

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	Hye, Boston
EXHORTATION..... Resurrectional Responsibility - 3	40
.....My Soul Thirsteth For God	46
THOUGHTS	Meditations—Deity’s Ways No. 65..... 49
..... Jewish Settlement In China	52
..... The Papacy In The Psalms	54
ANSWERS	A Prophet’s Reward..... 57
..... Bro.Thamas and Resurrectional Responsibility ..	57
..... Prayer and Praise In Mixed Assemblies.....	58
..... Pray For Kings.....	59
..... Posture In Prayer.....	59
..... Temptation.....	59
..... Born of God: Is It Baptism?	60
..... Blessed Are They That Mourn	61
.....Circumcision	62
..... The Mystery of Godliness - 3.....	63
BIBLE MARKING..... The Psalms - Psalm 3	72

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

HYE, Texas

We are looking forward to the 2015 February Hye Quarterly, Lord willing to be held 1/30-2/1. Below is the schedule, please contact Bro. Nathan or Sis. Joanne with any questions and to RSVP. Looking forward to a spiritually uplifting weekend!

Friday 1/30/15

7:30-8:30 Daily Bible readings

Saturday 1/31/15

8:30-9:30 Breakfast on the grounds

10-11 Daily Bible readings

Preside: Bro Jesse Gustavsson

11:30-12:30 Exhortation: What the Psalms can mean to us

By Bro. Adam Hurst

1-2 Lunch on the grounds

Bro. Jim Phillips

2:30-3:30 Organized games and activities

Bro. Aaron Hurst, Sis. Alexis House

4-5 Exhortation: Preparing for Christ's return

By Bro. Ross Rhoades

5:30-6:30 Dinner on the grounds

7-? Bonfire (weather permitting) and fellowship

Sunday 2/1/15

8:15-9:15 Breakfast

9:50 Study class

11:00 Memorial service

Exhortation: Bro. Justin Patterson

Preside: Bro. Mark Braune

12:30 Potluck lunch on the grounds

Love in the hope we share,

Bro. Nathan and Sis. Joanne Phillips

Please RSVP: Joosbjo14@gmail.com 512-988-7780

BOSTON, Mass.

Dear Brothers and Sisters,

The Boston, Mass. Ecclesia is planning to host a study weekend for our youth the weekend of February 28th, 2015 in Westboro, Mass. We will be studying The Lord’s Prayer with a series of talks on Saturday that will continue into Sunday for another kids talk during the Sunday School hour.

The memorial meeting will be an exhortation on Unanswered Prayers entitled “My Grace is Sufficient for Thee” and will focus on why God sometimes doesn’t answer our prayers right away, or at all in times of trial. We would like to extend the invite to our spiritual family far and near. We are hoping to have a spiritually uplifting weekend and hope it will help us all to be more motivated and encouraged to serve Yahweh in these last days of our probation.

I’m working on getting a form together for those who may travel to Boston for this so we can make travel and sleep arrangements as soon as possible. We already have visitors coming from the Texas area and we are excited about that and hope to hear of more people planning to attend.

As always, these plans are in accordance with our Master’s plan and if Christ remains away until then, we hope and pray for a fun filled weekend sharing fellowship with our Brothers and Sisters and aiming to please Yahweh with our efforts on learning how to pray better after the example Christ has left for us in the Scriptures. Until we get the form finalized, please email me directly with any questions or concerns if you would like to attend this youth study weekend. My email is joshua.garvey@hotmail.com and I can be reached at phone number (508) 245-1524.

The Boston Ecclesia welcomes everyone interested in attending, thank you and we’re looking forward to hosting this weekend aiming to give all glory to Yahweh in the hopes of inheriting an eternal place in his soon coming Kingdom when our Master returns.

Much Love in the Hope of Israel,

Bro. Joshua Garvey

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HOUSTON FRATERNAL GATHERING..... April 3–5, 2015

Bro. Bob Lorquet, boblorquet@hotmail.com

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. Please check this link often as we will be updating with new material as much as possible.

The purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard.

We are always looking for tapes, and if you have some talks that you would like to share, please email Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

Resurrectional Responsibility – 3

SCRIPTURAL PRINCIPLES INVOLVED

“Them that do not obey the Truth ... as many as have sinned under law shall be judged by law ... in the day when God shall judge the secrets of men by Christ”— Romans 2:8-16

Now to begin a fuller consideration of the 11 basic Scriptural principles previously stated.

1. Enlightenment is INVARIABLY given as the ground of accountability and responsibility to judgment. That is— all who KNOW are held responsible to DO.

“THIS is the condemnation (krisis—judgment) that LIGHT is come into the world” (John 3:19).

“To him that KNOWETH to do good, and doeth it not, to HIM it is SIN” (James 4:17).

“Better not to have KNOWN the way of righteousness than, after having KNOWN it, to turn from the holy COMMANDMENT delivered to them” (2 Pet. 2:21).

It is the fact that they have KNOWN—that they have received a COMMANDMENT—that the statement is based on.

Note well that it does not say: “Better not to have agreed to ACCEPT the command,” but: *“Better not to have known.”*

This is very significant. The latter is consistently Scriptural. The former idea is entirely foreign to Scripture.

“If I had not come and SPOKEN TO THEM, they had not had sin: but now they have no cloak (RV: excuse) for their sin” (John 15:22).

“Go ye into all the world and preach the Gospel to EVERY creature.

He that believeth and is baptized shall be saved, but he that BELIEVETH NOT shall be damned (condemned)” (Mk. 16:15).

“He that BELIEVETH NOT shall be condemned” (katakrino—judged against, from “krino”—to judge).

How can any, in the face of this, deny the responsibility of willful objectors—willful non-believers?

“As many as have sinned in (RV: under) law SHALL BE JUDGED BY LAW .. IN THE DAY when God shall judge the secrets of men” (Rom. 2:12-16).

“You only have I (God) known of all the families of the earth: THEREFORE I will punish you” (Amos 3:2).

Compare Psa. 147: *“He (God) SHOWED HIS WORD unto Jacob ... He hath not dealt so with any nation as for His judgments, they (other nations) have not KNOWN them.”*

“And God said, Yea, I know that thou didst this in the integrity of thine heart (sinned in IGNORANCE); THEREFORE I suffered thee not to touch her” (Gen. 20:6).

The principle is here again illustrated, in the fact that God spared Abimelech ON THE GROUND that his sin was not committed WILLFULLY or KNOWINGLY. He did not KNOW he was sinning, and THEREFORE he was not judged guilty. His plea of innocence (20:5) based on ignorance, was accepted.

“The times of IGNORANCE God winked at” (Acts 17:30).

Attempts have been made to avoid the force of these statements by flatly asserting that enlightened rejecters of God’s commands are excluded from them; that somehow or other the principle so clearly stated in them is suspended in the case of this one particular class. Can anyone consider this a truly satisfactory position?

* * *

2. God has appointed a great day of giving account, AFTER life is ENDED.

“It is appointed unto men once to die, but AFTER this the JUDGMENT” (Heb. 9:27).

“Judge nothing BEFORE THE TIME, until the Lord come, who will, both bring to light the HIDDEN THINGS OF DARKNESS, and will manifest the counsels of the heart” (1 Cor. 4:5).

Compare: *“THIS is condemnation, that LIGHT is come, but men love darkness.”*

“God hath APPOINTED A DAY in which He will JUDGE (krino means ‘judge,’ NOT rule) the world by Christ” (Acts 17:31).

“... shall be judged by the law IN THE DAY when God shall judge the secrets of men by Jesus Christ, according to my Gospel” (Rom. 2:12-16).

It is perhaps hardly necessary to prove this point—that there is a great day of judgment coming. But the FORCE and SIGNIFICANCE of this fact, in relation to other statements of Scripture, and to the issue in question, is often missed.

