

# 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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ECCLESIAL NEWS .....	Denver, Detroit, Canton	
EXHORTATION.....	Bro. Growcott.....	364
EXHORTATION.....	Be Subject To One Another .....	378
SIGNS OF THE TIMES.....	The King of the North Shall Come.....	387
THOUGHTS.....	Meditations – Deity’s Ways No. 51 .....	388
.....	A Christadelphian on the Land of Israel .....	390
ANSWERS .....	Punctuality .....	394
.....	Quickened.....	395
BIBLE MARKING.....	The Psalms .....	396

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

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CHRIST IS COMING SOON AND WILL REIGN ON EARTH

## Ecclesial News

**Denver, Colorado;** *Sunday School— 10AM; Memorial Meeting - 11 AM;*  
*Bro. Dave Sargent, 4555 Red Forest Rd., Monument, CO 80132*  
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It is with heavy hearts and much sadness that we share news from our small ecclesial lampstand here in Colorado. We have had the unpleasant duty of withdrawing fellowship from our dear Bro. Lynn Osborne for walk and conduct contrary to the commands of Christ. We have enjoyed the companionship and fellowship with Bro. Lynn for much of our lifetime and we will miss him in our small ecclesia. Bro. Lynn and Sis. Lisa Readman were married in early November.

Divorce and remarriage have caused much sadness to ecclesias and the brotherhood over the years, and we are grieved to face the consequences of such at the present time.

We are mindful of the purpose of an ecclesia and ecclesial life. *“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:” (Ephesians 4:11-13)* The ecclesia is meant to be the light from which the Truth shines forth in our respective communities. It is where we exhort one another, where we study to show ourselves approved, and where we earnestly contend for the faith. The ecclesia must be the pillar and ground of the Truth - the “face” presented to the world around us showing us to be different - a group of close knit individuals, called out from the world to a higher, Holy purpose, to be Christ’s brethren and sisters who work together doing all things to the Honor and Glory of God.

We pray that in all things, our objective is to bring Honor and Glory to God and to strengthen and support the brotherhood by upholding Godly principles. We are thankful to receive the prayers and support from our brethren and sisters as many have expressed to us over the last few days. And we are needful for your prayers and encouragement. Although our ecclesia has diminished in size over the years leaving only Sis. Cheryl and myself (along with our Sunday School student Andrew), we are mindful of our extended ecclesial family knowing we are a close knit fellowship striving to manifest the family characteristics of our elder Brother while we anxiously await his return. May he see the reflection of his character as he looks upon us at that day.

Since our last ecclesial news, we have been blessed to be able to share in the company of many of our brethren and sisters who have met with us around the table of the Lord. Among those are Bro. Len Naglieri, Bro. Glendon & Bro. Ross Rhodes, Bro. Terry Readman, Bro. Steve & Sis. Sharon Osborne, Bro. Phillip, Sis. Cheryl & Sis. Esther Hughes. We are additionally thankful to our brethren who uplifted us with the word of exhortation as we prepared to receive the memorials for which we gathered.

May God’s Grace fill our thoughts as we look forward to the joy set before us.

With love from your brother and sister in Colorado, Bro. Dave Sargent  
Berean 2013—362

**DETROIT, Michigan,** Memorial – 11:00 am; Sunday School – 12:00 noon  
Loving greetings in Christ,

We have the sad duty to report the withdrawal of our Sis. Lisa Readman from fellowship due to her breaking of the commandments of Christ. We long for that day when there will be no more sadness and all will give glory to the Lord. We pray we may be found worthy of a place in that age to come.

Love in the bonds of the Truth, Bro. Fred Higham

**CANTON, Ohio** – Sunday School, Sunday 10:00 AM; Breaking of Bread, Sunday 11:00 AM; Bible Class Tuesday 6:00 PM; at Mayfield Senior Center, bro. Beryl Snyder, 4095 Prosway Ave. S.W., Massillon, Ohio, 44646

Our brother Harry Phillips has undergone surgery on one eye. The other eye is scheduled for the beginning of next month (December). He is now recuperating from the first surgery. Bro. Harry will be unable to return to work until shortly before the next eye is due to be done. But for now he says he cannot see much difference as yet. However, we know that all welfare is in the hands of our Creator and therein we must place our trust. It is a great comfort to realize that during our trials, God has given the care of our affairs over to a high priest who truly understands our frailties.

We have been saddened by the death of our Sis. Helen Miller. She fell asleep on November 6 and now lies in the dust of the earth until she is awakened by Him who is “the Resurrection and the Life.” She loved to have family over, both natural and spiritual, to spend time with them. Many of those whom we have known when we commenced our race for Eternal Life have now fallen asleep. They have finished their course and rest from their labors. We are much saddened by the loss of their companionship. We miss their words of encouragement, warning, and instruction. But there is consolation in the scriptures of truth, in Psalms 116:15, “Precious in the sight of the LORD is the death of his saints.”

Since our last letter of a few months ago we have had several visitors around the table, Bro. Ricky & Sis. Julie Hurst, Bro. Fred & Sis. Ruthie Higham, Bro. Steve & Sis. Liz Male, Bro. John & Sis. Mary Phillips, Bro. Steve & Sis. Sharon Osborne, Bro. Jim & Sis. Terri Rankin and Sis. Kay Stinchcomb. We offer thanks to Bro. Ricky Hurst and Bro. Steve Male for ministering to our spiritual needs.

The times are difficult and we do not know what perils may lie ahead. It is an age of complete indifference and/or total rejection to the things of God. As the end approaches, we may rest assured the difficulties in our path will increase. Dangers from within and without will plague us. We must be on our guard, alert for these dangers. The world is continually trying to change our minds to match its self-indulgent character. Nothing but our love of God and His word can possibly keep us on that straight and narrow path. Let us therefore exhort “one another: and so much the more, as ye see the day approaching.” (Hebrews 10:25)

Bro. Beryl Snyder, Recorder

# GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- KENYA FRATERNAL GATHERING**.....**Dec 5-7 2013**  
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com
- UGANDA FRATERNAL GATHERING**.....**Apr 3-6 2014**  
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com
- HENGOED FRATERNAL GATHERING**.....**May 30- Jun 2 2014**  
Bro. Steve Male, malesinwales@btinternet.com
- LAMPASAS FRATERNAL GATHERING**.....**June 7-8, 2014**  
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX, 325-451-4075
- HYE FRATERNAL GATHERING**.....**July-21-27 2014**  
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119,  
markbraune@gmail.com Study, "Minor Prophets"

## The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is [www.bcaudioarchives.blogspot.com](http://www.bcaudioarchives.blogspot.com). Please check this link 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](mailto:craigkiley@yahoo.com)) and we will be happy to transfer the talks to MP3 format and post them.

## Correction

“The reference in the article in the July 2013, *Berean Ecclesial News* (‘Positive Thinking’) should have had in the paragraph starting “Paul wrote to the Romans” the sentence “The indwelling of the Holy Spirit (or spirit of holiness) is essential to salvation.”

Also please note the correction of date for the Hengoed Fraternal Gathering — **May 30- Jun 2, 2014**.

## Notice

Next month the January, 2014 issue will contain the updated listing of the Berean Ecclesias. Please let us know of changes to be made to the listing such as ecclesial name, address and recording or contact brother. Please send these to [fhigham@gmail.com](mailto:fhigham@gmail.com)

## Bro. G.V. (Rene) Growcott

Our topic for this morning is Bro. Rene Growcott, and his work in the Lord. Now, I have some advantages and some disadvantages with this topic. There is a biography on Bro. Thomas of his life and works. And Bro. Roberts wrote his own autobiography on his ways and his days. But there is no such work on Bro. Growcott. On the other hand,

I am the only one who actually had the opportunity to talk directly to this subject. I corresponded with Bro. Growcott for eight years, and even spent a week, snowed into his basement flat with him in Detroit, during the blizzard of 1978. Bro. Craig Kiley just told me that he was looking forward to this talk, as all he had heard before were brethren speaking about Bro. Growcott. Well, when done today, that is still all you will have. Never, as I spoke to him, did I ever consider gathering material for a biography. And my talk this morning will not really be about Bro. Growcott personally as would a biography, but rather about his work in the Truth, and his effect on the brotherhood, in his lifetime.

Bro. Growcott's work was done at a time when the Truth was very tumultuous. The Judges speak of the Children of Israel and how long they were able to hold onto the Truth. We read there:

Judges 2:7, *“And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.”*

Now I suppose folks can debate about how long a period this actually is, but it seems to be about 120 years. That is determined by taking 40 years for the work of Moses, 30 years for Joshua's rule making 70 years, and 50 years for the time the men who learned the Truth in the days of Joshua, but out lived him, these learning the Truth by their 20s and living 50 years to 70.

