

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 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.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Berean Christadelphian Ecclesias' Corrections

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Please advise us of changes or corrections.

Ecclesial News

MILAM COUNTY, Texas

Loving greetings in the name of the Lord Jesus to those of like precious faith.

Since our last report to the BEN we have had several visitors to our small group. On Sunday, July 29th through 30th we had the pleasure of Bro. Fred Higham, Sis. Kay Stinchcomb with her two children, Tiffany and TJ, all of the Detroit Ecclesia.

On Aug. 1st our Bro. Ben Naglieri of Goldthwaite, and Sis. Esther Hughes of the Wales Ecclesia along with Andrew Naglieri and Aaron Hurst came over for our Wednesday Class. Then, on Aug. 8th Bro. David and Sis. Kelly Sommerville and their children James, Katie, and Rachel paid us a short visit for Class.

Our Sis. Julie Rhoades, from Goldthwaite, met with us around the Lord's Table on Sept. 9th, while Bro. Glenn was in Scott & White Hospital.

December brought our Bro. Fred and Sis. Ruth Higham to visit us, with Sis. Kay and Tiffany and TJ. And finally, our Bro. Ross Rhoades from the Goldthwaite Ecclesia met with us on Sunday, Jan. 6th.

Truly we have been blessed with the different brethren and sisters stopping by our little corner of the vineyard. We appreciate all visitors: it is uplifting to have those of like faith with whom we can embrace and discuss the concepts of the Truth. We extend an open invitation to any who may be in the area to stop and sojourn with us.

Our Sunday Memorial Meetings are held at 8 a.m., with Wednesday Class being held at 7 p.m. Our Lord's return is close at hand. May we be found faithful at his Appearing.

With much love to all our brethren and sisters throughout the world, from your brothers and sisters of the Milam County Ecclesia.

BRISBANE, Qld Australia: Sunday Memorial Meetings 10.30 a.m.; Wednesday Bible Class 7.45 p.m. in Members' homes.

Loving Greetings in our Master's Name and Service,

It is with pleasure we provide a report from this part of the Lord's vineyard. During the past year we have enjoyed the company of Sis.

Rachel Theaker from Sydney and Sis. Alison Hopper from Hengoed, Wales. By way of Skype Sis. Rachel and her husband Darren have regularly joined us Sundays and Wednesdays, as has Bro. Macx Kota in Papua New Guinea (PNG).

With great joy, we are pleased to report the baptism of **Hensley Kuiva** of Lae in Papua New Guinea during a recent visit there by Bro. Peter and Sis. Sharon Small, whose report follows:

“Dear brothers and sisters in the Hope of Israel,

We are pleased to announce the baptism into the all sin-covering name of the Lord Jesus Christ on 30th December 2012 of brother Hensley Kuiva. This took place in Lae, Papua New Guinea during Bro. Peter & Sis. Sharon’s recent visit. Bro. Hensley had expressed an interest in baptism, and we took the opportunity to have several Skype sessions with him before our arrival in Lae on December 28th, going through our Baptismal Review booklet that is written in the form of questions and answers with accompanying comments taken from the writings of bre. Thomas and Roberts.

Bro. Max and Hensley were at our hotel early on the 29th, so we spent most of that day and evening going over the remainder of the Baptismal Review booklet. Seeing that Hensley had a good grasp of the atonement and the things concerning the kingdom of God, as well as the responsibility of what entering into covenant relationship entails, we suggested he go home and make these things a matter of earnest prayer, and to let us know the next day whether he was prepared to be baptized. Early next morning we received word from Bro. Max that Hensley was prepared to be baptized and that he was bringing his father and 15-year old sister along to the baptismal interview.

At 10 am on December 30th, we met Bro. Max and Hensley and walked from our hotel down to the seaside of Lae. There, under a shady tree, along with Hensley’s father and sister and other friends also gathered to listen to the baptismal interview, we witnessed a good confession of faith from Hensley for some 2 ½ hours, using some of the questions and comments from the Baptismal Review booklet, linking with the Statement of Faith to help guide him through the essential principles of the things concerning the kingdom of God and the name of the Lord Jesus Christ.

We then all went down to the water. The tide was in, and so Bro. Max and I waded out with Hensley. We briefly spoke of the occasion of the Lord’s baptism that is in Luke’s record who tells us what the Lord Jesus was doing when he came up out of the waters of the Jordan. And so we asked Hensley to pray to our heavenly Father and to indicate when he was ready. We then baptized him into the name of the Father who is manifested in the Son through the Holy Spirit for the remission of his sins. When Hensley came up out of the water, he stood in prayer for several moments. As we waded to shore, in the hearing of those present, we recited the blessing of Numbers 6. We sincerely pray that

Yahweh will bless our new brother in his walk towards God's coming kingdom, and that through "the obedience of faith" he may truly be "found in Christ" at his appearing and kingdom.

Six of those who witnessed Hensley's confession of faith and baptism attended the next two days of study classes at a hall we rented in Lae, along with others who have been receiving the Key Lessons. These six interested friends later expressed their desire to become a part of the study program. All who become part of this receive a Bible Reading Companion, and after Lesson 8, a Christadelphian Instructor. After Lessons 18 – 20 on the Devil, they receive a copy of the Blood of Christ and a copy of the sections titled "The Constitution of Sin" and "The Constitution of Righteousness" from *Elpis Israel*, and where necessary, verbal or written explanations. At the end of Lesson 25, if there is a desire to be baptized, we give each interested friend a *Christendom Astray*, directing them in particular to the last two chapters. They then receive a copy of our *Baptismal Review* booklet. We endeavour to go through the *Baptismal Review* booklet by Skype sessions or by face to face interviews conducted by Bro. Max and I before baptism can take place.

This year our studies in PNG with interested friends from four primary areas centered around Lae, Mt Hagen, Goroka and Aiyura, concentrated on the subject the kingdom of Satan and its principal doctrine, which defines the anti-Christ. We then considered Zechariah chapter 5, the flying scroll and the harlot in the ephah, linking Zechariah chapter 5:3, 8 with 2 Thessalonians 2:3-12 and Revelation 17:3-6. We then by way of contrast spoke on the significance of Christ's ascension to heaven (Matthew 28:16-20 & Acts 1). On the following day we spoke on the subject of the Lord's return and key passages which relate to the resurrection, the judgment seat where this will take place, the marriage of the Lamb and his Bride, and those prophecies which relate to the dramatic movement of Christ from Sinai into the sanctuary of Jerusalem, Armageddon, the destruction of Babylon the Great, and the establishment of God's kingdom upon the earth, and concluded with the vision of the Temple of Ezekiel's prophecy, and the entrance of Yahweh's glory into that house from the east, heralding the commencement of the millennial reign of Christ.

We sincerely pray that our many interested friends in PNG who are very dear to us, and who are constantly in our prayers to the throne on high, have been uplifted, as we have been, by our mutual studies together, by which "our feet have stood within thy gates O Jerusalem"; that they have gained a clearer perception of why we "pray for the peace of Jerusalem! 'May they be secure who love you!'...For my brothers and companions sake, I will say 'Peace be within you!' for the sake of the house of Yahweh our God, I will seek your god" (Psalm 122:6-9; ESV)."

On behalf of the brethren and sisters of the Brisbane Ecclesia,
Bro. Ted Mingham

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HOUSTON FRATERNAL GATHERING..... **March 29–31, 2013**

Bro. Bob Lorquet, blorquet@consolidated.net

LAMPASAS FRATERNAL GATHERING.....**June 8–9, 2013**

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

RICHARD FRATERNAL GATHERING.....**June 28–July 1, 2013**

Sis. Christine Jones, RR# 1, Richard, Sask, S0M 2P0, Canada, sc.jones@sasktel.net

HYE FRATERNAL GATHERING.....**July–22, 28 2013**

Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-757-3088,
markbraune@gmail.com Study, “Ecclesiastes”

KENYA FRATERNAL GATHERING.....**Dec–5-8 2013**

Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

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 often 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 Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

Knowledge is The Basis of Resurrectional Responsibility

“It is appointed unto men once to die, but after this the judgment. As many as have sinned without law shall perish without law: and as many as have sinned under law shall be judged by the law ... in the day when God shall judge the secrets of men according to my Gospel”

(Rom. 2:12-16).

“There shall be a resurrection of the dead, both of the just and unjust” (Acts 24:15).

“The times of ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world” (Acts 17:30-31).

“The hour is coming in which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation” (John 5:28-9).

“We must all appear before the judgment seat of Christ, that everyone may receive according to that he hath done, whether good or bad. Knowing therefore the terror of the Lord, we persuade men” (2 Cor.5:10-11).

OUR consideration is the resurrection and judgment of the dead at the return of Christ to the earth, with especial reference to the fact that it is **knowledge of God and of His will** that will determine who will be called forth from the grave to that dreadful day of account.

As far as applying this scriptural principle to any particular individuals, it is not for us to say, and the less we speculate the better. Only God knows the hearts and minds and understandings. He alone knows what capacities and opportunities and responsibilities He has given each, and what He will require of each. He alone knows who are sufficiently responsible to be called to account at the last day.

We are concerned with defining the **clear scriptural principles** on which He declares He works, that we may faithfully declare His counsel, and that each may search his own heart. Paul’s words in this very connection, both to the Romans and to the Corinthians, are terribly searching—

“Thinkest thou, O man, that thou shalt escape the judgment of God?” (Romans2:3).

And v.16 speaks of this judgment as—

“The day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.”

