

# THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

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

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

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

# Ecclesial News

## HOUSTON ECCLESIA, Texas

Houston Sunday School @10:00 am. studying Thirteen Lectures on the Apocalypse. Memorial @ 11:10 Sunday afternoon class @ 1:15 studying The Events Subsequent to the Return of Christ. Mid-week Bible study @ 7:00 pm on Skype. We are in the book of Malachi.

In the last few months we have been blessed with frequent visits from Sis. Juanita Hurst as well from Bro. Harry and Sis. Cindy Cassidy. Our Bro. Gary Stephen moved to New Hampshire after the Hye Fraternal Gathering but have been informed he will be back in Houston real soon.

We pray for all our brothers and sisters especially those who are going through various trials and tribulations in these last evil days. May we all be given strength to endure until the end praying for our elder Brother's soon return from heaven to restore again the Kingdom to Israel.

On behalf of the brothers and sisters of the Houston Ecclesia,  
Bro. Michael Kramer

## GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- GOLDTHWAITE GATHERING**.....**Nov 28-30, 2014**  
Bro. Len Naglieri, 2575 Highway 3381, Comanche, TX 76442, lnaglieri@gmail.com
- KENYA FRATERNAL GATHERING**.....**Dec 10-14, 2014**  
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, ewekati@gmail.com
- LAMPASAS YOUTH GATHERING**.....**Dec 27-28, 2014**  
Bro. Mike Neely, PO Box 442, Burnett TX 78611, 254-290-5876
- LAMPASAS FRATERNAL GATHERING**.....**June 12-14, 2015**  
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075
- RICHARD FRATERNAL GATHERING**.....**July 3-July 6, 2015**  
Sis. Linda Jones, Box 48, Richard, Sask, S0M 2P0, Canada, gljon@yourlink.ca, 306-246-4628
- HYE FRATERNAL GATHERING**.....**July-19-26 2015**  
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119, markbraune@gmail.com Study, "Deuteronomy"

## 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.

# Resurrectional Responsibility - 1

*“God now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness”—Acts 17:30, 31.*

The view that only those “in the Covenant” (in the present dispensation, those “in Christ” by baptism) will be raised from the dead is a result of—

1. An indistinct conception of the relation of man to God’s sovereignty and commands, and
2. A confusing of RESURRECTION with SALVATION by overlooking the fact that the Scriptures use the term ‘resurrection’ with different degrees of meaning, sometimes taking in the COMPLETE process, including judgment and glorification (as in the expressions: ‘raised a spiritual body,’ ‘raised incorruptible,’ ‘a better resurrection,’ ‘attain to the resurrection,’ ‘the resurrection of life’).

## SCRIPTURES OFTEN HAVE ONLY THE APPROVED IN VIEW

Such terms seem to give some the impression that resurrection is limited to the baptized, but the incorrectness of this impression from these verses should be seen when we realize that certainly the REJECTED *baptized* will be raised, though the above expressions do not apply to them.

We must bear in mind the scriptural principle that often the ACCEPTED are spoken of without any reference to the existence of the REJECTED.

This is perfectly reasonable. The accepted are the heart of God’s purpose. Everything concerns them and is for their sake. The rejected are but incidental and passing evils.

Consider 1 Cor. 15—not a hint throughout of the existence of a rejected class—no mention of the judgment and separation of sheep from goats. But are we to take from this that there will be no judgment—none raised and rejected? Of course not. *Therefore, it is clear that the absence of mention of any particular class in some passages is no indication that there is no such class.*

We must always remember that the Scriptures are principally concerned with the POSITIVE aspects of salvation—what is in store for the righteous. Often, therefore, the unrighteous are ignored.

## “GATHER MY SAINTS TOGETHER UNTO ME”

To illustrate what we are trying to express, consider the well-known passage so *often* quoted by those who believe the willful rejecters are not raised for judgment—*“He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice”* (Psa. 50: 4-5).

It is argued from this that only those who have made the covenant are gathered for judgment. Note that the argument is purely an INFERENTIAL one. It is INFERRED that because willful rejecters are not specifically mentioned, therefore they MUST be excluded.

The unsoundness of this line of reasoning (the principle one used to support this viewpoint) will be apparent by comparing this passage with 1 Cor. 15, from which—by the same kind of inference—we could “prove” that only the righteous are raised and that there is no judgment between resurrection and immortalization.

### A TRUE VIEW OF GOD’S UNIVERSAL AUTHORITY

One of the most important steps in approaching this subject is to get a clear and balanced picture of God’s universal authority and majesty, and man’s position before Him. The Gospel call is more than just an optional invitation—to be accepted or ignored according to a man’s own whims and inclinations. It is a direct COMMAND—

*“The times of this ignorance God winked at, BUT NOW COMMANDETH ALL MEN EVERYWHERE to repent; because He hath appointed a day in which He will judge the world in righteousness”* (Acts 17:30-31).

This is so plain, and clear, and reasonable, and CONCLUSIVE—until we try to twist all the meaning out of it to bring it into line with the idea that as long as we avoid baptism we shall never be called to give an account.

God’s kingdom and authority extend everywhere. All men are subject to Him and owe Him obedience. Helpless ignorance He overlooks, but to know His commands and ignore or reject them is willful rebellion against the Highest Authority of the universe.

### EXPLAINING AWAY PLAIN SCRIPTURE

It will be noted by the thoughtful that the argument for the non-responsibility of willful rejectors is based on—

1. Inference from the facts that certain things are NOT said in some places and—

2. A strained and involved “explanation” of many passages which in their natural meaning disprove the view. The one just quoted above (Acts 17:30, 31) is a good example of this.

It is very distressing to read elaborate attempts to dissipate and explain away the positive statements of Scripture which plainly declare God’s righteous and reasonable principles concerning responsibility and which show us and warn us that His laws cannot be knowingly ignored or neglected with impunity.

The Scriptures teach that ENLIGHTENMENT BRINGS RESPONSIBILITY. When God (Who will not suffer Himself to be mocked.) speaks to one of His creatures, the latter is bound to obey or must answer for that disobedience in the great day of judgment. This is a wholesome and healthy and reasonable perspective.

A child given the true scriptural counsel—

*“Rejoice, O young man, in thy youth: but know that for all these things God will bring thee into judgment.”*

—will grow up with a keen and healthy sense of his responsibility before his Lord—his proper and reasonable accountability before Him Who has given him life and existence.

### THE SAD RESULTS OF WRONG VIEWS

But a child nurtured in the atmosphere of thinking that God cannot hold him responsible for anything he does until and unless, in his own good time, he sees fit to accept God’s offer, must necessarily lack that salutary “fear of the Lord” that is the “beginning of wisdom.” *His viewpoint of his whole relation to God will necessarily be dangerously out of perspective.* He will regard himself as a sovereign creature, free to accept or reject God as he chooses. He will regard obedience to God as optional—something to be weighed and decided from the point of view of his own desires and advantage—rather than a fixed and stabilizing duty of life, to be woven from childhood into life’s very fabric.

He will naturally grow up with a conception of God’s service as a matter of choice, and himself as more or less of a bargaining equal with God. It will inevitably lower and obscure his perception of the dignity and authority of God.

This is a grievous state of affairs, because God’s unchallenged majesty and authority over all flesh MUST be very clearly established before His love can be extended. All sound conduct is founded on this principle.

This is the great, eternal lesson in the terrible suffering and sacrifice of Christ. God must first be justified and honored; man must be thoroughly humbled and abased.

### “CHILDREN, OBEY YOUR PARENTS”

It is only sentimental and misguided modernism and humanism that tells children they are free to decide whether or not they will “covenant” to obey their parents. “*Children, OBEY YOUR PARENTS,*” is the plain command of Scripture.

What a strange thing it is to tell them they MUST obey their mortal and erring parents, but it is quite optional whether they decide to obey their Heavenly Father to Whom their very life and breath belongs!

This obscuring of enlightened responsibility can, and does, only bring about disastrous results among those supporting it. What other results could possibly ensue when children are brought up to regard God as a suppliant partner in an optional contract, rather than a Lord to whom we owe unquestioning obedience and reverential fear?