The time of giving account by man to his Maker is this final appointed day—*“It is appointed to men once to die—AFTER this the judgment” (Heb. 9:27).*

Surely there are few, even among those who believe in the non-responsibility of enlightened rejecters, who believe that those who knowingly and willfully defy or neglect God’s commands to *“all men everywhere”* will not be punished AT ALL. But many fail to realize the relation of this to the great day of final accounting—the day that God has SPECIFICALLY APPOINTED AND DESIGNATED for the particular purpose of *“bringing EVERY work into judgment.”*

* * *

3 Judgment in THIS life does not fill the Scripturally-specified requirements of the final and individual ‘giving account’ judgment ‘after death’ of Heb. 9:27, etc.

In the first place, it is not according to individual merit, but according to God’s particular purpose at the time. Sometimes judgment is visited swiftly, as Nadab and Abihu. And sometimes wicked men (for instance, some kings of Israel) are suffered to live out their full days in prosperity and peace while righteous people endure many tribulations. Other and larger issues determine the matter, rather than the judgment of the particular individual concerned.

“What if God, willing (rather—’THOUGH willing’) to show His wrath and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction” (Rom. 9:22).

“Think ye that these Galileans were sinners above all Galileans, because they suffered these things? I tell you, Nay” (Lk. 13).

Jesus here repudiates the idea that what happens to a man in THIS life is in strict accord with his degree of guilt or righteousness.

Consider the following Scriptural statements about the prosperity of the wicked (right up to their death), clearly showing that there is no uniform and universal working out of retribution in THIS life for those who reject God’s commands—

“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.

“Rest in the Lord, and wait patiently for Him. Fret not thyself because of him who PROSPERETH in his way.

“For evildoers SHALL BE cut off ... The Lord shall laugh at him, for He seeth that his DAY IS COMING ... The wicked shall perish and the enemies of the Lord shall be as the fat of lambs: into smoke shall they consume away. Wait on the Lord ... He shall exalt thee to inherit the land: when the wicked are cut off thou shalt SEE IT” (Psa. 37).

“The Most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the BASEST OF MEN” (Dan. 4:17).

“The wicked walk on every side when the vilest men are exalted” (Psa. 12; 8).

“All things have I seen in the days of my vanity; there is a just man that perisheth in his righteousness, and there is a wicked man that PROLONGETH HIS LIFE in his wickedness” (Eccl. 7:15).

“Though a sinner do evil an hundred times, and HIS DAYS BE PROLONGED, yet surely I know that it SHALL BE well with him that feareth God.

“But it SHALL not be well with the wicked, neither SHALL he prolong his days” (not a contradiction to the previous sentence, but referring to the time IN THE FUTURE when it SHALL be well with the righteous).

“There is a vanity which is done on the earth—that there be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous. I said this also in vanity” (Eccl. 8:12-14).

“Righteous art Thou, O Lord ... Wherefore doth the way of the wicked PROSPER? Wherefore are all they HAPPY that deal treacherously?” (Jer. 12:1).

“The tabernacles of robbers PROSPER, and they that provoke God are SECURE, into whose hand GOD BRINGETH ABUNDANTLY” (Job 12:6).

“Wherefore do the wicked live, become old, yea, are MIGHTY IN POWER? Their seed is established in their sight with them, and their offspring before their eyes.

“Their houses are safe from fear. NEITHER IS THE ROD OF GOD UPON THEM. They take the timbrel and the harp, and rejoice at the sound of the organ.

“THEY SPEND THEIR DAYS IN WEALTH, and in a moment go down to the grave.

“ONE dieth in his full strength, being wholly at ease and quiet ... ANOTHER dieth in the bitterness of his soul, and never eateth with pleasure.

“Do ye not know that the wicked is reserved to the DAY OF DESTRUCTION. They shall be BROUGHT FORTH TO THE DAY OF WRATH” (Job 21).

The principle is very fully and clearly stated here—that in THIS life there is no relationship between a man’s merits and his fortunes. But all accounts will be settled when men are BROUGHT FORTH TO THE DAY OF WRATH.

“I was envious at the foolish, when I saw the PROSPERITY OF THE WICKED. For there are NO BANDS (RV: PANGS) IN THEIR DEATH, but their strength is firm.

“They are NOT IN TROUBLE as other men; neither are they plagued like other men ... Their eyes stand out with fatness; they have more than heart could wish.

“These are the ungodly, who PROSPER IN THE WORLD; they increase in riches ... When I thought to know this, it was too painful for me! until I went into the sanctuary of God: then understood I their end” (Psa. 73).

“Thou in thy lifetime receivest thy good things, and likewise Lazarus evil things” (Luke 16:25).

Judgment in THIS life often falls upon ONE generation, although many PREVIOUS generations have been building up the offense—

“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

“Verily I say unto you, All these things shall come upon THIS GENERATION” (Mat. 23:35).

“The Lord sent against Jehoiakim the Chaldees, Syrians, Moabites, Ammonites, against Judah to destroy it ... for the sins of Manasseh and for the innocent blood he shed” (2 Kings 24:2-4).

Manasseh died in peace. Thirty-five years later the nation is punished for his sins.

“Thy seed shall be a stranger in a land that is not theirs, and they shall afflict them 400 years. And also that nation, whom they shall serve, will I Judge ...

*“In the 4th generation they shall come hither again, **for the iniquity of the Amorites is not yet full**” (Gen. 15: 13-16).*

That is, the generation of Egypt contemporary with Moses, and the generation of the Amorites contemporary with Joshua, were judged and punished for national sins which had been filling up over several centuries.

Judgment in this life does not on the one hand preclude the final, general, individual judgment; neither does it on the other hand necessitate it.

Some men are subject to BOTH judgment in this life AND at the judgment-seat; some to NEITHER; some to just the one, some to just the other.

Present judgment and future judgment are two entirely separate and mainly unrelated things.

If this clear distinction, both of CHARACTER and PURPOSE, between present judgment (individual or national) and future, final giving-of-account at the judgment-seat is properly perceived (together with the fact that the Scriptures NEVER except anyone from the latter judgment but the ignorant) then the subject will be seen in its correct perspective.

—Bro. G.V.Growcott

(To be continued, God willing)

My Soul Thirsteth for God

“Ho, every one that thirsteth, come ye to the waters . . . Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hear, and your soul shall live!”—Isa. 55:1-3

NO doubt most of us, at some time, have had a craving, a powerful, driving desire, for food; and, in the same manner, a vehement desire for drink. We are all fully aware that if food is not eaten, and liquid is not swallowed, death will be the result. By applying the principle affirmed by Paul:

“First that which is natural; afterward that which is spiritual.”

—we are able to fully comprehend Jesus’ declaration (Matt. 5:6)—

“Blessed are they who hunger & thirst after *righteousness*, for they shall be filled.”

This ‘blessedness,’ or happiness, is attained through the knowledge and understanding of God’s Word, by which a person is filled with the ‘joy set before him’ in a full assurance of faith and hope in those things that God has promised to those who love and obey Him; and finally, if worthy, ‘filled with the fulness of God.’

Jesus’ teaching was not altogether new. Much of it was based upon things written in the Law of Moses and in the Prophets; for, said Jesus:

“Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil” (Matt. 5:17).

In Isaiah 49, we have one of the prophet’s beautiful pictures relating to Jesus’ 2nd advent, when he will liberate his servants from the prison-house of death, and say to those prisoners—

“Go forth! And to them that are in darkness, Show yourselves! They shall feed in the ways, and their pastures shall be in all high places.

“They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them” (vs.9-10).

It is remarkable how much of Isaiah’s prophecy appears in the teaching of Jesus. The greater part of John 6 is permeated with this subject, in particular v. 35:

“I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

But who *will* come to him? And who will listen to his message? Only those who *'hunger and thirst after righteousness'*; and that is few indeed. Many hunger and thirst after life, or glory, or salvation; and strive mightily for them. But how many—acutely, agonizingly conscious of the repulsive ugliness of natural, corrupt, human nature—hunger and thirst after *righteousness*? How many comprehend, even as afar off, the infinite, perfect 'beauty of holiness'? When Jesus spoke these words—

“From that time, many of his disciples went back, and walked no more with him” (v. 66).

Sadness must have gripped the heart of Jesus as he turned to the remaining disciples, and said—

“Will ye *also* go away?” (v.67).

This touching question brought from Peter that beautiful response:

“Lord, to whom shall we go? *Thou* hast the *words of eternal life*”
(v. 68).