Note that this is part of the Gospel that must be believed for salvation, and which in faithfulness we must preach and not hold back.

And to the Corinthians he said (2 Cor.5:10-11)—

“We must all appear before the judgment seat of Christ ... Knowing therefore the terror of the Lord, we persuade men.”

How is it the ‘terror of the Lord,’ if the ‘men’ to whom he preached were at liberty to refuse to become responsible? It may be argued he is only talking about baptized men, but is not this a groundless and dangerous limitation of his words?

We note that both contexts speak of a specific future day of judgment. They are clearly not referring to judgment in this life. To know God’s commands and neglect to obey them is willful rebellion against the Supreme Majesty of the universe, and will be called to account.

* * *

For those who *have* submitted to God's commands, does this point about knowledge being the ground of resurrectional responsibility really matter? Is it essential we understand and believe it? Yes: very much. A false foundation will affect all our thinking, *and our faithful teaching of others*. Wrong views on this matter are disastrous, for they create a false and presumptuous idea of self and of God. They teach a man that he can decide for himself whether or not he will be called to Christ's judgment seat. They blur and obscure the great basic fact of God's supreme authority to *command*, and man's inescapable responsibility to *obey*. And we have noted (Romans 2:12-16) that this principle of responsibility to light is part of the Gospel Paul was sent to preach to the world (as we see again in Acts 17:30-31).

God knows the flesh. He knows what instruction and discipline and warning it needs. He is the Father: we are the children—bound to obey, as all children are. The flesh hates and fights against the idea of subjection and obedience and being called to judgment. Therefore any theory that obscures or belittles this vital principle encourages the pride and willfulness of the flesh, and is destructive and evil.

Let us first consider the basic scriptural principles involved, then look more fully at some passages that illustrate these principles.

1. First and foremost is the SUPREME MAJESTY and AUTHORITY of God: Lord of the Universe: Creator and Possessor of man.

When God commands, man must obey, or be called at last to give account and be punished. Man cannot escape this, and it is not kindness to tell him he can. God's authority must be unquestioningly accepted before God can extend love and mercy. *This is the great lesson of Christ's sacrifice*. God is everything: man is nothing. Whatever in any way obscures this principle is deadly. God's very first dealings with man illustrate it vividly—

God created Adam. Adam was God's work, God's possession: completely subject to God, bound to obey. God gave Adam a command. He did not invite him to enter into a voluntary mutual agreement, if it pleased Adam to do so. This would be dishonoring to God. He gave Adam no choice of accepting or rejecting with impunity. The fleshly idea of Adam being free to disobey with impunity and not be called to account never entered the picture.

God *commanded*. Adam disobeyed: and was called directly, personally, face-to-face, to give account; and was condemned, and punished very severely.

Is there any hint, or room for suggesting, that God asked Adam if he would like to negotiate a covenant? Adam made no covenant: he simply received a command. Was he 'under law,' or 'without law'?

This is the whole responsibility question in a nutshell: wholesome, healthy, reasonable, scriptural, sound.

2. The call of the Gospel is a COMMAND, from God to men: to ALL men that hear it.

“God COMMANDETH all men everywhere to repent” (Acts 17:30).

“Go ye into all the world, and preach the Gospel unto every creature ... He that believeth not shall be condemned—katakrisis—judged against” (Mark 16:15-16).

“My Gospel ... the COMMANDMENT of the everlasting God, made known unto all nations for the obedience of faith” (Rom.16:25-26).

Truly the Gospel is a glorious invitation to love and mercy, but it is first and foremost a *command* to submit and obey. All the mercy must be built on that sound foundation that glorifies God and humbles man. God asserts His authority FIRST. Where that sovereign, immutable authority is humbly and intelligently recognized, He offers His love and mercy. It could not soundly be any other way.

A child nurtured in the false atmosphere that God cannot or will not raise him to judgment and punishment as long as he is careful not to step within God’s reach, has an entirely false conception of his relation to God’s majesty and authority. He sees himself distortedly and inflatedly as being free to enter into an agreement, rather than humbly submitting to a command.

3. There is a great last day of personal, individual calling to account—AFTER death—at the END of life.

“It is appointed unto men once to die: after that, THE judgment” (Heb. 9:2, 7).

“Judge nothing before the time, until the Lord come” (1 Cor. 4:5).

4. Light, knowledge, understanding, opportunity to know God and His will—are the basis of accountability at that great day.

“They that sin without law shall perish without law: they that sin under law shall be judged by law at that day” (Rom. 2:12-16).

5. Judgment in THIS life is something entirely different, on different principles, for different purposes, from the final calling-to-account judgment at the last day.

It cannot be allowed to divert or obscure the clear teaching on last day judgment. Judgment in this life is related to God’s dealings with nations or groups of people; or it is related to God’s current purposes rather than individual guilt or merit.

A nation is punished, and the good suffer with the bad—as in the carrying away of Israel to Babylon. Again, one man, as Uzzah (2

Sam.6:7) is struck dead for a single inadvertent sin. Another, like the wicked king Manasseh, is allowed a 55-yr. reign filled with cruelty and abominations, and a later generation received the retribution for his sin.

6. In this life, the general rule is that wicked prosper, righteous suffer. This is the testimony of both Scripture and experience.

“There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness” (Eccl. 7:15).

“Wherefore do the wicked live, become old, yea, are mighty in power? They spend their days in wealth, and in a moment go down to the grave: They shall be brought forth to the day of wrath” (Job 21:7, 13, 30).

7. The ONLY exception the Scriptures ever make to final, universal accountability at the last day judgment is IGNORANCE—helpless ignorance for which the individual is not responsible.

There is never the slightest hint of excusing any who are knowingly rebellious from the universal calling to account, simply because their rebellion against God’s command has been total. It is a strange theory that teaches that partial disobedience will be called to account and punished, but total rebellion will not—

“All that are in the graves shall hear his voice and come forth ... they that have done evil unto the resurrection of damnation” (John 5:28-29).

The Scriptures put only one restriction on this universality, and that is ignorance. None with knowledge of God’s will have any scriptural ground for presuming they will escape that dread day.

8. The expressions used by the Scriptures to describe the rejected at the judgment seat of Christ not only NEVER give any hint that the great class of enlightened and willful rejecters will not be there, but on the contrary these expressions specifically INCLUDE them, if words have any meaning at all.

The Scriptures tell us plainly that at the judgment seat will be those who: are wicked, are disobedient, are unjust, do evil, obey not the Truth, sin under law, obey not the Gospel, speak evil of the brethren, reject, deny, refuse to listen, believe not, refuse to have Christ reign over them—Rom. 2:5-16; 2 Thess. 1:7-10; Acts 24:15; John 3:19-20; 5:28-29; 12:46-48; Mark 8:38; 16:16; Job 21:30; Eccl.3:1; 1 Pet. 4:3-5; Deut. 18:18-19; Luke 19:27, etc. We are not justified in excluding any from resurrectional judgment who fit perfectly into the description of those who will be subject to that judgment. Ignorance is the **only** thing that shields men from being called to give account to their Maker at that day—

“It is appointed unto men once to die: after this the judgment” (Heb.9:27).

9. The Scriptures often speak with ONLY THE RIGHTEOUS in view, completely ignoring the wicked.

This leads some to conclude rejecters won't be at the judgment seat, because some passages do not mention them. But this principle of only considering the righteous is very obvious and inescapable in some passages, as in 1 Cor.15, which is a long chapter entirely about the resurrection, and yet the rejected—baptized or unbaptized—are never mentioned at all. Taking this chapter alone (as some do), it could be argued that all who are raised will be immortalized, and that there is no 'resurrection to condemnation' at all—even for the unfaithful baptized. This is obviously wrong. And yet the whole argument for the non-resurrection of enlightened rejecters is largely based on the fact that in some places they are presumably not specifically mentioned.

This complete ignoring of any but the righteous redeemed, which we encounter in many passages of Scriptures, is very reasonable and understandable. In God's sight, the righteous are everything, the wicked are nothing. We are told that God's eyes are ever on the righteous but that the nations of the world are to Him as a drop in the bucket, and as less than nothing—Job 36:7; Psa. 34:15; Isa. 40:15-17.

God deals with eternal realities; not passing shadows. The righteous are an eternal reality: they will live forever with God. To God, to Whom a 1000 years is as a day, the passing existence of the wicked is the briefest flash of a shadow in the great sweep of eternal time.

10. The Scriptures often speak of the resurrection of the dead as a COMPLETE PROCESS, including immortalization and glorification.

This is the 'resurrection of the dead' that Paul agonized for, and sacrificed everything to attain to—

"I count all things but dung ... if by any means I might attain to the resurrection of the dead" (Phil. 3:8-11).

—not just the coming out of the grave—he knew he would 'attain' to that: but the '*resurrection of life*' (John 5:29), as opposed to the 'resurrection of condemnation.' This is the 'raising incorruptible,' the being 'made alive in Christ'—clearly not just the coming out of the ground.

* * *

If we can get these 10 basic scriptural principles clearly in our minds and understandings, we shall have no doubts or difficulties with the question of who are responsible to the judgment seat of Christ at the last day. And of these 10, the 3 we would like especially to re-emphasize as the heart of the question are—

1. The SUPREME AUTHORITY of God as Creator and Owner of

man, COMMANDING obedience, and calling all willful, enlightened rebellion to personal account.

When God, Who will not suffer Himself to be mocked or rejected, speaks to any of His creatures, the latter is bound to obey, or must answer for his disobedience, in the great day of judgment, when life is completed. This is a fundamental principle of man's relation to God. This is wholesome, healthy, and reasonable. All flesh is His. Technicalities of partial obedience cannot obscure the broad law covering all mankind.