We know the deceitfulness of human nature. Surely then we must see how unsound and harmful is this outlook! Where is there ANY scriptural warrant for telling a man that he need not obey God until he himself chooses to—that it is left to him to decide where and when his responsibility to the judgment-seat begins? How contrary to all scriptural principles!

### THE EARLY NEED OF WISE DISCIPLINE

Apply for a moment this principle to our own children, to see its unsoundness— “I am your father; I am giving you certain instructions Your whole duty is to fear me and keep my commandments. However, I must tell you that you have no responsibility to do this and I cannot call you to account for disobedience until you voluntarily decide to accept my commands and authority, and—of your own free will on the basis of your own wisdom—choose to come and make an agreement with me.”

Tell this to a child in his most ignorant and undeveloped stages, when he is most in need of wise discipline and authority!—can we not see how disastrous it would be?

—*Bro. G.V.Growcott*

# Be Diligent That Ye May Be Found Blameless

## THE URGENCY OF OUR PRESENT DUTY OF PREPARATION

*“The natural (animal) man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned”*—1 Cor. 2:14

EVERY time we meet together around the table of the Lord, we are that much nearer the time when the most dramatic event in the history of the world will take place. That is, the sudden appearance of the Lord Jesus again in the earth, to *“possess the gate of his enemies”*—Gen.22:17 and *“build again the tabernacle of David”*—Amos 9: 11; when he shall *“restore again the Kingdom to Israel”*—Acts 1: 6; Micah 4: 8, and shall *“sit upon the throne of his glory”*— Matt. 25:31. In that day (Psa. 72:8)—

*“His dominion shall be from sea to sea, & from the River to the ends of the earth .”*

When we look at the current events described in the *Berean*, and read of the terrible conditions that exist throughout the earth, we say to ourselves—

*“How long, O Lord, before the Son of Man appear?”*

We do not know, for *“it is not for us to know the times and the seasons the Father hath put in His Own power”* —Acts 1:7. But we do know from the signs Jesus has given us that his coming must be near.

He still stands at the door and knocks; therefore let us be patient and stablish our hearts. We need these weekly associations, for the journey we are on is long and weary. The way is narrow, and our path is rough. We tire easily, for our strength is low, and sometimes we feel lonely. Unless we are on the spiritual alert at all times, there is a possibility of becoming discouraged.

But in gathering together, we take courage, and renew our determination to hold fast to the Faith. If, like the world, we walked by sight, our trials would be a lot lighter. But we must *“walk by faith”*—2 Cor. 5: 7, therefore the exercises we engage in at these meetings are designed to strengthen our faith, and build up our courage. *Whatever strengthens our faith helps the victory.* Therefore, says John—

*“This is the victory that overcometh the world, even our faith”* (1 John 5:4).

How then do we develop our faith? Paul says—

*“Faith cometh by hearing, and hearing by the Word of God”*  
(Rom.10: 17).

That which we have heard is the *“joyful sound”* of the Gospel; the Good News concerning the Kingdom of God, and those wonderful things related to the Name of the Lord Jesus. The Psalmist says—

*“Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy Name shall they rejoice all the day: and in Thy righteousness shall they be exalted”* (89:15-16).

And what a joyful sound it is to know that this state of confusion, perplexity and violence in which we live shall be superseded by a time of perfect order; and that, if we are faithful, we shall receive a portion of the good things that God has promised to those that love Him and keep His commandments. So great is this change to be, our minds seem incapable of comprehending all it involves. Paul, quoting from Isaiah in 1 Cor. 2:9, expresses our feelings—

*“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”*

When we stop and think of the many things that are revealed in the Bible of the Age to Come, we get some idea of the magnitude of the stupendous change that will take place in the earth. Paul throws light on the subject (v. 10)—

*“But God hath revealed them to us by His Spirit.”*

That means that many of the things relating to the Kingdom of God are brought to light in the writings of the apostles. For that, we are truly thankful, and rejoice in these revelations.

But there’s something else in this chapter worthy of our attention. He directs our minds—v. 12 to 2 *spirits*: “the spirit of the world” which is the natural man; and the “spirit which is of God,” which changes the natural man to a spiritual man. Then he says (vs. 14-15)—

*“Now, an animal man does not receive the things of the Spirit of God, for they are foolishness to him; and he is not able to understand, because they are spiritually examined.”* (Diaglott)

It is only necessary to look back to the state of our minds before we came to a knowledge of the Truth, to realize how true Paul’s words are with reference to the natural (or ‘animal’) man. And not only so; it again strikes us forcibly when we try to talk to a person who is not familiar with the Bible. Then (v. 15) the apostle adds—

*“But he that is spiritual judgeth (discerneth) all things; yet he himself is judged (discerned) of no man.”*

The spiritual mind, by the instruction of the Word, is able to comprehend the actions and motivations of the animal man; but the animal man, however “educated,” has no conception of the thoughts and motivations of the spiritual man. The world without God is all on the animal level in its thinking. Paul sums up thankfully (v.16)—

*“For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.”*

At this point we might ask, How did the apostles *obtain* the mind of Christ. Two specific statements by Jesus give us the answer—

*“Henceforth I call you not servants; for the servant knoweth not what his lord doeth. But I have called you friends, for all things that I have heard of my Father I have made known unto you”* (John 15:15).

*“But the Comforter, which is the Holy Spirit, whom the Father will send in my Name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”* (John 14:26).

They also had the *“sure Word of prophecy”* which was *“able to make them wise unto salvation.”*

We have, then, before us 2 minds: the mind of the natural (animal) man, and the mind of the man that has become truly and fundamentally influenced by the Spirit of God in the Word. In our day, these 2 minds have reached a startling contrast over the question of the Gospel and other Bible truth, especially on the subject of the theory of “Evolution.” Strange (and sad) as it may seem, the influence of this speculative theory has now entered some sections of the Christadelphian body, and has obtained a strong footing among the highly “educated” in matters relating to the mind of the natural man.

The Editor of the Christadelphian Magazine for August 1965 comes out plainly, and states—

*“That the works of creation were spread over vast periods of geological time we have no need to dispute.”* (page 343)

However, God told Israel (Ex. 20:8-11)—

*“Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work, but the 7th day is the sabbath of the Lord thy God . . . for in 6 days the Lord made heaven and earth, the sea, and all that in them is, and rested the 7th day: wherefore the Lord blessed the sabbath day, and hallowed it.”*

Many have struggled mightily with this simple scripture, but brethren Thomas and Roberts clearly perceived that it is the great bulwark against all the confused evolutionary absurdities concocted by the dark and godless animal mind.

It is surely significant that a deeply troubled correspondent in the same issue of the above magazine wrote (pg. 368)—

*“Perhaps the great fault of the present day generation of Christadelphians is that we have allowed the influence of ‘scientific’ theories and philosophies of mere fallible men, however wise they may profess to be, to sway our interpretation of Scripture.*

*“As a consequence THERE ARE VERY FEW OF US WHO BELIEVE IN 6 LITERAL DAYS OF CREATION. . . “*

What a sad admission! What an unhappy condition! Brethren Thomas and Roberts clearly foresaw the shipwreck that would follow from getting away from the simple Word and dabbling in the follies, speculations and superstitions of that confused conglomerate of animal men presumptuously self-styled ‘science’ (knowledge). Let us thank God for the sound foundation of brethren Thomas and Roberts.

How forceful are the words of Paul (2 Tim.4: 3-4)—

*“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the Truth, and shall be turned unto fables (muthos: myths, fictions, inventions)”*

That is what happens when the speculative mind of the flesh gains the ascendancy over the humble and Word-reverencing mind of the Spirit. The condition of the modern church of the world, falsely called ‘Christian,’ is a good example of man’s wisdom, generated by the spirit of the world. Although they are learned, pious, respectable and sincere, they do not speak the words of truth. They and the evolutionists (open and masked) speak one thing, and the Eternal Spirit another. What they speak is contrary to the Word of God. If we should believe what they teach, we would be making God a liar, and by that we would be blaspheming Him and His Word.

Let us then turn in relief and thankfulness to our pioneers, and read *Christendom Astray* or *Elpis Israel*, wherein the authors direct our minds to the Bible, and unfold the glorious truths concerning the Kingdom of God and the Name of Jesus Christ.