We see a similar time frame if we consider the growth of the Truth following the destruction of the Jewish commonwealth. We know from our recent readings in Second Timothy, the destitution of the apostle Paul, and the frailty of the Truth at the time of Rome's advance against Israel. The “Last days” as Paul calls it, were a very difficult time for the Truth. But the Truth is reborn sometime after the destruction of Jerusalem. And it again begins to flourish, as Pliny lamented to the emperor Trajan about 50 years after the destruction of Jerusalem. We read of the persecution of the Christians from Eureka, this:

“And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error; namely, that they were accustomed on a stated day to meet before daylight, and to repeat among themselves a hymn to Christ as to a god, and to bind themselves by an oath, with an obligation of not committing any wickedness; but on the contrary, of abstaining from thefts, robberies, and adulteries; also of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last practice they however desisted, after the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort. On which

account, I judged it the more necessary to inquire by torture from two females, who were said to be deaconesses, what is the real Truth. But nothing could I collect, except a depraved and excessive superstition. Deferring therefore any further investigation, I determined to consult you. For the number of culprits is so great as to call for serious consultation. Many persons are informed against, of every age and of both sexes; and more still will be in the same situation. The contagion of the superstition hath spread not only through cities, but even villages and the country. Not that I think it impossible to check and correct it. The success of my endeavour hitherto forbids such desponding thoughts: for the temples once almost desolate, begin to be frequented, and the sacred solemnities, which had long been intermitted, are now attended afresh; and the sacrificial victims are now sold everywhere, which once could scarcely find a purchaser. Whence I conclude, that many might be reclaimed, were the hope of impunity, on repentance, absolutely confirmed.”

What a contrast this is to the last chapter of 2 Timothy, where Paul is lamenting the dispersal of the Apostles from the Truth, and his desperate position in the prison in Rome. But now, “The contagion of the superstition hath spread not only through cities, but even villages and the country” says Pliny. And as I said, this would be about 50 years after the destruction of Jerusalem, wherein Paul died in that persecution. But true Christianity came back to life and continued in a beloved state till the Pergamos stage of Revolution, when Balaam has entered the ecclesia, a time period Bro. Thomas places at 190 AD. So from the destruction of Jerusalem in 70 AD, to the entering of Balaam into the ecclesia in 190 BC is again 120 years.

So we learn from this that the Truth is a very weak and difficult thing to keep alive for any extended period of time. Bro. Thomas brought the Truth to light in 1847 AD. If we look to 120 years for the keeping of the Truth alive, we come to 1968, or right in the lifetime of Bro. Growcott. And so keeping the Truth alive, in a time when it was dying out hard in the Christadelphian movement, became the lifetime task of Bro. Growcott.

Bro. Growcott had seen firsthand, much of the corruption of the Truth, though he was not old enough to have experienced the division of the Bereans away from Central in 1923. He was born July 1, 1912, in South Hampton England, so he would have been only eleven years old at the time of the Central/Berean division, and it was also in 1923 that his father moved from South Hampton to Winnipeg, Canada.

But in discussing these things with him, it was obvious that he had a complete and detailed understanding of both the issues, and the

brethren involved, which probably he had derived from His father, also Gilbert Growcott. Bro. Gilbert Growcott, Bro. Rene's father, knew personally Bro. Frank Jannaway, and he and Rene had visited him in Britain, in 1933, when Rene would have been 21. Bro. Rene's father was a senior architect, and the firm he worked for, Albert Khan Architects, had been contracted by the Russians to build a steel plant in Russia. Bro. Rene was a junior architect on the same project and was thus employed directly by the Soviet government. He had traveled over to Great Britain and Europe and knew many of these brethren personally. Bro. Rene traveled with his father, and had an extensive knowledge of the brethren in Britain, and the details of the 1923 division, though as I said, he had not been old enough to actually live through it.

So with this background Bro. Rene found himself dealing with the appeals from the Central fellowship for reunion. In 1939, A. D. Strickler of Buffalo, NY died. He had been the cause of the original division over his teachings on the nature and sacrifice of Christ. Also, the brethren who held the Dawn view on marriage and divorce left the Bereans in 1940. This really set up a time ripe for an appeal for union, by the Central brethren.

The Central meeting in Los Angeles, California ecclesia had issued a 10 point statement which Bro. John Carter, then editor of the Christadelphian Magazine, presented to the Bereans as a basis for reunion. That is the same 10 Point Statement that the Bereans later adopted into our Berean Restatement. Bro. Growcott worked with a group of brethren who looked past the 10 point statement, and look past all the rest of the appeals coming from Central, and tried to get Central to explain their position on fellowship. Bro. Growcott, Bro. George Gibson, Bro. Harry Deakin and a few others wanted Central to explain what they believe had happened in 1923, and whether or not Central was going to continue to defend those principles, going forward.

Birmingham, Central took from 1943 to 1947 to answer these questions, and their answer was entirely unsatisfactory. Their answer was essentially that Birmingham Temperance Hall had acted correctly in 1923, and would act the same way again. This correspondence is documented in a little work called "The Detroit Conference," in a speech recorded in that pamphlet by Bro. Harry Deakin, and issued in 1947.

The relationship between John Carter and Bro. Rene, over the years leading up to the 1952 division, had deteriorated. So Bro. Rene did not really relish the reunion. There had been some cooperation, in the reprinting of pioneer works. It started to break down when John Carter

complained to Bro. Rene about the Dawn Fellowship publishing one of Bro. Roberts' works—which if I remember correctly was Christendom Astray, and John Carter made the comment that in doing this without his permission, they were worse than the alien. Bro. Rene found John Carter's suggestion that he could control the dispersion of Bre. Thomas and Roberts works, appalling, to say the least.

Then a prominent member of a Central assembly in Britain, who had a Phd. in Chemistry, printed a children's book, with a picture of children around the Christmas tree. Bro. Growcott wrote to John Carter, thinking to add to the protests he surely must be getting over the introduction of Christmas into Christadelphian assemblies. Instead of being taken that way, John Carter ridiculed Bro. Growcott who had referenced the authors title of Phd., and referred to him as "our philosopher brother." Phd, obviously meaning doctor of philosophy. John Carter didn't understand the reference, and thought Bro. Growcott an ignorant rube for making the reference to philosophy, when his degree was in Chemistry, and responded in quite a condescending manner, and it all went downhill from there.

So consider the direction Central was going on their own towards woolliness, and their unwillingness to admit that their actions in 1923 which formed the division in the first place, had been wrong. In fact, the Birmingham meeting was still prepared to defend those actions—Bro. Growcott saw no reason to move forward with any discussion with Central, regardless of any other statements. This started the break between him, and many of the other Berean ecclesias, who were looking more positively towards reunion, and who were unwilling to reexamine the 1923 division. In spite of Central's unsatisfactory answers on fellowship, a conference took place in Detroit in 1947. No agreement could be reached with all the Central ecclesias there on two issues. The 10 point statement was accepted by 10 Central meetings, but rejected by two, which were Philadelphia and Buffalo (Buffalo had been Strickler's home ecclesia). It became obvious that these ecclesias were unbending in their opposition to the 10 Point Statement. Realizing this, John Carter introduced the challenge that some Bereans (like Bro. Growcott and Bro. Deakin) believed Andrewism; and also, what was called Clause 5, and is our clause five today in the Restatement—a complete refusal to go to law against another.

As I said, even before the Detroit Conference, Bro. Growcott saw no reason for reunion talks with Central. Following 1947, he made it clear that he would no longer even entertain the suggestion for talks. Thus he refused all further discussion on the matter. John Carter then looked for brethren through which he could bypass Bro. Growcott,

finding them in Bro. John Randell, Bro. William Biggar, and Bro. Carl Wolfe.

These men organized the Jersey City Conference in 1952, where an unsound reunion took place on the basis of the Jersey City Resolution, a resolution that ignored both the objections already raised concerning the 10 point statement, Clause 5 on no going to law against another, and also ignored Birmingham Central's unsatisfactory statements on fellowship. It is notable that of the three men who organized the reunion, Bro. John Randell and Bro. William Biggar both withdrew from Central, and died out of Central. The third, Bro. Carl Wolfe, perhaps the most vocal of the three stayed in Central, trying to correct what he acknowledged to have been a mistake, making appeal after appeal to Central to return to the BASF. If you asked Carl Wolfe what went wrong with the reunion forged at Jersey City, his blunt answer was always (and this is a direct quote) "John Carter lied to me."

Bro. Growcott did not go to Jersey City in 1952, and did not regret not going. He told me that his thinking at the time, and really, his thinking his whole life, was he did not want to appear to the brethren, that he accepted the premise that there were reunion talks taking place. There was no sound basis for reunion, and he didn't want to lend his name to any such effort.

In retrospect, the only advantage he could see from going, was that at Jersey City, Bro. Harry Sommerville had sat in the front row, with his hand up, with the intention of introducing the 10 point statement as a basis for reunion. John Carter ignored Bro. Sommerville throughout the meetings, and refused to call on him. Bro. Rene told me that he didn't believe Bro. Carter could have ignored him, had he been there. So the ten point statement could have been introduced, but he didn't think that this would have changed the outcome in the slightest.

In discussing the circumstances around 1952 with Bro. Growcott, I came away with two fundamental lessons from his life. He warned me that you don't have to fight every battle. He warned me that if you fight every little battle that comes along, when the big and important battles come along, people will have tired of listening to you, and find it easier to ignore you. (As most of you know, I'm still working on that one.)

Bro. Growcott had fought most every battle in his youth. And he had fought every battle hard. So hard, he believed, that he lost his effectiveness to work with the brethren. This explains the difference of opinion I had of Bro. Rene, than that which my parents had, who knew him prior to 1952. I saw him as one of the most loving, humble, and patient men I had ever known. He was the perfect teacher for me, as he

never tired of my constant and perhaps too detailed and technical questioning.