2. KNOWLEDGE of God's commands is the basis of responsibility and accountability

There is never a statement suggesting baptism is necessary for resurrectional judgment.

There is never a statement exempting the disobedient from judgment, except for ignorance.

There is never a statement implying that a man can decide for himself whether or not he will stand at the judgment seat.

All the warnings of Scripture are ALWAYS the other way.

3. The BASIC judgment of responsible man is the last-day, after-death standing at the judgment seat of Christ. Incidental judgments in this life do not obscure this.

Judgment in this life is a relatively secondary matter, on a different basis, for a different purpose. It does not in any way supersede or replace the one great last-day calling to account.

* * *

WE have, in the foregoing, referred to many passages of Scripture. We would like now to look more thoroughly at some of them, and at some new ones. Jesus said (John 3:19)—

“This is the condemnation (krisis: judgment), that light is come into the world.”

This expresses, in its simplest, briefest terms, the basic issue involved—

“THIS IS JUDGMENT, THAT LIGHT IS COME.”

James says (4:17)—

“To him that knoweth to do good, and doeth it not, to him it is sin.”

Again, a very clear and unmistakable statement of responsibility and accountability, based on knowledge. Again Jesus said—

“If I had not come and spoken to them, they had not had sin: but now they have no cloak—no covering—for their sin” (John 15:22).

The ones of whom he spoke had made **NO movement toward obedience**. Their sin and responsibility lay in the fact that they had been TOLD, and given evidence.

Jesus said to his disciples, as he parted from them (Mark 16:15-16)—

“Go ye into all the world, and preach the Gospel to every creature ... He that believeth not shall be damned (condemned: katakrino: judged against).”

What *do* these words mean, if they do not mean the judgment of rejecters of the Gospel? How could it be more plainly stated?

Rom. 2 deals with obedience and disobedience and the judgment seat of Christ. It speaks of Jew and Gentile as standing equally before God in the matter of responsibility. The instruction begins with a very significant statement—

“Thinkest thou, O man, that thou shalt escape the judgment of God?” (v. 3).

Many indeed *do* think so. He is speaking to the man who (v.5)—

“After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.”

Note this clear reference to a certain coming ‘day of wrath and judgment’ to which such are related. He says that *at that time*—

“God will render to every man according to his deeds” (v.6).

Verse 7 describes the reward of the *accepted* in that day. Verse 8 describes those who will be *condemned* in that ‘day of wrath.’ They are those—

“Who do not obey the Truth...who do evil” (v.9).

Do willful, enlightened rejecters of God’s commands who refuse to repent and be baptized as commanded, come under the heading of those who ‘do not obey the Truth?’ How can we exclude them? How dare we tell them they are safe from this righteous judgment of God?

Note (vs. 9-10) it is Jew and also Gentile, without respect of persons (v. 11). There are those in the non-responsibility camp who teach that Jews were *commanded*, and under a national covenant with God, and therefore Jewish rejecters *will* be at the judgment seat; but that the Gentiles were merely *invited*, and can decide for themselves whether they will be there. Note especially v. 12—

“As many as have sinned without law shall also perish without law: and as many as have sinned in (RV: under) law shall be judged by law.”

When?—

“In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel” (v. 16).

Note that this teaching of Paul concerning the resurrectional responsibility of the enlightened is spoken of as *part of the Gospel he preached for salvation*. Therefore belief of it is necessary for a full belief of the Gospel, and consequently necessary for salvation.

Summing up this passage in Rom. 2: Do evil in ignorance, simply perish like the beasts. Do evil in face of known divine law, be judged and punished in the day of judgment. Crystal-clear. Unmistakable—

Times of ignorance, God winks (Acts 17): Light is come, condemnation (John 3).

If we really want to learn the truth about the willful rejecter’s responsibility to the judgment seat, this chapter can plainly tell us. How then do the proponents of non-responsibility and man’s free choice to evade the judgment seat, escape the force of these teachings?

A truth is often strengthened in our minds by considering the weakness and fallacies of the arguments against it. The opponents of these truths *have* arguments against these verses, and these arguments are very revealing as to the unsoundness and weakness of their position.

In this case, they rely on a very unsound and artificial interpretation of ‘under law.’ Paul says that they who sin without law shall perish without law, and they that sin under law shall be judged at the last day. When is a man ‘without law’ and when is he ‘under law?’

Is a man under law when God has communicated a command directly to him to repent and be baptized, and he is fully aware of it?

Or is he under law *only* when he himself decides to start to obey that command? Who puts man under law: God, or man himself? Who is the authority in the case? Note what this theory does to God’s authority. If Adam had chosen not to accept God’s jurisdiction, and to completely defy God’s commands, would he have escaped being called to account? Could he have said he was not ‘under law?’

We believe the answer is obvious and inescapable; but to defend a false idea, some have to take the opposite and God-dishonoring view.

And when Christ said: *“He that rejecteth me, and receiveth not my words, the same shall judge him in the last day”* (John 12:48).

—it is argued that he was speaking only to and about the Jews, and that the ‘last day’ was when the Romans destroyed Jerusalem 40 years

later. But Christ's 'words' were sent to all nations, and we are told that Jew and Gentile are alike before God in relation to the Gospel, and that God is no respecter of persons in His treatment of these two classes.

And when Felix the Gentile, who had a knowledge (Acts 24:22) of the Truth, 'trembled' at Paul's preaching of the Gospel and of '*judgment to come*' it is argued that Felix, because he had a Jewish wife, was trembling at the prospect of God's judgment on Jerusalem. This is terribly weak. Where does Paul preach even to Jews—let alone to Gentiles like Felix—that the 'judgment to come' of which he forewarned in his Gospel was the destruction of Jerusalem in AD 70? Clearly Felix trembled (RV: was terrified) because of Paul's searching and consistent message of coming *personal* judgment at the last day.

But if Paul was just gently presenting the love and invitation of God as a free option Felix could ignore without being called to account, there was nothing in the message to 'terrify' Felix.

Likewise it is argued that Jesus' words to his disciples—

"Go into all the world, and preach the Gospel to every creature: he that believeth not shall be condemned" (Mark 16:15-16).

—applied only to the Jews. Such arguments just strengthen the truth.

Sometimes the arguments used against the truth on this question reveal a complete missing of the real import and depth of Scripture, and a shallow, surface, cramped, mechanical interpretation of powerful passages, as when—

"In Christ shall all be made alive" (1 Cor. 15:22).

—is used as perhaps the key passage to try to prove that only the baptized will be raised from the dead—completely missing the true and deep and beautiful meaning of both 'in Christ' and 'made alive.' It is completely out of harmony with the context and Paul's reasoning to take this in the pitifully small, legal sense of just being restored to mortal life for the purpose of judgment.

If we are truly 'in Christ' and 'abide in him' faithfully to the end, we shall indeed be 'made alive' in all its glorious eternal beauty. But all this has nothing to do with just coming out of the grave as such. The context of the whole chapter, *which completely ignores the rejected*, shows that 'in Christ' and 'made alive' are used in their full eternal sense.

* * *

Heb. 9: 27—"*It is appointed unto men once to die, but after this THE judgment.*"

This rules out the argument of judgment in this life as fulfilling the meaning of the many passages where the Scriptures speak of calling men to account, and judging them for their whole life's course.

* * *

Acts 17:30-31 is absolutely conclusive in itself, if we are willing to humbly seek the true teaching of Scripture, and give it its full weight. Here again, the arguments used against it reveal the falseness of the position being advocated. Paul is speaking *of* Gentiles, and *to* Gentiles—

“The times of this ignorance (Gentile darkness) God winked at” (v.30).

Here clearly is a time when the Gentiles were permitted to go their own way in their natural darkness, and will *not* be called to individual last-day account. Here are long ages illustrating the Scriptures—

“The man that understandeth not is as the beasts that perish” (Psa.49:20).

“As many as have sinned without law shall perish without law” (Rom. 2:12).

God did indeed judge them from time to time as nations or groups of people, or even as individuals as His purpose at the time required, like the plagues on Egypt, or the destruction of Babylon by the Medes and Persians, or the humbling of Nebuchadnezzar's pride. But this had nothing to do with last-day individual 'giving of account' and final judgment. *“But,”* Paul continues, God—

“NOW commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world” (Acts 17:30-31).

—not a change in basic principles, but a development in operation.

We are still in this dispensation, when *this* COMMAND is going forth. God, through His people and His Word, is *commanding* all men everywhere to repent, because He has appointed a day—now *very* soon to come—when He will *judge* the world. And, like Paul, 'knowing the *terror* of the Lord (when He is mocked), we persuade men.'

When this command of his sovereign Lord reaches a man, and is comprehended as such, he is 'under law,' and *will* be called to account.

When analyzed, the way this scripture is treated by those who deny the resurrectional responsibility of enlightened rejecters very much strengthens its power and truth. Two words are attacked: 'command' and 'judge.' Command is changed to 'invite,' and judge is changed to 'rule.'

But this is not faithful interpretation. The word here translated 'command' *does* mean command, and *nothing else*. It occurs 34 other

times. In 33 of them it is translated ‘command,’ and in most if not all of them, it would make an absurdity to substitute ‘invite,’ as when the rulers of the Jews said to the disciples (Acts 5:28)—

“*Did we not straitly COMMAND you not to teach in this Name?*”

In the one other occurrence, the AV translates it ‘declare,’ but RV rightly corrects this to ‘charge,’ and NR to ‘instruction’ (1 Cor. 11:17). Consider all the 35 passages where this word occurs, and it will be clearly perceived that if we destroy the meaning of this vital word ‘command’ just to bolster an unscriptural theory, we shall have destroyed much of the New Testament’s authority as a divine rule of life.