They take us back to Abraham, the father of the faithful, and direct our minds to the great and precious promises that form the basis of true religion. Let us refresh our minds about them—

*Abraham's descendants should become a great and mighty nation.*

*Abraham and his Seed should receive possession of the land. Paul points out this Seed is singular, and refers to Christ.*

*The Christ, the Seed of Abraham, is to conquer and rule the world. All nations shall be blessed in Abraham and his Seed, the Christ.*

These promises were repeated to Isaac and Jacob, and ratified by Jesus in his birth, but more especially through his death. Paul says—

*“Jesus Christ was a minister of the circumcision for the Truth of God, to confirm the promises made unto the Fathers” (Rom. 15:8).*

But how did he make the fulfilment of the promises possible? Was it not by shedding his blood for the sins of many? Paul says—

*“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Ephes. 1:7).*

In the letter to the Hebrews, the apostle goes much deeper—

*“Christ is not entered into the holy places made with hands [the Mosaic holy places], which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.*

*“Nor yet that he should offer himself often, as the High Priest entereth into the Holy Place every year with the blood of others; for then must he often have suffered from the foundation of the world:*

*“But now once in the end of the world (the completion of the ages) hath he appeared to put away sin by the sacrifice of himself.*

*“And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many. And unto them that look for him shall he appear the second time without sin unto salvation” (Heb. 9:24-28).*

Jesus “put away sin by the sacrifice of himself,” thereby unsealing the gates of death, and bringing life and immortality to light. Sin was the great barrier between man and God. And it still is, but now there is a Door of Hope through that barrier.

But how does this “confirm the promises”? He sealed them, and brought the covenant into effect, with his shed blood—the ratifying “blood of the New Covenant”—and by his victory over death for himself and his brethren, he opened the way for the fulfilment of all

that had been promised beforehand to the now sleeping faithful Abraham and his posterity of faith, who await release from death.

This raises another question. How do we come within the scope of the Psalmist's declaration, when he said—

*“Blessed is the people that KNOW the joyful sound!”*

Paul answers our question in Gal. 3:27-29—

*“As many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's then are ye Abraham's seed, and heirs according to the Promise.”*

This should be, and is, great reason for us to rejoice—

*“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter 1:6-7).*

We must realize this, and its reason, and its purpose. The whole purpose of our present probation, if we are eternal material, is to be trained and developed and severely tested for the Master's use. We must glory in this: we must rejoice in it, looking to the end. This is the wise and faithful “mind of Christ,” which we *must* have. It is childish and unworthy to just want comfort and pleasure.

And during this wicked age of sin and luxury in which we live, there may be subtle and deceptive trials of our faith that are not openly manifested and obvious. Therefore we should give careful attention to what Paul says in Eph. 6:13-18—

*“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having done all, to stand.*

*“Stand therefore, having your loins girt about with Truth, and having on the breastplate of Righteousness; and your feet shod with the preparation of the Gospel of Peace.*

*“Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of Salvation; and the sword of the Spirit, which is the WORD OF GOD.*

*“Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.”*

Now this is very beautiful: but do we know what it means? *And are we doing it?* It's not just pretty words. It's something specific he is telling us to be sure to do for our very life's sake. Can we comprehend the urgency of a burning building? This is far more urgent.

Paul's pressing exhortation is in harmony with that of Peter—

*"Beloved, I now write unto you . . . to STIR UP YOUR PURE MINDS by way of remembrance; that ye may be mindful of the words which were spoken before by the prophets . . . and us the apostles" (2 Pet.3: 1-2)*

And after speaking of the great coming Day of Judgment—

*"What manner of persons ought ye to be in all holy conversation and godliness! . . . Be diligent that ye may be found of him in peace, without spot and blameless" (vs.11-14).*

These are the holy and divine things to which we are related: marvellous and glorious things; wonderful and terrible things; things not to be treated lightly, or given anything but trembling first place in our lives, if we hope for joy and not for wrath.

The great Lord and Saviour to whom we have covenanted our lives and all that we have, has said he will come again, and call us before him. Someday soon, whether we live or die, we shall suddenly be confronted by that great fact. Our earnest prayer is that we may be given the wisdom now to be ready to meet him at that Day.

—Bro. George Gibson

## Signs Of The Times

**US BECOMING FRANTIC, STUNTED 'PLAYPEN.'** Year after year, Americans spending more time & money on leisure activities than any other people. Many beginning to ask: Is it all worthwhile? Rising criticism that national 'pursuit of happiness' has bogged down in fun and games.

So important have leisure & its by-products become in US daily life that more than 300 universities offer 'leisure studies.' A new breed of specialists, recreation counsellors, has sprung up, to steer bored or restless people toward the kinds of recreation they might enjoy. Worry grows that commercialized recreation's march to power is converting US into a wall-to-wall playpen, with profound effects on the American character. For more and more Americans, self-fulfilment means self-indulgence and full-time pursuit of pleasure.

A national playpen. Or worse: a Colosseum. Organized sports are 'hyping up' their appeal to violent instincts, with an eye to the TV

dollar. In professional football & basketball, some athletes become famous for their ‘macho’ aggressiveness aimed at intimidating an opposing player, even if it maims the other person. Blood flows freely on the ice at hockey games.

Endless hours of TV watching, along with an abundance of electronic toys that require only a push of a button, are stunting the emotional & intellectual growth of many of today’s young. Some of these youngsters could be in a real mess when the workweek shortens, or they have to retire. They will be empty shells. If a child has leisure problems at 6, he’ll have them at 60.

Leisure-time activities have become US’s No. 1 industry: Americans will spend over \$160 billion on leisure in ‘77. By’85, it will climb to \$300 billion. Biggest outlays go to commercialized & passive activities such as lolling on beaches or watching televised football games.

About 63 million children between 2 & 18 sit in front of TVs for hours each day. Many join the ‘bored generation,’ roaming city streets, racing cars along country roads, or drinking beer in suburban parking lots. Many of the nation’s elderly stay indoors, locked behind peepholes, because of fear of crime.

Aimless & destructive leisure is becoming a serious social problem that will get worse unless something is done. There’s danger of developing into a ‘don’t care’ civilization, because so much of our pleasure seeking is the passive intake from TV, drugs and alcohol, which offer no lasting satisfaction.

There’s no social pleasure in watching TV. When TV Age kids get together, for far too many of them, listening to music & smoking marijuana is their recreation: something they can do just about as well in the company of a dog.

In the past, childhood for most was a time—especially between ages 4 & 7—when children ordinarily had a lot of free time to do what they wanted to with their own heads. They could imagine, invent ideas, fantasize, experiment. They had to either stimulate themselves, or learn to do without stimulation: both good. But today they do this less & less: most spend 3 to 8 hours a day staring at TV.

TV acts on a child’s mind like a cast would on his leg. If a child were in a cast for several years, he’d be quiet physically, but when the cast was removed he wouldn’t be able to walk. His muscles would be atrophied. Overuse of TV interferes with growth of the

brain's capacity to handle the simple problems of everyday living. It can cripple a child's curiosity, creativity, & follow-through.

When the kid comes to school, he is likely to demonstrate this weakness by something which is epidemic in our society among young children. It's called hyperactivity or hyperkinetic behaviour, but it's really the behaviour of a weak child saying, "I can't handle my life." The already-weakened child continues to watch TV into adolescence. But now the content of violent programs on TV begins to get thru to him, & the results are often demonstrated by his growing disregard for property, life & standards. And to control the anger & confusion, & to relieve the pain of failure, he medicates himself with marijuana—a passive, feel-good drug. We've developed a weakened, Disneyland version of recreation that requires minimum effort, little imagination, & less satisfaction. TV viewing has reduced children's self-sufficiency. (USN 5:23)

**WHAT a tragic & empty picture for the richest & most materially privileged nation in all history! A few verses from Ecclesiastes, recorded in the mercy & wisdom of God 3000 yrs. ago, could tell this confused & lustful nation the utter folly of seeking 'happiness' in frantic excitement, or childish amusement & entertainment, or fleshly self-indulgence.**

**Solomon tried it all to the very limit, & summed it all up in one word: vanity!—hollow, mocking emptiness & ashes. What a wicked, callous, self-centred, utterly juvenile waste of time & money the above sordid record portrays! The Scriptures tell us that to live in pleasure is to be dead while living (1 Tim.5:6); and 'lovers of pleasure' is one of the key identifications of the evil & perilous 'last days' (2 Tim. 3:1-4).**