They saw him as overly critical, stern, unbending and somewhat eccentric. But they had known the early Bro. Rene. The one who, as a member of Detroit objected to the Canton ecclesia wasting ecclesial money on an organ. So upset was Bro. Rene at what he considered a waste of money, that he had written Canton that he could not pray in the Canton Hall, due to their wasting of the Lord's money.

To the contrary, the Bro. Rene I knew had taught me that the most important rule I should live by, was that I should be absolutely sure, that whatever I said and did, was only done out of love. "If it can't be done in the true spirit of love," Bro. Rene told me, "EVEN IF YOU ARE RIGHT, it shouldn't be done at all."

This represented a change in the attitude and actions of Bro. Rene over time, a growth we all need to go through. Out of the humbling experiences of 1952, he developed a complete willingness to be used only for the upbuilding of the brotherhood, and he also came to teach us the importance of the Scriptural teaching, that we are all brethren, not leaders and listeners. In that same spirit he always encouraged us that Hye should retain its name of the Hye Gathering, and not take the name being used among other Christadelphians, such as the Hye Bible School. A school encourages a teacher/pupil relationship, and is the first step towards the Clergy, he warned.

He was so correct on this. In a recent discussion I had with a fellow from a Christadelphian Assembly in Britain, who was attacking the foundation Christadelphian teaching on the Sacrifice of Christ, I pointed out to him that many in Central still believed and taught the same things that we Bereans teach. He assured me that no CMPC approved speaker, that is, no speaker approved by the Christadelphian Magazine Publishing Committee taught that Christ needed to offer for his own sins. By attempting to control the speakers for their assemblies, they have progressed past teachers and pupils of the past, and have now formed lists of approved, and unapproved speakers, in another step towards clergy.

And the older he got, the more removed he wished he could be from the leadership position we forced on him. In a discussion I listened in on, one time, with a sister suggesting that the Truth didn't afford her many opportunities, as she could not give exhortations and lectures, Bro. Growcott responded that he often wished he were a sister, so that his studies would not be interrupted by the need to write exhortations and lectures, and the letter writing required to fight the battles for the Truth.

One of the lessons he tried hard to impress on me, was that the desire to lead automatically disqualifies you to lead God's people. We must desire to serve—not lead.

The second thing Bro. Rene warned me about, as responsible for the 1952 division, was the reading of Central writings in the Berean meetings. *He firmly believed that the reading of Central authors set these men up as teachers and authorities in the Berean meeting, and made contradicting and opposing them, more difficult.* We, who know the Truth are apt to disagree with this idea at first glance. We don't read any authors, let alone Central authors to teach us, but rather to give us opinions, positive and negative, by which we sharpen our own opinions and understandings of the Truth. And this is, of course, quite true.

What we fail to always understand is that the generation behind us are still in the process of learning the Truth, and so the younger ones do read these things, not to sharpen their thoughts and opinions, but to form them. And it was not the Bereans of the 1920s and 1930s, who introduced these Central authors into Berean ecclesias, who created the 1952 division. Rather, it was the next generation, that of the 1950s, those who had read Central writers introduced by the older brethren, who read them to learn and to form their opinions—who created the division.

The second major challenge to Bro. Growcott in his walk Zionward, was the ongoing reunions in Central, creating dissatisfaction in Central among certain ones, some of which had gone away from the Bereans in the 1952 division. Having created a division among the Bereans in 1952, John Carter began working on the other divisions in the Central body. Four years later, in 1956, He forged a union between the Suffolk Street assemblies, who had been out of fellowship with Central since 1885, when they had left, refusing to accept that the Bible was the complete infallible word of God. This union was formed over a document called "The Final Statement" and ecclesias were accepted into Central if a majority vote of the ecclesia passed. With the majority, came the unsound minority.

The following year, in 1957, John Carter worked with Cyril Cooper to form the Cooper-Carter Addendum, a resolution which permitted and acknowledged reservations Australian brethren held to clauses 5, 8 and 12 in the BASF. This brought into Central fellowship the Shield assemblies in Australia and New Zealand who had been out of fellowship since 1902. It was Henry Sulley, author of "The Temple of Ezekiel's prophesy" who had traveled to Australia, examined John Bell, proclaiming his teaching as error.

As might be expected, these reunions created division within the Central assemblies, and many began to come out. Prominent Central brethren like C. A. Taylor and B. S. Snelling were encouraging division over these unions, and they chose for their battle cry that they were “a continuation of the sound Central position prior to 1957.”

While having a great deal of sympathy for these brethren, Bro. Growcott raised the objection that we were separated from Central prior to 1957, and did not consider their position to be sound. To address this challenge, Bro. Growcott, with Bro. Gibson, wrote the Berean Restatement, which was intended, not to add anything to the BASF, but rather be an explanation of how clauses in the BASF were to be understood.

The new body being formed out of the Central assemblies was called the “Old Paths.” When they were given the Restatement to examine, they objected to Clause 5, just as Central had in 1947. This exposed the fact that many in the Old Paths held the position that one could go to law to get a divorce. Indeed, Bro. Deakin himself had weakened the Berean position in 1947, calling clause 5 “concealed, the Clapham Ultimatum” which was the ultimatum which had led to the formation of the Dawn fellowship. Bro. Deakin eventually joined with the Old Paths brethren.

But, the objections raised in Britain to the Berean Restatement alarmed the Old Paths brethren in this country, and so in 1960, after the Restatement was published, two ecclesias which had gone Central in 1952, the Boston ecclesia and the Richard ecclesia left the Old Paths and joined with the Bereans. The Old Paths have since suffered two divisions involving this principle, one in 1972 and another in 1992, so the wisdom of Bro. Roberts on insisting for a clear and unmistakable statement from them on Clause 5 of the Restatement, has proven to be wise and prudent. The Restatement continues to serve us as an explanation of the Statement of Faith.

The principles of “legalism” have infected Christadelphian assemblies, where, if you can find some way of agreeing with words, while rejecting the principles intended to be defined by those words, you can still be accepted in fellowship. The Restatement clarifies most of those principles. For instance, today we find Christadelphians who claim they agree with the statement of faith, but they reject the 10 Point Statement, a statement which unquestionably defined the BASF for the first 100 years of its existence in all Christadelphian bodies. Clearly then, some find it possible to claim adherence, while rejecting the principles intended to be elucidated.

With reunion and union talks coming to an end at the end of the 1960s, the next challenge in his lifetime came upon Bro. Growcott. It now became necessary to turn his attention on strengthening the things which remain. But how this could be done, in a religious movement as old as the Christadelphians had become. This would only be possible by a return to those who had set the movement in motion. The answer to this really came out of the work in forming the Restatement.

It took three years to get the almost perfect agreement on the Restatement. The hang-up was on Clause 6, and statements concerning divorce. While all the brethren opposed divorce for any reason, many agreed with the positions of Bre. Thomas and Roberts, that Jesus allowed divorce for one cause, which was adultery. Getting any statement which excluded the teachings of Bre. Thomas and Roberts proved to be impossible, and no suggestion to do so could receive the acceptance of the brotherhood.

Bro. Growcott himself commented that even when, earlier in his lifetime, he believed that the position taken by Bre. Thomas and Roberts was wrong, he considered it impossible for he himself to have taken a fellowship position which would have the effect of breaking his fellowship with Bre. Thomas and Roberts. This was the primary reason why he could not embrace the Dawn position in 1940, though generally in agreement with them, at that time.

So, when it became his focus on how to strengthen the things that remain, it became the most natural thing for him to advise the brethren in the most strongest terms possible, to “read the writings of brethren Roberts and Thomas. And this became the constant drum beat. Read the pioneers. Read the pioneers. Read the pioneers.

What a stark contrast this had become with many of the Central Assemblies, who in 1966 were very much in process of undermining the foundation teachers, that a new foundation could be built. As we said earlier, the 1960s were the 120 years since the uncovering of the Truth from error by Bro. Thomas. So, as we might expect, we find words like this coming from Central at that very time, (1966) this by Harry Whittaker.

“Is it not high time that iron curtains fashioned in the Victorian workshops be rolled up? Or shall their rust continue to be a witness against us now and in the day of judgment?”

So the question asked by Harry Whittaker was if the doctrines formed in Victorian workshops, by which he means, the doctrine formed in the early reclamation of the Truth which happened in the Victorian age, was to be a testimony against us. The implication being

that the foundation doctrine for the Christadelphian was old, outdated, and ready to rust away.

Now there was another quite similar effort being made. I mentioned that in 1957, the Shield Assemblies from Australia, were brought back into fellowship, and with them came a man who was Bro. Growcott's contemporary, and frankly, a man who was a fairly vocal critic of Bro. Growcott, Bro. H.P. Mansfield.

Now Bro. Mansfield recognized that he was also in a difficult position. Bro. Mansfield was a sound and faithful brother on all things except fellowship. And he could see the rapid state of corruption then engulfing Central in the late '60s. To try and stem this tide, Bro. Mansfield adopted exactly the same method as Bro. Growcott did for the Bereans. His battle cry was "read Eureka." And he too, made a concerted effort to encourage the Central brethren to engross themselves in the pioneer's writings.

