daughters of God. Paul says (v. 23):

"Whatsoever you do, DO IT HEARTILY, as **to the Lord**, and not unto men."

Spiritual-mindedness helps us to become "knit together in love." The art of knitting is used as an illustration of the piecing together of like material into a unified and complete unit. **Only the Truth, acknowledged and obeyed, can produce such a result.**

This "knitting together" of individuals causes similar thoughts, words and deeds.

These characters are not of mass-production, but one or two, here and there, who—through faith—have the courage of their convictions to be

different. Few indeed comply with the requirements which Paul gives us in Rom. 12:1—

*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.*

*"And be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."*

In the next verse he says that man ought not to think more highly of himself than he ought to think, but rather in humility recognize his weakness and need for help and guidance. Paul further enlarges on the development of character when he says (Col. 3:12):

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another . . .

*"And, above all these things, put on charity, which is the bond of perfectness.*

*"And let the peace of God rule in your hearts, to the which also ye are called in one Body.*

*"Let the peace of God rule in your hearts"* LET it. Permit it. Make room for it.

*"And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God."* — Bro. Frank G. Jannaway

## **Sunday Morning No. 157**

We have been reminded of the high position to which we have been called in having been invited to the possibility and prospect of being made equal to the angels. Such a prospect is the highest possible to the human imagination. It is the highest possible in the nature of things. To those unacquainted with the grounds on which it rests, it is nothing more than an idle dream. How far it is in truth from being such, you very well know. It is no more conception of a poetic imagination, though containing within itself all and more than such an imagination could picture as desirable. It is no utopian ideal, though coming up to and going beyond the utmost excellence that could possibly be associated with such an ideal. It is a sober matter of fact, commended to our judgment and faith by many evidences and considerations which enable us emphatically to endorse Peter's statement that we have not followed cunningly-devised fables.

But there is another side to the question which it will be profitable for a moment to look at. It is the side associated with the thought that must have presented itself more than once to every thoughtful mind, namely, "Can it be that all the people we know in connection with the profession of the truth are destined to become equal with the angels?" We are able to obtain for this enquiry a positive Scriptural answer. We have the Lord's authority for a decided "No." He tells us in many ways that it is not every one that is called that will be chosen. He plainly makes us understand by various forms of teaching that only a selection will be made from among those who profess His name; and the matter that ought to constantly engage our attention is, the principle upon which the selection will be made. As to this also, we need never be in any manner of doubt. The reason why He will choose some, and not choose others, has been stated by Him with a plainness that is almost considered childish by the wise of our generation. It is for us to discern and conform to this reason, remembering that the Lord has said,

"Except a man receive the kingdom of God as a little child, he shall in no case enter therein."

He has told us that it is not sufficient to know about Him; that many in the day of decision will say to him,

"Have we not preached in thy name?" to whom he will say, "I never knew you."

To what then, besides the knowledge of him, must we attain? We get the answer by considering the various indications scattered about in the apostolic writings. Here is one: Paul says, in Hebrews 3:6, that we are the house of Christ, "if we hold fast the confidence and rejoicing of the hope firm unto the end." We can all understand this. The least gifted among us knows what it is to be "confident" and to "rejoice." To be confident about a thing is to be sure. He wants us to be sure about the hope; to banish all doubt. This is reasonable. To lack certainty is to dishonour him. Even men refuse friendship to men when doubt is harboured with regard to declared intentions; how much more essential to acceptance with God in Christ is it that we fully believe that what He has promised He will perform. You know the declaration that "without faith it is impossible to please God" (Heb. 11:6). But perhaps you say "It is my nature to doubt; I cannot be confident; and if I cannot help it why should I be rejected?" Well, there is an answer. There are things which no man doubts, whatever be his nature, provided only that he be properly informed. No man doubts that Queen Victoria reigns in England, and that London is on the banks of the Thames. If a man could be found doubting these facts, it would be because of ignorance which would scarcely be considered an excuse. Uncertainty is an effect. It is the result either of ignorance or forgetfulness. Now for a man to be ignorant or

forgetful in relation to the hope, he must be neglectful of the means of knowledge and memory God has given us. God has given us abundant reason for confidence in giving us the Scriptures, and the many confirmations with which those Scriptures are accompanied. Now, if we neglect the Scriptures, are we not responsible for the effect that will spring from this neglect? Are we not chargeable with the uncertainty of faith that will arise? Is it not reasonable that Paul should ask,

“How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was afterwards spoken unto us by them that heard him?” It is certain that we cannot escape if we are guilty of this folly. Consequently, the course of wisdom is evident, how narrow-minded or vulgar so ever it may be considered by the “polite.” Let us not neglect, but give daily attention to the Bible. There is no need of excess: but a daily place it ought to have.

Do not be too much taken up with temporal things. Be taken up enough with them, of course. There is no need to advocate attention to temporal things. They are sure to be attended to: the only danger connected with them is the danger of attending them too much, and not too little. And there is little danger of attending to spiritual things too much: the danger is of attending to them too little. The situation of things on this point is very well indicated by the fact that while there are many hundreds of entreaties in the Bible to attend to wisdom, there is only one caution against going too far in this direction (Ecc. 7:16). There may be a possibility of going to extremes of devotedness to God's great salvation, but the liability is as one to a thousand. The need of exertion lies all in the opposite direction. Do not devote the energies of your life to the attainment of a present result.