These wonderful words of Jesus, which relate to eternal life, are the food for which we must hunger, and the water for which we must thirst. The manner in which this is to be done is exquisitely expressed by David:

“As the hart panteth after the water brooks, so panteth my soul after Thee, O God! My soul thirsteth for God, for the living God” (Psa. 42:1).

When we set ourselves to know and understand the Way of Life, and *put into action* the 'words of eternal life' presented to us in the teaching of Jesus; how strange it seems when some call us 'extremists'! Are we 'extreme' if we do all in our power to—

“Let our light so shine before men that they may see our good works, and glorify our Father which is in heaven” (Matt. 5:16).

When we see increasing worldliness and looseness and toleration of error in the Christadelphian body, and many devoting a great part of their lives and goods to the pleasures and luxuries of this life, and we are constrained to contend against it—are we 'extreme' just because we are fully persuaded that we must *all* be—

“*Zealous of good works*” (Tit. 2:14); “*Holy in all manner of conversation*” (1 Pet. 1:15); and “*Always abounding in the work of the Lord*” (1 Cor.15:58).

Is it not an ‘extreme’ requirement on God’s part that we be, in intelligent maturity, ‘*always abounding*’ in His work when there are so many pleasant worldly ways we could, as carefree, fun-loving juveniles, be ‘enjoying’ ourselves? If we so childishly hunger and thirst after the things of this life, *that* is what we shall be filled with, for—

“He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal. 6:8).

This is in complete harmony with the teaching of Jesus. Have we not heard him say—

“Narrow is the Way that leads unto life” (Matt. 7:14).

—and few there be that have the wisdom to find that Way and walk in it? As we read his sayings, and those of the apostles, we are profoundly impressed with the fact that the dominating characteristic that pervades the whole of the New Testament is this—

That to be ‘in Christ,’ and remain there, we must live a life of *useful, purposeful, consistent holiness*; and do all that is humanly possible (with God’s help) to:

“Keep ourselves unspotted from the world” (James 1: 27).

It is not necessary to have a college education (rather it is a detriment) to understand what Paul means when he says “*Be not conformed to this world*”—Rom. 12:2. And that is equally true of what he says elsewhere—

“The Lord Jesus Christ gave himself for our sins, that he might *deliver us from this PRESENT EVIL WORLD*” (Gal. 1:4).

And what does it mean to be savingly delivered from this present evil world? Powerful among the corruptions of the world at the present season are all the pagan rituals and adornments that identify the world with the superstitions of the Babylonian ‘Christ-Mass’ which children of holiness will be diligent to keep themselves ‘unspotted’ by—

A persistent and prayerful application of the mind to the written Word should convince any believer of the Gospel that *release from the power of this ‘present evil world’ will be accomplished ONLY*

on the basis of our full and enthusiastic acceptance of the Divine principles of holiness set forth in the Scriptures of Truth.

We have no right or authority to establish our own standards. When God demands obedience and holiness, it is our wisdom to unreservedly obey. If, therefore, we would attain to salvation, it can only be done by recognizing and submitting in reverence to all God's appointments. The joy that is set before those who are of a contrite spirit & are exercised by the Word of God, is presented to us by Jesus in his final message, in answer to the question:

“Who are these that are arrayed in white robes?” (Rev. 7:13).

And John was told (vs. 14-17)—

“These are they who came out of *great tribulation* [the overcoming of the flesh and of the world], and have washed their robes and made them white in the blood of the Lamb.

“*Therefore* are they before the throne of God, & serve Him day & night in His Temple. And He that sitteth on the throne shall dwell among them.

“They shall *hunger no more, neither thirst any more*; neither shall the sun light on them, nor any heat.

“For the Lamb who is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters.

“And God shall wipe away all tears from their eyes.”

What a precious and deathless heritage is reserved for those few among men who truly *‘hunger and thirst after righteousness’!*

—*Bro. G.A.Gibson*

Meditations—Deity’s Ways No. 65

THE gospel, truly, is an invitation to the kingdom, but it is more than that, it is a call also to righteousness. “Repent” is a feature in the divine message. “Turn to God, and do works meet for repentance,” is an apostolic way of expressing the duty of all who hear (Acts 17:30; 14:15; 26:20). This request cannot be ignored with impunity. There is need just now for faithful men to shout aloud this truth. There must be no fraternising with error, nor pandering to errorists. It is for us to speak as the oracles of God. “He that believeth not” (among the nations—Matt. 28:19) “shall be condemned” (Mark 16:16). The day for the condemnation is obviously the day implied in the context, when those who do believe shall be saved. Unbelief—a wilful rejection of the
49—Berean 2015

gospel and its claims—is a great sin, and one which relates those who are guilty of it to condemnation, or the second death (Luke 12:46; Rev. 21:8). That the condemnation has to do with the physical condemnation resting on the race through Adam’s sin, or that it is a condemnation to be meted out in some indefinite way in this life, or that it had reference to the destruction of Jerusalem, are suggestions wild and unwarrantable. Such a watering down of Christ’s clear and important warning must terribly provoke his displeasure, especially in view of his uniform three-and-a half years’ teaching on the subject. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jno. 12:48). Wilful rejecters, or rebels, will know, when the time comes for them to suffer God’s retribution, that they are suffering it, and why they are suffering it.

Human nature is not noble and beautiful, as Ruskin states. It is corrupt—the abode of sin, and therefore condemned. Paul expresses the truth, “I know that in me, that is in my flesh, dwelleth no good thing” (Rom. 8:18, 20). Much essential doctrine hangs upon this truth. There is a tendency to set it aside, and we need to be on our guard. The Scriptures tell us of the lusts of the flesh, but never of its virtues. The flesh works grave-wards—it thinks, but thinks sinfully and fatally. “The mind of the flesh is death,” “If ye live after the flesh ye must die” (Rom. 8:6, 13, R. V.). Our salvation depends upon the possession of a spirit mind (a mind created by the implanting of the Spirit’s teaching), and it depends likewise upon the exercise of this mind in controlling the flesh. “They which are the children of the flesh, these are not the children of God” (Rom. 9:8). The exhortations to wisdom in this matter are numerous—walk by the Spirit, sow to the Spirit, be filled with the Spirit. Let us help one another to be wise. The Bible (the production of the Spirit) is here, and by it we are able to carry out these life-giving commands.

Men in business take stock. Those who omit to do this incur a great danger—they risk having to face ruin suddenly and unexpectedly. Brethren should take stock in their spiritual affairs. Disaster may be averted by so doing. Brethren are all traders—they have all been entrusted with Christ’s goods. They are required to make headway—to buy, sell, and to get gain. A time of reckoning is ahead—it must come (see Matt. 25:14–30). Let us take stock, or, in other words, let us examine our standing in the truth. Are we going backwards or forwards? Where are we, say, in comparison with our position at the time of our baptism? Do we love the truth more? Is our Bible reading, and our attendance at the meetings, equally enjoyable? Is our

knowledge of the Scriptures (the Apocalypse, to wit) greater? Are we stronger in our power of resistance in the matter of the world's forbidden pleasures? Are we, in relation to our income, more liberal in our contributions to the various ecclesial funds? Are we more helpful in our meetings—better examples, and more enterprising and industrious? Has our longing for Christ's return increased? Have we grown more like Christ in character? These, and such like, are the questions to occupy our minds in the exercise of self-examination. Now is the day for it.

God requires from His children an all-round obedience. All His commands are equally binding. There is to be no picking and choosing—no carefulness in one direction, and carelessness in another. There must be a genuine endeavour to fulfil God's will in ways disagreeable as well as agreeable. Covetousness has to be eschewed, but evil speaking quite as much so. We have to be honest, but also chaste. Let us take care lest our good points blind our eyes to our bad ones. We are not safe—not acceptable to Christ—unless we show a general all-round thoroughness, avoiding exceptions and reservations. This thought will bear unlimited amplification. To take one or two illustrations. No amount of zeal and activity in the public proclamation of the truth will exempt us from the obligation of enlightening and rearing our own children in the fear of God. No amount of warm love and amiability towards the brethren at the meetings will excuse coldness and churlishness with our own kith and kin at home. No amount of time spent at committee meetings will justify neglect of our daily readings. God's law is very searching; it leaves no corner of our mental nature untouched. It takes away all ground for spiritual swagger. Great is the man who can discern his own weaknesses, and has pluck enough to grapple with them.

