

# THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

# Ecclesial News

## Hye, Texas Gathering

On Friday, July 24, 2015, **Jarrett Medders**, after examination and giving a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, was baptized during the Hye Gathering in the Pedernales River. On Thursday night he was examined. On Friday they held the baptism. Bro. Ben Naglieri presided, Bro. Harry Cassidy baptized his Grandson, Bro. Justin Patterson read and Bro. Phillip Hughes spoke. The right hand of Fellowship was given him at the Memorial Meeting on July 26th. His address is: Jarrett Medders, P.O. Box 311, Ponder, TX 76259. He will be in isolation.

## Lampasas Texas Ecclesia

On Friday, July 31, 2015, **Ed Perez**, in the afternoon had his examination at the Lampasas Hall by the brethren. He gave a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, then he was taken to Bro. Wayne Jr. Wolfe's tank, with car lights on, and was baptized. Bro. Jerry Connolly presided, Bro. Mike Neely baptized him, Bro. John Wolfe read and Bro. David VanPelt spoke. He was given the right hand of fellowship at the Memorial Meeting in Lampasas on Sunday August 2nd. His address is: Ed Perez, 319 LCR 230, Lampasas, TX 76550, he will be a member of the Lampasas Ecclesia.

## Milam County, Texas Ecclesia

To our Brethren and Sisters throughout the vineyard, Greetings of Love through our Lord's saving name,

We had the pleasure, after the Hye Gathering, of a few visitors during the week. On Sunday we enjoyed the company of our new Brother Jarrett Medders, Sister Katie Sommerville and Sister Sheila Wolfe. In addition to our regular six Sunday School Scholars, we had James Sommerville, Leigh Medders, Callan, Shane and Shaylee Wolfe. It is such an encouragement to us to have company around the Lord's table.

A wonderful week of study, exhortation and visiting with brethren and sisters was enjoyed during the week at Hye with the high point being the baptism of Jarrett Medders on Friday the 24th in the Pedernales River. It was an emotional sight to see over 200 walk down to the river to witness the immersion. Israel's God is still calling people for His honor.

Other visitors during the past few months for the Breaking of Bread were our brethren Ross Rhoades and Jesse Gustavsson, of the Goldthwaite Ecclesia and Bro. Jason Carroll of Lampasas. Bro. Jason and Sis. Michelle Carroll met with us for our mid-week class as well.

We send our love to all the brethren and sisters as we wait in patience for the Lord's return.

On behalf of the Milam County Ecclesia, Your Brother Bob Wolfe

## **Kenya News from Bob Bent:**

Greetings in the One Hope we share,

While I have been kind of silent through most of the emails going back and forth, I have been busy with work and also planning the December Youth Gathering in Nakuru.

Firstly, some news to report. Bro. Evans Odira has been elected the Recording Brother for the Kimikungi Ecclesia. While he is a young brother I believe they made a wise choice as I feel he has the Spiritual well being of the Ecclesia foremost and he will serve all in the Ecclesia quite well. Bro. Godwyn has married out of the faith and hence he has been withdrawn from, but the Nakalira brethren are engaged with him to return to the household. Bro. Epa is scheduled to journey to the Eastern area again to interview the students at the Kilifi Ecclesia.

The plans for the Gathering in December 10-13 is coming on slowly. The other committee members have been busy and so progression has been slow. In spite of that, the budget has been figured out. I have also suggested a chartered bus from the Webuye/Bungoma area to Nakuru. The bus is capable of carrying around 40 to 50 people. So, many young people in the Western area will get to use this, along with those from Uganda, so long as they make the trek from Uganda to Western Kenya.

With this in mind, I know that there will be floods of requests for help to go to the Gathering, so I'm preparing the BCAF for this. The fee per person budgeted is 2,120/-for accommodation and food. Most from the Eastern areas will be needing help with transportation costs. More work needs to be done, but in the meantime we are making way on these plans and we hope and pray they are according to the will of our Heavenly Father.

Love in Christ, Bro. Bob Bent

## **Canton, Ohio Ecclesia**

On behalf of the Berean Northeast Fraternal Gathering Committee, the Canton Ecclesia would like to extend an invitation to attend the Northeast Fraternal Gathering to be held, Lord willing, at the Mohican Lodge and Conference Center on October 31st and November 1st.

The theme for this year's gathering will be "Things Which The Lord Hates" based on Proverbs 6:16 – 19. There can be no doubt from existing records that laxity on the part of the Ecclesia's in the first century, tended largely to bring about the general declension which took place. Those in this century have this as a warning, over and above the faithful exhortations of Christ and his Apostles.

The gathering will officially begin on Saturday, October 31st, at 10:00 A.M. with the commencement of the first exhortation, Proverbs 6:17 "*A Proud Look*" and end at the closing of the Sunday, 3:00 PM, lecture, Proverbs 6:19 "*A False Witness That Speaketh Lies.*"

For those who will be arriving on Friday, October 31st, there will be an informal assembly of the brethren, sisters, and scholars to read the daily portions of the Scriptures, followed by a brief discussion on the last portion. This will commence at 7:30 PM and close approximately at 8:30 PM followed by refreshments. A similar assembly of the brotherhood will be held Saturday morning at 9:00 AM to read the daily portions of Scripture. We will again on Sunday evening be able to spend time in fellowship around the word at 7:30 PM.

On Monday the 2nd, an outing is planned to visit The Warther Museum (<http://www.warthersm.com/>), "a world renown master carver." If possible we intend to rent a bus for travel, as was done last time the gathering was in Canton. We then plan to meet at a restaurant for an on-your-own "late lunch/early dinner," followed possibly by a little Amish country shopping. After the meal we will journey to our hall for our daily portion of Scripture.

Please return the reservation (sent out by email) form or contact, by e-mail or phone, bro. Beryl Snyder, 4095 Prosway Ave. SW Massillon, OH, 44646 or e-mail [donauldg.miller@yahoo.com](mailto:donauldg.miller@yahoo.com) phone 330-494-7717, [one-hope@sbcglobal.net](mailto:one-hope@sbcglobal.net) phone 330-837-1956. The hotel has given us a cut-off date of September 16<sup>th</sup>. We would appreciate your information as soon as feasible so that we might be able to plan for rooms, meals, etc. The gathering location is equal distant between the Cleveland and Columbus Ohio airports.

We sincerely hope that you will be able to give us the occasion of your company for our mutual edification, fellowship, encouragement, and cheer as we draw ever nearer the return of our Lord.

Bro. Beryl Snyder

### **Goldthwaite, Texas Ecclesia**

Greetings in the Hope we Share,

Lord Willing, it is scheduled to be held on Fri. Nov 27 – Sun. Nov 29

(this is the USA Thanksgiving weekend).

The theme is taken from Colossians 3:16 "Let the Word of Christ Dwell in You Richly"

The Talk Subjects are:

#### **Friday Evening**

. The Hope Presented in the Bible (The Bible is the Word of Christ).

#### **Saturday**

. Let the word of Christ dwell in you richly – Considering in the Law.

. Let the word of Christ dwell in you richly – As shown by the Prophets.

. Let the word of Christ dwell in you richly – As revealed in the Psalms

. Signs of the Times.

#### **Sunday**

. Sunday School Talk – Let the word of Christ dwell in you richly - In your Thoughts, Words and Deeds.

. Exhortation - Whoso eateth my flesh, and drinketh my blood, hath eternal life.