“Labour not to be rich.” “Lay not up treasures upon earth.” “Where your treasure is, there will your heart be also.” Jesus makes this a reason why we should not pile treasure now. We must all allow the reason to be good and true. We must all admit that wherever what we treasure is laid, there our hearts will be. It is a universal and inevitable rule. If we lay up treasure in the present order of things, our hearts will be bound up with the present order of things, and, consequently, our sympathies will be weakened for the purpose of God to do away with the present order of things and establish a new order. Let our treasure be laid up in heaven. This is Christ's advice, and he has told us how to do it. Whatever we give to God is laid up in heaven; and we give to God when we give to the poor or to the furtherance of His truth among men. The man who appropriates and lays up all for his own use, Jesus speaks of as a man “who layeth up treasure for himself and is not rich towards God” (Luke 12:21). We must, therefore, beware of the sophistry by which men think they have done enough, when they provide for themselves and their own families. It is part of well-doing to make this provision: but

there is another part, which is more acceptable, because more difficult and more godlike: viz., to provide for the poor and the gospel, according to the ability God hath given us. This is a hard saying for the children of the flesh: but it is the doctrine of the first-born of the children of the spirit: and time will yet show it the wisest doctrine. Even now, there is a reward. The man who acts out this policy of Christ finds his confidence growing stronger, day by day, instead of reaping the experience of the penurious man who is apt to find his faith getting thinner and weaker as time advances, until at last he wonders if he has any faith at all, or worse still, makes shipwreck of it altogether, and is again entangled and overcome of the world, after having once escaped its bondage. Solomon speaks of the faith of the righteous shining brighter and brighter unto the perfect day. This is the result of persevering attention and obedience. The confidence of the hope increases as time advances, until the heart settles into the condition of Abraham who, against hope, believed in hope: that what God had promised He would certainly, in due time, perform.

This state of confidence in the heart of saints gives pleasure to God and to Christ. It is a ground of acceptance with them. But there is not only the confidence but the rejoicing of the hope. We must not forget this part. It is a necessary part. God requires it of our hands. I think we will say it is reasonable that He should if we but reflect. Suppose it is the case of our own children: we promise them something good on conditions: they fulfil the conditions in part, but are not greatly concerned whether they get what we promise or not. They show indifference. They are not glad. Should we not in such a state of things feel disinclined to bestow what we proposed? How different in the other case. How interested we are to give when we see our children building upon our promise, and anticipating with gladness its fulfilment. Of course there is a difference between mortal parents and God: still we are in His image: and the Scriptures give us to understand that, though in much higher measure, He works upon similar principles.

Surely it is the natural outcome of the confidence in His promises that we should rejoice in them. What could be so calculated to make a person glad as the prospect of what God has promised to those who believe and obey Him? If we rejoice not, it must be because our faith is weakened by what Jesus calls "the lust of other things." What those other things are, we know: because we have all had experience of them and know how easily they kill confidence and joy in the things of the Spirit. We must be on our guard against them. Some people seem to think we don't require to take care. Such people sooner or later become the best examples of the need of taking care. Their interest in the purpose of God and the things of the Spirit, and the work of Christ becomes so weak that they are a drag on every true servant of Christ. Their faith is so uncertain that they never refresh a fellow traveller

by rejoicing in the hope: but are all the time rather in the condition of having to be persuaded by argument there is a hope. For this state God holds a man responsible, because it is the result of causes in his control. It is the result of his attending very little to what God requires at his hand, and attending very much to matters in which his own pleasure merely is engaged. He neglects the Bible; he neglects God in prayer, in service, and in meeting; he neglects God's friends. He attends much to business, much to professional study, much to light reading, and much to worldly friends: the result is, his heart is drawn away, and he grows dead. He serves himself much, and others little, and God not at all. Can we wonder at his sinking into such a state of barrenness and paralysis in relation to all God's affairs?

Let us repudiate the policy that leads to such results. Let us "hold fast" to everything that keeps us in God's company, and we shall thus hold fast the rejoicing as well as the confidence of the hope, steadfast unto the end. Not that we shall never know sorrow or gloom. On the contrary, the joy the truth gives us has its obverse side. The burden of mortal nature, and the evil state of the world in all its aspects, will unitedly operate to cast us down—not rarely. Still these are accidental and transient. They are but as the dullness of a cloud-covered sky. They do not blot out the sun. They do not alter the fundamental verities of the ages and the universe. All things are on our side if we are in harmony with God. Our sadness is but for a moment, and on the surface. We have no reason but mechanical and short-lived reasons for being sad. The state and the time we live in overbear the perceptions of the understanding, yes, sometimes, because of our weakness. But we can blow the clouds away, often, with a rally. We can ask with David,

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him who is the health of my countenance."

We discover by such introspections that there is no cause for sadness, and that our glooms are due to the weakness of the hour, for which we are not responsible. How much better to be thus than in the state that calls for the contrary question. If David said "Why am I sad?" James asks others, why they are glad. He tells them to let their laughter be turned to mourning, and their joy to heaviness, and to be afflicted and mourn and weep (James 4:9), and these too, recollect, were brethren by profession—men who had a status among the brotherhood, and were in good odour with many whom, nevertheless, James describes as "sinners" and double-minded men, and whose sinfulness Paul defines as a walk after the flesh and minding earthly things. There is a time for everything. This is not the time for pleasure and mirth and gladness, on the part of those whose part it is to have filled up in themselves the (remaining) measure of the sufferings of Christ (Coll. 1:24). To rejoice in the hope is admissible to any degree, but to rejoice with the

world in their joy is to rejoice with a Godless joy—a joy with no God in it—a joy which is destined to burn out, and leave nothing but ashes behind.

Christ asks us to be quite sure about the hope, and to find gladness in it. But he also asks other things at our hands. He asks us not only to be but to do. This opens out many points, but we must confine our attention to two—one positive; the other negative: one, what we ought to do, and one what we ought not to do—of both of which, there are many forms and examples in the word of Christ. We first refer to one that is of universal knowledge and fame, but that is practically disregarded almost as generally as it is known.

“As ye would that men should do unto you, do ye even so to them.”

I need stay to speak of the excellence of such a rule among men. The observance of it makes men interesting to each other and happy in themselves. The practice of the contrary rule, which is almost the universal rule—that, viz., of leaving your neighbour out of consideration—has just the contrary effect; it makes men hideous and unhappy. How good and reasonable and beautiful it is that Jesus should require this mode of action in his disciples. For what is he developing them for? That they may be a glory to God, a joy to him, a joy to each other, and a blessing to the world when they shall reign with him. How could they be any of these if they were sluggish selfish men, interested only in their own affairs? Let us look this broadly and strongly in the face. It is a commandment. We may not feel like obeying it by natural impulse; but if we set ourselves to do it because Christ has commanded it, it is wonderful how it becomes not only a habit but a pleasant habit, yielding health and satisfaction to ourselves and blessing to those with whom we may be thrown in contact. No doubt, we will often be discouraged in the attempt to carry it out. If everybody acted on it, it would be easy and delightful; but when the rule is the other way, then it seems as if your kindness came blighting back into your own bosom, and as if there was no use in trying. But then, if we take an enlightened view of the matter, we shall see that we do not do it because there is any “use” in the matter; that is, not because we expect to reform the world by it, or even to evoke the reciprocation of it from those to whom we practise this self-denying rule. We do it simply and purely because it is Christ's commandment, who is preparing thus for himself a band of noble men and women who will see great joy of it yet in the day of their muster in his presence, and their exaltation to that position of power in which they will have the fullest scope for acting out the noble precepts that Christ has delivered as part of the power that prepares the generation of the righteous for the promised blessedness of all families in Abraham. Do not let us forget that we must act on this rule if we are to be chosen of Christ at his coming. He has told us plainly and frequently that only if we “Do whatsoever he has commanded, are we his friends.”