In 1972, both brethren, Bro. Growcott and Bro. Mansfield had their conviction to the foundation position of Christadelphians challenged. The Bereans were being encouraged by group of brethren to endorse four points on marriage and divorce, points which would put them out of fellowship with Bre. Thomas and Roberts. In that same year, in Australia, the teachers of the John Bell heresy, which were attacks on the nature and sacrifice of Christ, one notable teacher whose name was Herb Twine, stepped up the boldness of their teaching in contradiction to the Truth. A magazine named the Believer Magazine came into print, whose stated editorial position was to oppose the teachings of Bro. H. P. Mansfield.

In combating the attacks, Bro. Growcott continued his appeal back to the pioneers. In a letter to all ecclesias, Bro. Growcott placed before the brotherhood all the known writings of Bre. Roberts and Thomas on the subject, and asked the brotherhood if they were prepared to withdraw fellowship from those who laid the foundation for the Christadelphian movement. As we know, overwhelmingly, they were not.

In Australia, Bro. Mansfield also first appealed to the writings of Bre. Roberts and Thomas. In a lecture delivered by one of Bro. Mansfield's strongest supporters, Bro. John Ullman, they made this appeal to the brotherhood as to the necessity of maintaining the Truth in purity. This is from his 1972 lecture, which those who were in Central (which I was at that time) meant we were in the process of leaving Central.

"I want you to know that Bro. Roberts once wrote these simple statements. The doctrine of fellowship is the fence around the Truth. It

is a hedge which separates the light from the darkness. And those are beautiful words, and they are true. The doctrine of fellowship is the fence around the Truth. It is the hedge which separates the light from the darkness. And it has ever been so.”

And again from that same lecture:

Now I want you to listen to another few words from Bro. Robert Roberts. Listen to this. Our beloved Bro. Robert Roberts. “Why this narrow basis of the defined faith at all? Why stand apart from the pleasant popular communion? Why not leave all such question to individual conviction, and individual rights? By the time this point was reached, the whole edifice of apostolic faith and practice as recovered in this 19th century by unresolved submission to the authority of the Scriptures, would be in ruins.” Would be in ruins.

So faced with this terrible trial, Bro. Mansfield also referred back to the pioneers to make his points, to try to bring his brethren through their terrible ordeal. But Bro. Mansfield went to England, and when he came back, he called off all discussion of separation from the error which was over running the Central Australian assemblies, and continued the fellowship with error.

We are now 38 years past the events of those days, and both brethren await their Master. When we look at what has become of their work, what do we find. We find we in the Bereans in nearly the identical position that we were in, in 1972. We continue to hold to the BASF and the Restatement, insisted in fellowship.

What has happened to Bro. Mansfield’s work, which came to be known in Central as the Logos faction, named after Bro. Mansfield’s magazine, the Logos. Logos finds itself now in shambles. Its ecclesias have shrunk greatly in numbers, particularly among the young. Bro. Mansfield’s heir to the magazine, Bro. Graeham Mansfield, has had to change membership from his home ecclesia to a neighboring ecclesia, to escape being disfellowshipped (unjustly.) A prominent preacher of the John Bell heresy in Australia, boasted last spring, that he had more invitations to speak than he could answer, while Bro. Mansfield can scarcely find a podium open to him. And also, we see letters exchanged among Australian ecclesias where they counsel each other to work the more earnestly to undermine the work of the Logos magazine. In other words, as Bro. John Ullman warned, they failed to abide in the doctrine of fellowship, and today they find themselves in ruin.

This is the true wisdom in closely following the teachings of the Scriptures, as counseled by Bro. Growcott. A little leaven leavens the whole loaf. And Bro. Growcott constantly reminds us, even today through his three collections of exhortations which we have, called “Be

Ye Transformed” how important it is to sincerely and dedicatedly, and if you’ll pardon the term, to religiously abide in the divine teachings.

In passing through Texas one year, Bro. Mansfield stopped off at Hye. After a few days he left, commenting that the gathering was “shallow.” And no doubt it seemed so to him, with our focus on first principles in our evening lectures, and our daily Bible reading classes. But 70 years later, we are still the same peoples, while his movement, with their sophisticated teachers and deep studies of words and subjects, have all but lost the Truth.

But with all the criticism that Bro. Mansfield had of Bro. Growcott, Bro. Rene would not tolerate any criticism of Bro. Mansfield. “He is the best they’ve got,” he scolded me on more than one occasion. “We should encourage him,” and that after Bro. Mansfield had accused us of being hirelings, and cowardly fleeing what he perceived to be the Central flock. Later he complained to Bro. Rene of Sis. Gibson’s baptism, when she left Logos Central, and joined the Bereans. Bro. Mansfield complained that if Sis. Gibson needed to be rebaptized, then Bro. Gibson should be disfellowshipped for marrying out of the Truth. But Bro. Rene remained focused, and calmly explained how such matters are handled.

So, it is easy for me to conclude that the greatest testimony to Bro. Growcott’s work in the Truth was in identifying the age of our movement, how historically we were in position to begin dying as a body. And so Bro. Growcott labored hard to make us a born again group, a new fresh group of Christadelphians individually grounded in the teachings of the pioneers. Not an old group, bored with the foundation teaching and so with itching ears, seeking out some new thing. A stream is always purest at its source. He took sixth generation Christadelphians like me, and others sitting here, and showed us the source from which our ancestors drank, and showed us what to drink.

But perhaps above all else he was able to explain the concept of righteousness, and to give us the courage to walk righteously, in an age when the concept of righteousness was greatly under attack, if not ridiculed in the world around us, altogether.

I once asked him, how you respond to the criticism that the Bereans are “holier than thou.” He answered that he wouldn’t respond to that at all. The Scriptures counsel us to be holy, so if people find us holy, why would we be concerned? If the man making the charge is doing so despairingly, then is it not clear that such a man dislikes holiness?

He went on that he found it similar to those who criticize us using the Bible verse,

Eccl. 7:16 *“Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?”*

There are countless verses which exhort us to be righteous and wise, and one verse that warns us not to be righteous over much. And that ratio represents how much concern we should have on the matter.

This boldness he taught us to strive for holiness, to refuse to back away or make excuses for holiness, is a boldness that makes the world very uncomfortable. Our discussions this weekend, reflect some of that boldness. It is no secret that the writings of Bre. Thomas and Roberts where the teachings of righteousness are found, are under great attack in many Christadelphian assemblies today. Those of us with contact with other groups are often ridiculed that we have no original thought, the implication being we are too stupid for original thought.

We hear that the writings of the pioneers were good for the discovering of the Truth, but now they have moved on, and become wiser, and they have built on the foundation laid by those pioneers. Bro. Growcott pounded into us something different.

In his letter to the brotherhood in time of trial, in 1972, Bro. Rene wrote that there was no brother alive with a tenth of the Scriptural understanding as Bro. Thomas and Roberts, and he said he happily placed himself in that category. Anyone honestly reading Bro. Thomas would have to come to that same conclusion. And so this becomes a huge problem for those who wish to undermine the principles of righteousness as defined in the Christadelphian movement from its beginning in 1848.

Their words are too powerful. Their logic too clear. Their explanations too obvious. The only solution for those wishing to build a new and different foundation for Christadelphians, is to discourage people from reading them altogether. Hence a gathering where we boldly and unabashedly examine the men and their work is a complete anathema who wish to leave them altogether out of the Christadelphian movement, or even on the trash heaps of Christadelphian history.

We must realize it is not the men. In fact, we have spent really, very little time this weekend talking about the men. It was their work which is despised and ridiculed. And that is why they attack the men.

In a recent discussion I had with a fellow from one of the Christadelphian Assemblies in Britain, he quoted me Heb. 9:12 that *“Jesus had obtained eternal redemption for us.”* And while that is of course true, I pointed out to him that “for us” in that verse is in italics, and should not be translated. In fact the verb obtain, is in the reflexive tense, and indicated doing something to, for or by oneself. If anything,

the verse should be translated “had obtained eternal redemption for himself.”

His immediate response was: why are you reading Robert Roberts. He never studied Greek. The fellow made no effort to combat the idea advanced. Indeed, I hadn’t even mentioned Bro. Roberts name in making the argument. But he recognized the argument as coming from Bro. Roberts, and he sure didn’t want to deal with the argument, so he attacked the man. He never studied Greek.

Well, whether he studied Greek or not, it is not hard in this day and age, with all the grammatical helps available to discover whether or not he is right. And when we look at all the modern helps, we see the word is in the reflexive tense. And the newest Bible versions, like the Analytical Literal Translation are translating the reflexive. Their translations says “*he, himself, obtained eternal redemption.*” So Bro. Roberts argument, whether he studied Greek or not, was correct. And this is what the modern Christadelphians want to shelter themselves from. And to do this, they must discourage us from reading and studying the pioneers.

—Bro. Jim Phillips

[To close friends and family, Bro. Growcott was known as Rene. To all others he corresponded with he signed, G. V. Growcott. The “Rene” nick-name was attached when he wore a sailor outfit as a young boy. He was told it was a marine outfit and he could not pronounce “marine” and said it was his “Rene” outfit. A picture of him in his “Rene” outfit is hanging in Sis. Ruby Wolfe’s home. —FJH]

## Being Subject To One Another

My topic this morning speaks upon these two chapters in Romans 13 and 14 that were read in your hearing. As a matter of fact the very first verse in our New Testament reading this morning in Romans 13 says — “Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God; and they that resist shall receive to themselves damnation,” or condemnation.