Don't loiter about the outside of the Bible. Step in and tread its beautiful courts. You will soon discover that the ground is sacred, and that God is there. It is the outsider that raises his impudent voice against the Bible—who talks twaddle, and giggles respecting its great and holy truths. Brother Roberts' advice to the sincere Bible doubter cannot be improved—Read the Book, and less what people say about it. It is the loiterer and the weak brother, who swallow the outsider's foolish gossip, who take up the cry of “discrepancy in Bible history, disagreements in the Book with established decisions of science, crudeness and imperfection in its early moral teaching.” Get away from such teaching. To regard it seriously is harmful. Remember that a person in a weak condition of health cannot stand over a street gully without incurring risk of typhoid. *The Scriptures are the Oracles of*

God. Paul and Peter both say so. This should suffice to set the anxious believer's soul at rest. Never mind about Christendom opposing this teaching, nor about some brethren having taken on Christendom's mind concerning the matter. Such departure from the truth was, according to divine prediction, to be expected. Let our motto be, "The Bible true" (wholly and not partly so).
—*Bro. A.T. Jannaway— 1901*

Jewish Settlement in China

The *Jewish Chronicle* gives the following account of a curious discovery made during the late war with China, by a Jewish officer in the English navy;—

At the breaking out of the English war with China, he received his commission as lieutenant, and went to the seat of war, and served under Commander Hollins. Our friend was assigned the command of a small vessel carrying three guns, for the purpose of penetrating the rivers and streams of the interior, and preventing any hostile assemblages. He seldom advanced farther than five or six miles from the principal rendezvous; but on one occasion, tired of cruising about in the same place so often, and meeting no opposition, he proceeded ten miles up the river, and still found no hindrance. He sailed until he had advanced about thirty miles into the interior of the country: passing several cities and villages, but seeing no fortifications, and not being molested in any way, he was about to retrace his steps, when, looking ahead, he thought that there appeared something in the distance resembling a fortification. He determined to ascertain the nature of the place, and headed the ship to it. When he approached, he was surprised by seeing multitudes of Chinese junks, and other small boats approaching the vessel. The deck was then cleared for action in case of a fight. As the enemy approached nearer to the ship, they let fly a cloud of weapons and stones, which, however, did no injury. The lieutenant, thinking to scatter them, had one of his guns loaded with grapeshot, and poured it into them where the crowd appeared thickest. It must have done considerable execution, for they raised a yell. They attempted to climb up the sides, but were met on every side by the sailors. Now the fight began in real earnest. With all their guns employed, it was as much as the Britishers could do to keep the natives from gaining a footing on board of the vessel. The Chinese fought desperately. Their leader—a tall, majestic-looking man, wielding a long straight sword—by his presence seemed to inspire them with increased bravery. Seeing this, an attempt was made to capture him. He had effected a footing on board for himself and followers—more were swarming up. A shot through the bottom of his canoe cut off his retreat; there was no hope for him but fighting till

more came to his relief. After a brief struggle, the capture of the chief is effected, and all the belligerents cease fighting. The British vessel then attempted to make its way out of the river; but the natives as soon as they perceived this, raised such a yell as we never heard before, and the chief, extending his hands, addressed his captor in a language which did not resemble the Chinese in any respect. The lieutenant was astounded at recognising the familiar tone of the Hebrew language. Thanks to his parents, in his youth he had received a good Hebrew education, and was able to carry on a conversation in the Hebrew language with the chief, who told him if he would give him up, he would promise that they would not be molested, but permitted a free egress, and also, if he desired, he would show him the city. The officer accepted the proposition, and accompanied by him as a safeguard, and also a body of men from the ship, they visited the town. It was an immense city, surrounded on all sides by walls and fortifications, and contained over one million of inhabitants, all Jews. In no other part of the Chinese empire are there any Jews. Here they are allowed every privilege. They can carry their produce to other cities and trade with them, but are not allowed to emigrate. They have their own laws, and their chief officer is a Jewish Rabbi, who, with twenty others, enacts laws, decides disputes, and deals out justice to the inhabitants of the city. In this tribunal is vested the power of life and death, and from their decision there is no appeal. They keep a standing army of the young men of the place, in order to protect the city. Their laws command the observance of the Jewish religion; but their rites and ceremonies differ from ours in many respects. They observe the Sabbath on what is to us Thursday, but still they call it the seventh day. The synagogues are the most beautiful buildings that are to be seen in the empire. They are all built in one style, which resembles a mixture of the Gothic and Corinthian, and are ornamented by beautiful pagodas. Each synagogue is capable of holding over 2,000 worshippers, and generally consists of a large hall, with an arched roof, all of stained glass, which presents a beautiful appearance. The roof is supported by pillars of variegated marble, ornamented by fine porcelain cornices. The holy ark is a beautiful structure in itself, and is approached by nine steps of the whitest marble. On opening the doors, and drawing the curtain, the whole building is flooded by the light which issues forth. In every available spot inside the ark, candles are placed, which are kept burning continually, but still are not seen. The effect, as may be imagined, is beautiful. In each house of worship are three “saphorim,” which are written on pure white vellum. These are handled with the greatest care, and only by the priest himself. Women are not allowed to enter the synagogues, except on holidays and days of festivity. In the

aggregate, their rules are in strict accordance with our religion, and are sensible in themselves. The military leader who had been taken prisoner, together with the priests, spared no pains to make themselves understood, explaining everything which they thought would prove interesting. The party spent about six hours in examining the place, and then returned to the ship, laden with presents, which to them were curiosities. The officer has still in his possession several cabinets, not over four feet square, each of which contains over 300 drawers and secret places. The most interesting curiosity which he received was a Prayer Book written in Chaldaic, on vellum, which he presented to the British Museum. Several little articles yet remain in his possession, which are highly treasured by him. Thus a community of Israelites exists in Oriental China never heard of before, yet consisting of over 1,000,000 souls, speaking the original sacred tongue, keeping their own laws, and possessing documents which record their history thousands of years ago.

The Christadelphian—1870

The Papacy in the Psalms

We have witnessed in recent months enormous strides in papal Rome's march to final exaltation, from which she is destined to be "cast down" "millstone-like" into the sea.

The last place (naturally speaking) where we should expect to find mention of the papacy would be in the Psalms; nevertheless many statements in the Psalms, when placed side by side with many taken from other parts of Scripture, reveal a similarity of language which is all but identical.

The Psalms in question are numerous. But to briefly summarize their information they all proclaim these truths: that there was to arise a mighty man of sin, possessing a deceit-speaking mouth, who should devise mischief against God's saints and boast that he would never be removed; also that his boast is at last falsified by God bringing him low, in answer to the prayers of those afflicted by him. These in turn "rejoice" over his fall, and henceforth flourish as trees.

An examination of the Psalms which follow will make these things evident: we cannot, however, deal fully with each particular Psalm, but will submit a peculiarity from each. In Ps. x. God is entreated to frustrate the "man of sin" of Paul's allusion. Verse 18: "...judge the fatherless and the oppressed. that the MAN OF THE EARTH may no more oppress" (terrify, margin).

Then we have his boast, verse 6: “He hath said in his heart I shall not be moved: for I SHALL NEVER BE IN ADVERSITY” or in the language of Rev. 18:7: . If I sit a queen . . . and SHALL SEE NO SORROW.” Then in verse 7 of this Ps. 10: “His MOUTH IS FULL OF CURSING AND DECEIT AND FRAUD ...” “This is no other “MOUTH” than that of Daniel’s discourse, speaking “marvelous things,” and of Paul’s allusion, “speaking lies in hypocrisy.” Now it is God’s intention to falsify his blasphemous assertion, as we learn from Ps. 52:1: “Why boastest thou thyself in mischief, O mighty man?”, verse 5 “God shall likewise. DESTROY THEE FOREVER...”; this destruction Paul tells us, will be accomplished by .. the brightness of his (Christ’s) coming” (2 Thess. 2:8).