Love in Christ Jesus, Bro. Len

# GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

<b>CANTON FRATERNAL GATHERING</b> .....	<b>Oct 31-Nov 1, 2015</b>
Bro. Don Miller, donaldg.miller@yahoo.com	
<b>GOLDTHWAITE GATHERING</b> .....	<b>Nov 27-29, 2015</b>
Bro. Len Naglieri, 2575 Highway 3381, Comanche, TX 76442, lnaglieri@gmail.com	
<b>KENYA FRATERNAL GATHERING</b> .....	<b>Dec 10-13, 2015</b>
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, ewekati@gmail.com	
<b>LAMPASAS YOUTH GATHERING</b> .....	<b>Dec 26-27, 2015</b>
Bro. Mike Neely, PO Box 442, Burnett TX 78611, 254-290-5876	
<b>LAMPASAS FRATERNAL GATHERING</b> .....	<b>June 10-12, 2016</b>
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075	

## 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 – Part 10

*“If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live”*—Romans 8:13

In a recent letter, a non-responsibility writer says—”To bring the enlightened rejecter to the judgment-seat of Christ without baptism is out of harmony with ‘Thus saith the Lord.’ There can be no discord in God’s Word.”

The writer does not say what specific statement in God’s Word it is considered out of harmony with, to call forth the willfully disobedient to give an account for their disobedience.

It seems to us that it is not only in harmony with God’s Word, but very clearly stated in God’s Word, and actually necessitated by the principles that God declares—that those that sin under law shall be judged by law in the day of judgment, and that those who have done evil shall come forth to the resurrection of condemnation.

Surely it must be admitted that willful disobedience is “evil,” and they have no cloak of ignorance to cover their sin.

It is our sincere conviction that the Advocate conception of “out of Adam” and “into Christ” is far too mechanical, and that this fact is the basis of the whole misconception of the position of the enlightened disobedient.

On this mechanical, automatic basis, all the passages about “old things passed away—new man—new creature,” etc., are applied without consciousness of difficulty or incongruity to false brethren, wicked and unprofitable servants, those that turn again to their own vomit and mire, those that tread underfoot the Son of Man and crucify him afresh, and all the similar expressions that are used to describe the rejected class of the baptized.

### WHO ARE THEY WHO “ABIDE IN CHRIST”?

Is it not obvious that all those expressions about the “new man” created in “true holiness,” and being “in Christ”—ABIDING in him, no more apply to the BAPTIZED disobedient than they do to the UNbaptized disobedient?

We cannot use these expressions to define those who will be resurrected, that is, to distinguish the resurrected from the non-resurrected, because they certainly do not apply to those who will come forth to the resurrection of condemnation.

A man is not automatically finished forever with Adam and the law of sin and death by simply passing through the waters of baptism, nor is he automatically thereafter unchangeably “in Christ” and covered by the “law of the spirit of life.”

These two “laws” are two ways of life. Surely that is clear from Rom. 8 where we are told that if we LIVE according to the law of the spirit of life we shall abide in Christ and have life.

The conception the apostle is presenting here (where these two “laws” are mentioned) is two ways of life—living according to the flesh, and according to the Spirit. He is not speaking of two automatic, unchangeable conditions or states, separated by baptism.

So with the expressions “in Adam” and “in Christ.” “In Adam” is “in the flesh”—in which the believers are commanded not to walk (showing that it is not a technical, legal position that they are, at baptism, unchangeably “out of,” but rather a way of living they must voluntarily continue to avoid, and not return to) “*Ye (note it is baptized believers) are not in the flesh, but in the Spirit—IF ..*” (Rom. 8:9).

“*If ye (same people) live after the flesh, ye shall die*” (v. 13) compare with: “*In Adam, all die.*”

*“For as many as are led by the Spirit of God, THEY are the sons of God” (v. 14) ... “Children of God” (v. 16) ... “Joint heirs with Christ” (v. 17)—that is, IN CHRIST—“In Christ shall all be made alive.”*

### AN EXHORTATION TO THE BAPTIZED

Let us stand back and get a true perspective. The above non-responsibility writer quotes “Put off the old man” as coming “out of Adam.” Now, this putting off the old man is not a legal definition of a fixed position—it is an EXHORTATION made to those ALREADY baptized (and therefore, according to the writer’s view, already “out of Adam”).

The technical way of applying all the beautiful things said about “in Christ” to simply a legal state that includes ALL baptized, regardless of their way of life or ultimate rejection and destruction, robs these passages of all their value.

When we combine “Abide IN me” with “IN Christ shall all be made alive,” we get the whole beautiful and inspiring picture. But all this is lost when we say “in Christ” is just a technical position including evil men, and that “made alive” is just a re-animation for the purpose of judgment.

Bro. Andrew believed (as his views compelled him to believe) that the Pharisees and Jews who persecuted Christ were “in Christ” in this technical sense (because they had to be in Christ, he thought) to be able to be raised for judgment. They were “in Christ,” he said, through the Abrahamic covenant.

### “LAW OF DEATH” AND “LAW OF LIFE”

So with the “law of sin and death” and the “law of the spirit of life” mentioned in Rom. 8:2. This is regarded by the supporters of this belief as two separate fixed legal states (in the sight of God), the borderline between which is baptism.

These “laws” are very clearly defined a few verses earlier (Rom. 7:21-23) as—(1) “the LAW of sin in my members” and (2) “the LAW of God in my mind”—two warring laws within all who have been enlightened—two ways of life.

They are not two legal enactments. The word “law” here is clearly used in the sense of “principle.” The “law of sin in my members” is not a command!

We lose the depth and value of the teaching if we regard the “law of sin” as the sentence or decree of “eternal death” on Adam and all “in him,”

and the “law of the Spirit of life” as the decree of (mere) resurrection (whether to life or condemnation) to all “in Christ.”

Unquestionably there IS a change of relationship at baptism, from the dispensation of sin to the dispensation of righteousness. There is a way of life, and a way of death. Natural man is in the way of death, introduced by Adam. Christ opened up the way of life.

The anomaly of carrying scriptural figures to too mechanical lengths is (it seems to us) well illustrated by a statement by one defending the non-responsibility view—

“We are covered by him (Christ)—’A covering for sin’ (Psa. 32:1). God’s mercy is shown in providing a covering for Adam.”

We do not at all say this is not true, but consider the Advocate view in the light of it. When God provided the covering for Adam, was Adam (upon repentance and acceptance of this covering) thereafter “out of Adam”?—out of himself?

(We are trying to show that this “out of Adam” view, with all that is inferred from it, is not sound.)

The writer regards the “lamb slain from the foundation of the world” as referring to the animal slain to provide the covering for Adam (Gen. 3:21)—Christ being the antitype.

So therefore Adam—believing in the promised seed of the woman, and accepting the covering in faith of this promise—would be “in Christ,” would he not? For this covering was only an effectual covering inasmuch as it typified the true Lamb. Should we say, then, that Adam was no longer “in Adam”?

#### NOT A BIBLE EXPRESSION

The point of these remarks revolves around the interpretation (incorrect, we believe) that is placed upon the passage—“*In Adam all die, in Christ shall all be made alive.*”

This is taken to mean that everyone that dies “in Adam” dies eternally and irrevocably, under the Adamic sentence of “eternal death.” Only those “in Christ” and “out of Adam” (it is said) can ever be made alive again.

As has been pointed out at various times, the Scriptures NEVER speak of “out of Adam.” It seems to us the error of the non-responsibility view lies largely in taking this NON-scriptural expression, giving it an UN-scriptural meaning, and then inferring an ANTI-scriptural principle from it of no resurrection for the unbaptized.

At baptism it can be said we come out of Adam POTENTIALLY, provided we mean by saying this that we dissociate ourselves from a way of life and its consequences that we naturally and physically inherit from Adam, and which would bring us to death as our final end.

But properly understood, this is no springboard for inferring the impossibility of resurrection for those who do not come “out of Adam” and get “into Christ.”

The sentence on Adam was simply death—a return to the dust. It was NOT a sentence of “eternal death.” This is an assumption to fit a theory. There was nothing in the sentence that ties God’s hands from bringing a man forth to judgment. —(Berean. 1961)

—*Bro. G.V.Growcott*

## **A More Sure Word of Prophecy**

*“If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead . . . If ye believe not Moses’ writings, how shall ye believe my words?”—Luke 16:31; John 5:47*

IN this brief but very significant statement, Jesus plainly teaches that if men and women will not believe what Moses and the prophets wrote, neither would they believe what he said. The reason for this lies in the fact that the things concerning the Gospel that Jesus taught are first revealed in Moses and the prophets.