**And truly the theme thru all the above is a chilling emptiness & deadness of life & character—greatly compounded by the mind-numbing, character-draining, brutalizing opiate of TV. The article concludes with (for the world) a remarkable insight—**

*“The secret of happiness is to get involved doing something you believe in enough to accept yourself completely in the process.”*

**This is an unusually discerning groping toward fundamental truth. And the only activity that can properly fill this definition is the things of God, eternal things, spiritual things: being—to the very limit of our abilities & opportunities—an active, zealous part of the glorious eternal Divine Plan of the Ages that is centred in Christ Jesus. There is no happiness in anything else: only—at best—empty, temporary, juvenile amusement. If we learn**

**this—& practise it—we pass from death to life. Why waste a lifetime learning by failure what life is really for? – GVG**

**[The above was first printed in the *Berean* 1977 – so much of it applies to today’s generation.]**

## **Meditations—Deity’s Ways No. 63**

**1901** IS upon us. The fact provokes reflection. A new year is an appropriate time for fresh and better resolves. Is there room for improvement among us? There is—in one direction especially. At present an ugly blot disfigures the page of our ecclesial life. Profitless contention prevails on the Judgment question—a contention rankling to the hurt both of the brethren and the stranger. It is time that unity and peace were established.

The situation can be altered, and the work should come early in the list of things to be done in 1901. Drastic measures are not needed. All that is wanted is a humble, faithful, common-sense banding of ourselves together to secure harmony. There is room for an all-round examination—an overhauling of our conceptions of the doctrine, and of our methods of dealing with one another in relation to our conceptions. Some of us want whipping up for not going far enough, others want pulling back, others require prodding on account of apathy in their views of the situation. None can get away from the fact that discord is usurping the place of concord among us, and our business should be to remedy matters.

What is the question that is agitating—that is dividing brother from brother, providing food for scandal, suspicion, and unkind feeling? Is it the question as to whether unbaptised rebels can rise from the dead? This was once the question, but it is seldom heard now. As the result of a sharp spiritual warfare, that doctrine has been laid low. Is it the question as to whether light, or knowledge, is the ground of resurrectional responsibility? Surely the ecclesias everywhere agree to this. *If not, it is time we knew it.* But light is the ground of resurrectional responsibility, and we all admit it. Therefore, in view of the controversy of the past few years, and for the sake of bringing peace to a troubled brotherhood, it is surely the duty of every ecclesia to say so in no uncertain tones.

Unhappily, there have been ideas introduced into the discussion of this question which only tend to confuse and complicate. These ideas need to be pushed into the background, and kept there. There will be no difficulty in this if ecclesias will do their duty. There is the point regarding the amount of light necessary to make man resurrectionally responsible. This point should not be encouraged. God alone can say

where the necessary light exists. To suggest dividing over a thought like this would be a disgrace. Then there is the argument about God punishing men in this life, and the consequent improbability of a punishment awaiting them in another. This is speculation. The quicker brethren drop this notion the better. God has revealed little or nothing regarding the retribution of men in this life, but He has stated clearly that rejecters stand related to the Judgment Seat of Christ. Let us keep to the simple issue — Are enlightened rebels responsible to the Judgment Seat? If we are agreed, let us fall into line, and not endanger our unity by metaphysical speculation, or the introduction of obscure and abstruse points.

We come now to three other ideas, which call for more careful consideration. The first is the contention that if an alien becomes sufficiently enlightened, he is sure to connect himself with Christ by baptism. This idea is excluded by Christ's doctrine concerning "every one that heareth these sayings of mine and doeth them not" (Matt. 7:26). It is strange and illogical, inasmuch as it makes human nature different today from what it was in Bible times. Man, who could be wilfully perverse then, can be equally so now. At the same time, the idea is comparatively harmless, so long as it is kept generally subservient to the teaching of the Scriptures. If the holders of it are given time, and are not unfairly pushed into contending for it, many, no doubt, will ere long allow it to fall captive to the all-conquering Spirit-Word. This idea, however, ceases to be harmless when it is exalted to attack the truth. So far, it has not been so used, and it simply calls for kindly, admonitory treatment—not for withdrawal. It exhibits mental weakness, which stronger brethren should nobly shoulder.

The second idea is that which doubts whether, owing to the absence of miracle, there is now sufficient evidence to justify us in saying that any present-day rejecters of the truth will be raised to judgment. This view is also strange and illogical. Surely where there is sufficient evidence for the purpose of salvation, there is sufficient evidence to bring condemnation. Here, again, we have to consider the strength and use made of the idea. Those who hold it know that they do so as a mere private opinion—that they cannot demonstrate its truth. If they admit that light (where it sufficiently exists) is the ground of resurrectional responsibility, and they do not antagonise the proclamation of this truth, they should not be withdrawn from. Clearer and more scriptural views may ultimately prevail, and discerning brethren can afford, in the meantime, to be gentle and patient. Let us see how near we can get to each other, not how far we can stand off.

The third idea comes dangerously near a denial of the truth. It takes this form: The saints are raised through connection with Christ's blood. The alien are not related to this, and therefore cannot be raised in the same way. Their resurrection, however, is possible, but for reason 413—Berean 2014

stated it is a point upon which it is unwise to dogmatise. Those who allow their minds to run in this way are imbued with wrong ideas respecting Christ's sacrifice. The blood of Christ was shed to give man eternal life (as brother Roberts has so ably shown in *Resurrection to Condemnation*), not to provide a basis upon which men can be brought back from the death-state to stand before the Judgment Seat. Man has been resurrected in the past, apart from Christ's blood, and will be again. Brethren who know the Scripture doctrine regarding the amenability of enlightened rebels to Christ's Judgment Seat, must uphold that doctrine despite the few who may be befogged by recent mystifying utterances. This course will be more kind to the dim-sighted in the long run.

Now, if we are to clear up the present confused state of affairs, we must have a statement of the truth which can be commonly accepted. This statement must be clear, simple, scriptural—not the expression of private opinion—not exacting more nor less than the Scriptures authorise. I suggest the following, as meeting the requirements of the case (someone can, perhaps, submit a better wording): “We believe that light (irrespective of baptism) is the ground of resurrectional responsibility, and that all who are enlightened (God being the judge as to where enlightenment exists) will be raised. We refuse to fellowship any who deny this doctrine.”

Is it too much to ask the ecclesias to consider this, or some similar statement, and to sanction it by ecclesial resolution? If this were done, our trouble would soon end. Each ecclesia would know how the other stood, and as a result suspicion and uncertainty would quickly melt away. The Editor of the *Christadelphian* would, I am sure, gladly publish the decisions of the ecclesias. [Have done so, and will do so gladly,—ED.] May we not look for a wholesale pronouncement in, say, the April issue? A cheerful response in this way would indeed be good news. May God see fit to bring it about! Someone may say (as has been similarly said in the past), “I am not going to be dictated to in this matter.” Pray let no one, on this occasion, be petty enough to take such an unworthy stand. To help division in this way may cause bitter reflection when Christ come. Our great aim should be to make for peace, and not to allow pride, “envy, hatred, malice, and all uncharitableness,” to stand in the way of achieving it.

One more suggestion, and not least important. When an ecclesia has taken a right stand, leave that ecclesia to deal with its own members. Outside interference, unless there is a very flagrant dereliction of duty, is exceedingly pernicious, and should not be countenanced. Such interference tends only to inquisitorialness and scandal.

—Bro. A.T. Jannaway—1901



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

As announced in the Cover Notes of the "*Berean Christadelphian*" for April, "One of the objects" of our seventh visit to the Holy Land, was to get personally acquainted with the Jewish Hospital in Jerusalem to which the "Distressed Jews' Fund" contributions have been, and are being sent.

The Hospital in question—"The Rothschild"—is one of four in Palestine controlled by the "Hadassah", the "Women's Zionist Medical Organisation", which came into existence about ten years ago, although the Hospital itself is much older, dating back more than half-a-century. It is, we believe, the only building erected for the purpose for which it is used; all the others in the Holy Land being houses adapted as hospitals or clinics, and therefore more or less unsuitable for the end in view.