Now a couple of questions immediately come to mind when reading this verse. What is our relationship to the powers that be during our probationary time here on earth? — And how can we, who are subject to God, submit to those who are opposed to Him?

Paul’s explanations on these questions are perfectly clear. These governments are of God’s appointment; therefore if you resist them, you will be resisting God. Because the truth teaches us as Christadelphians to be the most obedient subjects on the face of the earth, having nothing to do with current governments except to obey and give honor and respect to the constituted authorities for the time being, when their laws and commands do not conflict with what God

requires. Submission in these circumstances is a duty. We actually disobey if we refuse them.

The servants of God have always understood that God in His plan is continually controlling the affairs of the kingdoms of men by His power through His angels for the eventual purpose of the overthrow of all the kingdoms of men and the establishment of His own “everlasting kingdom.” And while understanding this, they have maintained separation from the world, and while yielding obedience and courtesy to “the powers that be,” they have avoided all hurtful associations, and walked as “strangers and pilgrims” waiting for that “new heaven and new earth” of God’s promise.

We are told in Daniel “the Most High rules in the kingdoms of men, and He setteth up whomsoever He will.” We have excellent examples of this fact in the time periods of the Babylon, Medo-Persia, Greek, and Roman kingdoms. All of whom were controlled and manipulated by the will and purpose of God.

Titus 3:1 says “Put them in mind to be subject to principalities and powers, to obey magistrates.” The apostle Peter in his 1<sup>st</sup> Epistle tells us “Submit yourselves to every ordinance of man for the **Lord’s sake**, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. **For so is the will of God**, that with well doing ye may put to silence the ignorance of foolish men....Honor all men. Love the brotherhood. Fear God. Honor the king.” So, this is Peter’s instruction to us, the man for whom Christ paid their taxes in subjection to their Roman rulers. But he also encourages us to “Gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” That is when the powers that be will pass away and be no more and the Power of the Highest through Christ our King shall take possession of this world.

Then Peter goes on and talks about another kind of subjection that deserves our attention, — which is our subjection to each other as brothers and sisters.

You see, as members of that one body, we have been given certain commands concerning our association and relationships with each other as brothers and sisters in Christ. One of which is found in 1<sup>st</sup> Peter 5:5 which says, “Likewise ye younger **submit** yourselves to the elder. Yea **ALL OF YOU BE SUBJECT ONE TO THE OTHER**, and be **CLOTHED** with **HUMILITY**: for God resisteth the proud and giveth grace to the humble.”

Now we have two words that we do well to consider in this verse – **SUBMIT** and **SUBJECT** – both come from the Greek word hoop of

as'so which means to subordinate, to obey, be under obedience, subdue unto, subject unto, in subjection to, and submit self unto.

We are given several instances in the scriptures where we are admonished to be a submissive people.

1. Subject to principalities
2. Subject to Higher powers
3. Subject to masters
4. Subject to Gospel of Christ
5. Wives in subjection to husbands
6. Children in subjection to parents
7. Submit to God
8. Submit to ordinances of man

All from the same word that means humble, meek, and loving submission to one another. So let us take a look at some of the **COMMANDMENTS** we are given concerning our association and relationships with our brothers and sisters who make up the body of Christ. First, we will stay in 1 Peter at 3:8-9 where he says, “Finally, be ye **ALL of ONE MIND**, having **COMPASSION** one of another, **LOVE** as brethren, be pitiful, (sympathetic) **BE COURTEOUS**: not rendering evil for evil or railing for railing: but contrariwise **BLESSING**: knowing that ye **are thereunto called**, that ye should inherit a blessing.”

In 1 John 3:14-16

14. “We know that we have passed from death unto life, because we **LOVE THE BRETHREN**. He that **loveth not** his brother abideth in death.

15. **Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him,**

16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to **LAY DOWN OUR LIVES FOR THE BRETHREN.**”

Paul instructs us in Hebrews 13 — “Let **BROTHERLY LOVE CONTINUE.**” How many times are we told that **LOVE** is the fulfilling of the Law?

Again the Apostle Paul instructs us in Galatians 6 verse 9 – “As we have therefore opportunity, let us do good unto all men, **ESPECIALLY** unto **THEM** who are of the **HOUSEHOLD OF FAITH.**”

After all, our brothers and sisters are fellow heirs -- fellow servants – fellow laborers in the truth – fellow soldiers in the fight against the flesh. We all have problems – we all have weaknesses – we all have

Berean 2013—380

strengths. And because we as individuals combine to make up the body, we rely on each other for guidance – spiritual uplifting — support in areas where we may be found lacking – and most of all inner-strength in areas where we may be weak. We are united together by the works which every member supplieth, maketh increase of the body unto the edifying of itself in love.

In the 6<sup>th</sup> chapter of Galatians Paul tells us – “Bear ye one another's burdens, and so **FULFILL THE LAW OF CHRIST.**”

Earlier, in Galatians 5 at verse 13 Paul tells us the manner in which we are to carry out our duty to one another – “For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, **BUT BY LOVE SERVE ONE ANOTHER.**” Now the apostle Peter even tells us how and to what extent we should carry out this duty to each other in 1 Peter 1:22 – “Seeing ye have purified your souls in **OBEYING the TRUTH** through the spirit unto unfeigned (open and sincere) love of the brethren, see that ye **LOVE ONE ANOTHER WITH A PURE HEART FERVENTLY.**” –not just half-heartedly – not grudgingly or reluctantly – but our service and loving submission to each other **MUST** be performed **WILLINGLY – OPENLY – and FERVENTLY.**

The apostle Paul instructs us in Hebrews 10:25 “Not to forsake the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.” And as a body we are to “speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for **ALL THINGS** unto God and the Father in the name of our Lord Jesus Christ: **SUBMITTING ONE TO ANOTHER** in the fear of God.” Eph. 5:19-21.

This submission or subjection to each other must be done with “brotherly love; in honor preferring one another.” So, we must be “of the same mind one toward another.” A unity and oneness of the body is imperative if all the parts are to work smoothly, effectively and in harmony. The psalmist David tells us “How good and pleasant it is for brethren to dwell together in unity.”

Another aspect for us to consider in our endeavor to keep the body a functioning unit unto Christ our head, is our **FORBEARANCE** of each other. The apostle Paul once again is our instructor from the 4<sup>th</sup> chapter of Ephesians “I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, **FORBEARING ONE ANOTHER IN LOVE**; endeavoring to keep the **UNITY** of the spirit in the bond of peace.”

The main thought in this passage is the apostle's plea to us for a walk worthy of the vocation wherewith we are called. The words "**Forbearing one another in love**" are added as an explanation of how we are to conduct such a walk. The Greek word from which we get the word "forbearing" is only so translated in one other passage in the new testament – in Colossians 3:12-13 — "Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; **FORBEARING ONE ANOTHER**, and forgiving one another, if any man have a quarrel against any; — even as Christ forgave you; so also do ye."

In the other 13 places where this same original word occurs, it is translated "**bear with**" four times, "**endure**" two times and "**suffer**" seven times. But the meaning given to this original word from which "**FORBEARANCE**" has been translated in these two passages is literally "**TO HOLD SELF BACK.**" That is true forbearance: holding back ourselves, so that we may each esteem our brother better than ourselves to be.

I have made this point in a previous exhortation only because for me it is a simple axiom to think of that goes along with what Peter and Paul are exhorting us to do. Just try to think of the word JOY when we contemplate our relationship with our brothers and sisters –

Jesus first

Others in between

Yourself last

Such a relationship between brothers and sisters in Christ is a direct command that forms the basis of all our activities in the truth and the body of Christ. Philippians 2:3-4 tells us this — "Let **nothing** be done through strife or vainglory; but in lowliness of mind let each **ESTEEM OTHERS BETTER THAN THEMSELVES**. Look not every man on his own things, but every man also on the things of others." Now Paul says this forbearance **MUST** be done in love, — not just as a matter of duty. If love is in our hearts – the kind of love the first commandment enjoins upon us toward God – with all of our strength, soul, mind, and body, then this love will then extend to all things pertaining to God — and his people.

John tells us if we can't love our brother whom we have seen — how can we love God whom we have not seen? You see, it is easy to put our brother ahead of ourselves — to hold back ourselves – **IF** we love him; but it cannot be done any other way. The super-structure of that building of God for the habitation of himself through the spirit that we are called upon to build by the indwelling influence of the spirit word, is based upon love of God and love for our brothers and sisters.

When Jesus was asked which is the greatest commandment in the law? He replied “Thou shalt love the Lord thy God with all thy HEART and with all thy MIND. – This is the first and great commandment and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the Prophets.”

Sometimes I want to ask myself (when I am not happy or maybe disappointed in brother X or sister Y for some petty reason) can I not come to the meetings on Sunday morning and partake of the emblems of the Lord’s sacrifice as an individual, apart from any relationship of love and compassion for those about me in the meeting?

The answer I found out of course is NO!! – My, Simply partaking of the bread and wine in a cold and ritualistic fashion is not desirable. For as with all commandments, I cannot simply go through the motion – But I MUST exercise it with feeling and EMOTION!!

God wants my heart, my love, my trust, my confidence and my reverence. He wants my heart and mind staid upon Him as the great source of all love, mercy, life, wisdom and power. He wants us to have a feeling of oneness, of fellowship, of love and compassion among ourselves. For we are all the children of God by the faith we have in Christ Jesus.