The other thing I spoke of is something we are not to do. We are not to “recompense to any man evil for evil.” On the contrary we are to do good to those that who do evil to us. This is perhaps a harder rule than the other. It is a primitive instinct with all men to resent; to retaliate; to pay back, if possible, a larger evil than has been inflicted on us. And primitive instincts are hard to conquer; but conquer we must. This primitive instinct we must tie up in chains and refuse to allow it a part in our deportment or policy. As the servants of Christ, we are not at liberty to act upon it. There must be no unkind word for unkind word, or disobliging act, but contrariwise, blessing. Let us put all our vigour into the acts of duty and business efficiency. Don't let it get into our resentments. Executive impulse is useful as steam in the boiler: it drives the machinery: but if you let it out, it scalds, torments and destroys. The commandment is excellent in every way we can think of it. No commandment could more effectually train us to the exercise of self-restraint. Nothing could be more calculated to tame the natural tiger: and help the higher law of kindness to get the upper hand. The result of its obedience is the development of beautiful character, well fitted for the exaltation which awaits the suffering house of Christ in the day of his glory.

Paul advised Timothy to give himself wholly to these things, that he might be a vessel filled for kingly use in the great day. We cannot receive better advice. The process may be severe for flesh and blood, but it is short if it extends to the longest natural lifetime, and its results are so transcendent and unutterably good in the day of Christ, that the tribulation of seven times increased in duration and intensity, would still be described in the words of Paul as “our light affliction which is but for a moment,” working out for us a far more exceeding and eternal weight of glory. *The Christadelphian* 1884

## **Signs – John Lennon**

On the Glen Beck radio show yesterday, Beck said that it is impossible not to see the hand of God directing the affairs of this nation (USA). I completely agree with him. I was watching, last night, a biography of the late musical singer John Lennon, and was impressed with how different things could have ended up politically for the US, except for a very few actions on the part of very few people in the 1960s. Lenin was persecuted by the US government, which we all knew at the time. I certainly had no idea why, (I thought it was just President Nixon being President Nixon) but the biography made it clear, that Lenin was being used (willfully or not) by the left to generate crowds and money for their cause, and that was the source of his persecution.

(I say willfully or not. Clearly Lennon was a peace activist and was lending his efforts to the ending of the Viet Nam war. But those who were using him had interests and ideas that went way beyond peace activism, into wholesale leftist governmental schemes. Lenin appears to have realized that, and had broken off communication with the radical bunch, prior to his assassination.)

The arm that desired to take the US to a leftist or European form of government was quite powerful in the 1960s. I don't think the people in the nation really understood the threat from the left which they were under at that time, but the US was delivered from that ideology by the workings, often illegal, of a very few men.

Today is quite different. The US nation is quite aware of the danger they are in, and are reacting swiftly. Those 1960 radicals are now the people in charge, and the people of the US are acting with a boldness I have never witnessed before, even in the waning days of President Jimmy Carter. And frankly, it will take that kind of boldness to keep the US from abdicating its Tarshish role in Bible prophesy, and joining with Europe as yet another socialist nation.

The revolution taking place in the US today, is the hand of God that Glen Beck sees. I see it with him, but for markedly different purposes. Beck sees it as freedom belonging to God, and giving it to people who ask for it. He has been instrumental in getting the US people to ask for it. His prayer meeting this summer attracted 800,000 people to Washington D. C., to do nothing more than to pray for freedom for the US. That alone is quite remarkable. And the US will be blessed for this turning back to God, of that I believe there can be no question.

But freedom for the people of the US is not the goal of God. God manifestation is the goal of God. And that will happen on the mountains of Israel, as we have all recently read in Joel.

The Devine purpose of the hand of God which, we are witnessing, the rebirth of the free peoples of the US and the throwing off of European socialism which has been the goal of the current US government, has been to make sure that there is a Tarshish power in the earth to oppose the Russian juggernaut when she enters the land of Israel.

Beck's background is that he was born Catholic, and has now embraced Mormonism. For this reason, his theology is quite lacking. He cannot see that Catholicism is the harlot of Rev. 17, and that the churches who embrace the tenets of Catholicism,

(Annas's five brothers, as it were of Trinity, Soul Immortality, Polyana, Devil Gods, and Judgment to come) are her wicked sisters. His prophetic theology is futuristic, so he can't see why the hand of God has brought the US out of its march towards socialism—only that it has.

Beck often repeats a concept he borrowed from Abraham Lincoln, that no foreign power could even conquer the US. From a natural standpoint, yes, that might be true. But Beck needs to read his Bible. It is the "East Wind" which blows upon, and destroys Tarshish.

Eze 27:24-28, *"These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: **the east wind hath broken thee in the midst of the seas**. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin."*

So while a natural foreign power may not be adequate to bring about the destruction of Tarshish's navy, a supernatural foreign power, Yahweh Elohim T'zvaoth, the LORD God of Hosts (He Who Shall Be the Mighty Ones of Armies) will have no trouble harnessing the winds for that purpose.

The greatness of the Tarshish power is going on display this week. As most are aware, the Chinese recently sent up a two stage missile off the coast of California during rush hour. This was clearly a message to the US from China, that they have the power to engage the US, should the US not respect the burgeoning strength of the Chinese. With North Korea attacking South Korea on Friday, the US now has, and is taking the opportunity to go float one of ten battle groups off the coast of China, defiantly asking the Chinese to "let the young men rise and play before us." The return message to China from the US is that power is not sneaking a submarine off a coast (if it was able to sneak it at all—probably not) but power is boldly floating a navy larger than yours into your own water.