If we deny it means ‘command’ here, we deny it means ‘command’ *everywhere*. THAT IS WHY THIS THEORY IS SO HARMFUL IN ITS CONSEQUENCES. It changes solemn, authoritative, divine commands to mere watered-down invitations, pleasing to the flesh truly, but fearfully dishonoring to the majesty and authority of God.

And ‘judge’ (*krino*) DOES mean ‘judge’—and *nothing else*—no matter how much the flesh dislikes it, and squirms under the idea of being called to account.

It occurs 113 times, and is *always*—ALWAYS—translated by the word ‘judge,’ or a word of similar meaning, as: condemn, damn, determine, call in question, etc.—*never* by ‘rule’ or any such word.

And there are also 4 derived words: *krima*, *krisis*, *kriterion*, *krites* that together occur 95 more times, and they are without exception rendered judge, judgment, damnation, condemnation, accusation, etc.

Again, destroy the meaning of this word ‘judge,’ and you destroy from the New Testament the entire teaching about the judgment seat of Christ, or the judgment of God on sin at all.

Error is always dangerous; and error that undermines God’s authority, and weakens His commands, and cruelly misleads men into a false sense of security and immunity, and inflates puny man with the proud conceit of being an equal partner with God in a voluntary contract—*such* error is especially destructive and pernicious.

“*Fear God...keep His commandments...for He shall bring every work into judgment*” (Eccl. 12:13).

Is ‘repent’ a command? Is ‘be baptized’ a command? Is not rejecting these commands deliberate rebellion against the Majesty of the Heavens? Who dare tell a man he will escape answering for it?

God said through Moses, recorded in Deut. 18:18-19, (and here again it is brushed off as simply an outdated warning to Jews only)—God said:

“I will raise them up a prophet like unto thee, and will put My words into his mouth ... and whosoever will not hearken to My words which he shall speak in My Name, I will require it of him.”

The Prophet came, and proclaimed God’s Word: and he sent his disciples to preach it to *every creature* (Jew and Gentile). And we have that Word in our hand today, the Word that shall—if we reject it—judge us at the last day. Paul said of that last-day judgment, as we have seen:

“To the Jew first, and also to the Gentile, for there is no respect of persons with God” (Rom.2:10-11).

Some say many of these passages apply only to Jews: *they* will be raised and judged because they were technically ‘in the Covenant.’ Let us not be among those who brush off these solemn warnings of calling to account as simply applying to Jews. The churches of the world apply all the condemnations of the Old Testament to the Jews, and all the future promises and blessings to themselves. We recognize their folly. Let us not fall into the same error

There is a great danger whenever an attempt is made to limit the meaning of any divine warning, or to exclude certain classes from what appears—in its simplest meaning—to be a general statement. When we encounter this type of argument, we must be on our guard.

Let us just grant for a moment it means Jews only. Well, will ALL Jews that ever lived be raised for judgment—including those who by their condition or circumstances were helplessly ignorant of God’s commands: Jewish babies, Jewish insane? All will say No. What then will determine *which* Jews will be raised, and which will not? On what principle will the decision and distinction be made? Do we not—in attempting to give a scriptural answer to this, immediately come face-to-face with the principle of *responsibility through knowledge*?

Finally, let us think upon Jesus’ words in Matt.12:32-36. The context clearly shows that he includes out-and-out rejecters, for the warning arose from the fact of some charging that he did his miracles by the power of an evil spirit. He said in reply, verses 36-37, not to baptized believers, but to a group of rejecters he called (v. 34) ‘vipers’—

“Every idle word that men shall speak, they shall give account thereof in THE day of judgment” (Matt. 12:36-37).

“It is appointed unto men once to die, but AFTER that the judgment.”
—Bro. G.V. Growcott

Meditations – Deity’s Ways No. 40

ARE you wishful to get all the good possible from the Bible? If so, approach it in no careless or frivolous manner. Read it seriously, reverently, yea, even tremblingly. It is the voice of Almighty God

speaking! Ponder its pages regularly and frequently. Contrive to make it thy meditation all the day. 'Tis difficult, but try. Read it equally. Adopt the *Bible Companion* arrangement. Leave it for the crotchitarian to concentrate his mind more on Paul's epistles than on the prophets' writings, or *vice versa*. Forget not that the Bible is all true, all profitable, all edifying. Read it studiously: "search the Scriptures": dig deep into its treasures. Hesitate not to fly to such outside assistance as will facilitate its elucidation. Embrace the faithful, upbuilding works of the beloved brethren, but put far from you the destructive effusions of Christ's enemies. Shun as you would the pestilence the person or book which would lessen your proper estimation of the Sacred Word. Read it fairly and honestly. Be skilful in reading and rightly divide. Learn to distinguish its many and interesting modes of speaking: parable, figure, hyperbole, metaphor, peculiarities of language having to do with time and custom. Let there be no wresting, no straining. Always bear in mind that to the faithful reader the Bible will give a joyous, unending life! Thus more precious is it than gold, rubies, or our necessary food. May God incline your hearts into the wisdom of the counsels of His inestimable Word.

"Keep thy heart with all diligence" (Prov. 4:23). This is counsel for the upright. Why should they need it? Christ gives the reply:—"Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Let us not close the ear to this wholesale tuition. It is agreeable to think ourselves incapable of such iniquity, but the thought is injurious. It is strength to know our weakness. Let us then by the power of the Word give increasing diligence, and govern our hearts. David, through a temporary relaxation of this diligence, became an adulterer and murderer. Moses, from the same cause, forgot God, and spoke proudly and foolishly. Aaron, again, through lack of diligence, yielded to Israel's demand, and made the golden calf. Through the same reason, other ancient worthies marred their faithfulness. Noah fell into a state of intoxication; Eli suffered his sons to misuse their important trust; Samson associated with idolatrous prostitutes. These incidents are on record as a warning. The diligence enjoined is no pleasurable business. On the contrary, it is a tedious, trying and painful one. Paul was not exaggerating when he described it as a "crucifying" and "mortifying" process. Nor was Christ in urging the necessity for us to "agonise" to overcome. Our probation consists in a war with our natural, sinful tendencies. Let us not shirk the conflict. The prize of victory is great.

Take away "the noise," said God of Israel's beautiful temple singing (Amos 5:23). "Your appointed feasts," said he at another time, "my soul hateth" (Is. 1:14). In the same strain God spake by Malachi, "Oh, that there were one among you that would shut the doors, that ye might not kindle fire on my altar in vain" (Ch. 1:1 R.V.). These

declarations are solemnly instructive. They tell us that God's precepts may be observed, and yet the observance prove wholly unacceptable. In the case of our obligations, how can we examine ourselves? The way is easy. If we would not deceive ourselves, we must examine the motives which underlie our actions. If we are earnest and true, there is a simple method by which we can adjust ourselves to the will of God in every Bible obligation. We have only to think of the mind God had in giving His commands, or arranging His institutions, and the object He wished to achieve by them, and we shall be in no doubt as to God's approval or disapproval in the matter of our performance. For instance, the Scriptures enjoin the proclamation of the truth, but when we apply the above test we know that the obligation is not acceptably met, if our holding forth on platform or elsewhere be to glorify self. We are told to reprove and rebuke the wayward, but, again, we know if this test is applied, that the precept is not properly obeyed, if we reprove and rebuke solely or mainly as a means of giving our neighbour a thrust. So we may reason, and this exercise is highly profitable, in relation to the whole round of Christ's commands.

Has it ever struck you that our God must be exceedingly good in view of the marvellous interest He takes in the poor? This trait in God's character should banish terror from the breast of every righteous man, and should draw him very nigh to God in the spirit of love, and gratitude, and praise. Think of His many kind and merciful provisions in the law for the well being of the poor. Think of His stringent prohibitions and commands, both under the old and new dispensations, regarding oppression, and encouraging illimitable kindness towards both the brother and the stranger. Think of God's commendation of those who have been mindful of His will in this matter, and of His anger towards those who have been otherwise minded. Have not cruel oppression and disregard of the needs of the poor been a large element in the judgment which has led Him to sweep every ancient gentile kingdom from the face of the earth? As for Israel, was not this want of regard for the poor the standing complaint of God—they sell "the poor for a pair of shoes," "crush the needy," "tread upon the poor," "swallow up the needy," "make the poor of the land to fail"—"I will never forget their works." Let no one think that whilst he is unmindful of the poor he is in favour with God. To please God, we must co-operate with Him in word and deed. Only those who show a kindly and affectionate feeling towards their fellows need look for salvation. Hath he oppressed the poor and needy? Then "he shall not live." Hath he given his bread to the hungry? Then "he shall surely live, saith the Lord" (Ezek. 18). As God is so considerate towards the poor, in having decreed the annihilation of the oppressor, and in having made kind treatment of the poor one of the conditions of salvation, He must be good and worthy of our supreme love, and gratitude, and adoration.