Then “The RIGHTEOUS...SHALL LAUGH AT HIM,” Ps. 52:6, in response to the invitation to “REJOICE OVER HER,” Rev. 18:20. After this David as representative of all the saints, declares in Psalm 52:88, that he is to be “like a GREEN OLIVE TREE” in the house of God ... “ or as in Ps. 1:3, “...a TREE ... whose leaf also SHALL NOT WITHER ...” –GREEN IMMORTALITY.

Now at present the throne of Rome is rapidly rising in authority and becoming strong; presenting an enigma to the unenlightened. And David, in Ps. 94, asks a question appropriate to this present time, verse 20, “SHALL THE THRONE OF INIQUITY (which frameth mischief by a law) HAVE FELLOWSHIP WITH THEE?” Surely not. for What FELLOWSHIP has light with darkness, Christ with Belial?

Christ’s throne is the antithesis to this; it is to be A THRONE ESTABUSHED IN RIGHTEOUSNESS.

Why, then, is Rome permitted to regain her temporal power, as we witness it to-day? It is that she may be in a position to pit her strength against Christ, and so bring to a decisive point the conflict implied in David’s inquiry: Can Two ANTAGONISTIC THRONES CO-EXIST ? And in Psalm 92:7 we have the answer and the climax, “WHEN the wicked spring as the grass, and WHEN all the WORKERS of INIQUITY do flourish; it is that THEY shall be DESTROYED FOR EVER,” or in the words of the Apocalyptic parallel, “Thus with violence shall that great city Babylon be thrown down and shall be found NO MORE AT ALL” (Rev. 18:21).

True the adherents of the “throne of iniquity, gather together to ‘break asunder’, ‘the bands’ of Christ; but the outcome is only what could be expected in such a conflict, little wonder it is declared in Ps. 2 Verse 4, “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” How futile! “What though all *the* world resist him

God will realize his plan.” And turning to Psalm 93. We have this happy consummation pictured for us, “the Lord reigneth...”; verse 2: “Thy throne is established of old: thou art from everlasting.”

Of the “many waters” over which Rome had held sway and “deceived” it will then be said, verse 3, “The floods have lifted up, O Lord, the floods have lifted up their voice...” BUT verse 4, “The Lord on high, is MIGHTIER than the noise of many waters, yea than the mighty waves of the sea.” Thus He, who stilled the literal sea in the days of his flesh, will still the “troubled sea” of “the wicked,” who have for so long been “casting up” “mire and dirt”; and by “rebuking strong nations afar off” will transform the “troubled sea” of nations into a translucent sea, clear as crystal.

Now of what help to us, is a consideration of these things? Much! It brings to our minds the words of Christ: “when ye see. these things begin to come to pass, THEN look up, and lift up your heads, for your redemption draweth NIGH.” And we need to be reminded, because, naturally speaking, we should be inclined to be fearful and apprehensive at the rapid rate at which things papal are rising. But the comfort and assurance lies HERE in the Psalms, in the declaration of David, “WHEN the wicked spring as the grass, and WHEN all the WORKERS OF INIQUITY DO FLOURISH, it is that THEY shall be DESTROYED for EVER.”

And were it not for this and kindred assurances, we (as Christadelphians) would be “of all men most miserable.”

Soon we shall be called upon to effect her destruction and rejoice over her fall, and henceforth “flourish as trees.”

Blessed then are we, if we walk not in the counsel of the ungodly: if our delight is in the law of God, and we meditate upon it day and night. We shall be like trees, planted by the rivers of water, whose leaves shall not wither. What a destiny! How grateful we ought to be that God has NOW GIVEN US reason to lift up our heads and rejoice. Reasons which have never before been experienced; not even by those of whom it is recorded “*they had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins: being destitute, afflicted, tormented: they wandered in deserts and in mountains, and in dens and caves of the earth.*” Let us, then, see to it; for a generation so FAVOURED AS WE are bear a great responsibility, upon the principle that “To whom much is given of them much will be expected”

—H. W. HATHAWAY

(*The Berean Christadelphian*, 1930, pages 228 – 230)

A Prophet's Reward

“He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ... whoso shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward”—Matthew 10:42.

SOME have concluded from these words that salvation will be ensured by mere acts of kindness, irrespective of that reception of and conformity to the Faith of Christ which the apostles preached as essential. This would be to put Christ in contradiction with himself, for he clearly taught what his apostles afterwards more abundantly made manifest: that none could be saved but those who believed in him and obeyed his commandments.

It is evident that Jesus means no mere philanthropy, but kindness arising from a full perception and hearty endorsement of the principles and aims identified with the apostolic work. His words assume the reception of the Faith of Christ on the part of those receiving and helping the apostles or their work.

Their special value lies in the intimation they give us that men may share in the apostolic blessedness to come, who have no opportunity of taking the direct and public part of the apostles themselves, if they so approve and appreciate their work as to help it by all the facilities in their power, even if amounting to nothing larger than the cup of cold water.

—*Bro. Robert Roberts, 1887*

Bro. Thomas and Resurrectional Responsibility

IN the course of 40 years' continuous study of the Scriptures, we have found *all* Dr. Thomas' general principles to be the teaching of the Word, and often in cases where at first we thought otherwise. This would make us hesitate long and fearfully before accepting a conclusion adverse to his teaching, even if we were not quite clear as to its ground. In *this* case we ARE quite clear that he teaches according to the Word when he says—

“Those who have come to an understanding of the Gospel but have rejected it ... come forth from the grave again to encounter the burning indignation of Christ, the Judge of the living and dead, at his appearing and Kingdom.”

The rule that brings forth *any* to condemnation must necessarily bring forth ALL who deserve it, God alone being the Judge of where this desert exists.

—*Bro. Robert Roberts, 1893*

Prayer and Praise in Mixed Assemblies

QUESTION: Is it scriptural for a Bible Class composed of brethren and enquirers to be opened with praise and prayer? Should we countenance such a thing?

ANSWER: “Praise and prayer” are the privilege of saints, and acceptable only at their hands, through Jesus, by whom God will be approached. Strangers are not qualified to participate till (Col. 2:12)—

“Circumcised with the circumcision of Christ, not made with hands, buried with him in baptism.”

When they are (Eph. 2:19)—

“No longer strangers and foreigners, but fellow-citizens with the saints and the household of God.”

Brethren, therefore, could not countenance these acts in an indiscriminate assembly.

But much depends upon the constitution of the assembly. If it be convened under the auspices of saints, that is, if the people have come in at Wisdom’s invitation (Pr. 9:4) to—

“Turn in hither; come eat of my bread, and drink of the wine which I have mingled”

—there is no reason why Wisdom should not exhibit all its privileges. The presence of the stranger is no barrier to the thanksgiving of the saints.

“Praise and prayer” are not out of place when saints assemble to do the work of God; therefore, a “Bible class,” if convened by brethren and attended by “enquirers,” could be properly opened in the manner described.

Strangers present must be left to do as they will in the matter. We are not set as policemen over them. If they choose to utter the words in which God is worshipped, they do better than when talking devil’s nonsense, even though they be not accepted as worshippers of the Most High, except in the outer-court sense.

Perchance, too, they are being begotten of the Word, a process we should be careful not to interrupt. Babies coming and babies born are equal candidates for the care of a family.

But brethren invited to take part on equal terms in a general assembly of the unjustified, would refuse to countenance acts of “devotion,” because, in doing so, they would countenance a lie, that is, the pretensions of unjustified sinners to be sons of God. They would also feel the impossibility of approaching God acceptably in such circumstances.

—*Bro. Robert Roberts, 1873*

Pray for Kings

Paul's exhortation to "*Pray for kings and all in authority*" (1 Tm 2:2) was dictated by a desire for peace to the friends of Christ, as the context shows. Upon the doings of kings, etc., the public well-being depends, and in the public well-being, the friends of Christ are involved. The prayer would be that God should overrule the moods and decisions of kings and authorities that the saints might be permitted to '*lead quiet and peaceable lives.*' It was a needed prayer in times when irresponsible power was in the hands of kings and governors.