The next two weeks should prove quite interesting, in telling us where we are in Bible prophesy. China is a wild card, and has no role in the time of the end. Her growing strength needs to be

suppressed—not unlike the suppression of the northern Arab power we have now witnessed in the Middle East, from 2000 and onward. China is very brittle. She is a nation of 1.3 billion slaves, 800,000 of which live in unimaginable poverty. The position of the ruling power is always tentative. Is she willing to go to war with her greatest foe, yet biggest customer? Can she afford such a war? If she backs down, what encouragement does this give the revolutionary threats within her own border—those military who would relish a war with those of the US, and those capitalist who wish to be more like the US?

So yes, we can quite easily now see the hand of God working in the earth. And these are some of the questions which we may quite soon see the answer to. *Bro. Jim Phillips*

## **Rules of Order 6** **FOR ECCLESIAL BUSINESS MEETINGS**

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

### **26. AMENDMENTS (24b).**

**a. Purpose: to change the wording of motions before voting on them, to make them more acceptable to the majority.**

A very useful device to help mold a motion. All should clearly understand that an amendment is in no sense a substitute for the motion. It does not take the place of the motion. Voting on the amendment does not either pass or supersede the motion. It just makes a change of wording in a motion before the body (a) to shape it more to the majority's desire before they vote on it.

Amendments are subject to 24c (Divide) and 24i (Close Discussion). Of course, passage of 24i as to an amendment closes discussion only on the amendment, and brings the amendment to an immediate vote: it does not affect discussion on the motion itself.

Amendments are theoretically subject to 24d (Substitute) and it is conceivable that a case might arise where this would be useful, but it would probably be adding unnecessary complications. Better to apply 26e to such a case.

It is obvious that 24c, f, g, h are not applicable to amendments. They apply only to main motions. But 24j, k, l can be raised and handled while amendments are pending, just as when a simple motion itself is pending. However, it is very desirable to get any pending amendment out of the way currently: otherwise you leave one added complication to come back to and get re-oriented on.

A motion does not have to be voted on as soon as an amendment has been either accepted or rejected. The motion is in exactly the same position as before, except that its wording has been modified. There is a very common misconception that carrying an amendment carries the motion with it, or brings the motion to an immediate vote. All should be very clear that it doesn't.

**b. Must relate to the subject. Cannot be a direct negative. Can change the spirit and purpose of the motion.**

An amendment can be anything as long as it relates to the subject and is not a direct negative. In ordinary parliamentary procedure amendments can be opposition devices for diverting the purpose of a motion, but with us there should be no such maneuvers. Everything must be in the spirit of fairness, and in a sincere desire to do what is best for the Truth and most satisfactory to the majority. In the world, amendments are often added to make the motion less desirable to the majority, in an effort to prevent it passing.

**c. Is not substitute for motion. Carrying an amendment does not dispose of a motion. Motion can still be discussed and further amended, and must finally be voted upon as a whole.**

**d. Should be worded: "I move an amendment to add (or 'strike out' or 'substitute') the words . . . in the motion."**

Stick to this wording, for it helps to keep the purpose and effect of an amendment clear. Using this wording forces us to make it a true amendment: a fine-tuning of the wording.

Any number of amendments can be made (c), whether the preceding ones pass or fail. But they should always be working legitimately toward a more unified agreement, and not be a see-saw device to undermine something the majority has indicated it wishes. But they may be legitimate compromises which—while not as satisfactory to the majority—do enable others to join the majority and make it larger. The majority should always be prepared to consider this.

**e. Amendments can be amended, but this is confusing. Better say, "If amendment fails, I shall propose the following new amendment . . ."**

'Amendments to amendments' are theoretically legitimate, and often useful for professional bodies thoroughly familiar with the rules and using them a lot, but they are not suitable for our 'amateur' type of meeting, for they tend to get complicated, and many get lost in the confusion. It is better, as mentioned in the rules, to say that you have a different amendment which

will be offered if the pending amendment fails. The Body can then vote on the pending amendment knowing the alternative.

**f. Adopting amendments by mover. One may say, “I accept the amendment as part of my motion.” (Subject to 21).**

This is a time-saver. If an amendment is an obvious improvement, or is obviously appealing to the majority, the mover should accept it into his motion and save the time of debate and voting on the amendment. (Correct ‘debate’ to ‘discussion’ where I slip into the former: it is a better word for us).

**g. Names and numbers. These take more latitude. No second. Any number may be proposed. Listed and voted on in order received (except numbers listed with least likely to pass first). Plurality carries. (Complete motion must still be voted on with the accepted name(s) or number(s) in it.**

I believe, on second thought, it would be best to require seconders, and make no exception in this case. It is always desirable to avoid exceptions to rules, if possible, especially where the rules are unfamiliar to some, and not used very often. The fewer exceptions, the less confusion or misunderstanding.

This item deals with cases where a motion may contain a name or number, and it is desired to give a choice of other names or numbers. With numbers, it is desirable to arrange them in the reverse order of their likelihood to be passed, so that in working down the list in voting, more votes are picked up each time until a figure is reached that had majority support. For example, a proposal to spend so much. Vote on the highest amount. If that fails, vote on the next highest, and on down.

In these cases, several amendments can be taken in order before any are voted on, as long as each deals with the same item (like nominations).

Plurality carries (that is, the one getting the highest number, not necessarily a majority), although with figures, the process automatically works toward a majority—but with names of course it doesn’t. With names (either of people, or of objects, like which book to study) it is desirable to vote on all, one by one in the order received; and then—unless one receives a large degree of preference—to vote again on the top two (or 3, if there is a tie for 2<sup>nd</sup> place).

**27. DIVIDE THE MOTION (24C). To consider and vote upon separately, the several parts of a motion.**

If a motion is divisible—that is, has separate parts which can be considered and voted on separately, and do not depend on each other—then

for simplicity, and to satisfy the greater number, it is often desirable to divide it, and consider the parts one at a time.

However, it is best for the PB to wait for someone to propose this, and for the Body to vote on it, for quite often the majority will prefer to consider it all together, even though it is divisible. (And this saves time, as long as everyone is happy with it.)

NOTE: This concludes the “notes” provided by Bro. Growcott.