Even in the first century, after Jesus had departed, and the apostles were left on their own, and the New Testament had not yet been written, it was the custom of the apostles to use the writings of Moses and the prophets as a foundation when preaching the Gospel. A striking example of this is exhibited in the work of Paul. The writer of the Acts says of him (28:23)—

*“And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the KINGDOM OF GOD, persuading them concerning Jesus, both out of the Law of Moses and out of the prophets, from morning till evening.”—a long day of instruction in the things of the Kingdom and concerning the Name of Jesus Christ, from Moses and the prophets. If any religious body does not have this sound apostolic foundation, and hold fast to it, what do they have of value?*

When one considers the work of Moses, he is introduced to an era of divine manifestation which is unequalled in the history of the human race. Very few people today believe this, but are inclined to shallowly and thoughtlessly look upon the miraculous events recorded for our learning as exaggerated legends relating to mere natural events, or as myths designed to give so-called spiritual lessons but having no basis in historic fact. Over the past 100 years or so, the vast majority of the world's respected religious leaders have swung over to this "modern" view, considering themselves too enlightened for the simple testimony of the Word.

But the historical events of the Exodus from Egypt under Moses are so interwoven into all other parts of Scripture that we cannot for a moment entertain such a view. If we did, we would be logically forced to reject Jesus and the apostles, and we would be left with nothing tangible and solid upon which to base our faith and hope. We see such sad results in the churches around us.

There are many professing "Christians," and some of high rank, who reject the writings of Moses but assert that they are firm believers in the New Testament. This is an impossible situation, for there are approximately 50 different references in the New Testament to incidents recorded by Moses in connection with the Exodus alone. Here is one of them, which in itself is sufficient to establish the truth of the Mosaic record, if we believe the New Testament is of God. It is found in Stephen's defense as he stood before the Council at Jerusalem, charged with blasphemy—

*"This Moses—whom they refused saying, Who made thee a ruler and a judge—the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.*

*"He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years" (Acts 7:35-36).*

The wonders of the Exodus and the struggle between divine power and the power of Egypt, by which the Egyptians were plunged into a state of despair and Israel rose to a state of exaltation and freedom, have left an indelible impression on the pages of history which cannot be obliterated.

Among all the events recorded by Moses, there is one which stands out with great and especial impressiveness. It is the Lord's Passover, instituted on the 10th day of the month Abib, and eaten on the 14th day in the evening. They ate it in great haste, for at midnight all the firstborn in the land of Egypt were slain, and there was a great cry throughout the land, and the Egyptian people urged that Israel be sent out of the land in haste.

This great ordinance, observed by Israel from that day to this—nearly 3500 years—stands as a gigantic monument erected in memory of the Exodus. The purpose of this momentous historical event was not merely to save the nation of Israel, but rather, as David has said (Psa. 106:8)—

*“He (God) saved them FOR HIS NAME'S SAKE, that He might make His mighty power to be known.”*—so those who deny the reality of these miraculous events are working directly against the purposes of God to establish His Name and to bring men to the wisdom of reverence and obedience.

Passing from the wonders of the Exodus, we stop briefly to consider the prophets. They succeeded the work of Moses, and their mission was to endeavor to keep Israel in the path of the Law delivered by him, and to make known to them—for their comfort and faith—certain things pertaining to the future. Peter, referring to the divinely-inspired work of the prophets, says—

*“We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit” (2 Peter 1:19-21).*

Bear that well in mind: the Word of God is a light in a dark place—the dark ignorance of presumptuous natural man—and the prophets spoke according to the direction and inspiration of the Holy Spirit. This is wholesome truth. Do not be so foolish as to let man's dark modern “wisdom” rob you of it.

The work of the prophets was one prolonged protest against Israel's disobedience and disbelief of the divine law and revelation, and because of this work, says Paul—

*“They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. They wandered in deserts, and in mountains, and in dens and caves of the earth”* (Heb. 11:37-38).

The reaction of the generality of man to the authority and commands of God and His Word has always been the same: outright rejection, or lip-service, or twisting it to condone the desires of the flesh. Very few have ever had the wisdom to submit humbly and thankfully to the Word’s full searching force and power.

The writings of the prophets are part of the Scripture of which Jesus says it *“CANNOT be broken”* (John 10:35), and they are included in Paul’s statement that—

*“ALL SCRIPTURE is given by inspiration of God”* (2 Tim. 3:16).

Among them are some of the most beautiful forms of speech found in any literature—animated and invigorating declarations of God’s purpose concerning the time when Christ will reign in righteousness and glory on the earth, and all his faithful brethren and sisters will reign with him in joy and holiness: elevated and lofty in thought, and sublime in poetic beauty.

The expectation of the faithful in Israel was that the Messiah should appear in the earth and exert the power of a king. Jesus taught this, and the apostles held the same view, and we share it with them. That Christ is the future omnipotent king of the world is the central and most jubilant theme of the prophetic revelation, and the joyful apogee of the true Christian’s hope. This sin-cursed world urgently needs him, for the Word of God is lightly esteemed and the One Faith is almost vanished from the earth.

But it shall not always be so! Someday, and apparently in the near future, a cry shall go forth—

*“Behold, the Bridegroom cometh! Go ye out to meet him.”*

*Are we prepared to meet him? Shall we be READY?*

*—Bro. George Gibson*

## Meditations—Deity’s Ways No. 72

THE scriptures counsel us to exhibit oneness of mind. “Be of one mind” is the exhortation that runs through the writings of the great apostle to the Gentiles (2 Cor. 13:11; 1 Cor. 1:10; Phil. 1:27; Rom. 15:5, 6). This oneness of mind is not impossible of attainment, whatever disobedient men may say to the contrary. The Church manifested this unity at the commencement, and did so as the result of a hearty reception of the truth as apostolically delivered (Acts 2:41, 42: 4:32). The Babel which the religious world has become is the outcome of unfaithfulness to divine teaching. This deplorable condition of things was foretold, and the brethren were enjoined to be watchful lest they should become parties to its development. How earnest and solemn are the warnings. Here are two examples: “Stand fast, and hold the traditions which ye have been taught, whether by word or our epistle” (2 Thess. 2:15); “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16). Let us, who in this late day have been blessed with a knowledge of the truth, heed the divine warnings, and stand apart from those who do not believe, or who do not obey, the words of inspiration. It is the only way of preserving both the truth and the required unity. An obedient stand in this matter will bring down upon us the censure of those from whom we have to separate, but what of that? If we are faithful, we have the satisfaction of knowing that we are obeying Christ, and following in the steps of approved first-century believers. If Babeldom is to be augmented from the ranks of those once holding the truth (and, alas! there are signs that such is the case), let us see to it that we are not instrumental in the business, either by condoning or promulgating unscriptural teaching. Our safeguard—the divine preventive—is the earnest, sincere, humble, daily meditation of Bible revelation.

Neutrality, in regard to a definitely revealed and important Bible truth, is an attitude which a faithful brother will not countenance for a single moment. How could he, resting as he does under the sacred obligation of earnestly contending, as did Paul, for the whole counsel of God (Acts 20:27; 2 Tim. 2:2; Phil. 3:17; 4:9; Jude 3)? Neutrality is not consistent with dutiful stewardship. It savours of supineness, laxity, cowardice. God’s witnesses must show themselves fearless and outspoken advocates of whatever He has been pleased to reveal—yes, and fighters, too, when the truth is in jeopardy. But why this talk of neutrality? Is it because some cannot make up their minds in regard to a particular item of the faith? This is not a justifiable reason for brethren who are enlightened to gag their own mouths. Is it because a certain few think that the doctrine preached has not been distinctly revealed? That is not a sufficient reason for silence on the 301—Berean 2015

part of brethren who know to the contrary. The class of doubter who advances the cry of “Be neutral” has ever existed, and been the cause of worry to the brethren, and clog to the dissemination of the truth. “Not revealed” is a cry that must be passed by unheeded by those who have eyes to see, and are determined that so far as they are concerned, the truth shall flourish, and not die. But there is oft times much that is fallacious about the plea for neutrality. It is often raised as a treacherous white flag to deceive the side that is making headway. It comes frequently from those who have very pronounced views on the side of error—from men who cannot bear to hear the truth without a vigorous protest against it, and who cannot refrain from sowing the seeds of heresy when the opportunity occurs. No, neutrality is neither scriptural nor practicable. God asks men to write and labour on the basis of belief and conviction, not unenlightenment and doubt. Let us keep to the divine arrangement, and we shall earn the approval of our Master.