Let us not lose sight of the reward. In the hope of the future lies the power of faithfulness. Let us, therefore, still the troubles of the present

by considering the joys of the future. We want to acquire an ability to speak easily and freely to one another on the good time before us. We are a little behind in this. The kingdom is real, it is interesting, it is important, and thoroughly practical. If it is the question of a sea-side holiday we do not hesitate to talk decidedly and fully about it. Then why should we not talk decidedly and fully about the eternal holiday ahead? It is because we have not so keen a realisation of it, and are not so familiar with its details. To make ourselves more perfect, we must become assured of and familiar with what God has written. This will enable us to speak out as God desires us to—"They that feared the Lord spake often one to another. They shall speak of the glory of thy kingdom, and talk of thy power." It is a blighted, barren condition of affairs, when the conversation turns on the names and affairs of the brethren and sisters; and this condition is not greatly improved when this small talk gives place to the discussing of unsettle able or threshed-out minor Bible questions. Is it not more encouraging and edifying to converse about the King in his beauty, and about the glorious occupation of the saints in the coming age, than about the affairs of brother so-and-so? We must give our minds a firm grasp of the approaching glory. Nothing else will enable us to hold on and endure amid the manifold trying and discouraging vicissitudes of probation life.

"Moses said that such should be stoned: but what sayest thou?" What heartless, low cunning prompted and arranged this question! Not for the sake of testing the genuineness of the claims of Christ was the question put; nor for the sake of eliciting honest information; but for the sole purpose of destroying his righteous and beneficent influence. "If he says, stone her, he will offend those who respect and follow him on account of his acts and doctrines of mercy. If he says, stone her not, he will oppose the law, which he professes to keep. In either case, we must profit." Such was the atrocious reasoning of the men who raised the apparently innocent query. But Christ's reply—how God was in it! "He that is without sin among you, let him first cast a stone at her." What an astounding handling of the situation. In one sentence Christ condemned the sin, magnified mercy, upheld the law, and frustrated the base designs of his adversaries. No wonder they slunk from his divine presence, furious, ashamed, and dumbfounded. Such is the history of the matter. What are the lessons? Can we not draw one from it for our own time? Is not Christ, in a sense, still with us, and still speaking? Yes, every brother who faithfully declares Christ's words is Christ with us. This being so, let us take heed lest we sin the sin of the Scribes and Pharisees, lest we thoughtlessly adopt their inexcusable tactics. A brother is trying to entrap Christ, when, through hatred to the truth, or hatred to the one proclaiming it, he seeks to negative its power by raising quibbles, or by ignoring or concealing evidence. Let such an one remember that the divine reply will come in due course, and under circumstances that will render it impossible for him to slink from Christ's presence.

Bro. A.T. Jannaway—1893

A Christadelphian on the Land of Israel

SECOND VISIT

Frequently, after returning from our First Visit, did the possibility of a second form the subject of conversation between sister Jannaway and the writer; and one night at the supper table, we expressed the conviction that we had not done the Holy Land justice by going with an advertised party. In so travelling, our hands were tied as it were, we were restricted to mere Gentile sight-seeing, and we suggested how profitable it would be to “do the Land” from north to south by ourselves, with tents, horses, mules, and native servants—and go where we liked and stop when we liked. The mere contemplation of such a journey was delightful, and my partner readily fell in with the suggestion, even to mounting a horse, something she had never done before! From that evening, we began to arrange the programme of a camping tour in 1902, the Lord willing. Among other details was the getting an estimate of the cost of camping commissariat from Beyrout in North Syria to Jaffa, the southern seaport of Judea. Before many months had elapsed it was agreed to increase our party to three, by the inclusion of Bro. C. C. Walker, who had become as enthusiastic in the project as we ourselves were. With the aid of the Bible and travel books, we mapped out a very elaborate itinerary, and it was remarkable how well it worked. Although there were but “we three”, we made a very pretentious crowd with servants, animals, tents, and furniture. We had fourteen animals (four horses and fourteen mules), and servants—we never knew how many, but we believe at least a dozen. We marched forth from England on March 4th, 1902.

Again, we had to confess to seeing very little evidence of Jewish Colonization; for, saving a colony at the northern end of the sea of Galilee, and two or three others, Jewish Colonies were conspicuous by their absence. But the journey was well worth the time, energy and money spent. We saw the Holy Land in a way impossible to those who are confined to the beaten track, although, as we have said, so far as the Jewish Movement was concerned, there was nothing to be compared with what has occurred since.

THIRD VISIT.

Between the 2nd and 3rd visits, ten years rolled by, and during those ten years Zionism was much to the fore. The Jews were returning in large numbers; colony after colony was founded, from Dan to Beersheba, and the desire for another visit grew as time went on. We approached headquarters for permits and letters of introduction to those in Palestine who could assist us in our investigation. We went, and the result was duly chronicled in the Christadelphian for 1912 and 1913, as well as in book form under the title of Palestine and the Powers (the latter work saw three editions, and was given a place among Jewish works of reference).

FOURTH VISIT

The fourth Visit was not so much concerned with the Holy Land proper as with the adjacent countries, Ammon, Moab, and Edom, countries mentioned in the prophetic programme, and so graphically dealt with in *Elpis Israel* and *Eureka*. We were also anxious to visit Upper Egypt to see the world-famous ruins of Thebes, Luxor and Karnak. Ruins is scarcely the word to use in relation to the colossal and magnificent remains of these cities of antiquity. On previous visits to Egypt we had never journeyed farther than Cairo and the Pyramid Fields.

This Fourth Visit we also intended doing alone with sister Jannaway; it being our intention to leave the latter with friends at Jerusalem while the writer did East of the Jordan and Arabia alone (roughing it). Somehow or other Bro. Walker came to hear of our projected visit, and as he expressed himself quite ready to “rough it” we gladly hailed him as our companion. A diary of our experiences was duly chronicled in *The Christadelphian*, 1914—15, under a title that not one in 100 readers would understand (“Anatolia”).

FIFTH VISIT.

This was in 1922, and in the interval we had been keeping in close touch with “Zionist” movements, with the result that when we arrived in Jerusalem we were in possession of letters which were “open sesames” to all the Jewish Colonies and Governmental Departments. We revisited all the older colonies, and the principal of the new ones. Week after week we saw evidences for concluding that the day was not far off when He who comes, will come, and will not tarry. (The evidence is detailed in *Palestine and the World*, published by the “*Maranatha Press*” at 2/6, profusely illustrated).

And now we are practically concerned with the—

SIXTH VISIT

Regarding this, we hope to inform our readers during the next few months. As to whether it will be our final visit we cannot say. We hope not, for we are struggling in preparation for a—

SEVENTH VISIT

If we are successful in our preparations, as we hope and pray, then what a visit that will be—it will mean seeing the King in His beauty, and taking part in assisting Jerusalem to put on her beautiful garments, and making a name and a praise of the Land that was Desolate.

Sixth Visit to the Holy Land

FROM LONDON TO THE MEDITERRANEAN.

Yes, here we are on our Sixth Visit to the Holy Land and other Bible places. By “here” we mean on board a large “whirling thing,” even “a vessel of swiftness on the surface of waters”, “a swift messenger”, to appropriate the translation of Dr. Thomas of the 1st verse of chapter 18 of

Isaiah, in dealing with what God inspired that prophet to say about certain ships in the Time of the End. The vessel in which we are housed for the time being is named the “Sphinx”, a fine ship of more than 15,000 tonnage—a noteworthy contrast to the little yacht in which, nearly a quarter of century ago, we made our first trip to the HOLY LAND; a steamer of only a fifth of the tonnage, and known as the “Argonaut”, now lying at the bottom of the ocean as a result of a collision near DUNGENESS. An interesting coincidence is that what in particular tempted us to make the Holy Land Tour in 1901, is what had the same attraction in 1925—a vessel in which we could make the same cabin “our home” throughout the whole of the cruise; and all arrangements for both cruises made by the same master of ceremonies, then Dr., but now, Sir Henry Lunn. It was soon after Christmas last that we heard of the “Sphinx” being chartered for the present pilgrimage, and as the result of correspondence, and promise of a certain cabin, we decided, God willing, to be among the paying guests, and here we are.

We left London about ten o’clock on the morning of July 6th (by “we”, of course the writer means himself and his beloved companion for the last forty-three years). At the London terminus (Victoria) there was the usual touch of sadness in bidding dear ones good-bye when setting forth on such a journey, for who can say when or where we shall meet next? The little group that assembled at the London terminus to bid us God-speed included my brother Arthur and his life-long partner, the former of whom has passed the “allotted span”, and yet is still in the forefront of the battle being waged against the current latter-day Birmingham Apostasy. Upon arriving at Dover we were further cheered by being greeted by Bro. and Sis. H.E. Purser, who had journeyed from Folkestone to bid us good-bye. “As iron sharpeneth iron, so doth a man the countenance of his friend”—Oh, how true!

While awaiting departure of the train from London, we caught sight of a somewhat short, thick-set and well-built gentleman in the midst of quite a large group of pilgrims. Tightly clasped in his hands was a copy of Sampson Low’s edition of Palestine and the World! Later on we discovered that he was none other than Dr. W. O. Poole, the successor, at Christ Church, Westminster, of Dr. F. B. Meyer, the world-renowned successor of the “Rev.” Newman Hall. He is travelling as the leader of this 1925 “Pilgrimage to the Holy Land”. We are wondering what the sequel will be when Dr. Poole and the writer come to a closer acquaintance. It remains to be seen.