So I ask myself, who am I to withhold from God’s elect that feeling of love and tenderness which **HE** himself holds toward them, as well as toward me? – Without this as the underlying principle of all my actions, I may go through the routine of following in detail, in a cold, detached and formal way many of the commandments that have to do with our walk in the truth, only to find out that I have missed the **GREATEST** requirement of all – **THE FORBEARANCE OF ONE ANOTHER IN LOVE.**

We, brothers and sisters are part of a whole — members of a body – closely knit together with Christ at the head and God over all. As such, we cannot act **independently** without regard to the rest of the body any more than our hand or foot, or our eyes or ears can perform their function without co-ordination and sympathy of the rest of the body.

We are co-dependent upon each other and must interact with each other in a united, cooperative, coordinated, thoughtful and sympathetic manner if we are to be like that one body Paul describes in Ephesians — when he says “But speaking the truth in **LOVE**, may grow up unto him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted (or united) by that which **every joint supplieth**, according to the effectual working in the measure of every part, maketh increase of the body unto edifying of itself in love.”

So the state of our hearts in relation to our brethren **MUST** be such as we hold toward Christ himself: For he identifies himself with his disciples — So what we do to them, we do to him as he himself tells us — “whoso shall receive one such a little child in my name, receiveth me.”

Brother Roberts in his writing of the Epitome of the commandments of Christ gives us his thoughts on how a brother or sister should live in the truth and attributes they should possess. He tells us a brother or sister should be “Holy in all manner of conversation, Gentle — Meek — Kindhearted — Compassionate — Merciful — Forgiving — Sober — Grave — Sincere — Temperate — Hearty in everything — Watchful — Brave — Joyful — Courteous — Sympathetic with others, both in their sorrows and in their Joys — Clothed with Humility — Patient toward all — Following after those things that are true; honest; pure; lovely; and of good report.”

Christ demonstrated to us how our service and submission to each member of the household should be — when he washed the apostle’s feet. It should be with love — compassion and caring for each other as a family member of a **MOST SPECIAL FAMILY**.

Not **COMPELLED RELUCTANTLY** to **JUST** perform our duty — But willingly; wholeheartedly; fervently; and anxiously awaiting our service in the body — and if we do that, then our Christ-like submissiveness **by “being subject to one another”** will manifest itself in the true manner required. Anything short of this will not be acceptable or pleasing in the eyes of God,

Brother Growcott in his exhortation “The Bond of Perfectness” from “Be Ye Transformed” says — and I quote — “When we understand this, we understand the nature of true spiritual love. That love does not go out in limited beams, there is nothing limited about it—it is a universal irradiation. It is not a limited attribute—it must be the whole fibre of our character. If our love is not shining upon and blessing all who are close to us—all with whom we come in contact, how do we expect it to be real and strong enough to reach God?

Furthermore, we have no direct contact with God. We can only manifest our professed love for Him by obedience to Him in relation to things that are close to us.

*“And this is the commandment we have from Him, that He who loveth God, love his brother also”.*

By this, then, we shall stand or fall in the great Day of Judgment—by the extent to which we comprehend and manifest the beauty of divine love toward all, in all our daily relationships, and **especially our ecclesial relationships**.

If we are too small and selfish and touchy and self-centered to love all our brethren according to the divine pattern, we are of no use in the great, eternal purpose of God. For God is love.” (end quote).

Brothers and sisters, the Scriptures tell us that “two cannot walk together except they be agreed.” And we also know that in Christ (that is His body) there is neither Jew nor Greek – Bond or Free – Male nor female for we are all one in Christ Jesus – and I might add, not Black or White – Rich or Poor – Yankee or Texan – Canadian or American – For God is no respect of persons, boundaries, labels, social status or nationality. We are all **EQUAL** in the Body or Ecclesia. We have no preeminence or degrees of rank in the ecclesia – but only lowly servants to God, Christ and each other.

As the Apostle Paul again tells us — “I have planted, Apollos watered; but it was God that gave the increase. So then neither is he that planteth anything – neither he that watereth; But God that giveth the increase.” Paul also tells us in Philippians chapter 2 verses 13 and 15 – “It is GOD which worketh in us both to will and to do of HIS good pleasure; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world.”

I want to briefly touch on Romans 14 by way of another quote from brother Growcott in “Be Ye Transformed” in his exhortation entitled “The Mind of Christ” (I quote)

*“In chapter 14 (of Romans) Paul expounds and manifests by example one of the deepest and most powerful aspects of the mind of Christ—a divine principle of conduct that can solve easily and simply nearly all problems among brethren.*

Paul is speaking of cases where the action of one brother, though perfectly legitimate in itself, causes concern or offence or distress to another. HERE is the great test of the mind of Christ—

*“Let no man judge his brother, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. ”*

*If thy brother be grieved with thy meat—(or anything you may do that is not essential to be done)—now walkest thou not in love. ”*

*“Destroy not him with thy meat for whom Christ died. ”*

Christ gladly **died** for him, even while he was yet a sinner, in the hope of his redemption, but if we willfully distress others and cause them to stumble by persisting in things which they do not believe are right— for example.

*“It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. ”*

If we persist in anything that troubles another brother or sister, we create tension and estrangement that gradually erodes ecclesial unity and frays the bonds of affection that are essential to sound ecclesial life. **“No man,”** says Paul in this chapter **“lives to himself.”**

Our every act has an eternal, unchangeable effect, for good or ill. A small evil may have everlasting reverberations. Speaking on the same subject to the Corinthians (1 Corinthians 8:13), Paul sums up his own mind, and the mind of Christ—

*“Wherefore if meat make my brother to offend, **I WILL EAT NO FLESH WHILE THE WORLD STANDETH**, lest I make my brother to offend.”*

The pre-eminent motive of love is the welfare of others, and the **forebearing** of one's own desires and advantage for the common good. (Then bro. Growcott emphatically emphasizes in capital letters.)

**WHOEVER IS NOT DEEPLY IMBUED WITH THIS SENTIMENT AS THE MAIN-SPRING OF THEIR LIVES IS NOT A BROTHER OF CHRIST AND NEED EXPECT NO WELCOME FROM HIM WHEN HE RETURNS.**

*“If any man have **not** the spirit of Christ he is **none** of his.”*

*“We then that are strong ought to bear the infirmities of the weak, and **not to please ourselves.**”*

*“Let every one of us please his neighbor for his good to edification.”*

*“For even Christ pleased not himself but as it is written, the reproaches of them that reproached thee fell on me.”*

**CHRIST HIMSELF, THE SON OF GOD, THE KING OF KINGS, THE HEIR OF THE UNIVERSE, PLEASED NOT HIMSELF, BUT CHOSE THE PATH OF REPROACH AND SUFFERING AND SELF-DENIAL FOR THE SAKE OF OTHERS.**

Paul again stresses this essential principle of godliness in writing to the Philippians (2:1-5)—

*“Fulfill ye my joy; be likeminded; have the same love: **let nothing be done through strife or pride.** . . .”*

*“Look not every man on his own things, but every man also on the things of others.”*

*“Let this mind be in you, which was also in Christ Jesus.”(end Quote).*

In conclusion, our subjection to each other should not be out of a sense of dreary duty or a task we reluctantly perform; but rather a loving commitment to the brotherhood and a whole-hearted willingness

to serve each other with love, humility, compassion, sincerity and joy. This has to be upper most in our hearts and minds if we want all the parts of the body to function efficiently, effectively and smoothly without any strife or schisms as Christ and Paul implored us to do.

So as we meet here this morning to remember the sacrifice of our Lord and Savior in this memorial bread and wine, let us not forget that He is our Master unto whom we have said we will be submissive and in subjection by the obeying of His laws and commandments that He left for us as we walk Zionward.

I would leave you now with this thought of the Apostle Paul – “Be ye kind one to another; tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. —*Bro. Jerry Connolly*

## **SIGNS OF THE TIMES (commentary)**

***Daniel 11:40 – “and the King of the North shall come...with many ships...***

In the last couple of installments we have considered the signs which clearly point to the developing Gogian host with great power and strength. The below extract, from *Emet Report*, details the buildup of Russian naval power in the Mediterranean, to include a desire for a Russian naval base in Egypt. We know from Daniel 11 that Egypt will be in the Gogian crosshairs. The forces of Gog will attack Egypt by land, sea, and air. From there Gog will be drawn north to lay siege to Jerusalem (Dan. 11:40-45). Meanwhile, the judgment of the Household having been completed at Sinai, Christ and His saints will first subdue the Arabs (Isa. 21:13-15; Hab. 3:3-7) then deliver Egypt from the occupying forces left by the Russian Gog (Isa. 19:1, 4, 20-22; Hab. 3:8-12). Afterward, the multitude of the redeemed, with Christ at their head, will proceed north to Jerusalem to administer the outpouring of the judgment of Armageddon. May it be our lot to be participants in that glorious host. —*Bro. Michael Jasionowski*

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**“As Kerry met Egyptian and Saudi leaders, planning advanced for a Russian naval base in Egypt –** Moscow’s request for a naval base in Egypt submitted last week by a visiting Russian general prompted US Secretary of State John Kerry’s decision to hurry up and visit Cairo and Riyadh for an attempt to smooth their prickly relations over Washington’s policies for Syria and Iran. However, Sunday, Nov. 3, the day he stopped over in Cairo en route for Riyadh, saw a mighty buildup of Russian naval strength in the Mediterranean. Russia’s Pacific Fleet flagship, the Varyag, and the powerful nuclear-fueled battleship Pyotr Veliky arrived to carry out “a number of tasks” with other Russian Navy ships in the region, according to the official statement from Moscow. Military sources report that the two new arrivals expand Russia’s Mediterranean naval



blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14). There is not the slightest need to invent (as some have done) any complicated or metaphysical argument to explain the subjection by God of the race to death. The truth is simple and comprehensible. God visited Adam with death on account of sin, and He instituted the universal law of death on account of His foreknowing the sinning and sinful condition of Adam’s offspring.