“How beautiful upon the mountains are the feet of him that bringeth good tidings.” Nothing can enhance our appreciation of the sentiments contained in these words so much as a glance at our world in all its sadness. There is no better way of doing this than by running through the columns of a weekly newspaper. The writer, for the purposes of a lecture, did this a few weeks since, and was amazed at the reading. The first seven columns were devoted to war news; about twenty to police and law court intelligence. The remainder contained accounts of wranglings in parliament, agitations and disturbances in the Transvaal, and other parts of the earth; suicides, accidents, and deaths; announcements of missing relatives; appeals for hospitals, orphanages, and helpless poor; misleading advertisements of quack medicines, etc. And what was there to cheer and ennoble? Nothing. The only relief to be found was in scraps respecting the music hall and theatre, the turf, football, and billiards. No wonder that the thoughtful are troubled and perplexed at the world’s condition. Neither need we be surprised that men everywhere are gloomy and serious, and the question is ever being asked as to whether life is worth living. Is all this evil the outcome of a cruel, blind chance? Has man no hope? Who can answer? No one, apart from the Bible. Men, away from this book, are poor, helpless, agnostics—pitiably creatures. They may murmur at the world’s hard lot, as many atheists do. They may, perchance, resign themselves to their fate, as some better specimens of humanity have done. But they can offer no real consolation—no hope. Without a revelation from God, they are necessarily forlorn and wretched. Tennyson’s *Despair* touchingly depicts the state of a mind, unenlightened and unbrightened by the glorious news of Christ’s coming kingdom. As one dwells on the evil that reigns, how true—how forcible—how satisfying—how sweet—how cheering—are the words of the prophet: “How beautiful upon the mountains are the

feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!”

As one warms up to a right appreciation of the certainty and blessedness of Christ’s coming and kingdom, a host of questions speed through the brain. Why are we not more joyful? Why are we not more ardent and importunate in our prayers for the kingdom to come? Why are we not more eager to spread its news to others? Why are we less at home in unfolding the glorious, heart-rejoicing particulars concerning it, than in demonstrating the errors of Christendom? Why are we so shy and strained in our everyday allusions to it? Do these questions imply an untrue situation? No. Then what is the explanation? It lies partly in our unfamiliarity with the subject, and partly in our feebleness of conviction in relation to the kingdom. We do not want cant—hypocritical talk. But we do want homely conversation about the kingdom, and more of it. The family circle is not silent when a sea-side holiday is in prospect, nor when it is spoken of is the conversation wooden or stilted. Christadelphians are a family—for the moment at work, but with a grand holiday ahead. Let us then speak more of it, and learn to do so naturally—not pull long faces, and assume sanctimonious demeanour, as if the kingdom were a place of punishment instead of reward—of happiness and joy. We are about to start a new year. Let us try to improve, and the way to do so is to become more and more acquainted with our subject, and to grow heart and soul in love with it. And to do this we have only to copy Christ. He sought first the Kingdom of God, and spoke of it to those near and afar off accordingly. A passionate fondness for the kingdom will make us the best friends and helpers of the brethren, and will safeguard us against the many dangerous pitfalls which beset our path in this present evil world.

—*Bro. A.T. Jannaway— 1905*

## **Signs of the Times – Comments from a Hye Lecture**

Now, there are many events going on in the political world that I could speculate on, and these things may be interesting, but all these things are all still in the process of unfolding, and we don’t know how God will cause them all to work out. Since all the political stuff is speculation, it is not really the material for a Bible lecture, even though it might be interesting. Many have remarked this week from our studies in the Romans, how Paul always backed up his arguments with an appeal to the Old Testament, the only “Bible” he had. And that is what

a Bible lecture should also do. It should back up all its statements with references to the Bible.

Now, as I considered these things, I received an email from a friend who is not currently associated with Christadelphians, asking me to read and give him my opinion about an article which had just appeared in this past June's Christadelphian magazine, a magazine for the Central body of Christadelphians, and which had been posted on their web site. The article was not written by an individual, but rather was signed by the entire committee for that Magazine.

As I read the first paragraph, it said: "It is apparent to all of us that Gospel truth is under serious threat in these last days – just as we expected it to be." Well, I thought, here is an angle on the signs of the times that I hadn't spoken on. There truly is to be a falling away prior to the last days. The apostle Peter warned us

2 Peter 3:3-4 *"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."*

And we should all be quite attentive that this doesn't happen to us. The Central committee went on and referenced that "Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves." That too, is very true, and something we need to be very aware of. The full quote is quite powerful:

Acts 20:28-31 *"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."*

The danger of falling away is so powerful that Paul warned the true believers in tears. And as I thought about how I might develop this thought, I thought back on the days when the late bro.H. P. Mansfield, a leading Central brother of the time came to Hye in the 1950s. In those days, the brethren were meeting exactly as we are doing this week, and exactly as Bro. John has showed us they were doing in the 1890s. They were assembling every day for exhortations and first principle lectures. And being he was with the Central folks, and we Bereans being separated from them, he was not permitted to lecture. After spending a few days here, Bro. Mansfield's conclusion was that our work was quite shallow. And of course he was correct, (if we understand shallow to mean basic.) We focus on the basics, the

foundations of our faith. And we exhort and lecture each other over and over again on these basic principles. That was, in fact, the problem I was dealing with in preparing this lecture. How do I say the same basic things in a different way?

So anyway, I read on, and as I read, I discovered that the article was actually a list of complaints which the committee was making which they alleged was now affecting the Central Christadelphians. They had listed a number of complaints there, all of them quite remarkable. I'm not going over them, except the first one:

A robust and comprehensive understanding of what Christadelphians believe and practice (including aspects of separation from the world) is not deemed essential to true baptism.

Baptizing, or accepting the baptism of folks who do not know the truth, is the cause of the first Christadelphian division, when John Thomas separated from Benjamin Wilson in 1851. Wilson went on to form just another Christian church, called the Church of God of the Abrahamic Covenant. John Thomas, went on to unify those who believed the truth and were baptized after coming to a knowledge of the one faith, as the Christadelphians. There would be no such thing as Christadelphians apart from the maintenance of this belief. Now, I have no way of knowing the validity of the Central editor's charges. Certainly, the editors of the Christadelphian magazine should know the condition of their own body. But if true, it shows that portions of the Christadelphian movement is becoming very weak, and now ready to be reabsorbed into the Churches from which we came out. And we must be very much on guard that the falling away as Christ's return nears, does not happen to us. It was not in vain that Jesus asked:

Luke 18:8 *"... Nevertheless when the Son of man cometh, shall he find faith on the earth?"*

But the article did help me to conclude that if this is where getting away from the basic foundations of the Bible, and speculating on the deeper things takes you in a mere period of 60 years, then this evening, we will focus our attention on those same basic and shallow points of my last four lectures, and of all the rest of the lectures and exhortations made from this platform over the last 130 years.

For you see, the question we have assembled to consider this evening, is not a new or novel question. It really is the same question which the disciples asked Jesus some 2000 years ago, just before he ascended into the heavens for the final time after his Resurrection, after they the disciples had walked with him for 40 days.