**28. POSTPONE INDEFINITELY (24e).** Matter can be raised again any time. Needs motion to reconsider (38) if raised again during same meeting.

**29. ASSIGN TO AB FOR DECISION (24f).** Riders may be attached (as amendments) defining limits or general policy.

**30. REFER TO AB FOR RECOMMENDATION (24g).** When returned, recommendation is treated as a main motion (36).

**31. POSTPONE TO DEFINITE TIME (24h).** Sets time or date. Can be raised in meantime with motion to Reconsider (38).

**32. CLOSE DISCUSSION (24i).** Made without argument. Cannot be made at end of a speech. No riders or provisions. One who has not spoken may put any time (9j). One who has spoken must wait his next turn. If it passes, motion under consideration is put to vote immediately.

**33. SPECIAL CONSIDERATION (24j).** Made when it is desired to consider any matter normally out of order at that time.

**34. EXTENDED TIME OF MEETING (24k).** NA, except as to the time set.

**35. Adjourn (24l).** No riders or provisions. If fails, can be made later. If carries, PB requests motion for date of continuation of meeting (latter is amendable, limited debate). Note: ‘Adjourn’ means continue at a later (set) time.

### **SPECIAL ITEMS (36-42)**

**36. RECOMMENDATION BY AB.** Treated as Main motion (25). No second.

**37. SUBSTITUTE MOTION (24d).** If issue is confused, any may offer new motion as ‘Substitute for the Whole,’ intended to embody the most acceptable features of what preceded. (Voting for this doesn’t carry new motion; if just substitutes it as matter of consideration. It can then be amended).

**38. RECONSIDER.** Floor must be clear. Mover gives reasons briefly. ND. NA. Maj. (Needs 2/3 if applying to a decision made in same meeting).

**39. POINT OF INFORMATION.** Any may at any time ask PB regarding ‘Point of Information’ (9k). PB answers, or asks someone else to.

**40. POINT OF ORDER (9l).** Any may at any time say, ‘A Point of Order.’ Whoever has floor shall be seated. PB decides point (may ask advice). Interrupted speaker resumes (unless ruled out by the point).

**41. OBJECTION TO CONSIDERATION.** Any may at any time say, ‘I object to consideration’ (9m). No second. ND. NA. 2/3. Motion to Reconsider (38) required to raise matter again during same meeting. (A useful and necessary rule under certain circumstances, but not to be abused.)

**42. APPEAL FROM DECISION OF PB.**

a. One says, “I appeal the decision of the PB” (9n).

b. Must be seconded.

c. PB vacates chair; RB becomes PB pro tem.

d. Appellant gives reasons for appeal.

e. PB gives reasons for decision.

f. RB puts vote: for or against PB’s decision. (No one else speaks.)

g. PB resumes chair.

—Bro. G.V. Growcott

## Comfort

*“Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.” Psa.102v2*

May we always be free to call upon our Maker in our days of need and comfort. Cast thy burden upon the Lord and He will sustain thee.

—Sis Beatrice

## Encouraging Words No. 16

WHERE, say those who deny the divine origin of Christ, does Paul endorse Matthew and Mark’s accounts of the miraculous conception? If our friends would open their minds to what Paul really says about the “Son of God” and God’s “own Son” they would find, in Paul’s teaching, abundant confirmation of the matters stated in the gospels. The divine sonship of Christ was the subject matter of Paul’s very first address after his

conversion—”And straightway he preached Christ in the synagogues that he is the Son of God” (Acts 9:20). This, however, does not satisfy our friends. They would have us produce a Pauline duplicate of the matters detailed in the early chapters of Matthew and Luke’s gospels. But Paul never set himself the task of narrating the circumstances attending Christ’s birth. Ah! say our friends, herein lies proof that the miraculous begettal never took place. But is this sound? Paul never mentions Mary—would our friends therefore argue that Mary was not the mother of Jesus? Neither does Paul mention Joseph—on the same line of reasoning would our friends relinquish their contention in regard to his alleged paternity to Christ? Paul’s silence as touching the circumstances of the miraculous begettal could only be used as an argument if he had given an account of Christ’s birth, and had given it in a way which manifestly contradicted the gospel accounts.

Although Paul does not, in so many words, make mention of the miraculous begettal, he leaves no doubt as to his belief in it. Speaking of Christ in the days of his flesh, he says: “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.” Conjure as they may, our friends can make neither this passage nor its import vanish. But Paul says more. Still speaking of Christ in the days of his flesh, he says, God sent “His own Son in the likeness of sinful flesh” (Rom. 8:3). If the Josephite view be correct, Christ was Joseph’s own son but not God’s—he was only God’s son by constitution. Therefore, Paul would have said that God sent Joseph’s own son, who had been constituted Son of God.

Again, Joseph’s own son could only come in the likeness of sinful flesh, therefore Paul would not have found occasion to emphasise that! Neither Paul nor anyone else would speak of David or Daniel coming in the likeness of sinful flesh. On the other hand, in view of Christ’s miraculous origin, there might be a danger of the notion gaining ground (particularly after his exaltation to the divine nature) that Christ was born with a nature superior to ours if the fact that he actually partook of the condemned nature were not constantly kept to the front. Further, had Paul believed Christ to be the son of Joseph, he could not have penned that telling appeal contained in Rom. 8:32—an appeal of which the whole force lies in the fact that Christ was God’s own Son. If the Josephite contention were correct, the facts would warrant the passage to be read thus: “He that spared not Joseph’s own son (constituted Son of God) but delivered him up for us all, how shall he not with him also freely give us all things.” But Paul wrote not thus. He knew differently and he voiced his knowledge by saying: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.” How precious are these words! What greater pledge could we have of God’s desire for our salvation than that He should deliver His own Son to die for us. The passage is a counterpart of the words

uttered by Christ: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is a counterpart, too, of Christ's parable wherein the master of the vineyard, after sending one servant after another, who met only with ill-treatment and rejection, determines at last to send his son, saying, "They will reverence my son." No, Paul is in perfect accord with Christ, Matthew, Luke, John, and Isaiah in attributing to Jesus a divine origin.