The railway journey from LONDON to DOVER, the boat journey from DOVER to CALAIS, and the further railway journey from CALAIS to PARIS, and the journey from PARIS to MARSEILLES, afforded very little of interest to a brother and sister of the Lord Jesus Christ, excepting, of course, the beauties of Nature, so well touched upon by our brother Henry Atkinson, in his exhortation the day previously at the Clapham Breaking of Bread, and which we hope to reproduce in an early number of the Berean Christadelphian. Of the beauties of Nature there was no lack, especially in the “Garden of Kent”, where a striking feature was that of the

hopfields in full bloom, and in Southern France, where it was that of the vineyards. By the way as to hops and vines we have met well-meaning folks who would prohibit the growth of either on account of their misuse, notwithstanding the fact that when rightly used they—to use Bible language—“cheer” the heart of man. What good thing is there that cannot be abused? And, then, the good thing gets a bad name.

MARSEILLES

This city, our goal so far as French soil is concerned, is not much of a place to talk or write about: it is the third city of importance in France, and its first seaport of importance, as it is also first of importance in the Mediterranean. It is largely made up of docks, for which it possesses great natural advantages, the sea penetrating quite into the heart of the city. The population is nearly three quarters of-a-million. MARSEILLES can trace its pedigree back to the days of Nebuchadnezzar, in whose reign it was founded by the Greeks, and in less than 500 years it became an educational centre of no mean reputation. That was when it was conquered by Julius Caesar. About 2,530 years after its foundation, two “pilgrims” hailing from Stockwell were being hurried across the city, from the Gare St. Charles to the Messageries Maritime Quay, where was located the floating Hotel “Sphinx”, and which was to be the “pilgrims” home and head-quarters while cruising around the scene of the Apostle Paul’s missionary journeys and labours nearly 1,900 years ago. What a contrast between the cargo and passenger boats of Paul’s day, and the one in which we were now located! This (the “Sphinx”) is really a fine boat; the largest steamer of the world-renowned French Mail line, the Messageries Maritime. It is nearly 500 feet long, and over 60 feet in width. It has five decks, excluding the hold. What would Paul have said of such accommodation? The Lower Deck (A) contains the three Dining Saloons—1st Class in the centre, the 2nd Class aft, and 3rd Class ahead; Deck B. is entirely devoted to Cabins—2nd Class aft and 3rd Class ahead; Deck C. is devoted to 1st and 2nd Class; while Deck D. is wholly devoted to First Class single and double state-rooms, fitted with casement windows instead of portholes.

Profiting by experience, I had secured a room on this deck several months ahead, quite a little bed-sitting room. It opens on to the promenade on the larboard side of the vessel so that on the outward journey we shall see the sun rising in all its grandeur and glory. The ship is well provided with music, lecturing, and other saloons, suited to the class to which they are allotted. And now for, a little information concerning “our company”. We will not say “our companions”, for we have but one. Who she is our readers will not need to be told (Malachi 3:16).

Our “company” includes a little army of “clerics”—fully fledged “Reverends”—I have already counted forty-one, and still they come; among them is a “Venerable Archdeacon” and a “Bishop”. Sir Henry Lunn was wise in his day and generation in securing Dr. Poole as the leader of his “Pilgrimage”—a man capable of adapting himself to any circumstance. His state-room adjoins ours, so we are continually running against each other. As to the majority of the forty-one clerics, perhaps the less said the

better; so we will leave them—for the present. The “company”, generally speaking reminds me of what Dr. Thomas wrote, under similar circumstances sixty-five years ago, when crossing the Atlantic on the S.S. Idaho. Here is how he summed up the company which surrounded him then:—

“The Saloon circle was a small epitome of the ‘respectable’ outer world. It was an aggregation of the ‘names of blasphemy’, of which the eight-headed Gentile body politic is ‘full’ (Revelation 17:3, 11). There was a Popish sin-pardoner, the representative of the drunken prostitute sustained by the government of Europe, and especially by the Frog Power, until ‘the Ancient of Days’, in consequence of the great words the mouth of the little horn is ecumenically preparing to give utterance to, shall come to destroy it utterly. There was also a broken-down politician and episcopal parson incarnate in the same palsied carcass, with the jolly-faced captain, who “did duty” according to the stereotyped routine of Queen Victoria’s Prayer Book, on Sunday mornings, as representative of English and American episcopal formalism. Besides these ‘miserable sinners’, who with many others publicly told the Lord that they had ‘erred and strayed from His ways like lost sheep’, and that there was ‘no health in them’, there was a hard-headed and pugnacious Caledonian, a deacon of some Presbyterian conventicle in New York, returning from a visit to his fatherland, where anything may be made to flourish save bright sunshine and truth. After these came a small try of ‘abominations of the earth’, such as Methodists and other pious ballad singers, who now bawled out, ‘Jesus shall reign where’er the sun’, etc, and then adjourned to cards which exorcised them of the little sense they might otherwise have obtained credit for. Such was the man-porpoise it was my fate to room with during the voyage—a fat intellectual blank, with no ideas above a bottle of champagne and the racecourse. In the midst of this heterogeneous mass of corruption were two Jews, who had become such by putting on Christ according to the formula prescribed by Paul, who says, ‘As many of you as have been baptized into Christ, have put on Christ; and if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’”

For “two Jews” the reader must read “a Jew and Jewess”, and instead of four “reverends” imagine more than forty. It goes without saying that were I penning these notes for the 1925 Birmingham Christadelphian, the foregoing from the pen of the Doctor would be blue-pencilled. Such suppression of the trenchant testimony of Dr. Thomas and Bro. Roberts, by their professed followers, is saddening; although of no concern for the rising generation of nominal Christadelphians, it is heartbreaking to those who for half-a-century have been fighting to maintain the Truth brought to light by Dr. Thomas and Bro. Roberts. It is a hard fight against vested interests, maintained under false colour, just as those of the clergy are, under the flag of the Bible, but to which they are as faithful as the Temperance Hall community is to the Birmingham Statement of Faith.

STRAITS OF BONIFACIO.

On our left hand we have an island about 100 miles long and 50 miles wide—a land replete with forests and foliage; and with valleys and mountains, the chief of the latter being over 9,000 feet high. The name of the island is **CORSICA**, famous as being the birthplace of the great Napoleon, a land whose history is reputed as having been written in blood. **AJACIO**, its principal city, which saw the birthplace of Napoleon, is just within sight. Another hour or so, and we are passing through the Straits, with a good view of the little town of **BONIFACIO**, with a population of 3,000 or 4,000 inhabitants, who, to all appearances, would be thrown into the sea were the land to be shaken, so precipitous appear the cliffs, on the edges of which the houses are built. On our right, as we pass through the Straits, on the South, is the island of **SARDINIA**. It is the second largest island in the Mediterranean, and like its sister island **CORSICA**, abounds in forests and mountains.

Having spent a day and a night in the deep, the company began to talk “business”, and a meeting was held in the Saloon to arrange meetings and other things connected with such a pilgrimage. We attended as interested visitors, taking a back seat. Dr. Poole was the chairman, and approaching us prior to the proceedings, enquired if he was correct in presuming I was the author of *Palestine and the World*. The conversation resulted in our being requested to address the company during the voyage. It goes without saying that the answer was in the affirmative. It is rather a unique experience for a Christadelphian to be asked to address an audience which includes forty or fifty “reverends”. What will be the sequel remains to be known and told, and our readers must be content with being advised to “wait and see.”

Between **SARDINIA** and **SICILY** are the **LIPPARI ISLANDS**— seven in all, we believe—the most important being called **LIPPARI**, from which the group takes its name. The latter only comprise about ten square miles of territory. The most interesting, however, of the group is **STROMBOLI**, surnamed “The Lighthouse of the Mediterranean” from its being a volcano in almost continual eruption; explosions being heard almost every few hours. In the middle ages it was deemed to be the gateway to purgatory, and Crusaders who passed it declared they could hear the groans of the damned souls! —
Bro. F. G. Jannaway

Tender Mercy

At the Tennessee gathering there were some wonderful talks about the power of prayer in our lives. The examples given at the gathering were from various brethren. A sister had some touching thoughts along the same line on how prayer and God’s answer affected her life.

“It all began innocently enough; I was laying on a cold hard sterile gurney in the hospital, as a new life (my son) was being pulled from my surgically opened womb, my life was quickly and precariously slipping

away into the dark harsh depths of lifelessness. As the doctors and nurses frantically and frustratingly tried to stop the strangling grip of death upon me, I felt life waning from me. I was cold, scared, confused, desperate, alone, helpless, and oh so hopeless...Not even the hands of time ticking blaringly in my ears, nor the chattering of my teeth, nor the faint weak beating of my heart, nor the strained voices swirling all around me could drown out the silent unspoken voice from God. Out of nowhere, in a split second peace filled me and God cradled me in the palm of his hands. Slowly, purposefully life was beginning to awaken again inside me...and the darkness of death was losing its tight grip. God, who I had completely abandoned, I was a lost soul destitute of any real spiritualness, and who I most certainly was not serving for over 20 years, ironically, mercifully and fittingly in my most desperate state, gave not only my son's life (in birth) but me as well. A call from blindness to faith, from death to life, if I would just choose to accept Him and serve Him. How could I not??