It was in August, 1918, that an Expedition known as the "American Zionist Medical Unit", and consisting of twenty doctors, dentists,

bacteriologists, druggists and sanitary engineers, together with twenty nurses, and an administrative staff of four, arrived in the Holy Land from America. It was sent at the request of the “World Zionist Organisation”, when the Jewish Palestine was practically without doctors as the result of the Great War, and when the land was terribly afflicted with severe diseases. Later, the name was changed from the “American Zionist Medical Unit” to the “Hadassah Medical Organisation”, when the name “Hadassah” had become a household word in Palestine.

The name “Hadassah” is found in Esther ii. 7, where we read that Mordecai “brought up Hadassah, that is Esther”.

“The Distressed Jews’ Fund” (of the “*Berean Christadelphian*”) is under the supervision and control of “The South London (Clapham) Ecclesia”, of which brother J. Bellamy is the appointed Treasurer (the appointment is annual, and the accounts are audited by a duly appointed auditor).

Contributions, whether sent direct to the Treasurer, or to the Editor of the “*Berean Christadelphian*” are included in the Fund. The decision of the Ecclesia to send all the contributions to the Jerusalem Hospital was only arrived at after an exhaustive consideration and discussion. We are grateful to know that the whole of the contributions are used in the Christ-like work of “healing the sick”, and that every penny contributed reaches the hospital.

We are sure that the readers of the “*Berean Christadelphian*” will be desirous of learning something concerning this “Hadassah Hospital” in Jerusalem to which their money is sent, and which we personally visited on the 4th and 5th of April last.

By the courtesy of Dr. A. Salkind, the Director of the Hospital, we made a complete tour of the Institution, visiting all its wards containing about one hundred and twenty five beds. The “patients” ranged from the latest arrival—a one day old baby, a mere doll in a glass enclosure known as an incubator, to an old Israelite almost ready to die.

The “Departments” are Medical, Surgical, Gynaecological, Ophthalmological, Obstetrical, and Radiatric; also Pathological, Bacteriological, X-Ray, and Chemical Laboratories. There are five “Infant Welfare Stations”, and three Pre-natal. Also an outside Obstetrical Service of four midwives under the superintendence of a physician. The Medical School Inspection Department includes three general physicians, two eye and skin specialists, and thirteen nurses. The “Nurses’ Training School” attached to the Hospital has sixty-five pupils; and, as a kind of side-line, the Hospital provides lunches for the poor children of two Jerusalem schools. Our readers can rest assured

that there is very little, if any, room for malingerers or shamers, seeing that, on an average, no bed is occupied by any one patient for more than a fortnight. Generally speaking, out of a hundred beds, twenty-seven are occupied by men, forty by women, nineteen by boys, and fourteen by girls. Although the Hospital is Jewish, the authorities evidently try to “do good unto all”, seeing that for the past year, among the patients were two hundred and forty-one “Christians” and two hundred and eighty-three Moslems or Arabs.

As to the work as a whole, we cannot speak too highly of the good being done for the poor and distressed by the “Hadassah” healers in Jerusalem, especially in their fighting that terrible disease known as trachoma, which left to itself inevitably ends in total blindness. The disease is so terrible and the complications so great that serious efforts have been made to prevent it spreading to other countries; for instance, no person with trachoma is allowed to enter the United States. The utmost care has to be taken to keep the patient’s handkerchiefs, towels, linen, &c. quite separate, the risk of contagion is so great. For centuries this has been practically impossible in Jerusalem, hence we are not surprised to hear that the percentage of the inhabitants suffering from trachoma in some districts—or at least one—was as high as eighty, which the “Hadassah” succeeded in reducing to fourteen per cent!

The work occupied about five years, but the result was truly marvellous. Education is doing a lot of good. We remember in 1901, seeing a poor woman in Jerusalem with a babe at her breast. We thought the poor little mite had two black eyes, but on closer inspection we detected that the illusion was caused through flies having taken possession. The mother gave as a reason for not removing them, that the flies there were at rest, whereas if she drove them off, hungry ones would take their place! To remedy such a sad state of things is what the “Hadassah Hospital” authorities are doing, encouraged with our little assistance.

We took several photographs both of the hospital and its wards with the intention of giving the readers of the “*Berean Christadelphian*” the benefit thereof, but at the last moment we learn that the paper on which it is printed is not of a texture to permit of photographic reproduction (half-tone). We have however, with the aid of brother Gerard Clements, been able to produce a pen-and-ink copy of a portion of the building, which will be found at the head of this summary.

And now we must conclude our report concerning the “Hadassah Hospital” to which the subscriptions of the “*Berean Christadelphian*” are sent; but we are hopeful that what we have written is sufficient to form an exhortation to rightly apply the words of Paul found in Rom. xv. 26, 27.

—Bro. F. G. Jannaway—1928

## Let the Word of Christ Dwell in us Richly

To let the word of Christ dwell in us richly, is to let wisdom dwell. To get Christ is to get wisdom. Let us write this down, each man for himself, once for all, as a thing not to be questioned or deviated from in the least degree. It will supply a simple and safe rule of action in all circumstances. A man will be able to say to himself, "If I get Christ, I get all-health, life, riches, honour, knowledge, joy, and every conceivable and (to us meanwhile) inconceivable good. How can I get him? I read and I find my answer. I am to love him and obey him. To do this I must adopt that course of action that will help me to do so, and avoid that course of action that will interfere with my doing so. I cannot love him if I forget him, nor obey his commandments if they fail my memory. I must therefore read of him continually, and call to mind his commandments always. I must consider him in all I do. I must keep the company of his friends. I must avoid the friendship of his enemies. I must suffer with him in the self-denial he requires. I must refuse to enjoy the pleasures of sin, which constitute the pursuits of the present evil world. I must spend the time of my sojourning here in fear. I must speak of him and show him forth in my day and generation even as a lit candle at night gives light to the house. I must live as his steward, and consider his interest and mine identical. He prayed: I will. He did always the thing that pleased the Father: I will try. He went about doing good: I will strive to follow his example. The Son of Man came not to be ministered unto, but to minister: aspiring to a place among his many brethren, conformed to a common image, I will endeavour to act on the same principle, to follow the same rule. And if the way be narrow, and the labour toilsome, and the endurance trying to flesh and blood, I know it is not for long; for life is but a speeding shadow, a short story, a vanishing flower; and if I make use of it to obtain a place with Christ in the eternal and blessed ages beyond, I shall act the part of wisdom, which says to me, 'He that saveth his life shall lose it; but he that loseth his life for my sake, the same shall find it.'"

*Bro. Roberts — Seasons of Comfort*

## A Chaste Virgin

The period of betrothal is the period of each man's probation. The ultimate issue depends upon the divine estimation of this. No man is fit to perform this part of judgment. All judgment is committed to the hands of Christ, before whom we must appear to receive it, and who at

his appearing is represented as saying: "*Gather my saints together unto me, those who have made a Covenant with me by sacrifice*" (Ps. 50:5).

The supreme question of the hour in its individual application will be: How has the Covenant been fulfilled? Have we sustained the part of the chaste virgin getting ready for marriage-presentation to the Bridegroom? Have our affections fastened and fed upon Christ, our coming husband? Have we been as devoted to his affairs as he wishes?—as tender and loving toward him as he exacts?

The answer to these questions will appear in the shape of our lives, which will be made manifest by the faithful reproductive photography of the Spirit of God in the hands of Christ. The divine measurement of love is obedience. A 'LOVE' THAT IS BARREN OF ACTION IS USELESS SENTIMENT, having no value in the divine mode of appraisal—

*"This is love, that we walk after his commandments"* (2 Jn. 6).

*"Let us not love in word, neither in tongue, but in DEED and in truth"*(1 Jn. 3:18).

*"Ye are my friends, if ye DO what I command"* (Jn. 15:14).

Consequently, the DEEDS of our life will be the index of our hearts. If those deeds, written as a whole, are deeds of conformity to the expressed will of Christ, our part of the Covenant will be declared performed.

Not that there will be a perfect performance in any case, for the congregation of the accepted are a forgiven congregation: a blood-washed throng. Their Judge is their compassionate High Priest, who occupies the interval of his absence in making request for his House in his own Name.