*Sis. C.H. Jannaway—1908*

## **Meditations – Deity's Ways No. 15**

GOD hates a sower of discord among brethren (Prov. 16:19). A fruitful source of discord is evil-speaking. Evil-speaking springs from many causes; from spite, envy, and sometimes from the careless, unthinking use of the "little member." Evil-speaking is not necessarily false speaking, though for the most part it is so. A brother may speak evilly by retailing from a wrong motive the unquestionable failings of another. To defame by willfully lying, or by making a statement upon insufficient data, is to practise the vice in its most abominable form. Let us endeavour under all circumstances to obey the divine commandment—"Speak evil of no man." Let us take heed lest any root of bitterness spring up and many be defiled (Heb. 12:15.) How can "unfeigned love of the brethren" co-exist with such practices as that of saying hard things against them, of wantonly circulating their failures, of cherishing unkindly feelings? Let us not forget that by our words we are to be judged. The prevalence of evil-speaking, tale-bearing, and tittle-tattling, makes it doubly needful for us to be watchful in the matter. Let us not basely interpret brethren's motives. Neither let us aid the slanderer by encouraging and listening to him. "Speak not evil one of another, brethren."

In pursuing our duties in the truth, we must be actuated by a higher motive than that of present success. Whether man will hear or forbear, or whether by evil report or good report, we must steadily and cheerfully go on. God more frequently than not permits our labour to be fruitless. "How few receive with cordial faith the tidings which we bring!" Our failures, too, are not confined to the alien. How often is the faithful word of warning, of counsel, of reproof, treated with heartless contempt by professors of the truth. Yea, there is now but little success; failure is the rule. Yet so far as the obedient are concerned it is not really failure, for by means of it inconceivable good is being evolved. This will be apparent when the day arrives for the manifestation of the sons of God. Even the offence given, the misunderstanding created, the enmity and bitterness evoked, and in developing the sufferings which teach obedience and bring perfection. Christ's service calls for the exhibition of patience and long-suffering. These virtues can only be cultivated by turning a deaf ear to the likes and dislikes

of man and performing our duties as unto Christ, who is at the head of affairs manipulating them as his wisdom sees fit. Let us pray with Paul that we may be “strengthened with all might, according to His (God’s) glorious power unto *all patience and long suffering* with joyfulness.” (Col. 1:11.)

Acquainted with the way of life and slow in walking in it! Acquainted with the calls of the truth and begrudging the time, energy, and ability which they demand! Oh, that we were quick and imitative enough to take a lesson from the world in regard to zeal, activity, and determination in prosecuting aims and projects! “The children of this world are wiser in their generation than the children of light.” Why should this be? There is no work so important as that in which we are engaged, and yet we allow the world in the matter of energy and zeal to outstrip us. We are too easy-going, too apathetic, too careless! If Solomon’s precept—“Whatsoever thy hand findeth to do,” &c.—has any application at all, it applies to the business which Christ has committed to us—the business of helping ourselves and others to work out salvation in fear and trembling. There is no higher or more remunerative occupation. The work of politicians and princes is insignificant beside it. We want more of Paul’s earnestness. How marked must have been this trait in the apostle for Felix to have exclaimed, “Paul, thou art beside thyself; much learning doth make thee mad.” Paul was no madman: “I am not mad, most noble Festus; but speak forth the words of soberness and truth.” Let this spirit of exemplary earnestness enter into us, and there will be but little doubt about our outdoing the world.

That we bring much trouble upon ourselves through our own stupidity and waywardness is beyond dispute, but to argue from this that God forsakes us in many of our affairs is a dreadful mistake. The failings or blunders of a righteous man, resulting from either ignorance or folly, are controlled and utilised by God in such a manner that they will either prove harmless or a means of beneficial correction. Unfortunate indeed would it be for us were it otherwise. The weakness of man fills his life with wrong steps. God could prevent us from entering upon them, but such is not His way. He permits His children to err, and at times to experience as the result very painful consequences. But God never relinquishes the reins in regard to the affairs of those that love and fear Him. “Thus far and no farther” is the silent and providential mandate to the evil resulting from the ever-recurring errors of His people. It can be truly said that “all things” (not excluding the unhappy situations oftentimes occurring through their blundering) work for their good. Let us, therefore, never despair, however dark—even if from our own misdoing—the path may appear to be. Let us persist in committing our way in prayer to God; remembering at the same time that prayer apart from a diligent application of the ear and heart to the Word, will not be of any avail. Let us do this, and we need never fear the effects of our blunders, or suppose that because of them God occasionally separates Himself from us.

*Bro. A. T. Jannaway—1888*

## Analecta Apocalypticae (56)

### The Hallelujah chorus

The civilized world has been made familiar with the Hallelujah chorus by the splendid composition of Handel; but its real nature, occasion, and meaning are by no means so generally understood as the music is appreciated. Handel himself had evidently a poor light on the subject; for, in selecting from the Apocalypse the word, to be set to strains which are as nearly "immortal" as anything musical can be, he omitted the very pith and marrow of the song that pealed forth in John's hearing in a tumult of joy and praise, which he could only compare to the noise of many waters, and the voice of mighty thunders. The pith and marrow are contained in two items, which Handel did not deem appropriate in his composition, though they formed part of the song John heard: 1. "The marriage of the Lamb is come, and his wife hath made herself ready;" and, 2. The Lord our God "hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands." Both are central and essential aspects of the crisis causing the joy, and both are equally foreign to the theology in which Handel, with the majority of people, was born and bred. The first you understand very well: we need not dwell much upon it.