Can we imagine this? Put yourself in the place of these disciples for a minute. You have walked with a man you viewed as Israel's Messiah, Israel's king, for 3 ½ years. Here is the one so long promised. You know the promise made to David.

*2 Sam 7:12-16 "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."*

The Messiah was promised to sit on David's throne forever. The prophets spoke of it, and our modern world sings of it.

*Isa 9:6-7 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."*

Knowing all these things, you have forsook home and jobs, and family to walk with this man. You have done so for the past 3 ½ years. And recently, you saw him enter into Jerusalem, and the people threw palms in his way, praising him as the Messiah. Jesus himself had just recently referred to himself as the Messiah, the King of Jerusalem to the people at that time. You watched, as he looked down on the city of Jerusalem before him, and proclaim concerning his eventual triumphant return:

*Mat 23:37-39 "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."*

Surely that day when Jerusalem would say "Blessed is he that cometh in the name of the Lord," could not now be far off! The conflict with the ruling classes was becoming too great, too intense. This can't go on much longer this way. But then your worst fears were realized. The religious and political powers of the day, took him, and mocked

him, and crucified him. Your hopes of him establishing the kingdom are dashed. Your very faith challenged.

But then you witness a stunning miracle. Mary and Peter and John are testifying that he is resurrected to life. Thomas, the doubter is confronted by Jesus, and he puts his hands in the marks resulting from the crucifixion. This is Jesus, resurrected to life. And now for forty days, a month and ten days, he instructs you concerning all his teachings of those past three and a half years. He explained all those "hard sayings," and what it all meant; how the Messiah had to suffer and die, and be resurrected to life.

Now if you had been in that position, do you think you would have been paying attention? Would all of us not be hanging on his every word? And what was the last question that the disciples asked him, after those forty days?

Act 1:6 *"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"*

That is the question we have assembled here this evening to consider. Are we nearing the time when Christ shall again restore the kingdom to Israel?

Now God has not left us without a witness; He has not left us without proof that He was going to fulfill His plan with the earth. He left us the people of Israel as a witness that He is still working out his plan of salvation in the earth.

God issued this challenge to the nations of the earth through the prophet Isaiah concerning Israel:

Isa 43:9 *"Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth."*

This was God's challenge. Bring forth your prophesies, God says to the nations. Declare the former things, that is the things which are to come to pass. Prophecy, and let that prophecy come to pass that we all may know that your gods speak the truth. And God went on to say that He would take up his own challenge, that all the earth would understand that God rules now, as always in the Kingdom of Men. And he would do so through the nation of Israel. To Israel, God said:

Isa 43:10-12 *"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither*

*shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.”*

Now this challenge was not good for Israel. Israel had been subjected to Kings, some good, but mostly wicked for about 400 years when God made this challenge. And throughout that time, Israel had been a mostly disobedient nation. From the earliest time when Israel had been formed into a nation, from the giving of the Mosaic Law, God had promised that if Israel was obedient to divine precept, God would be merciful to them and make them plentiful in the earth, but if they were disobedient, then they would be subject to destruction by their enemies. So God speaking to them through the prophet, and promising to use them as a witness to His workings, necessarily meant that Israel was in for terrible times. And we know from history, they were.

In the Mosaic Law, God promised Israel in regards to their disobedience:

*Lev 26:18 “And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.”*

This promise of seven times of punishments is made four times in this chapter. Israel was to be punished seven times for their sins. Well, What is a time? We see this expression all through the Scriptures. A time was considered to be the full circle of the earth around the sun, which the Jews had divided into 12 months of 30 days, totaling 360 days. This is actually where the 360 degrees to a circle comes from, that we all learned in our math classes in school. So a time was a period of 360 days.

In the Mosaic law, as we have seen, God told Israel that they would be punished seven times for their sins. How long a period was that to be. Well, 7 times 360 is 2,520. The question for us, is Does that match any historic time, that the prophesy by God might be seen to be true?

Well, the nation that history tells us conquered Jerusalem, to begin the seven times of punishment was Babylon, and Babylon, according to modern archeologists, conquered Jerusalem for the first time, in the winter of 604 BC. If we were to read the Encyclopedia Britannica about this event, we would see they use the date BC 604. This is the date used by almost all modern authorities, including Biblical Archaeology Today. This date has been changed many times over the last 30 years, but is now pretty well settled by the archeologists to be the correct time.

If we add seven times, or 2520 years to 604 BC what do we get? Well a negative 604 plus 2520 is 1918. In archeological time, that is, whenever the letters AD or BC are used, there is no year “0”, so it

doesn't quite work like mathematics. We must subtract a year every time we go from BC to AD or vice versa. When we do so, we come to the winter of 1917, the exact time in world war one when Israel was removed from the Turkish power, and from all the powers of hostile foreign interests for the first time in 2,520 years.

It was November, 1917, when Britain under the leadership of Field Marshal Allenby defeated the Turks in Gaza, and on December 9, 1917 Allenby marched into Jerusalem, freeing the city from the control of the Turks, exactly 2,520 years from the invasion of Babylon. The Encyclopedia Britannica records this of Allenby:

Encyclopedia Britannica "Allenby's service in the Middle East proved more distinguished. In June 1917 he took command of the Egyptian Expeditionary Force. The strength of his personality created a new spirit in his army, and after careful preparation and reorganization he won a decisive victory over the Turks at Gaza (November 1917), which led to the capture of Jerusalem (Dec. 9, 1917). Further advances were checked by calls from France for his troops, but after receiving reinforcements he won a decisive victory at Megiddo (Sept. 19, 1918), which, followed by his capture of Damascus and Aleppo, ended Ottoman power in Syria."

So, in 1917, the seven times of punishments had been completed on Israel, and for the first time in 2,520 years, Israel was no longer controlled by a hostile northern power. Because of this long period of punishment that the Jews have endured, many Christians reached the conclusion that God had cast Israel off, forever. God says that this is not His plan. Yes, Israel was to be punished for their disobedience, but then they are to be regathered:

*Jer 32:36-38 "And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God."*

Because if Israel was never to be regathered, then the promises God made to David, which we have already seen, could not be fulfilled. God asks us in this regard concerning the rebirth of Israel:

*Isa 66:8-9 "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth?"*

*saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God."*

Israel did come forth in a day. In one day, she was made a nation by the United Nations, but they were simply doing that which had been preordained from the prophets of old.

As we saw in the chapter we opened with this evening, Eze 36, God determined that Israel should rise from this heap of dried bones the prophet saw, to stand a mighty nation. So let us look, briefly at the development of Israel. The first Zionist conference was held in 1898. The stated goal of the conference was to get a homeland for Israel. At this conference, they were not concerned as to where that home should be. They just wanted some home.

In 1917, the British government through the Balfour declaration pledged support to the Zionist goal of a homeland for Israel. In 1922, Britain, through the League of Nations (the forerunner of the United Nations) was given the official mandate over Palestine, which of course eventually became renamed Israel.

Now, while all this was going on, there was very little immigration to Israel. Immigration was open to all who wished to go, but no one wanted to go. There was important work going on there, such as the rebirth of the Hebrew language which had died, by Ben Yehuda; but for various reasons, political, religious, and economic the Jews did not readily leave the comforts of life in Europe and the US to go to Israel.

Then came the late 1930s and the outbreak of anti-Semitism in Europe. This fierce persecution increased the number of Jews immigrating to Israel, but this upset the Arabs who were already in Palestine, though living under the British mandate. The British then limited immigration to 176,000 per year.

By the end of World War II, the Jews had been forced to realize the importance of establishing the Jewish state. The United Nations, through the support of the United States and Russia issued its mandate in November 1947 declaring Israel a sovereign state. The British abandoned their mandate on May 13, 1948 and Israel declared itself a state on May 14, 1948.