—Bro. Robert Roberts, 1889

Posture in Prayer

THERE is no Scriptural rule as to posture in prayer. The Scriptures exemplify all the varieties of attitude that are natural to the sincere impulse to adore or supplicate. Standing is one of them (Mk. 11:25; Lk. 18:13); kneeling another (Acts 20:36); complete prostration another (Mt. 26:39). Standing seems the most convenient for an assembly (Neh. 9:2,5). Kneeling is inevitable in our private approaches morning and evening. It is a matter in which there must be the liberty recognized in the Word.

—Bro. Robert Roberts, 1885

Temptation

THERE is no conflict between the Lord's prayer ("*Lead us not into temptation*") and the statement of James (1:13) "*Neither tempteth He any man.*" There's a difference between the idea of God tempting man, and a man being left or led into circumstances where temptation would operate powerfully.

God influences no man for evil by acting on him in the way suggested by the idle man of James' supposition. A man's being drawn into evil is an affair of his own response, as James says (1:14).

But God might leave a man in circumstances where temptation would be strong, or He might guide him out of such circumstances. Here is where the petition of the Lord's Prayer comes in, without interfering with James' absolute statement. The case is illustrated by the prayer of Agur (Prov.30:8-9)—

"Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny Thee, and say, Who is the Lord? Or lest I be poor and steal and take the Name of my God in vain."

—Bro. Robert Roberts, 1893

‘Born of God’: Is It Baptism?

“As many as received him, to them gave he power to become the sons of God, even to them that believe on his Name, who were born, not of blood, nor of the will of man, but of God” (John 1: 12-13).

YOU think water had nothing to do with the birth here referred to, because God and not water is mentioned. A moment’s reflection must show this argument is wrong. The phrase *‘born of God’* determines nothing. Of itself, it reveals nothing of the process by which the result is accomplished. This we have to learn from other testimony, and it may be learned.

The inception of a man’s divine sonship is caused by the Truth presented to his mind. This is evident from the fact that the method adopted for the creation of sons is the preaching of the Gospel which, says Paul, is the power employed by God in the salvation of man (Rm. 1:16).

When the Truth of the Gospel is received, the believer is begotten. His divine relationship has commenced; but, it is evident that unless this begettal advances to the stage of birth, the result is abortive.

Now, Jesus connects water with the birth (Jn. 3:4), and baptism with the belief of the Gospel (Mk.16:16). Hence, it is a divine arrangement for a believer to be immersed in water for the purpose of being fully born into the divine family. A man may scorn the idea of water having to do with such a result, but he cannot deny it, if he believe the New Testament—

“Can any man forbid water, that these should not be baptized?”(Acts 10:47).

“Here is water: what doth hinder me to be baptized?” (Acts 8:36).

“Our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb.10:22).

“Noah ... eight souls saved by water: the like figure whereunto even baptism doth also now SAVE us” (1Pet. 3:20-21).

This birth of water, however, may very naturally be ascribed to the *‘Word’* leading to it, because water immersion would do nothing for an ignorant person. Baptism is a *‘washing of WATER by the Word’* (Eph. 5:26). The Word is the inceptive and creative power; immersion is but

the external act by which it has legal efficacy. Hence Peter speaks as follows of those who had believed and been immersed:

“Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever ... and this is the Word which by the Gospel is preached unto you” (1 Pet. 1:23).

Now, if believers can be said to be born by the Word of God, surely with more appropriateness still they can be said to be *‘born of God,’* for this covers the whole ground. But it would be quite a wresting of the Word to our own destruction to say that because certain are said to be born of God, they were not baptized. Is one part of the Word of God against another? Surely not. All must agree.

To be *‘born of God’* (which is but a general form of speech requiring the light of specific information before it can be understood) is to believe the Truth and be immersed into Christ. Those mentioned by John in the passage in question had been the subjects of this double process, for all that received Christ were baptized. Christ himself set the example by being baptized of John. All who are Christ’s are *‘born of God’* in this way. This is a birth (Jn. 1:13)—

“Not of blood, nor of the will of the flesh, nor of the will of man.”

Human appointment has nothing to do with it: it is entirely divine. From a natural point of view, it is foolishness. It is part of the system of *‘base things and things which are not’* that God has chosen to accomplish His ends in relation to the human family *‘that no flesh should glory in His sight’* (I Cr. 1:28-29).

—*Bro. Robert Roberts, 1892*

Blessed Are They That Mourn

All the promises, as you know, are for those who mourn, who are poor, who hunger and thirst after righteousness, and who are spoken evil of because of their zeal for what is right before God. We all desire to participate in the consolation of the day of the manifestation of the Sons of God. Consequently we must be prepared to accept the dark side for the present.

All the Sons of God have had to do it in their day and generation. It is true of them all that *“through much tribulation they enter into the Kingdom”* (Acts 14:22).

It is grievous while it lasts, but it does not last long at the longest. Our days are few, if evil; and the days of the recompense are endless, and are fraught with goodness such as it hath not entered into the heart of man to conceive. *“Weeping may endure for a night, but songs in the morning”* (Ps. 30:5).
—*Bro. Robert Roberts, 1880*

Circumcision

“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God” (1 Cor. 7:19).

THAT is, they are nothing—good or evil—in themselves. It is a question of God’s appointment, as in the case of baptism, which is indispensable, not because of water, but because of the obedience involved. The question, then, *‘Have we anything to do with circumcision?’* resolves itself into the question, *‘Has God required it at our hands?’* Nothing could be more decisive than Paul’s answer—

“If ye be circumcised, Christ shall profit you nothing ... for in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love” (Gal. 5:6; 6:15).

But though we have nothing to do with it in our individual capacities, we are related to it through Christ and Abraham. God appointed it as the seal of the national covenant with Abraham and his seed (Gn. 17:10-14). Both Abraham and Christ were circumcised (v. 24; Lk. 2:21). In Christ, we are Abraham’s seed (Gal. 3:29). In him also, in being baptized into him, we are—

“Circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh BY THE CIRCUMCISION OF CHRIST, buried with him in baptism” (Col. 2: 11-12).

Those who become incorporate with Christ are built upon the foundation of ALL that went before. Nothing in God’s arrangements has been superseded, but only made effectual in another form. Christ—born under the Law, and obedient under the Law—became the *‘end of the Law for righteousness’* to all believing in him (Gal. 4:4; Rom.10:4).

So circumcision, having its full force in his submission, is transmitted in its legal entailments and spiritual significances to those who do not go through the ceremony themselves, but become identified with him in another ceremony which unites with Christ.

—*Bro. Robert Roberts, 1891*

The Mystery of Godliness - 3

BY BROTHER JOHN THOMAS

“I am the Living Bread which came down from heaven: if any man eat of this Bread he shall live for ever: and the Bread that I will give is my flesh”—John 6:51

THE TERM “CHRIST,” and CHRIST IN THE PROPHETS

THE Eternal Spirit—Heb. 9:14 as Creator is necessarily before all things and is, therefore, the *Theos* and the *Logos* of John 1:1-3, where it is testified that—

“All things were made on account of Him; and without Him was made not one thing that exists.”

This same Eternal Spirit was effluently in Noah, Moses, David, all the prophets, Jesus, and the apostles: One Spirit in these many persons. In the Mosaic system, the Effluence of the Eternal Power was represented by—”An oil of holy ointment” or “a holy anointing oil.”

—an unction that was not to be commonly used upon pain of death—Exod.30:25; 1John 2: 20, 27. It was composed of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil, after the art of the perfumer.

The Tabernacle with all it contained—with the Altar of burnt offering and all its vessels, the Laver and its foot—were all anointed with it, and thereby became most holy, so that whatsoever touched them became holy. Aaron and his sons were also consecrated with it when—”The diadem of the anointing oil of his Elohim”

—was said to be “upon him”—Lev. 21:12. The holy anointing oil was not to be used apart from these, for, saith the Law—

“Upon man’s flesh it shall not be poured” (Exod. 30:32).