Still, there is a point to which obedience and consecration MUST come, before the benefits of Christ's Priesthood will be extended. Jesus is the Judge of this point, in each case at which he will say, "*Thy sins are forgiven thee,*" and invite the blessed recipients of his favor to enter into life.

—*Christadelphian 1880*

## **"Before Abraham Was, I Am" (John 8:58) How Could Christ Say this of Himself?**

There were two "I's" involved in the person of Christ. They are thus defined by himself: (1) The Father is in (2) ME. "*The words that I*

*speak unto you, I speak not of myself, but the Father that dwelleth in ME, He doeth the works"* (John 14:10). They are thus defined by Paul: *"God was in CHRIST, reconciling the world unto Himself"* (2 Cor. 5:19). Now as to *"the man Christ Jesus,"* who was born of Mary, the Son of God, and the Father's manifestation, he says, *"Of mine own self I can do nothing"* (John 5:30). *"I am not come of myself"* (John 7:28). *"My Father is greater than I"* (John 14:28). *"The Father hath put the times and seasons in His own power"* (Acts 1:7). *"No man knoweth the hour ... neither the Son, but the Father"* (Mark 13:32).

Now which of the two "I's" involved in these statements was before Abraham? To this there is but one answer. The Father was before all. The manifestation of the Father revealed to the world as Jesus Christ, dates from the days of Tiberius; but the Eternal Father Himself, Who, BY Jesus of Nazareth, did miracles and signs and wonders in the midst of Israel (Acts 2:22), and by whom He spoke to them (Heb. 1:2), was before all things. Hence, when Jesus said, *"Before Abraham was I am,"* he was the Father's voice—the medium of the Father's thoughts and words.

The unity subsisting between Jesus and the Father makes it difficult in brief definitions to separate between what is true respectively of the Father and the Son. When we remember that it was *"through the Eternal Spirit"* (Heb. 9:14) that Jesus did all he did, we are the better enabled to recognize what is true of him as the implement of the power in Whose shadow his person was hid (Isa. 49:2) as distinct from his individuality and powerlessness as the Son of David.

—*Christadelphian 1870*

## **The Devil Destroyed by Christ in His Death**

1 - Who or what is *"that having the power of death that is the devil,"* which Jesus came to destroy?

ANSWER -Sin is the cause of death, and, therefore, *"that having the power of death,"* and, therefore, the devil. And sin is disobedience. But it is not an abstraction that sin has the power of death. That is, it has no power to hurt with death until it obtain admission in some way. So long as it is outside of us it cannot hurt. There are two ways in which its deadly work can be done: *"Whosoever committeth sin is the servant (or slave) of sin."* This is one way—the personal commission of sin, which brings us under personal condemnation, as Paul in all his epistles teaches, e.g. Rom. 1:32; Eph. 5:6; Col. 3:6.

The other way is exemplified in our relation to Adam. He sinned, and death coming on him, was transmitted to all who afterwards inherited his death-stricken nature (Rom. 5:14, 7:24, 1 Cor. 15:54). In this way, sin or the devil obtains access to the innocent, or, as Paul defines them in the chapter "*them that had not sinned after the similitude of Adam's transgressions.*"

A child just born, for instance, though innocent of actual sin, has death in itself through Adam. Christ's sacrificial mission was to destroy the hold the devil had obtained in both these ways. He did not destroy the hold it had obtained on sinners in general; for the vast mass of them continue under its bondage from generation to generation, and will be held by it in eternal bonds, and the (comparative) few whom Christ will save are yet unreleased. He was sent to be a beginning or release for all who should incorporate themselves with him. The release began with himself. He destroyed that hold which the devil had obtained in himself through extraction from Adam, and through submission to the curse of the law in the mode of his death. He was of the same nature as ourselves as regards flesh and blood, and, therefore, death-stricken, for that is the quality of flesh and blood; and in obeying the command which required him to submit to crucifixion, he came under the dominion of death as administered by the law.

The testimony is that he destroyed the devil through death. Sin can do no more when a man is dead. Therefore, in dying on the cross, Christ yielded to the devil all he could take; and God then raised him for his righteousness sake, so that in Christ, the devil was destroyed in the only way possible in harmony with God's appointments. He was not destroyed out of Christ. He was destroyed in him. We have to get into Christ to get the benefit. In him we obtain the deliverance accomplished in him.

2 - Was the sacrifice of Christ a sin offering? If so, was Jesus a sinner in any sense? Was he offered on the cross for his own sins, or, in other words, for himself?

ANSWER -The sacrifice of Christ was a sin-offering; but the phrase "*sin-offering*" requires understanding before the answer is intelligible. It is a phrase borrowed from the institutions of the law of Moses; and those institutions were shadowy in relation to Christ; consequently, the literal meaning and relation of a sin-offering under Moses cannot be transferred to him as the question seems to suggest. We have to find out the real nature of his offering from the testimony concerning his own case. Jesus was not a sinner in any sense, when by sinner is meant transgressor. He was a sufferer from the effects of sin in all the items of  
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weakness, labour, pain, sorrow, death; and in this sense (as a partaker with us of the effects of sin) has been described as a constitutional sinner, or one subject to a sin-constitution of things.

But as this phrase gives occasion to disingenuous cavil, it is well to discard the phrase and look at the meaning, which has been stated. As a sufferer from the effects of sin, he had himself to be delivered from those effects; and as the mode of deliverance was by death on the cross, that death was for himself first, not for sins of his own committing, but for deliverance from the sin of Adam from which he suffered in common with his brethren, and from the sins of his brethren which were laid on him. To deny that he suffered from the effect of sin, is to deny that he was of our race and nature, and (to deny) all the testimony in the Psalms and elsewhere concerning his sufferings in the days of his flesh.

Jesus Christ was "*the son of David, the son of Abraham*" (Matt. 1:1), as well as the son of God, and was made in all points like his brethren, partaking of their flesh and blood for the express purpose of redeeming it in himself from the dominion of sin and death, and inviting them to build on the new foundation thus laid (Heb. 2:11-17).

3 - Could the sacrifice of Christ be a sin-offering for himself when the Scriptures declare that Jesus Christ "*knew no sin, neither was guile found in his mouth,*" and that he (Jesus) was holy, harmless, undefiled, separate from sinners?

ANSWER -This question is answered in the reply to question 2. In the moral sense, that is, as regards character, Jesus knew no sin, and was absolutely separate from sinners—but in the physical sense, he was not separate from sinners, for "*he was made in the likeness of sinful flesh*" (Rom. 8:3). He was "*made sin*" for us who knew no such thing in his character (2 Cor. 5:21). He was made in all things like his brethren (Heb. 2:17), tempted like them (Heb. 4:15), and possessed their very flesh and blood (Heb. 2:14). He was of the seed of David according to the flesh (Rom. 1:3). Therefore he was not "*separate*" from them physically, but their bone, and their flesh, and their blood—Son of Man as well as Son of God (John 5:27).

This being so, he was a sufferer from the hereditary effects of sin; for those effects are physical effects. Death is a physical law in our members, implanted there through sin ages ago, and handed down from generation to generation. Consequently, partaking our physical nature, he partook of this, and his own deliverance (as "*Christ the first fruits*") was as necessary as that of his brethren. In fact, if Christ had not first

been saved from death (Heb. 5:7)—if he had not first obtained eternal redemption (Heb. 9:12)—there would have been no hope for us, for we attain salvation only through what he has accomplished in himself, of which we become heirs by union with him.