We have come to know that the marriage of the Lamb is the union that takes place between Christ and his brethren, in the day of his manifestation upon earth in power and great glory. This knowledge is derivable from this very Scripture. We are told (verse 8), "The bride was arrayed, in fine linen, clean and white;" and that this fine linen, as part of the Apocalyptic imagery, represented "the righteousness (or more strictly translated, righteousnesses — the righteous actions) of the saints." Consequently, the bride stands for the saints; and, when we know who the saints are, we know who the bride is. Who the saints are we may learn from the recorded work of the apostles in the first century. All who believed and submitted to the requirements of the gospel were saints, as in the case of the Romans (Rom. 1:7-16); the Corinthians (1 Cor. 1:2); the Ephesians (Eph. 1:1); the Philippians (Phil. 1:1); the Colossians (Col. 1:1), etc. All in every age who have, like these, believed the gospel are in a similar position with them, and therefore constituents of the bride, to whom the Lamb is to be united in glorious marriage at his coming. That bride stands for all the saints, in their numerical completeness, in the day spoken of by Paul, when the Lord comes "to be glorified in his saints, and admired in all them that believe" (2 Thess. 1:10). The union is more than a legal union. It is a union of nature. Christ is now immortal, while his brethren are either in their graves or living in a weak and mortal state. At his coming the dead of them will come forth, and the living, with them, will, in the act of marriage, be assimilated in nature with him; for it is written, "He shall change their vile bodies, that they may be fashioned like unto his glorious body" (Phil. 3:21). They will, therefore, be "no more twain, but one flesh." Marriage will have its highest antitype, when Christ presents the complete ecclesia "to himself a glorious ecclesia, not having spot, or wrinkle, or any such thing" (Eph. 5:27). The time for this

presentation arrives at the epoch of Rome's overthrow. Pulpit theology has no counterpart for this; for it sends the friends of Christ to him, one by one, in detail as they die. There is no place for a simultaneous muster in such a system. Handel could not associate the marriage of the Lamb with his "Hallelujah", and so he left it out, and, in doing so, left out its most glorious feature; for the marriage of the Lamb is more glorious than the judgment of the Romish whore, though that is glorious. The two events are naturally related. A bride and a prostitute are congruous ideas. A gaudy prostitute is the divine symbol for the Church of Rome. That Church counterfeits what is coming. In the Roman Church we have a body subject to a head: that body the benighted Catholic populations, perishing for lack of knowledge; that head, the Pope at Rome, a feeble, erring mortal, claiming the attributes and accepting the honours of God upon earth. What a body when contrasted with the body of the immortalized saints! — a glorious corporation of men and women, perfected in character and nature, "without spot, or wrinkle, or any such thing;" and what a head when compared with the omnipotent, immortal, and infallible Lord Jesus, the Son of God, and heir of all things! The contrast helps us to see the glory of the feature omitted by Handel; for the false Church is to be supplanted by the true. The pretended head is to be destroyed by the true head of the Church, and government given over to Christ and his glorified brethren, to the unutterable joy and well-being of earth's teeming populations, who will, under them, experience the truth of Jehovah's promise to Abraham, that all nations shall be blessed in him and in his seed.

The theme of the "Hallelujah!" that first broke upon John's ear is one that is very unpopular with society, and yet is one that in the system of true wisdom is glorious and joyful. It was expressed in these words, "True and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand." It is impossible for those who are intelligent in the truth to leave this out of their vision of the Hallelujah chorus. Such know too well what great reason there is for the rejoicing in which the apostles themselves are divinely summoned to take part (chap. 18:20). Apart from the fact that the manifestation of the destroying judgments of God will teach the world righteousness, there are retrospective reasons that will give them much joyful zest in the appreciation of those who are in sympathy with the divine work upon the earth. They are hinted at in the closing verses of chap. 18: "By thy sorceries were all nations deceived; and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth". Here is a reference to the demoralizing effect in the now current age produced by the system headed up at Rome. There is a deceiving of all nations by ecclesiastical sorcery. We see it before our eyes. It is much more of a reality than the common run of people (looking at things merely in the light of what they have been accustomed to) are able to realize. It is not merely that the community everywhere has for ages been sorcerized by ecclesiastical pretensions, assertions and ceremonies into the belief of worse than worthless fables — (whose hold upon the popular mind is so

deep-rooted that even Protestants, who repudiate the authority of Rome, are largely victimized by them), but the effect of these fables has been to dull the intellect, and degrade the mind, and brutalize the tastes of the peoples everywhere, to an extent that is only realized when the ennobling glory and emancipating power of the truth is seen. The mind is on the move from day to day, and inevitably assimilates the influences acting upon it. Papal doctrines and traditions are utterly corrupting and degrading. They blind the understanding, rob the better nature of all stimulus, and directly encourage the free play of the worst impulses of human nature. This is done by the slow out-working of their logical effects in the minds of their victims, and not by their ostensible professions. I believe it is impossible to estimate fully the part contributed by historic ecclesiasticism to the intellectual stolidity and moral debasement of the European populations. The truth gradually awakes us to a perception of its stupefying effects, even in Britain, which, in a certain way, has been free from the Roman yoke for centuries. We do not realize it all at once. "Drunk with the wine of the harlot's fornication" is the Spirit of God's own symbol of the world's condition; and while, at first, the symbol shocks by its plainness and its vigour, at last it seems exactly adapted to express the actual state of things. The world appears in a very different state to a mind scripturally enlightened, from what it does to a merely natural observer. Who can alter it? Argument is powerless. The system rests upon the impregnable foundations of vested interest, respectability, human honour, and historic celebrity. All the world wonders after the beast. A strong and infallible hand is wanted to break up a strong and hoary system of intellectual and spiritual slavery, which has besotted the nations and keeps them besotted. Such a hand is brought to bear when Christ comes. The true and righteous judgments of God are poured upon the great whore to her extermination from the earth. Is it a great marvel that such an event should evoke the loud and long hallelujahs that John heard beforehand in the vision in the isle of Patmos?

But there is another aspect to the case, yielding joy in the "judgment of the great whore." It is that expressed in the words, "He hath avenged the blood of his servants at her hands." This sentiment is entirely obnoxious to modern "Christianity." Boasting of the New Testament as the source of its inspiration, it yet has no place for this New Testament foreshadowing of retributive visitation of the blood of saints and prophets on their ecclesiastical murderers. This is the result of a misapprehension of the New Testament precepts on the subject of vengeance. We are not to avenge ourselves. We are to submit to evil at present: but this does not exclude "the righteous judgment of God." In the same precept it is written, "Vengeance is Mine; I will repay, saith the Lord." And at the time we are considering, the era for this vengeance has arrived. It is a vengeance to be inflicted by the very hands of the saints themselves, with Christ at their head (Psa. 149:9; Dan. 7:22; Rev. 2:26; Rev. 19:11-15).