At the time Israel declared her independence, there was an estimated 650,000 Jews in Israel. By 1952, that number had doubled. She fought a war in 1948 against the Arabs and in spite of overwhelming odds, she was victorious. In 1956, she again fought a war, this time against Egypt heavily backed by the former U.S.S.R. and was again victorious.

After both the 1948 war and the 1956 war, Israel returned to her original boundaries as established by the United Nations. But after

1956, Israel entered into a period of unprecedented economic growth, and that again spurred immigration taking the numbers up to over 3 million by the time the next war, the 6 day war of 1967 occurred.

Following the 1967 war, Israel refused to give up the territory she had won, until peace treaties were signed with her Arab neighbors. In 1973, during Yom Kippur or the Jewish New Year, the Jews were attacked again by the Arabs, but had no trouble fending them off.

In 1977 Jerusalem was made the capital city of Israel, to the chagrin of all the nations. (It had formerly been Tel Aviv.) This was thought to be a stumbling block to lasting peace, because Jerusalem had been a divided city by the United Nations mandate. The Jews had taken all of Jerusalem in 1967, and now were refusing to give it back. It is notable that the loudest voice in this country against establishing Jerusalem as the capital city of Israel came from the American Council of Churches. Christianity, not understanding the role of Israel in God's plan simply cannot see God's hand at work in bringing Israel back into existence.

So we can see, this happened exactly as the prophet declared. Dry bone came to dry bone. Events, seemingly irrelevant became the substance of international debate until Israel was again established as a nation. And when she stood up on that fateful April day in 1948, she stood up a nation mighty enough to take on 14 other nations who outnumbered her over 90 to 1, and defeated her enemy. Though she still did not know that it was God who fought for her; still doesn't yet.

But it is not enough that Israel was to be developed to bring about the events of the time of the end when Jesus will return to restore again the kingdom to Israel. Other nations had to come into line. If we are truly living in the time of the end, we should see the rest of the nations of the world lining up to take their proper role.

*Eze 38:1-6 "And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."*

These are the nations that are to be Israel's enemies at the return of Christ. At first they appear to be a bunch of funny names, but they are simply the name of ancient nations of antiquity. The chief prince of

Meshech and Tubal, might better be translated, as it is in the Revised version, Rosh, Meshech and Tubal. These are the ancient names of three river regions of Russia. Rosh is Russia proper, Meshech is Moscow, and Tubal, is the Tobolski region of northern Russia.

Magog and Gomer are the names of the peoples who first populated continental Europe. The historian Herodotus records that the people of Magog settled north of the Danube River and became the Germanic peoples, while the peoples of Gomer settled south of the Danube, and became the romantic tribes, of southern Europe.

So the confederation against Israel at the time of the end is to be Russia, leading the nations of continental Europe; and she leads them against Israel.

But I think everyone is aware that the greatest threat to Israel at the moment, is the development of nuclear weapons by Iran. Iran is the Persia, listed with the northern invaders of Israel. It is Russia who is selling them the power plant itself, the nuclear material for the plant, providing the technical support, and also blocking the attempts of the US to end Iran's nuclear program. US President Obama went to Russia to seek Russian cooperation in stopping Iran from developing nuclear weapons. Recent developments with the so called Treaty with Iran leaves a lot to be looked for in the coming days.

So Russia's position in the earth today is exactly what the Scriptures say it is to be. One of hostility towards Israel, and friend to Israel's enemy.

In that 38th chapter of Ezekiel where we read of this northern invader, the northern power has an antagonist, and the northern power is met by a southern power described as the merchants of Tarshish with all her young lions.

*Eze 38:13 "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"*

Tarshish in history appears to be a symbolical name, given both to the great Naval powers, and great naval vessels of the world, and also given to the wealthiest nations of the world by reason of their great trading powers over the sea. Tarshish is a loyal friend and protectorate to Israel. Isaiah says she spreads her wings over Israel.

Tyre was the queen city of Tarshish, and from the earliest days, Hiram and his son Hiram II, Kings of Tyre were close friends with David and Solomon, and participated with Solomon in building the temple, providing the timber and the castings for the first temple. So there is always a close relationship between Israel and Tarshish.

In Isa 18:1 which is poorly translated in the KJ, we read a verse about Tarshish overshadowing the Holy Land with wings. That verse should read:

Isa 18:1 *“Ho! Land of widely o’ershadowing wings extending from beyond to rivers of Cush; which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters! Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward; a nation prostrate and trodden down, whose lands rivers have spoiled.”*

These fleet vessels upon the sea which travel by whirling things, probably the prophet’s best description of propellers, which drive these fleet vessels to protect a down trodden Israel. The rivers of Cush are the northern Cush, and not Ethiopia as the KJ has it, so that the land beyond the rivers of Cush is the land beyond the Tigris and Eurphrates rivers of Central and Southern Iraq, that is, the land of northern Iraq, Afghanistan, Pakistan, and India, the land where British and American troops today are embroiled in a terrible battle.

And isn’t it interesting how politics has driven the US and Britain to fight an unpopular and dangerous war, ending up with large armies beyond the rivers of Cush? In bringing criticisms against the Bush administration while running for President, then candidate Obama claimed that President Bush was fighting the wrong war. Al Qaeda was in Afghanistan, not Iraq, he claimed. He promised that if he won, he would fight the correct war. So now having won the presidency, President Obama is stuck, embroiled in a difficult war, that he can’t get free from, beyond the rivers of Cush, just where the prophet said they must be.

Now, note the prophets words in Ezekiel: “art thou ‘come” to take a spoil.” It is not are you going over to Israel to take a spoil, but art thou come. So Tarshish with her lions are already in Israel at the time of the end. It is not hard to see that there is today in the earth, a group of nations set for the defense of Israel, which of course is the British-American alliance. These nations maintain permanent fleets in the Mediterranean Sea, and in the Indian Ocean. There is also currently a fleet in the Persian Gulf.

These nations participated in bringing down Saddam Hussein’s Iraq, which was set on the destruction of Israel. And they both continue to fight in the region, both in Iraq and Afghanistan, attempting to destroy the Arab extremists which are a threat to Israel. So clearly, Tarshish is already in the land, already overshadowing with their wings and their fleet vessels, set for a defense against the growing Russian presence.

Now, earlier, we saw how instrumental Russia is in building up Iran. Iran, or Persia, is one of the countries of the Northern Alliance, we have already referred to. So it is necessary that as we near Christ's return, we should see Russia and Iran in close cooperation, just as we now see.

So the complete southern alliance is in place now for the return of Christ. And so it is with great expectation we again ask, Lord, wilt thou at this time, restore the Kingdom unto Israel?

Concerning Israel God said:

*Deut 32:8-10 "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."*

Israel is the Apple of God's eye; His chosen people, not, because of the wicked men who have brought God's punishments upon Israel, but because of the righteous men to whom God made the promises. By watching the nation of Israel, we can see that God is now, and ever has been working out His plan for mankind. May it be our lot that we may all be able to stand in that land in the last days, witnessing the end of that great prophesy in the 37-39th chapter of Ezekiel:

*Ezek 39:27-29 "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD."*

Now all these things are causes of great consternation among the nations. But they are sources of hope and comfort for us. For they are a testimony of the approaching time when God will send Jesus to this earth, to bring the nations together and be subjected to him and the saints. May we all be among those with their lamps trimmed, and not among those who ask, where is the promise of his coming?