Since Christ was here the truth has never vanished in the sense of believers being absolutely extinguished from the earth. The apocalyptic references to believers in all ages show this. Dr. Thomas himself also alludes to the fact in *Eureka* and *The Book Unsealed*. The wording on the Doctor’s tombstone must be interpreted in the light of these truths. The revival of the truth by the Doctor was a *public* revival. The reference of Paul to the continuation till Christ came of the true church also bears out the thought—”We shall not all sleep” (1 Cor. 15:51); “We which are alive and remain” (1 Thess. 4:15, 17). How these apostolic statements evidence the divine inspiration of the one who made them! How could Paul, apart from inspiration, have foretold the existence of a body of living believers at the return of Christ? And how these predictions evidence the providential preservation of the Scriptures, for apart from them, how could there be believers? Be patient, brethren, the tongue of the adversary will be effectually silenced presently.

The Apocalypse contains its own evidences of its divine inspiration. The gradual fulfilment of its many wonderful predictions, is, of course, the most powerful of these evidences. But the plan upon which the revelation has been given is a no less striking evidence. Had man been the author of the Apocalypse, he would have given everything in exact chronological order, finishing up once for all with the Kingdom of God. Any other arrangement would have been considered unnecessarily confusing. Not so with the Divine Author. The reader is brought to the end—to the glories of the Kingdom—many times over. There is an explanation for the course adopted, and the explanation reveals alike the divinity of the book, and the wisdom and beauty of its plan. Believers, whilst being cheered in the various ages, by the unfolding of the revealed events relating to their own times, have, by the Kingdom being undoubtedly linked with those events, been beneficially kept in ignorance regarding the actual far-offness of their reward. The glory of the future was thus not dimmed, but rather intensified, by the thought that the Kingdom was soon to appear. The plan has in no way sacrificed the integrity of the revelation. God’s way is very pleasing and very edifying.

Man is dying, and the cure for his disease is the Word of God—”Hear and your soul shall live” (Is. 55:3). Let us not trifle with the remedy—the remedy of the Great Physician—”Whoso despiseth the Word shall be destroyed” (Prov. 13:13). Let us weigh well these truths when tempted (as we so often are) to under-value or to violate the commandments of our God. The commandments are important in all particulars, and must, every one of them, be faced fairly and squarely. If we infringe them, then we must “own up” — freely and frankly acknowledge our offences—and make better efforts in the future. It is not all sinners (thanks to God) that are to be excluded from eternal life. There are some upon whom heaven is pleased to smile —”To the Lord our God belong mercies and forgiveness, though we have rebelled against him” (Dan. 9:9; Mic. 7:18). The sinners whom God has set His face against are those who are perpetually seeking to justify their evil ways; who set themselves the unholy task of trying to cheat Him; who are foolish enough to think that they can with impunity drive a coach and four through His righteous and infallible law.

—*Bro. A.T. Jannaway—1899*

## **A Christadelphian on the Land of Israel Sixth Visit to the Holy Land**

### TO BETHANY

A quarter of a century ago—aye, so recently as 1912, a visit to Jericho from Jerusalem *via* Bethany, occupied at least two days; whereas, now, [1925] it can be done easily in a few hours. We have done it more than once in six hours, including a visit to the River Jordan and a bathe in the Dead Sea. But, we do not recommend such helter-skelter visits; for, at the best, the one who so travels, can only say—”I have been there”, in the same way that a certain American tourist said, “I have seen the whole of Paris”, when, all he had actually seen of the city was what he saw from the windows of a taxi cab and from the platform of the Eiffel Tower.

In former days people in Palestine always referred to distances by the hour or day—not by miles. An “hour's journey” meant about three miles, and a “day's journey” about eighteen miles; such representing the time usually taken by a horse or a mule—walking pace, of course; a canter being out of the question before the existence of the highways as known to Palestine since the Great War which called forth the military roads now obtaining. To Jericho by road is about twenty-one miles. *En route* we pass Gethsemane, proceed along the western slopes of Olivet, passing many Jewish and Moslem burying-places. We had pointed out to us the site where it is supposed Christ cursed the fig tree—somewhere near Bethphage (the house of figs).

Ascending due east, in less than an hour, we reach Bethany. A Christadelphian cannot fail to be interested in Bethany, for there was the home of Martha and her sister Mary, and their brother Lazarus. We know not why, but we have come to picture Martha as a widow, and the owner of the house at Bethany, assisted by her unmarried sister Mary; and Lazarus as an invalid. Here we have the little home which seemed a veritable oasis to Jesus, who “loved Martha and her sister and their brother Lazarus” (John 11:8). At Bethany, too, was the house of Simon the leper, where the woman came and anointed the feet of Jesus with the costly spikenard ointment (Mark 14:3). To please the Bethany folk, you must also visit the reputed Tomb of Lazarus: and, having provided yourself with a lamp or candle, and arranged the matter of *backsheesh*, you descend twenty or more stone steps into the subterranean apartment—a kind of cavern—and thence down two or three more steps into the cave containing “the tomb”! If you so desire to see more “sites”, they will march you along, a short distance—above ground now, of course—to the reputed “House of Martha and Mary”.

#### TO JERICHO

And now we leave Bethany in order to “go down to Jericho”: for it is a “go-down”, Jericho being nearly 4,000 feet below the city of Jerusalem. The first halt is at what they call the “Apostles' Fountain,” so called from the centuries' old tradition that it was here the Apostles used to refresh themselves on this route, it being the only spring or fountain between Bethany and the Jordan Valley. Upon previous visits we found here a kind of well-house or Khan, at which refreshments (very limited) could be obtained; but now all we could discern was a derelict and forbidding-looking shanty, which we were quite satisfied to look at and pass on!

We continued along the beaten track until we reached the “Inn of the Good Samaritan”, where we were afforded another striking contrast between now and a decade or two ago; for what a contrast the “Inn” now is to what it was twenty-five years ago. Then—in the pre-war days—during the Tourist or Pilgrim season the scene was an ever-to-be-remembered one—full of life and most cosmopolitan. Pilgrims—mostly Russian and aged, with their long walking sticks, and what seemed to be all their earthly belongings in their knapsacks, resting themselves at this half-way house between Zion and the sacred river Jordan, where they intend to “dip” and be “baptized”, for that is why, for generations past, as many as 10,000 or more have journeyed all the way from far-off Russia and Poland. In this Inn of the Good Samaritan there used to be quite an exhibition of souvenirs to suit all tastes, and for about six or seven weeks in the year a very great trade was done. The Inn-yard, too, would be full of camels, horses, mules and donkeys, also resting. And as regards human bipeds—there were to be seen Jews,

Christians, Arabs, Bedouins, Ethiopians, and—each time we have made a halt there, there has been at least two, and upon two occasions three, Christadelphians. But, now what an alteration! The place is practically derelict: it is in ruins, even the roof all but disappeared. This was painful to one who had visited it in its better days—in its primitive, eastern, and picturesque glory. Even the ruined Crusaders' Castle on the hill opposite the "Inn" looked as though it had shared a similar fate.

But that was not all: there was something else that enhanced the contrast. We could not fail to notice that, on this visit to Jericho, an entire absence of anything green—on all sides an absolute barrenness; not a blade of grass to be seen; not a single leaf; nothing green anywhere. God had withheld "the latter rain"! Had we not repeatedly made this journey before and been fully acquainted with its topography, we should never have known it was the same country. We could not help realizing what a terrible time those nations will experience which refuse to go up to Jerusalem to worship, when Christ is enthroned there—for "upon them will be no rain" (Zech. 14:17).

This road has always been more or less a happy hunting ground for robbers. We can well see why the Lord, in his parable, having such in mind, referred to "the man who fell among thieves" (Luke 10:30-37). At any rate, it is possible that the site of this "Inn of the Good Samaritan" has some connection with the incident.

A little further on, at our left, we look down into a magnificent gorge, at the bottom of which, about 1,000 feet down, is the River Kelt, or Brook Cherith as it is termed in the Bible, where Elijah fled to and was fed by the God-provided ravens (1 Kings 17). We proceed along the high road, and passing what is called Ain es Sultan (the Sultan's Spring) or Fountain of Elisha (2 Kings 2:19-22) we reach all that remains of ancient Jericho.

Yes: there are some ruins. Excavations have been made, and more than one very ancient wall has been brought to light. We are now about 3,500 feet below Jerusalem. The present population of Jericho only numbers a few hundreds, dwelling in poverty-stricken dwellings. The Jerichoites' appearance is in keeping with their reputation—that of a people living by breaking the 8<sup>th</sup> commandment. The accommodation for tourists and pilgrims is poor indeed. We have visited each of the three so called hotels upon different occasions, and as a result have no desire to revisit either.