He overcomes and we share his victory by uniting with him, if he at the judgment seat permit. This we do in baptism, in which we are made partakers of his death, as well as his resurrection. The orthodox and Renunciationist theory of Christ's death being substitutionary, and the payment of a debt owing by us, is another affair altogether and destructive of the wisdom of God, as expressed in the death and resurrection of His Son; and of His mercy and loving kindness, as manifested to us in the offer of forgiveness on approaching Him through the name of His slain and accepted Lamb, who from birth to resurrection was provided "*for us,*" "*the just for the unjust that he might bring us unto God.*"  
—Christadelphian, 1875

## **The Mystery of Godliness**

### **“I WILL BE WHO I WILL BE”**

*“He that hath seen me hath seen the Father”*—John 14:9

*“I am in the Father, and the Father in me”*—John 14:10

*“God was manifest in the flesh”*—1 Timothy 3:16

*“I and my Father are one”*—John 10:30

### **BY BROTHER JOHN THOMAS**

In 1877 (as at most other times) there were crotchets afloat concerning Christ and the manifestation of God in and through him. Some were endeavouring to use bro. Thomas' writings to support the “mere man” theory then current. Others—missing the beauty of the true doctrine he expounded of the Mystery of Godliness, “God manifest in the flesh,” by not following him carefully and closely — were accusing him of confounding Christ with God along Trinitarian lines. A brother therefore assembled the following extracts from bro. Thomas' writings, to give a balanced picture. We are not concerned with the crotchets, but there is great value in meditating on these divine things. Our mind can never be other than its natural state—a useless shrivelled bag of rubbish destined to death like all the rest of the animal world—unless we meditate long and lovingly on the revealed spiritual things of the Word. This alone can expand the mind from its natural cramped smallness, and cause us to be lifted from the perishing animal state up to the enduring spiritual state. “This is life eternal, that they may KNOW Thee.” — *GVG*

### **THE DEITY HIMSELF**

MOSES and the prophets teach (that there is)—

ONE self-existent supreme fountain of Power, AIL, Who is Spirit, and self-named I SHALL BE, or *Yahweh*; that this ONE YAHWEH-SPIRIT POWER is “*God*” in the highest sense, and constitutes the “*Godhead*,” or FATHER IN HEAVEN; that He is the Springhead of many streams, or rivers of spirit, which assume *organic forms* according to the will of the *Yahweh*-Spirit Power; and that—when formed after the model, archetype, or pattern presented in His Own hypostasis, or *Substance*, they become SPIRIT-ELOHIM, or *Sons of God*, and are Spirit because “born of the Spirit”—emanations of the formative SPIRIT, being *ex autou*: “out of Him.”

The Spirit-Elohim was also “God”; nevertheless they are created. They are formed and made *out of, and by*, That which is uncreated. They are Spirit-Forms, the *substance* of which (spirit) is eternal; while the *forms* are from a beginning. Each one is a god in the sense of partaking of the DIVINE NATURE and being, therefore, a Son of God. Now, if we understand this, we shall be able to discern the force and beauty of the expression *Yahweh-Elohim*, which occurs so frequently in the Hebrew Scriptures. *Yahweh* is the name of the Uncreated Power; *Elohim*, the organizations of that Power after Its image and likeness ... Hence also the beauty and fulness of the phrase—

“I am HE the Mighty Ones that formed the earth and made it.”  
—*Phanerosis 55*\*\*

\*\* [We use the page numbering of the 1969 Logos edition because it is currently available.]

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The Source or Fountain of power in the universe is One. It is a Unit. Therefore everything which exists is *ex autou*: out of Him.  
—*Phanerosis 46*

\* \* \*

By *Godhead* is meant the Source, Spring, or Fountain of Deity—the Divine Nature in its original pre-existence before every created thing.  
—*Phanerosis 68*

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There is one ETERNAL UNCREATED SUBSTANCE, Which is essentially Power, Incorruptibility and Life, dwelling invisibly in unapproachable light; and known before the days of Moses by the name

of AIL-*Shaddai*, “the Strength of the Mighty Ones”; and from his interview with the Angel at the Bush, by that of YAHWEH, or *Yah*, “He Who Will Be.”  
—*Eureka 1:105*

## THE SPIRIT

That which connects the Focal Power of the universe with the embodied Sons of Power, and indeed with all created things, is Spirit—styled in Scripture “free spirit”—Psalm 51:12. It is free or uncombined in space, and fills immensity as the water fills the basin of the seas.

The atoms of all material things are elemental condensations of free spirit, connecting the orbs of heaven and all they contain, with the Great Central Focal Power of the Universe. It is the principle of cohesion, attraction, form; penetrating and pervading everywhere. To this universality the psalmist alludes when he enquires of Yahweh:

“Whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend to the heavens, Thou art there. Though I shall spread down in *sheol* (the grave), behold Thee!

“I will take the wings of the dawn; I will dwell in the utmost end of the sea: moreover, *there* Thy hand (or power) shall lead me, and Thy right hand shall take hold of me” (Psa. 139:7-10).

All this is equivalent to saying that the Father-Power is omnipresent by *His Spirit*. Hence He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-pervading Spirit places Him in contemporary juxtaposition with them all; so that at one & the same instant He knows the fall of a sparrow on earth, and any other event, small or great, on the sun. In this way it is that, as Paul told the Athenian idolaters—

“He is not far from every one of us” (Acts 17:27).

We are “out of Him, and in Him, and thru Him,” as physical beings. This is equally true of all flesh that breathes. Hence Moses styles the Father-Power *Ail Eloahi haruchoth l'kol-bashar*: “Power, Powers of the spirits, for all flesh”—Numbers 16.22. Here is Power as the cause of life, called *Ail*; and powers as distributed to each living thing, and therefore called *Elohim*. . .

*Ail* is life absolute; for, as Paul says:

“He only hath deathlessness” (1 Tim.6).

Life radiating from His *hypostasis*, or substance, is Spirit-life. Formative of a creature, and sustaining it in life, it is power of spirit, or

spirit-power, for that creature. Hence these *Elohim* are Son-powers or emanations from *Ail*, the great Paternal Power. He is therefore the *Ail* of all flesh, as well as *Elohim* for all flesh . . .

In this elaboration, then, we have Father-power, Son-power or emanation, and Free-Spirit. Moses and the prophets teach this, as we have seen. The Father-Power is one. The Son-power is the one Father-Power in plural manifestation. And the manifestation is developed by Free Spirit emanation from the Father-Power. —*Phanerosis 48-49*

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Holy Spirit is an emanation from the substance of the Deity, intensely radiant and all-pervading. When focalized under the fiat of His will, things and persons without limit as to number or nature are produced. —*Eureka 1:100*

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### THE TERM “JESUS”

Jesus Anointed is Power, or Spirit, manifested in flesh, and justified in Spirit—1Tim 3:16, or (Romans 1:3-4)—

“Made of the seed of David according to the flesh, and constituted Son of God in power, according to spirit of holiness, out of a resurrection of dead ones.” —and therefore styled— “The Lord the Spirit. . . a life-imparting Spirit” (1 Cor. 15:45; 2 Cor. 3:17-18).

Here are Spirit and Flesh. The Spirit is *Theos*, or Deity. The Flesh was the Son of Mary, and named Jesus; and when anointed with Spirit again at his resurrection, became Jesus Christ, or the Anointed Jesus.

—*Eureka 1:13*

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Jesus is the flesh, and the Seven Spirits is the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined, the salutation is from “the Lord the Spirit.” —*Eureka 1:124*

### JESUS BEFORE ANOINTING

When we contemplate the Cherub before his sealing and anointing, we see only the Son of Mary, the “Seed of the Woman” in the words of Moses; and the Son of God in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during the 30 years of his sojourn in the covenanted land. All we learn concerning him after his return from Egypt is that he dwelt in Nazareth

and was subject to Mary and Joseph; and worked at the trade of his mother's husband.

He knew his real paternity was not of Joseph. He never went to school, yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and was the beloved of all who knew him—Matt. 11:23; Luke 2:40-52; Mark 6:3; John 8:15; Psa. 119: 97.

He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The "grace of God" was upon Adam and imparted to him much wisdom and knowledge; but still left him free to obey the impulses of his flesh if he preferred it, rather than the divine law. This was the case also with Jesus who, in his discourses, always maintained the distinction between what he called "*mine own self*," and "*the Father Himself*" Who dwelt in him by His effluence—

"The Son can do nothing of himself...I can of mine own self do nothing" (John 5).

He refers all the doctrine taught, and all the miracles performed, to the Father Whose effluence rested upon him and filled him. If this be remembered, it will make the "hard sayings"—John 6: 60 of his teaching easy to be understood. —*Phanerosis 83*

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"The flesh," said Jesus, "profits nothing"—John 6:63. As son of Mary, he pretended to no power, wisdom or superiority. Mary's son was the "Veil of the Covering" to be rent; the Veil in which the Father-power was veiled; the Flesh-medium of Power-manifestation.

—*Phanerosis 48*

### JESUS AFTER ANOINTING

Now Jesus was one, and the Father was another . . . It is written in the Law of Moses that (John 8:17-18)—

"The testimony of 2 men is credible. *I am one* that bear witness of myself; and *the Father Who sent me* (the other witness), He beareth witness of me."