—*Bro. Jim Phillips*

## **Visit To Palestine**

After a refreshing night's sleep (my first night under Mr. Oliphant's roof), I rose about seven. The day was fine and the country all round beautiful—the sea to the west, "the height of Carmel" to the south, the hills

of Galilee to the east, and on the north, in the distance, the towering peaks of Lebanon. The account of a visit to Mr. Oliphant that recently appeared in the *World* is fairly accurate in its description of the locality. (The following is the principal portion of the account: "Rounding the point of Carmel, in the Austrian Lloyd's steamer Danae, which plies between Alexandria and Beyrout, the Bay of Acre is entered, and the town of Haifa comes into view, with its snow-white houses and groves of palm-trees, nestling at the foot of the sacred mountain, of which the sloping sides are covered with vineyards, olives, and fig-trees, and carpeted with innumerable wild flowers of every colour and shade, the ideal home of a man like Mr. Oliphant. After threading one's way through the Oriental streets of the town, and following a road between high cactus hedges which run for a short mile westwards out of Haifa, the visitor comes at length upon a quiet, orderly, picturesque German colony, in the midst of which stands Mr. Oliphant's house. It is a plain, simple unpretentious building, yet homelike and comfortable, constructed of the pure white limestone in which the region abounds, with a red-tiled roof and gable ends, and differs little in its outward appearance from a pleasant English villa. In the front is a glass porch, overshadowed by an almond tree. At the door of this porch we ring, and are admitted by a Bulgarian man-servant, who speaks English perfectly, and whom, Mr. Oliphant informs us, he came across during his late visit to England. The Bulgarian, whose name is "Yâni," is a very shrewd and clever fellow, speaking six European languages fluently, and ready to turn his hand to anything his master may require. He is a thoroughly-trained valet, having lived in that capacity for sixteen years with the late Sir Robert Dalziel, Consul-General at Rustchuk. On inquiring for Mr. Oliphant, we hear from Yâni that he is in his sanctum up-stairs, engaged with an Arab and a Jew, who are assisting him to translate one of his works into Arabic and Hebrew respectively. Awaiting Mr. Oliphant's leisure, we follow Yâni through the porch into a fair-sized entrance-hall, which, in accordance with Oriental custom, is also used as the *salle-a-manger*. On a shelf which runs the length of the room, are specimens of enormous spiders, grasshoppers, praying amantis, queer-looking star-fish, &c.; whilst on a small round table to the right of the entrance-door are arranged in order nearly a hundred different varieties of shells of all forms and sizes, the "museum" being crowned by the shell of an enormous turtle, which rests against the wall on the top of a cupboard. All these specimens were found at Haifa and in its immediate neighbourhood by Mr. Oliphant and his household. Two doors lead out of the hall, one into a small study, the other into a reception-room. Into the

latter we are ushered by Yâni, to await the arrival of our host. The room is of moderate size, simply but tastefully furnished. A broad comfortable divan, covered with a striped material of Eastern manufacture, occupies the whole of one side of the room, the opposite wall being covered by bookshelves, well filled with standard works; amongst which is a complete report, in several volumes, of the Palestine Exploration Survey, in which Mr. Oliphant took a deep interest, and the success of which he did much to promote. Over a piano, to the right, hangs a life-size portrait of the master of the house, as he appeared when secretary to the special Embassy to China in 1860. While we are gazing out of the window on a prettily-arranged Oriental garden, Mr. Oliphant enters the room, accompanied by two gentlemen in Turkish fezzes, whom we conclude to be the Arabic and Jewish translators of whom Yâni had spoken. The former of these, however—a stout gentleman in the prime of life, with a smiling good-humoured face and short beard—is introduced to us as a clergyman of the Church of England; whilst the other, whom we mistook for the Jew on account of his ample black moustache, proves to be an American hailing from California. These two gentlemen at present form part of Mr. Oliphant's household, and, as we gathered, are in some way connected with his philanthropic pursuits and life.

“After having given us a courteous greeting, and offered us cigarettes, Mr. Oliphant throws himself upon the divan with the ease of one long habituated to Eastern manner; and, immediately afterwards, *café noir*, in exceedingly diminutive cups, according to Oriental custom, is handed to us by Yâni. This concluded, we enter into conversation, and Mr. Oliphant readily responds to our inquiries concerning his domestic life. Early hours, regular habits, and strict punctuality appear to be the order of the establishment. Breakfast at 7:30, lunch at 12, tea at 3, and dinner at 6 are the daily routine, Sundays included. Every morning, from 8:30 to 12, Mr. Oliphant devotes himself exclusively to his literary work. In the afternoon he takes exercise, chiefly on horseback, during which he frequently explores the neighbourhood for ruins and antiquities; and in the course of these excursions he has from time to time made interesting and important discoveries. Many ancient relics and curiosities, which he has thus collected, are arranged in his house and garden, and these we have the pleasure of inspecting, under his courteous guidance. Broken pillars, fragments of capitals, blocks of marble with antique carvings, stone sarcophagi, and such like treasure meet the eye as one wanders through the garden, wherein are orange, lemon, olive, fig, almond, pomegranate, mulberry, and accacia trees; and conspicuous amongst them is seen the dark green foliage of the castor-oil shrub, which grows here in luxuriant

abundance. At the end of the garden, we are conducted by Mr. Oliphant into a “kiosque,” or Oriental summer-house, the floor of which is paved with irregularly-shaped pieces of marble, cemented together in a tessellated form. All the pieces of marble composing this floor had been collected from the ancient ruins in the neighbourhood. The kiosque, which is built of wood, has a tiled roof, but is open on all sides, and the view in every direction is magnificent. As we sit in it, we look out over the German colony, across the beautiful blue Bay of Acre, on the other side of which, ten miles off, the town of Acre itself stands out clearly; whilst far away to the north stretch the mountains of Galilee, with the snow-clad summit of Mount Hermon in the distance, the whole range revealing wondrous alternations of light and shadow in the pure transparent atmosphere under a cloudless sky.

“Whilst congratulating Mr. Oliphant upon the beauty of the scenery around us, we express our fear that he must find the life he is leading somewhat dull and monotonous at times, and must yearn for the excitement of English society. To this he replies with an emphatic negative, saying that at Haifa he enjoys ‘peace with sunshine,’ neither of which he could ever obtain in England, and adding that it was his desire and intention to spend the remaining years of his life there. Upon our asking if Haifa is not very hot in summer, we learn that Mr. Oliphant has also another house, situated among the heights of Carmel, in a Druse village, called ‘Dalieh,’ and that in this summer residence he takes up his abode from May to November every year. Here, at an elevation of over fifteen hundred feet above the sea, amidst lovely mountain scenery, and with the blue waters of the Mediterranean visible in the distance, invigorated by an even, temperate climate, and surrounded by conditions of absolute repose, Mr. Oliphant is able to accomplish some of his best and most important literary work.”

(Thus far, the writer in the *World*, whose visit must have fallen close upon the time of brother Collyer’s journey. Brother Collyer proceeds): Breakfast was served at half-past seven—rather an early hour. At the breakfast table, I had a good deal of conversation with Mr. Cuthbert and Mr. Fawcett, residents with Mr. Oliphant. After breakfast, all of them had various matters in hand, and I took the opportunity of having a little welcome quiet. I went out into the garden, and “sat under,” not my fig-tree, but Mr. Oliphant’s. Mr. Oliphant literally sits under his own vine and his own fig-tree. His garden is beautifully arranged, containing a great variety of beautiful products, including the vine and fig-tree within reach of each other. Under the fig-tree was a seat from which I enjoyed a beautiful

prospect, and had some reading. After lunch at 12, we all drove out in Mr. Oliphant's carriage to the sea-bathing. On the way, we ascended a part of Carmel. We called at "the school of the prophets," as it is called. This is the name given to a large cave on the mountain, 70 feet long and 30 feet broad, with a sort of seat running round it, where tradition has it that Obadiah concealed and fed a band of the prophets at the time that Ahab, under Jezebel's instigation, had proscribed their class. It would certainly be easy to hide a number of men in such a place. Mr. Oliphant said he knew of some 40 of such places in various parts of Carmel. The sound of the mountain all about is as if it were completely hollow—a feature that interested me very much. We got a good view of Carmel during our drive. It is a very large hill range, running some 30 miles or more inland from the sea. It seems to dwarf everything round it. The cave we visited is close to the road that leads southwards: and it is said (with what truth it is, of course, impossible to say), that Joseph and Mary stopped there on their way from Nazareth to Egypt, with their wonderful child. They would stop somewhere; and it is possible they stopped here. We returned to dinner in the course of the afternoon. At the table, topics of a religious character were introduced, and during the evening we had a considerable amount of controversy, in which Mr. Oliphant and Mr. Smith took part. This was repeated on many subsequent evenings. We got quite warm at times. I contended for the Scriptures as the standard of truth in a way that did not accord with the sentiments of my host. On retiring, I enjoyed a good night's rest. Next day, I spent the morning in Mr. Oliphant's study, reading: the others were variously occupied. The evening we spent together. A good deal of the time was spent in discussion—with perfectly good humour, but occasionally with considerable ardour. This was the routine of most days while I was there. One of the days I went to the monastery on the top of Carmel, from which there is a splendid view of the Mediterranean—the "sea" on which Elijah's servant saw the little cloud no bigger than a man's hand at the end of the long famine of rain.