The magnitude of what I had just survived was not lost on me... He saved me that day (in more ways than one), by divine intervention of this I have absolutely no doubt. A defining moment in my life to say the least. God graciously extended to me his love and saving grace. I realized that day in all that chaos, in a flash of a moment just how neglectful I had become. It was vividly clear how it wasn't everything, everyone else or this exact moment that was getting in my way, but rather it was grievously evident I was getting in the way of me. I was the problem. I had been living life according to my will on my terms and not on what God wills on God's terms. I needed to surrender to Him. I chose then to yield to him to serve him to the best of my humble ability. No easy task for someone like me, and one I am astutely aware I fail at constantly to this very day especially when I do not make God a priority, when I forget to have faith and trust, or when I'm overwhelmed, sad, lost, in pain...etc. I will not stop trying. It is so easy to be crippled with negativity, to get sucked into the ways of this world, which has lost all sense of decency, where respect has been replaced with antagonism, morality replaced with lewdness, love replaced with hate, faith replaced with atheism...etc. I suppose that's life in its frailty and imperfectness and why we, why I, so patiently and eagerly await the return of Christ. Where death, corruption, sickness, perils, pain and tribulations will no longer infect us. Lord willing, we will be partakers of that glorious kingdom age to come: full of joy, love and everlasting life. Until then, with a contrite heart I will fervently pray, on bended knees, holding strong to faith and remember what Christ suffered and went thru, for us, that eventually, every storm gives way to the sweetest ray of light, of hope, and that day, where my journey began.

In the depths of my despair He comforted me with His tender mercies..."
An anonymous sister

The Flesh Lusteth Against the Spirit

SOME complain that the requirements of the Truth consist in “doing everything we don’t like.” This is perfectly correct—if we look at the matter from the natural man standpoint. The sooner we recognize the arrangement and fall in with it, the better for us

“The carnal mind is enmity against God.”

“The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other.

The only wise course for us to adopt is so to foster and develop the New Man that our new impulse and affections shall be stronger than the old. Let us endeavour to string ourselves up to Paul’s pitch — *“the love of Christ constraineth us.”* As a brother very aptly put it, the matter resolves itself into this: “Whose will shall be paramount; ours or God’s?”

Those only who decide in favour of the latter will know what everlasting life and freedom from all sin and sorrow are. Let those who prefer a short life of self-gratification—at its best beset by care, sorrow and toil—remember that their choice will inevitably bring a shameful and irredeemable death.

—*Christadelphian, 1888*

Did Jesus Eat the Passover the Day He Died?

QUESTION: “Did Jesus eat of the Passover on the day of his crucifixion? This could not be. Moses says it must be slain on the 14th day of the month, and John testified that Christ fulfilled this law, for he says (19:14)—

“‘And it was the preparation of the Passover and about the sixth hour.’ —when Pilate gave him up to be crucified. This is important, especially in an argument with a Jew, to show him that “not one jot or tittle” failed to be accomplished in him. And besides, if not assured on this head, how know we that he was the Lamb of God?”

“The last supper could not have been ‘fragments of the Passover.’ In the first place, when supper was ended there should have been none. And secondly, the Passover was not slain until the following day.

“A casual reader of any of the narratives, except that of John, would suppose that it was the Passover of which Jesus and the apostles were eating, and more especially so would it appear from Luke.

“But still an attentive perusal, with a knowledge of the requirements of the law and the prophets in the case, will show that Christ, our Passover, the Lamb of God, was sacrificed on the 14th day of the first

month at even, and consequently could not have been alive to eat of the Jewish Passover that year.”—C.C.

(This crotchet was put to Bro. Thomas over 100 years ago, and he answered it as follows in the Herald):

ANSWER: The Law did not require the Passover to be killed on the evening of the 14th day of Nisan, but “between the evenings” of that day.

The lamb was to be put up on the 10th day, and to be kept:

“Until the 14th day of the same month; and the whole assembly of the congregation of Israel shall kill it between the evenings—bain haarbaim” (Exo. 12:6).

The feast was also to be kept “between the evenings” (Num. 9:2-3)—

“Let the children of Israel keep the Passover at his appointed season. On the 14th day of this month between the evenings ye shall keep it in his appointed season.”

These evenings would be what we term Thursday and Friday evenings, between which was the 14th day of the month.

We have no doubt but Jesus did really eat the Passover with his disciples. This appears from his sending Peter and John, saying (Luke 22:8)—

“Go, and prepare us the Passover, that we may eat.”

Afterward, being seated at the table, he said—

“I have heartily desired to eat this Passover with you before I suffer; for I say unto you, I will not any more (that is, after this eating) eat thereof, until it be fulfilled in the Kingdom of God.”

According to Mark, the disciples said (Mark 14:12)—

“Where wilt thou that we go and prepare that thou mayest eat the Passover?”

In reply he said to go to a certain place and say (v. 14)—

“The Master saith, Where is the guest chamber where I shall eat the Passover with my disciples?”

Having made ready—

“In the evening he cometh with the twelve, and as they sat and did eat, etc.”

But Jesus and the “whole assembly of the congregation of Israel” doubtless did not eat at the same hour. Mark says the Passover was killed on the first day of unleavened bread, and this day began at even.

Jesus and his companions ate the Passover at the first evening; the Jews at the second, the intermediate day being their “preparation.”

Jesus was apprehended after eating at the first evening. During that night he was arrested and taken before the high priest, and upon false testimony judged worthy of death.

On what we call Friday morning, they held a council, which sent him bound to Pilate. Having confessed to him that he was King of the Jews, he was, therefore, condemned to be executed for treason against Tiberius Caesar.

Sentence being passed, they crucified him at 9 a.m.—the “third hour.” At 12 noon, the “sixth hour.” darkness overspread the land, and continued for 3 hours, or “until the ninth hour,” or 3 p.m., when the veil of the Temple was rent, and the body of Jesus broken.

And now when the second evening was come, “because it was the preparation, that is, the day before the Sabbath,” the body was taken down, for it was not lawful for it to remain there all night, as it is written—

“If a man be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day (for he that is hanged is the cursed of God); that thy land be not defiled.”

“And the evening and the morning were the first day.” Thus the Bible reckons. From Thursday evening to Friday evening was the first day; from Friday evening to Saturday evening was the second day; and from Saturday evening to Sunday evening was the third entire day.

The Jews reckoned this as three days. Jesus rose very early in the morning of Day 3, as typified in Jonah.

If the Law had confined the eating of the Passover to the second evening of the 14th, Jesus could not have eaten. But as it was to be eaten between two evenings, Jesus could both eat the Passover and be slain as such.—Bro. Thomas in the Herald.

Further remarks by brother Roberts:

True it is that after eating the Passover with his disciples, Jesus went out to the Mount of Olives. But he did not in this become a transgressor of the Law, for although it is written in Exodus 12:22—

“None of you shall go out of his house till the morning.”

—this was not part of the directions for the observance of the Passover after Israel should be settled in the land, but an institution peculiar to the circumstances of the night of their deliverance from Egypt.

You will see this if you consider the reason given for the commandment not to go out—

“For the Lord will pass through to smite the Egyptians” (v. 23).

You do not find Israel commanded to stay in their houses on the night of the Passover after they should enter the land. On the contrary, they were commanded to leave their houses and sacrifice and eat the Passover only at the place which should be chosen out of all the tribes of Israel for that purpose:

“Thou mayest not sacrifice the Passover within any of thy gates which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place His Name in, there shalt thou sacrifice the Passover at even, or the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it at the place which the Lord thy God shall choose, and thou shalt turn in the morning and go to thy tents.”

Jesus fulfilled this command in repairing to Jerusalem to eat the Passover with his disciples—not inside the door of his house, but in the place which Jehovah had chosen to place His Name there, after the eating of which he was at liberty to do what he did.

Neither can we imagine that he transgressed the Law in the omission of the “bitter herbs” required to be eaten with the lamb. “Bitter herbs” are not mentioned, but then their use was so much a matter of course as to be understood as comprehended in the general statement that they ate the Passover, just as in our case the cup is understood when we speak only of the breaking of bread.

Jesus no doubt partook of the Passover the day before the nation at large, but it was, none the less, the Passover of the Law, which was to be observed “between the evenings,” as shown by Dr. Thomas in the article above.

Jesus ate the Passover at the earliest time allowed by the Law, and the nation at the latest. The result was that Christ both partook of the typical Passover, and became himself the antitypical Passover in being crucified at the very time that Israel as a nation were observing the typical ordinance.

The suggestion that it is the breaking of the bread that is meant when it is stated that Jesus ate the Passover, is untenable. The breaking of bread is never called the “Christian Passover.”

It is Christ who is “our Passover,” as Paul declares (1 Cor. 5:7). The breaking of bread is a mere memorial of him. The only other Passover is the Mosaic type of which he is the antitype, and of the type he undoubtedly partook, as it was meet he should, being a Jew, “made under the Law.”

—*Bro. Roberts, 1878*

Parting Words To The Birmingham Ecclesia

The truth had been revived in the nineteenth century by the instrumentality of Dr. Thomas: the results of its agitation had been meagre both as regards the number who had come under its influence and the intensity of their assimilation to its power, as compared with the harvest of the apostolic age: but as compared with the darkness and the sterility that prevailed in the ecclesiastical communions for centuries, there was something to be thankful for in the green sproutings that had followed the modern sowing of the good seed. There might yet be a great improvement in this respect. All depended upon the extent to which the scriptures were privately read. The scriptures were the ultimate source of all spiritual power. They enshrined the facts and principles which, when transferred to the mind and heart in daily intimacy, became the purifying, and warning, and ennobling “power of God unto salvation.” The scriptures had lost none of the power which Paul ascribed to them, when he said in the farewell speech delivered at Miletus, that they were “able to build up and give men an inheritance among all them that were sanctified.” The parting advice he should give them would be to stick close to the scriptures in daily methodical reading. They would soon get out of reach of their power if they neglected them: they would be astonished at their power if they gave them the place they ought to have.