The apostles are called upon to rejoice over Rome's perdition (18:20). This implies they will be on the scene at the time: so they will. The

resurrection has taken place before Rome goes crashing into the abyss. The song that John hears in the beginning of this chapter — “a great voice of much people in heaven” — is the song of the resurrection multitude, who have become aware of the retributive catastrophe that has overwhelmed their historic enemy. It is heard “in heaven,” because they are there, that is, in the heaven of the Apocalypse — the heaven in which previously John saw the dragon and the sun-clothed woman — the heaven of power upon earth. In this heaven they have become enthroned, as the result of the appearance of Christ in power and glory, their resurrection and immortalization with him, and their joint overthrow of Gog and his assembled hosts on the mountains of Israel, from which, at this point, they will have expelled these hosts, and established themselves in their stead as the beginning of the kingdom of God upon earth. Firmly established here (in the Holy Land), they will have sent their summons to the nations to submit, as we saw in the consideration of chapter 14. That summons will have been rejected, and its rejection will have been answered by the blow which destroys Rome in their midst — an event, thereof which causes the joyful outburst in the camp of the saints which John heard in “the heaven” of their occupation. A glorious and imposing State ceremonial — far exceeding anything possible to mortal men — is implied in the intimation that “A voice came out of the throne, saying, Praise our God, all ye servants, and ye that fear him, both small and great.” We have heard of thanksgiving services by royal authority — national fasts and national thanksgivings on special occasions; but where has the world ever witnessed a celebration like that which responds to this divine summons, issued to the house of Israel on the morrow of Rome's perdition? The thousands of Israel led and guided by an immortal multitude, surrounding the Son of Man, give no formal and laggard expression to their praise. The manifestation of the national joy — after so long and bitter a night, and in the presence of so perfect a deliverance as the Lord brings — is hearty and rapturous beyond all previous ebullitions of human feeling — excelling even the song of Israel on the eastern shore of the Red Sea after Pharaoh's destruction. If ever men weep tears of gladness, it must be on the occasion here depicted, when, after the depression and desolation of ages, the mustered family of Jehovah can say in the language of manifest fact, “The Lord God omnipotent reigneth”; and when they seek to give vent to their unspeakable joy in saying, “Let us be glad and rejoice; for the marriage of the Lamb is come; and his wife hath made herself ready.” This marriage of the Lamb is not only union with his brethren but union with the land (Isa. 62:4), and union with the long outcast nation of Israel (Zeph. 3:17). It is the era of regeneration all round, the joyous heading-up and ripening of all the glorious purposes and promises of God for which the night of suffering is but a preparation.

Handel inserts, in his version of the song, the words proclaimed on the sounding of the seventh trumpet (Rev. 11:15); “The kingdoms of this world are become the kingdoms of our Lord and of his Christ.” This is rather out of place. It is true the epoch for this mighty revolution has arrived when “the marriage of the Lamb is come;” but at the particular moment represented in

the celebration before us, the change has not taken place. "The kingdoms of this world" are still "the kingdoms of this world." The only part of the world that has become subject to Christ is the Holy Land, cleared of the Gogian hosts by the preliminary stroke of Ezekiel 38 and 39; Joel 3; and Zech. 14. The rest of the world, though startled by that disaster, and by the subsequent cataclysm on the Italian peninsula, have no knowledge of the divine nature of the revolution begun, and are engaged in sullenly organizing their forces for the succeeding phases of "the war of the great day of God Almighty." These ensue shortly. After a period of great joy and rejoicing in the Holy Land, the palm is laid aside in the camp of the saints for the sword. The heavenly hosts equip themselves for the struggle on which they are about to enter for the mastery of the world. This is signified by the next scene (verses 11-16): "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Here is an entire change of scene: instead of a Lamb, and a bride, and a marriage, we have horses, instruments of war, fire-glancing riders, and blood-stained garments, with glimpses of smitten nations, iron rule, and hot retribution. Though the picture is changed, its elements are self-evidently the same in the principal features. The "faithful and true" leader of the heavenly host is, without controversy, the Lamb; the armies following are the bride, and their companionship in war is that which is inaugurated by the marriage. The first picture is that of the saints in the banqueting house of love, so to speak; the second is the Apocalyptic hieroglyph of their subsequent relation to the nations of the earth as military conquerors. This is a perfectly natural order of ideas. God is in all things the God of order. The universe, as we see it, is a perfect illustration: the history of His past doings is a confirmation, if needed. The work to be done at the coming of Christ is the work of God, for Christ is God manifest. "God was in Christ," in the days of his flesh, "reconciling the world unto himself;" much more is God in Christ in the days of his power, when, as "the name of Jehovah, he comes from far, burning with his anger" (Isa. 30:27).

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

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**Berean 2011-35**

## Hints For Bible Markers

What does it mean to be clothed with humility, to be humble? Would it be a truly great man doing work of a servant? Would it be a man who surrenders himself to the violence of a mob while having the power to destroy them. "I lay down my life, that I might take it again...No man taketh it from me" (John 10:17-18) Jesus made himself a man of no reputation among men. This is true humility. It is the exact opposite in what man, prides himself: arrogance, conceit, egotism, haughtiness, loftiness, pompousness, presumptuousness, pretentiousness, pridefulness, superiority. If we are to be humble, then we must remove these character faults in our nature.  
Bro. Beryl Snyder

## The Commandments of Christ

As collected and organized by bro. Roberts

### V. CONCERNING YOUR OWN CHARACTER

**All of you be clothed with humility, not proud, minding not high things, but condescending to men of low estate.**

*For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. (12) Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. (13) But when thou makest a feast, call the poor, the maimed, the lame, the blind: (Luke 14:11 – 13)*

*Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: (Romans 11:20)*

*For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. (4) For as we have many members in one body, and all members have not the same office: (5) So we, being many, are one body in Christ, and every one members one of another. (6) Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; (7) Or ministry, let us wait on our ministering: or he that teacheth, on teaching; (8) Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. (9) Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. (10) Be kindly affectioned one to another with brotherly love; in honour preferring one another; (11) Not slothful in business; fervent in spirit; serving the Lord; (12) Rejoicing in hope; patient in tribulation; continuing instant in prayer; (13) Distributing to the necessity of saints; given to hospitality. (14) Bless them which persecute you: bless, and curse not. (15) Rejoice with them that do rejoice, and weep with them that weep. (16) Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. ((Romans 12:3 – 16))*

*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. (Philippians 2:3)*

*Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; (Colossians 3:12)*

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