The Cherubim were anointed with the most holy unction, by which also they became most holy. It was one holy anointing oil for many things which, in and of themselves, differed nothing from that which was common. This principle of ONE IN MANY is thus foreshadowed in the Law and the Prophets—One Eternal Spirit-Power which “shall be” in the “mighty ones of Israel” as it was and is in Jesus of Nazareth: “Thou,” Eternal and Anointing Spirit, are “He” in “the Mighty Ones of Israel,” and the *Theos* and the *Logos* Creator of the heavens and the earth.”

The “Holy Anointing Spirit-Oil” is styled by Peter—

“The Spirit of Christ which was in the prophets” (1 Pet. 1:2).

—because “Christ” signifies “Anointed”; and the Spirit that was poured out upon Jesus and constituted him anointed, also anointed them. Hence it was said of Abraham, Isaac and Jacob—

“Touch not Mine *Anointed*, and do My prophets no harm” (1 Chr. 16:22).

Speaking of the same Spirit, Nehemiah says (9:20, 30)—

“Thou gavest Israel Thy good Spirit to instruct them . . . and many years didst Thou forbear them, and testifiedst against them *by Thy Spirit in Thy prophets*; yet would they not give ear: therefore gavest Thou them into the power of the peoples of the lands” as at this day.
—Phanerosis 90

* * *

TO have taught the doctrine of *only one Eloahh*, as well as *only one 'named Yahweh*, would have been to set aside the doctrine of a Messiah altogether, so that there would be neither a *personal Christ* nor a *multitudinous Christ*—the latter being constituted of all in him, the personal. Well, then, Moses and Jesus both taught a plurality of Eloahhs. Jesus said “I am Eloahh, and my Father is Eloahh, and the children of God by resurrection each one is Eloahh; and altogether we are thy Elohim, O Israel, and yet but one Yahweh.”

But the Jews repudiate such a God-Name as this. It is incomprehensible to them; and in their opinion nothing short of blasphemy. It was so repugnant to their notion of things that when Jesus taught it “they took up stones to stone him,” and declared that they did so because that he, being a man, made himself *Eloahh* in saying, “I am the Son of Ail—John 10:33-36. They objected to the idea of Yahweh having a Son; and of that Son being a man; and that man consequently *Eloahh* or God. Hence, when Jesus asked them—

“What think ye of Christ? Whose Son is he?” (Matt. 22:42).

—they did not answer “He is the Son of God.” To have done so would have been to admit that he would be equal to God, which they considered blasphemy. They therefore adhered to the fleshly view of the matter, and replied—

“He is the Son of David” (v.42).

This was equivalent to saying that he was equal with David only; and consequently, not equal with Deity. But this position was

pregnable, and easily turned. Jesus saw their weakness, and immediately exposed it by enquiring (vs. 43-45)—

“How then doth David in spirit call him *Adon* (lord, superior, ruler), saying, *Yahweh* said unto my *Adon*, Sit thou at My right hand till I make thine enemies thy footstool? If David then called him *Adon*, how is he his son?”

They could not answer this—

“No man was able to answer him a word.”

The point in this argument is a question of equality; and therefore of Deity or of mere humanity. If Messiah were to have been simply son of David, then he would be equal in natural descent, and inferior in rank. If equal in natural descent, he would have been no more than a son of Jesse. And if simply David’s son, he would have been socially inferior, inasmuch as in society—and especially in Hebrew society—fathers take precedence of sons.

This being admitted as contained in their premise, on what known principle could David speak of such a Messiah as his *Adon* or Sovereign Lord? Here is a notably weak point in the Jewish understanding of the doctrine concerning the Messiah. As in the days of their fathers, so to the present time, they—

“Judge after the flesh” (John 8:15).

They can only see in Christ a son of David, having no higher origin than blood, or the impulse of the flesh, or the will of man. They have no conception of a Christ who should be formed by the Eternal Spirit from the substance descended from David, as Adam was formed by the same Spirit from the dust—and therefore generated by the will and power of *Ail*. Still less did they see that such a Son of Power should become a Son by a spirit-generation from among the dead.

—Phanerosis 68-69

THE ORIGIN OF JESUS

In our remarks on “Jesus,” we have spoken of the etymology of this name. We repeat that it signifies *He shall be*: and in the form *ani Yahweh*, signifies—

“I, the Spirit, am He Who shall be.”

The individual *who was to be*—he who was promised to Eve—Gen. 3: 15, to Abraham—Gen. 15:4; 21:12, to Judah—Gen.49:10, to David—2 Sam.7: 12-14; Isa. 9:6-7—was the personage indicated by YAHWEH—*He shall be*—styled in Hebrew ‘the Messiah’; in Greek

‘the Christ’; and in English ‘the Anointed.’ Now, the Spirit said by the prophets, “*I shall be he*”; and in the Apocalypse we find the Spirit and Jesus speaking as one.

Now, the “Seed of Abraham,” genealogically considered, must partake of Abraham’s nature—must partake of flesh and blood. The Spirit therefore in effect said,

“*I shall become flesh and blood.*”

But how could this be? The answer to this is that the fact depends not upon our ability to explain the mode in which spirit maybe elaborated into flesh and blood. The Bible testifies that *all things are out of Deity*—1 Cor.8: 6, *Who is Spirit*—John 4:24. The Eternal Power formed Adam out of dust. SPIRIT IS THE BASIS OF ALL CREATED THINGS; and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, all in their diversity of form and beauty.

All the resurrected who shall be approved will become spirit, for—

“That which has been begotten of the Spirit is spirit” (John 3:6).

—begotten subsequently to their post-resurrectional appearance at Christ’s tribunal. If, then, flesh and blood thus become spirit (and some flesh and blood will become spirit without tasting of death, Paul says— 1 Cor. 15:51-2), why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The Name (Jesus) then, in connection with the testimony of the prophets, indicates *a conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man.

In the case of the first Adam, spirit as it were leaven mingled formatively with dust, and a flesh and blood man was developed, styled “Son of God”— Luke 3:38. But in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah and Hannah; but to a further degree (for in these it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary’s ovarium, and caused an ovum, or “seed of the woman,” to be deposited in her womb.

Here, as the spirit-germ of the second man, it remained the usual ‘set time,’ subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem, and duly named JESUS, or *He shall be who shall save*—both ‘Son of God’ and ‘Son of Man,’ which the first Adam was not. Adam was Son of God and Son of

the Dust. Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David's daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain was the fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not Son of God; and consequently would not have answered to the testimony of the Name . . .

To understand the *Yahweh-Name*, as exhibited in the writings of the prophets, is to "know the joyful sound"—to believe the—

"Gospel of the Deity which He had promised before by the prophets in the Holy Scriptures, concerning His Son the Christ, made of the seed of David according to flesh, and constituted Son of Deity in power according to the spirit of holiness" (Rom. 1:1-4).

And to understand the same Name historically and doctrinally expounded, as it is in the New Testament, is to understand—

"The things concerning the Kingdom of the Deity, and the Name of Jesus Anointed" of the Spirit (Acts 8:12).

In the teaching of Jesus, the "Name," the "Gospel," and the "Kingdom of the Deity" are interchangeably used.

—Eureka 1:275-277

"GOD WITH US," and ONE OF THREE THINGS

IN Deut. 6:4 Moses says—

"Sh'ma Yisraail Yahweh Elohainu Yahweh ekhad."

The literal translation is—

"Hear, O Israel! I WILL BE our MIGHTIES is One I will be!"

This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person *who shall be*. And if you ask Moses who that person is, he tells you—Exodus 3:14-6; 6:3 that the person who shall be is that same One who, 430 years before, was known to Abraham as the "Strength of the Mighty Ones" (*Ail Shaddai*), Who visited him from time to time; and Whose messenger appeared to (Moses) himself in the Bush. The answer is equivalent to saying that the subject of the proclamation to Israel is—

"One Who is, and Who was, and Who is to come, the *Pantokrator*, or Strength of All" (Rev. 1:8).

He *is*, while Moses makes the proclamation; He *was*, in Abraham's time, and from an antecedent eternity; and He *shall be*, when He comes as the Prophet like unto Moses. Nothing short of this can be educed from the words of Moses.

Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation that, at some future time, HE—the Possessor of the Heavens and the Earth, the Most High, Who admitted Abraham to His friendship—would appear in the midst of Israel; and that then, consequently, whatever His Name might be called, He would be *Immanu-ail*, GOD WITH US.