The only practical point he would press upon them in parting was the great importance of heeding the commandment which forbade “back-biting with the tongue and taking up a reproach against our neighbour.” It was expressly declared in Psa.15, that they who indulged in that almost universal practice would not be admitted to the kingdom of God. This was a future penalty of unspeakable terror: but even now, there was a terrible plague following in the wake of back-biting. Back-biting was to bite a person when their back was turned: to speak against them when their back was turned.

The rule about the matter was simple. We were, of course, all of us more or less faulty and short-coming: but we were not allowed to speak about each other’s faults—still less to help in circulating reports that might be untrue. We were allowed to confess our own faults, or if our neighbour’s faults were serious, we were allowed to speak of them to him “between thee and him alone.” We were not allowed to “go up and down among our people as talebearer” or to make ourselves “busy bodies in other men’s matters.” Our part was to be silent about our neighbours unless you have something good to say. I took them to witness how often for thirty years past I had had to insist at management meetings on this rule, and to stop the mouth of the accuser in the absence of the accused, still more in the absence of that course of private interview for which the law of Christ called.

I implored them to stand as with a drawn sword over this principle. Their present well-being as a community depended upon it, not to speak of their acceptability with Him who would judge us all presently by the standard of His revealed will. Nothing would sooner chill and disaffect and finally disintegrate them, and scatter them one from another than the habit so common among men of repeating evil rumours or indulging in personal criticism, or making charges on hearsay. I was departing at a time that was remarkable in various respects; and it was possible my departing might have a meaning not apparent either to myself or anybody else. *Bro. Roberts—1897*

The Beginning of the Creation of the Deity

The third designation by which the Spirit characterizes himself, in his address to the ecclesia of the Laodiceans, is, that he is “the Beginning of the creation of the Deity”—

Now, this phrase might be supposed to mean that Jesus, and Jesus Anointed, were the beginning of the creation of which Moses treats in Genesis; or that they were the chief of that creation. But these suppositions cannot be admitted; and for the sufficient reason that Jesus unanointed, or Jesus Anointed, had no existence in the era of the Adamic creation. The anointing Spirit existed then, and was the creating energy; but at the same time an uncreated agent, and therefore not the first of a creation.

In the passage before us the Lord the Spirit, or Jesus Anointed, refers to another creation—to A NEW CREATION. He is the beginning of that new creation of the Deity; even of that referred to in Rev. 21:5, in which Jesus Anointed says, “Behold I make all things new.” When all things are made new there will be a new creation upon the earth, adapted in all its elements to the new population prepared in the previous seven thousands of years to inhabit it. Jesus Anointed is the creator of this new creation; and himself also the first element of it that has been created without human intervention. Enoch, Moses, and Elijah were glorified men before his creation; but they were not a direct creation of the Deity; for their paternity was human. Jesus had no human father; but was created by the Spirit as independently of the will of the flesh as Adam, the Beginning of the Animal Creation of the Deity, was before him.

It is revealed that the Eternal Spirit will create from the dust, and establish upon the earth, a population, every individual of which shall be like Jesus is now—glorious, incorruptible of body, and deathless; the Deity bodily manifested in each of them—Rev. 21:3, 4; and that such a constitution and order of things will obtain in relation to them, as will be suitable to pure and immortal beings—to a world of gods, or

elohim. This order, or kosmos, is styled “a New Heaven and New Earth”—a New Government and New People; a phrase which indicates that, although all men then upon the earth are immortal and free from all evils of the present state, yet are not all of equal rank and authority; and that government is designed for the purpose of affording scope for a diversity of honors, that he who has distinguished himself more than his followers in the cause of truth and righteousness in the previous animal existence, may be a more distinguished and brilliant star in the firmament “beyond” the Millennial Aions. This principle of diversity obtained in the kingdom of the Deity when David and Solomon occupied the throne of Yahweh in Jerusalem. Though all were Israelites and a holy people, all were not equal in rank and authority. The principle also obtains in all the kingdoms of the world; all Englishmen are not dukes and princes; nor are all noblemen of equal rank, influence, and wealth, but the diversity in their original patents of nobility is predicated upon what the Devil, who promotes them, considers their merits in his service. No Englishman can become a member of the royal family who is not born such. It is an hereditary distinction, and eminently exclusive. So in respect of the New Government of the Post-millennial Aion, it will, we believe, be restricted to the Saints raised and transformed at the advent of the Amen. Jesus and the Saints anointed will rule the nations as kings and priests during the Millennium; at the end of which the priesthood will be abolished, but not the royalty. This will continue for ever, in an illimitable sense. But the Millennial Earth is to be abolished as well as the priesthood; not the globe, or planet, called Earth, but the world of nations, consisting of mortal men, over which Jesus and his glorified brethren reign during the thousand years. “Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, O Israel”—Jer. 30:11. All non-Israelitish nations are to be abolished. That is, there will be no national diversities in the post-millennial ages. All will be righteous, deathless, and citizens of Israel’s Commonwealth, which will continue eternally under a new constitution. There will then be no English, French, Spaniards, Italians, and such like; but all will be Israelites by the adoption or redemption from death, or the mortal state.

The Millennial Earth will then be purged of all sinful elements, and the remnant transformed; so that it will be essentially “a New Earth,” or population, subordinate to Jesus and the Saints, who will constitute the luminaires of the “New Heaven,” as they will have done of the heaven become old, and called by John “the former heaven.” The position of these is fixed; they are the sun and fixed stars both of the Aions of the Aions, and Beyond. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the Stars for the Olahm and Beyond”—Dan. 12:3. Here is a marked difference, the

generality of the saved being as “the brightness of the firmament;” but those who have distinguished themselves in the service of the truth, stand out from the diffused brightness as brilliant particular stars. But one star differs from another in glory in the celestial arch; so will it be in the New Heavens of the Olahm and Beyond—**עולם ועד**. There are places on the right hand and on the left in the glory “for whom it is prepared;” and there is a place for the Sun of Righteousness; and for the Twelve on the tribal thrones of the kingdom; and many situations in the royal house for the saved in general. A place for every one, and for every one a place; but each for the place as appointed. The apostles will certainly shine as a bright constellation, which can be constituted of no other stars than themselves—a constellation of twelve bright orbs, each one upon a throne of Israel—the thrones of the house of David. Yet is the least in the kingdom of the heavens greater than the greatest of all the prophets unglorified; so that while there is greatness for all, there will exist the least among the great.

Now this new creation, wonderful in its development and consummation began with the formation of a babe in the womb of the Handmaid of Yah; and ends with the cessation of “every curse”—Rev. 22:3. The power of the Deity overshadowed the daughter of Heli, and in the set time was born Jesus of Nazareth the King of the Jews. Here was a creation of the Deity; but it was only the “beginning of the creation” hereafter to be effected by the same power. When created and anointed, this new creation was Eternal Power manifest in flesh; and when resurrected and glorified, that flesh was transformed into Spirit, or Deity—a substantial corporeal entity, called by Paul a “Quickening Spirit,” and “the Lord the Spirit.” Hence, viewing him thus, and not as a body of death lying in a sepulchre, the apostle says of him, “who is an image of the invisible Deity, first-born of all creation” (pases ktiseos). He then gives the reason why this first-born image of the Deity is preeminent over all; “because,” saith he, “were created by him the all things; the things in the heavens and the things upon the earth, the things seen and the things unseen, whether thrones, or lordships, or principalities, or authorities; the all things have been created through him and for him; and he is before all things, and the all things by him hold together; And he is the Head of the Body, the ecclesia, who is the beginning, first-born from among the dead, that among all he might become preeminent; for in him it pleased that all the fullness should dwell”—Col. 1:15-19. Compare this with Gen. 1:2, where the creation of the material world is attributed to Spirit of Elohim;—**רוח אלהים**; the same spirit afterwards incarnated in Jesus; so that he, when anointed, was not only the created, but the antecedent and creator of all things defined.

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Bro. John Thomas—Eureka vol. 1 page 405 Logos edition

Hints For Bible Markers

A wife is to be in subjection, or obedient to her husband. This is the divine arrangement, no matter how much the world would like to change it. The purpose goes back to helping the spouse be pleasing to God, by showing the power of the word over them, that they may be found worthy to enter into the kingdom of God. We see the beauty in this when the type is fulfilled in the kingdom age. Those servants who have been obedient, following Christ commands in love, and having been in subjection to the will of God are arrayed in fine linen clean and white. The wife being in subjection to her husband is a beautiful reminder of divine things. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Revelation 19:8-9)

A man is more influenced by his wife than by any human being, and a wife by her husband. This is inevitable. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." (Proverbs 13:20) This applies to all our associations. It is especially important in marriage! Husbands and wives can help each other become stronger in the word. Sometimes people think that a man and wife have different responsibilities in marriage. God may have given them different duties in the marriage but the responsibilities are the same. To help your partner in the bonds of the gospel. There are many examples in the Scriptures of how wives can help their husbands.

Abigail even though married to a man of Belial (Nabal) was able to help him by doing good. Aquila and Priscilla worked together to correct Apollos in the way of God. Here they work together to teach the truth. "And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him (Paul) of their substance." (Luke 8:3) Peter advises, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Peter 3:4,6)

Psalms 45:13-15 "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace."
Bro. Beryl V. Snyder

The Commandments of Christ

As collected and organized by Bro. Roberts

VIII. CONCERNING MATRIMONIAL RELATIONS

Wives to love, submit to, and obey their husbands as the head.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Ephesians 5:23 – 24)

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. (Colossians 3:18)

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; (1 Peter 3:1)
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