Here then are 2 personages. The Father by Himself being *Ail*, or Power; but when associated with the Son of Man (who, when so associated, was powerful—"anointed with the Holy Spirit and with power"), He was *Ail Eloahh*, the Power mediately manifested: the Power being one *Eloahh*, and the *medium of manifestation* another.

\* \* \*

Peter says— “The Deity *anointed* Jesus of Nazareth with *holy spirit and power*.”

And of the Son of Man, Jesus says:

“Him hath the Father, the Deity, sealed” (Acts 10:38; John 6:27).

Now, as sealing has to do with *instruction*, we find Jesus was not only able to do works of power, in—

“Healing all that were oppressed of the devil” (Acts 10:38).

—but he could speak words of spirit and life which the sealed only can do—

“The words I speak unto you are spirit and life” (John 6: 63)

“My doctrine is not mine, but His that sent me” (John 7:16).

“I have not spoken of myself; but the Father Who sent me, He gave me a commandment what I should say and

that I should speak” (John 12:49).

“I am in the Father, and the Father in me. The words that I speak unto you I speak not of myself” (John 14:10).

Hence the discourses of Jesus must be received as the discourses of the Deity or Spirit in him. What he gave utterance to was the ‘Word’ or teaching of the Spirit—the things sealed or impressed upon his brain by the Deity:

“I have told you the truth I have heard of the Deity ... I speak to the world those things I have heard of Him”  
(John 8:40,26)

These things spake Jesus. He was sealed by what he heard.

—Eureka II: 291

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Jesus of Nazareth, in the days of his flesh, was the reflection of the moral attributes of the Deity; as likewise are all his brethren who walk in his steps . . . Jesus is the Chief-Begotten *Eloahh* of AIL; and, when sealed with holy spirit at his immersion in Jordan, the Deity *manifested Himself* in him by the truth he spoke and the wonders he performed . . .

However perfect and complete the *moral* manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the *substance*, or body, of Jesus. This was what we are familiar with as the flesh. It was not angel-flesh or nature; but that common to the seed of Abraham, styled by Paul *sarx hamartias*, “flesh of sin”; in which, he says, “dwells no good thing” (Rom. 8:3; 7:18).

The Anointing Spirit-dove which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things. The *character* of Jesus was holy, harmless, undefiled, without spot or blemish or any such thing; but his *flesh* was like our flesh in all its points—weak, emotional, unclean.

Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in His manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh,

and not Elohistic. For this cause, Jesus was—

“Made a little lower than the angels, for the suffering of death . . . that he, by the grace of the Deity, might taste death for every man” (Heb. 2:9).

For this cause, and forasmuch also (v. 14)—

“. . . as the children (of the Deity) are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the *diabolos* . . .”

—or elements of corruption in our nature inciting it to transgression, and therefore called—

“Sin working death in us” (Rom. 7:13).

Another reason why the Word assumed a lower nature than the Elohistic was that a basis of future perfection might be laid in obedience under trial.

—*Eureka 1:105,106, 107*

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That born of Mary was *bain Eloahh*, Son of Power. Beside that Power there is no Saviour. Apart from the Power, the Son could not save; for he, as son of Mary, testifies—

“The Son can do nothing of himself.”

That the Supreme-Power would save by a Servant-Power is manifest from Isaiah as well as Peter. In that prophet, the Only Potentate says to one He styles His Servant (Isa.49:6)—

“Thou shalt be My Servant to raise up the tribes of Jacob, and to restore the desolation of Israel. I will also give thee for a Light to the nations, that thou mayest be My *Yeshua*, salvation, to the end of the earth.”

The *I* and the *thee* of this passage are but One Power—Power in Servant-manifestation:

“I the First and I the Last: and independent of that I there are no *Elohim*, or powers” (Isa. 44:6). —*Phanerosis 51*

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“The Flesh, or Mary’s Son, was the earthen vessel, the Cherub, hidden as a polished arrow in the quiver or shadow of the power of the Eternal Spirit. In other words, “The Spirit of Yahweh rested upon him” after his anointing. He was filled with the Effluence of the Eternal Substance, and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers, and from evil influences, which could not harm him until the protecting effluence was withdrawn.

This resting upon, indwelling, and covering, was the sealing and anointing of the Father, foretold in Dan. 9:24—

“Sealing the vision and Prophet; and anointing the Holy One of the holy ones.”

And John the Baptist bare record of this, saying —

“I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him” (John 1:32).

The Spirit-Dove was the seal or mark of the Father, the form or shape assumed by the Divine Effluence in the anointing of Jesus . .

This sealing and anointing of the Cherub was the subject of the following testimonies —

“The Spirit of Yahweh shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of Yahweh, and shall make him of quick

understanding in the reverence of Yahweh” (Isa. 11:2-3).

—*Phanerosis 81*

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The Eternal Wisdom is the Revealer of the Apocalypse. He gave it to Jesus, whom He anointed— “Both Lord and Christ” (Acts 2:36).

Hence, when the Anointed Jesus speaks in the Apocalypse, it is the Eternal Who speaks. For this reason it is, that at the end of each epistle the hearer is reminded that it is the Spirit speaking to the ecclesias. Thus we see the same rule maintained in the Apocalypse as in the testimony of John: the Eternal Wisdom speaking thru Jesus, himself become Spirit in being begotten and born of the Spirit from among the dead.

—*Eureka 1:350*

### THE TERM “MERE MAN”

Instead of holding fast the Spirit’s Name, they were developing what in history is called the *Arnestitheos apostasia*, or Deity-denying Apostasy, which affirmed that ‘Christ was no more than a man.’ The Spirit’s Name is the Father by His Spirit manifested in Sin’s Flesh begotten and born—not by the will of man—but by His own creative energy, as was Adam the first. But to say that he was no more than a man was to affirm that he was begotten of blood or of the will of the flesh or of the will of man; which was to lay the basis of a name which the Spirit not only will not recognize, but one which He hates.

—*Eureka 2:147*

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Christ was the “end of the Law.” . . . He is declared by Paul to be the Christian Altar. “We have an Altar,” says he—Heb. 12:10, which, in being cleansed by the blood of Jesus, is made identical with him. He was the Altar of earth, or of unhewn stone; and in his making or generation he was begotten—

“Not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity” (John 1:13).

To affirm that in his generation he was begotten of Joseph is to “pollute him.” In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity as related in Luke, is to make Joseph the builder of an altar of hewn stone—a polluted altar, upon which a man’s nakedness has been discovered. —*Eureka 2:223*

# Hints For Bible Markers

## The Psalms

### Psalms 3:4

*I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.*

Earlier in this Psalm, in the second verse, we read of those who scoffed at Christ, who spread lies about him by saying the miracles came from some other source such as Beelzebub. It was one of three verses in this Psalm where the word Selah was used. As our brother Denney pointed out we can translate Selah, "Pause and think of that." This truly brings to mind the life of Christ. Especially his suffering of the last few days. With the end result that God did hear!

During the time of our probation, our lives are filled with trials, some of which at the time, appear overpowering. They appear to be such a burden, that we might feel as if we never will pull through. As we are being sorely tried, what should our mental state be? As this verse points out, indeed the entire Psalm, "I cried unto the Lord with my voice." Putting our trust in God, that he will hear our petition, and do what is best for our salvation. "*It is good that a man should both hope and quietly wait for the salvation of the LORD.*" (Lamentations 3:26)

### Psalms 3:5

*I laid me down and slept; I awaked; for the LORD sustained me.*

Christ's faith and patience were rewarded. He cried at the time of his trouble and God heard him. He lay down and slept a short time in the grave. Three days later, he awoke, for God had sustained him. God gives us reminders, in our lives, to help us keep our minds ever on Him. Falling asleep and waking every day, not only are types and a reminder of resurrection and life, but are also an aid to help us keep God always on our minds. Every minute, every hour, of everyday! Moses, addressing the children of Israel, Deuteronomy 6:6-7, declaring: "*And these words, which I command thee this day, shall be in thine heart: (7) And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*" Proverbs 6:22 "*When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.*"  
—Bro. Beryl V. Snyder

Continued next month should the Lord will.