Now, for this result to be manifested, 1 of 3 things was necessary—

Either that AIL, the Eternal Spirit Himself, should descend from unapproachable light, and plant Himself in the midst of the Hebrew nation *unveiled*;

Or that a portion of free spirit emanating from His substance should be embodied, constituting HOLY SPIRIT NATURE, or God *veiled*;

Or that the Eternal Spirit should create a body from the material race of Adam, and fill it with His Own power and wisdom without measure.

In any of these events, it would have been *God with Israel*, dwelling in the midst of them. But the first alternative was impossible: for *God unveiled* in any nation would be its destruction, for Moses testified that Yahweh declared to him—

“There shall no man see Me, and live” (Exodus 33:20),

And Paul, who taught the same doctrine as Moses, says-

“No man hath seen, or can see, Him” (1 Tim. 6:16).

And Jesus also bears the same witness that—

“No man hath seen the Father, except he who is from *Theos* (Divine Power): the same hath seen the Father” (John 6:46).—

Phanerosis 63

“I CAME DOWN FROM HEAVEN”

THE Flesh and the Manna, according to Paul, were ‘*spiritual meat*’—spiritual in the sense of representing something else than their own material constituents. In other words, the Flesh and the Bread were types of something that was afterwards to descend from the heavens

and to become the life-sustaining principle of all that should receive it. *What was that something?* The question has been answered by Jesus in John 6. The Jews had said—

“Our fathers did eat manna in the desert; as it is written, He gave them bread out of the heaven to eat” (John 6:31).

But in reply to this Jesus said (vs. 32-33)—

“Moses gave you not the bread out of the heaven; but my Father giveth to you *the True Bread* out of the heaven. For the Bread of the Deity is He Who, descending out of the heaven, giveth life to the *kosmos*.”

This was as much as to say that the manna was representative of a life-imparting agent from heaven, even the Logos speaking by Jesus. John says—

“In him (the Logos) was *life*, and the *life* was the light of men”
(1:4).

The Logos, or Spirit of the Deity, was the Manna, or True Bread. It was this Logos Who said—

“I am the Way and the Truth and the Resurrection and the Life . . . I am the Bread of Life (or the Manna) . . . I came down from heaven . . . This is the Bread which descendeth from heaven, that a man may eat thereof and not die . . . If any man eat of this Bread *he shall live in the Aion*: and the Bread that I, the Logos, will give is my flesh, which I give for the life of the *kosmos*” (John 14:6; 11:25; 6:35-51).

Thus spake the Logos, Who was in the beginning the Deity. He promised to give “His Flesh” for the sustenance of the *kosmos*. This flesh was the Son of Mary and David, named Jesus. —Eureka 1:310

* * *

Jesus says—

“I came down from heaven . . . I am the Bread that came down from heaven—the Bread of Life. If any man shall eat of this Bread he shall live in the Aion, and the Bread that I will give is my flesh.”

These sayings caused the Jews who heard them to enquire—

“How can this man have come down from heaven, whose father and mother we know? And how can he give us his flesh to eat?” (John 6:38, 51).

These inquiries were prompted by their rule of interpretation, which has been the rule of their posterity to this day. They interpreted the discourses of Jesus by the principles of the flesh. He said—

“Ye cannot tell whence I come and whither I go. Ye judge after the flesh” (John 8:14).

They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognize *the voice of the Father* in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to “ascend where He was before”; that the Spirit claimed the Cherub born of Mary as “His flesh” because it was *prepared for Him*—Psa.40:6; Heb. 10:5; and that He gave this flesh (which He calls “My flesh”) for the life of the world: which flesh, Paul says (Heb.9:14)—

“*Through the Eternal Spirit* offered himself without fault to God.”

Judging according to the principles of flesh-thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven concerning the Christ and him crucified. Jeremiah says—

“Thy words were found, and I did eat them” (15:16).

But the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads, and inwardly digests the subject-matter of the Father’s doctrine, he *eats and drinks* it, and is “taught of God,” as all must be who would be saved. That doctrine sets forth the things of the Kingdom of God, and the things concerning Jesus Anointed, among which is the sanctifying of those who believe the Promises covenanted, through the offering of the body of Jesus once. They who understand the doctrine of the Father and believe it *unto obedience*, eat the flesh and drink the blood of the Son of Man, for, saith he—

“He that eateth my flesh and drinketh my blood, *dwelleth in me, and I in him*” (John 6:56).

This in-dwelling is by faith of the *words* which are “spirit and life,” as appears from Paul’s exhortation to us, saying—

“Let Christ dwell in your hearts *by faith*” (Eph.3:17).

When the words or doctrine of the Eternal Spirit concerning the Kingdom and Name are the subject-matter of our faith, we dwell in Christ and Christ dwells in us—

“It is the Spirit that quickeneth; the flesh profits nothing. The words that I speak unto you are Spirit and Life” (John 6:63).

Therefore, if these words dwell in us, “Spirit and Life” dwell in us; otherwise not;

It is evident that the son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection. How then (says the man who thinks only after the flesh), can—

“The Son of Man ascend *where he was before*” (John 6: 62)?

This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus—

“How can these things be?”

—Phanerosis 83

* * *

THAT burning and shining light, John the Immerser, testified that the Bridegroom, his friend, who is superior to all—

“Cometh from above . . . from heaven” (John 3:31).

And when he appeared he said—

“I came down from heaven to do the will of Him Who sent me”
(John 6:33).

And again—

“No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man who is in the heaven” (John 3:13).

Now, upon the same principle that it could be said that one “born of a woman, and made under the Law”—Gal. 4:4—who during his life never went further from Palestine than Egypt, died on the cross, was buried, and came forth from thence on the 3rd day—*came down out of heaven*, and was “the Lord from heaven”—1 Cor. 15:47: upon this identical principle it can truly be affirmed that a “multitude which no man can number,” 1000s of men and women coming forth from the earth, and who had never visited any other planet of the universe, were seen—as the Bride the Lamb’s Wife, the New, the Holy Jerusalem, the Great City—

“Descending from the Deity out of the heaven” (Rev. 21:2).

—Eureka 111:686

Hints For Bible Markers - The Psalms

Psalm 3

Lord, how they are increased that trouble me.
In man there is no help: I fly to Thee.
But wilt Thou have me? Lord, thou art so great
And I so small, that often (even of late)
The fear has filled me that Thou canst not own
My faulty homage laid before Thy throne.

Inhabiting the ages, filling heaven
Of whom are all things, to whom naught is given
Can it be that thou wilt deign to see
A fainting, powerless mortal man like me?
Had I not heard the word from Thine own voice
I dared not in so high a thought rejoice.

Since thou hast said Thou wilt to meek men look
Even contrite men who tremble at Thy book.
I am made bold to think Thou wilt not scorn
My little way, my groaning heart forlorn
But wilt that way direct, that heart uphold
Till from the furnace I come forth like gold.

How many are they that against me rise
And dark my path with wasp-like clouds of lies.
Yea, many say there is no help for me
In God, nor hope the kingdom I shall see.
But, Lord, if Thou art for me, all their hate
Will only fit me for love's better state.

Do Thou my head uplift; be Thou my shield
The cruel wish of foes do Thou not yield.
Be Thou my glory where they would me shame
Raise me that I may glorify Thy name.
I cry to Thee in trouble, night and day,
Thou wilt me answer when Thy wisdom may.

In peace and hope, Lord, lay me down to sleep
I know Thou wilt thy saints in safety keep
If God sustain me, wherefore should I fear
If twice ten thousand mighty foes are near?
With secret power, the Lord will be my guard,
And unseen succours send me when pressed hard.

Arise, O Lord, and save Thy people all
The meek of many ages on Thee call.
Death vanquish; troubles end; *heal* all their woes;
Show them life's desert blossom as the rose;
Salvation unto Thee alone belongs
Thy blessing on Thy people: endless songs.

(R.R. The Christadelphian, 1885, Pg. 459)

Continued next month should the Lord will

Bro. Beryl Snyder.

Berean 2015—72