Near here, within short walking distance, is the alleged Mount of Temptation, known as the Quarrantana (*i.e.*, Forty Days): it rises nearly 1,150 feet above the Jericho plain. The Greeks are in possession of the "Chapel" on the Mount, and want us to believe that their "Grotto" is where Christ spent his forty days fasting!

It takes about two hours to get from Jericho to the Dead Sea, and a tedious journey it is: well nigh impossible in bad weather, the ground being at such a time so slimy and slippery, and leaving no room for doubting that these are “the slime-pits” in the “Vale of Siddim” where Abraham and his allies defeated the four kings in the conflict detailed in Gen. 14:1-16. In dry weather, such as we experienced on our later visit, in July last, things were not much better, the soil being soft and pulverized, rendering locomotion a difficulty, whether walking or riding. However, we succeeded in reaching the Dead Sea, and enjoyed an interesting swim—or, rather, a “float”, for it is well nigh impossible to keep one's toes under the surface. Here we are, nearly 4,000 feet below our Jerusalem abode, and 1,300 feet below the level of the Mediterranean. No wonder “It is hot”! The saltness of the Dead Sea always makes me wonder which to do on coming from the dip therein; rub one's self dry, or let the wet evaporate: for, there is an advantage either way. The water is so dense that a fresh egg will float, lying on the surface of the water as it would on a feather bed. The Sea is forty-six miles long, and from six to ten miles wide: the widest being at the northern end. Its shores are the lowest part of the earth's surface not covered with water. The Dead Sea has some curious atmospheric effects. Close at hand it is green; at a distance it is a rich deep blue. Looked at from the western shore, with the mountains of Moab in the background, one beholds a charming variety of hues.

In wet weather it takes about two hours to reach the Jordan—a long detour being necessary; but although difficult and fatiguing, the journey is by no means uninteresting. In dry weather, the direct way only occupies about an hour. We have done it both ways. What is known as the “Place of Baptism” is where most travelers and pilgrims make for. It is where the Israelites are said to have crossed (Josh. 3:16), and also where Elisha is said to have divided the waters (2 Kings 2:8).

A little farther up the Jordan there used to be an old wooden bridge, which we rode across in 1914, on the way to the east of the Jordan, and Edom and Moab. This bridge was destroyed by the Turks on their retreat from the army of “the Merchants of Tarshish and all the young lions thereof “. A good steel bridge has taken its place, the work of the British Military Authorities: it is called the “Allenby Bridge”. To this bridge there is now a good military road from Jericho—very different from the one we traversed when visiting the Decapolis.

The River Jordan rises in the vicinity of Mount Hermon, about 1,700 feet above sea level (*i.e.*, Jordan, not Hermon); it then descends to Lake Huleh, its chief collecting basin at Dan (Caesarea Philippi), where it is seven feet above sea level; still descending, it flows on to its next collecting basin, the Sea of Galilee, where it is 680 feet below sea level; it then proceeds without a break to the Dead Sea, where, as we

have said, it is about 1,300 feet below the Sea: so that in its final journey of 185 miles (or sixty miles as the crow flies) it has a fall of over 600 feet. No wonder we found the current too swift to swim across to the other side. Three Ethiopians attempted to do so, and were carried along and down to the Dead Sea where their dead bodies were subsequently found. We did not hear of this until after we had had personal experience of its strong current. —*Bro. F. G. Jannaway*

## **Punctuality.**

Next to the regular attendance upon the meetings convened in the interests of the Truth comes the duty of being in good time. The word “punctuality” does not occur in the Bible, but the idea which it represents is contained in many Scriptural injunctions, such as the following—that we are to do everything heartily (Col. 3:23), and mightily (Eccl. 9:10), and diligently (2 Peter 3:14), and decently and orderly (1 Cor. 14:40), and earnestly (Heb. 11:1), and hastily (2 Peter 3:12), and pressingly (Phil. 3:14), and zealously (Gal. 4:18), and courageously (Psalm 27:14).

It is the part of faithfulness for saints to keep their appointments with promptness; dilatory habits are an hurtful example; and unprofitable to those who are overcome of them.

To be “unavoidably late” is an accident that may occur at times in the best-regulated affairs; but to seek to get a name for being “mostly late,” or “usually late,” or “always behind time,” is an unenviable ambition, and altogether an undesirable inheritance.

To be absent at the commencement of a meeting deprives the absentees of the collective principle of thanksgiving, and leaves the mind vacant of the word that has been read, by which a brother or sister is so much less prepared in their minds for what is to follow; or, if they be so late as to miss the introductory part of the exhortation or exposition, they are then almost without the means of profiting at all by what may be said.

Laxity and easefulness are dangerous things to be indulged in; to be “at ease in Zion” is a state of things that cannot be contemplated from the divine standpoint with complacency; even Judas was told to do what he was going to do “quickly,” and, again, it was said in olden time, “Cursed be he that doeth the work of the Lord negligently.” (Marginal rendering— Jer. 48:10).

Systematic lateness finds no countenance in the Scriptures. Everything under the law was done with the utmost precision, and in the instance in which Christ ate the Passover with His disciples it is recorded that “when the hour was come He sat down and His twelve disciples with Him” (Luke 22:14).

There are some serious aspects presented in the idea of bustling in and out of a room while the Word of God is being read or expounded, or while the Great Creator is being addressed in prayer. To say the very least about it, it is a thoughtless and needless interference with the comfort and edification of the assembly; but it may possibly be more, for if it be done from a spirit of irreverence, it may amount to a “contempt of court” in Divine things.

Judged by the mercantile principle, which says that “punctuality is the soul of business,” it would follow that where there is not much punctuality, there is not much success; to which, it may be said, that much of the success which has attended the Truth in those places where it has been characterised by real and unabating prosperity, has been achieved by making it a duty always to be in the right place at the right time: a course which gives strength and comfort to the whole meeting. Any other course is a distress, a hindrance, and an endurance in every way unrefreshing and discouraging. Where the truth is an earnest purpose of life, brethren will set their faces as flint against all such loose walking, which says, in effect, “Who is Lord over us?” Whose servants are we, that we should regard either time or place? Are we not good enough to be waited for? Is there anything important enough that we should make haste after it?

It belongs to watchmen to be at their post and awake, to soldiers to “be ready,” and to coursers to be in time; to be otherwise is to tread in the steps of the foolish virgins, who, when they arrived at the mansion of the bridegroom, found the door shut. They could not enter now; they were too late. Only those who were “ready” and waiting were permitted to enter. Those who came “afterwards” were refused admission. Beware of being too late in anything that pertains to Christ.

—1878 *Christadelphian*

## Quickened

The transformation of body is posterior to resurrection, as in the case of Jesus. The dead saints are first to be “*raised*,” and afterwards “*quickened*” “As the Father raiseth up the dead and quickeneth, even so the Son quickeneth *whom he will*” The Son will quicken those only of the raised up whose walk in the present state he approves. Many are “raised up” who are not “quickened.” It is only those of the “raised up” who are pleasing to the Son that he quickens. Some of the “raised up” are awaked from the dust, as Daniel tells us, “to the reproaches and contempt of the *Olahm*”—*chap. 12:2*; or, in the words of Jesus, “they come forth for a resurrection of judgment”—*John 5:29*. The Son wills not to quicken them, but to drive them from his presence with eternal reprobation. *Bro. John Thomas—Eureka Vol. 1 pg. 111 Logos edition*

# Hints For Bible Markers

## The Psalms - Psalm 1

Psalms 1:6

*“For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.”*

The way of the righteous: *“For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:”* (Philippians 3:20) Their conversation, their thoughts, are on the lofty things of the spirit, things that savor of God.

The way of the ungodly: *“Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.”* (Philippians 3:19) Their conversation, their thoughts, are on the gamey things of the world, things that savor of leeks and garlic of Egyptian darkness.

## Psalm 2

This psalm is a very interesting psalm with a couple of beautiful applications. It is different from the first psalm in that it is very specific in its prophecy whereas the first is more general in its prophetic nature.

In one application it refers to Jesus at the time when all man’s hands were against him. Prophesying of that time when the Jews took council together and with the Roman rulers crucified the Messiah. As the brethren prayed, recorded by Paul, in Acts 4:24-28 *“And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: (25) Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? (26) The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. (27) For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, (28) For to do whatsoever thy hand and thy counsel determined before to be done.”*

The other application is still in the future. It points to the time when Jesus shall return to establish his kingdom, bringing all the heathen, the people, the kings and rulers unto subjection under his rule.

## Psalm 2:1

*“Why do the heathen rage, and the people imagine a vain thing?”*

The heathen, or Gentiles rage and the people, or Israel imagine a vain thing. The distinction between the nation of Israel and the nations of the earth is common throughout the Scriptures. This automatically takes our thoughts to the time when Christ shall war with the world. But if Paul is to be believed, it should also bring our mind to that time when Gentile and Jew combine their power against God’s Anointed King.

In God’s eyes is the same thing, the difference being in time and scope. Two parties in hostility towards one another. The world coming against His Anointed. Compare: Mark 12:7-8, *“But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. (8) And they took him, and killed him, and cast him out of the vineyard.”* with Isaiah 60:12 *“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.”*

Continued next month should the Lord will.

—Bro. Beryl Snyder