During the second week, it was arranged that Mr. Smith and myself should make a horseback journey of several days in the country, accompanied by Mr. Oliphant's Syrian servant. The day was fine, and the horses having been got ready, we started up the hill. I had not ridden a horse for many years, but took to it quite naturally again. A delightful ride of four or five hours brought us to Dahleh, on the top of Carmel, a small village occupied by Druses. Here Mr. Oliphant has an estate of several acres, of which he makes use as a residence during the hot weather. Here he has the advantage of the cool mountain air at a time when it is uncomfortable living on the hot plain below. From his house at Dahleh, an

extensive stretch of the Mediterranean is visible. Fig trees and vines are in great abundance all round. We found the Druses very interesting people. We went to the house of the secular chief and also the ecclesiastical. We had coffee with both. In the house of the ecclesiastical chief were a number of important local personages. The children were brought in; and one of them saluted us in the Druse style—seizing our hand, striking it, and then kissing it, then touching it with their forehead. The female part of the family were all kept out of sight. I had sister Collyer's portrait with me, and I consulted Mr. Smith as to the advisability of my showing it, just to give them an idea of the esteem in which westerns held the female part of the community. He concurred, and I produced the portrait, and handed it round. It was amusing to see the expression of their faces—their utter surprise that I should carry about the portrait of my wife. We spent the night at Mr. Oliphant's house. Mr. Oliphant himself was, of course, not there, being in his house at Haifa. A man-servant was in attendance and arranged everything for us. After a good night's rest, we resumed our journey early next morning. We rode to the place of Elijah's sacrifice, whence we had a splendid view of the surrounding country for many miles and also of the Mediterranean. We saw the spot at which the prophets of Baal were slain after the sacrifice.<sup>2</sup> Jazreel also was visible in the distance, the place to which Ahab rode from the presence of the descending storm—preceded by the terrible Elijah. From here Mr. Smith pointed out the colony of Summarin in the distance. This is the Jewish colony that was established by the funds contributed by the brethren, and since taken charge of by Rothschild. It consisted of a number of homesteads and fields and looked like a little village. From this point we descended the hill towards the plain of Esdraelon. It took us an hour's riding to get down. The plain of Esdraelon is an enormous plain, about 40 miles long and perhaps 12 across. It is a magnificent plain, and of immense agricultural resources, which are but poorly developed at present. There will be a change with the proposed railway from Haifa.

Crossing the plain, and getting up among the hills again, we made for Nazareth—for ever memorable as the place where Jesus was brought up and lived “till the day of his showing unto Israel.” It was deeply interesting

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<sup>2</sup> Brother Collyer has intimated since this was written, that close to this neighbourhood is a well which was never known to fail, which explains the difficulty about Elijah getting such a plentiful supply of water to drench the sacrifices during time of long-standing drought.

to me to think that Jesus must have made use of the roads we were actually treading. We arrived about 5 o'clock in the evening, after having been about ten hours on horseback. We found Nazareth a growing place. It seems to have partaken of the impetus that is visible in many parts of the land. Many new buildings are going up in all directions. Strange to say, there is not a single Jew in the place. There used to be some, but they all left in consequence of the persecuting attitude of their "Christian" neighbours. There is no hotel accommodation in the place. So we went to the monastery but unfortunately there was no spare accommodation in the place. Our dragoman came to our aid. He had some friends in Nazareth and he went to them and made arrangements for our accommodation in a new unoccupied house. There was no furniture, but with mats and other things, they improvised bedding arrangements and we spent a fairly comfortable night.—Next morning, we were roused at four o'clock. It looked very dull and certainly seemed as if it must rain. I expressed my fears on this point in view of an exposed journey on horseback. They laughed at me and said it was impossible to rain at the time of the year. And certainly it did clear away beautifully—not exactly into a bright day but a day that was not dull. We started very early for Mount Tabor. On the way out of the town, from the hill side, we got a splendid view of Nazareth. (Wonderful to think that after 1800 years so comparatively small a place should still be in existence while so many great cities have disappeared.) Tabor we found to be a very high mountain, very difficult to ascend and still more dangerous to come down from. We rode both up and down. It is surprising how surefooted these horses are. They passed with ease and agility places that would be really perilous if you had to do it on foot. While going up the mountain, we saw a jackal and a serpent—the only two noxious creatures in the country, and nearly extinct. They did not show any inclination to harm. They rather avoided us. Having safely made the descent of the hill about eleven o'clock, we made for Tiberias, on the shore of the Sea of Galilee. This was some considerable distance away. Our route lay through a rugged and mountainous country, and took us over six hours to compass, but there was nothing dangerous in the journey, as regards the people, who were very few. We passed quite a number of flocks of sheep and goats and herds of cattle, kept principally by Bedouins. They were fed for the most part on the mountains where they get pasturage for nothing. In some of the districts we passed through, there was a good deal of pasture land, dotted with villages and hamlets. The country is perfectly safe. I would not be afraid to visit any part of Palestine alone. A great deal is done to spread a contrary impression for the sake of inducing travellers to engage guides.

—*Bro. Viccars Collyer*

## Scripture quotes and Bro. Roberts' Comments No.3

Scripture quote: —

*“I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”—Matthew 11: 25.*

Bro. Roberts said, “Instead, therefore, of feeling perturbed at the scepticism of the learned, we ought to recognise it as a necessary feature of the situation. The ‘wise and prudent,’ while sharp enough in natural things, are ‘too wise in their own eyes and prudent in their own sight’ to discern the final goodness of God on the conditions He requires—conditions which humble man and exalt God.”

(Taken from “Wisdom different from Science or Philosophy”  
“Seasons of Comfort” Vol. 1, page 389.)

Scripture quote: —

*“The fear of the Lord is **the beginning** of wisdom.”—Proverbs 9: 10.*

Bro. Roberts said, “The man who does not fear God is a fool, however much he may know of the works of God; for his knowledge of the works of God is of no use to him if he know not God himself. To God, he is merely a presumptuous gossiper about God’s property. His disappearance from the face of the universe is only a question of time—and that a very short time.”

(Taken from “Wisdom different from Science or Philosophy”  
“Seasons of Comfort” Vol. 1, page 391.)

Scripture quote: —

*“In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.”—2 Thessalonians 1: 8.*

Bro. Roberts said, “Seeing that this is the uncontradictable truth, what ought our position in the world to be? Ought we to be friends and partakers with a generation ripening for the judgment sickle of the Divine reaper?”

(Taken from “Judgment and Salvation” “Seasons of Comfort”  
Volume 1, page 394.)

Scripture quote: —

“Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.”—Matthew 12: 50.

Bro. Roberts said, “The coming vengeance is not for us if we are among the ‘whosoever.’ This is the point on which we must continually judge ourselves. Do we comply with the qualifications required of the ‘whosoever’ class? Obviously we cannot answer this question without acquaintance with the qualifications, and this acquaintance we can only acquire in habitual intimacy with the word.”

(Taken from “Judgment and Salvation” “Seasons of Comfort”  
Volume 1, page 395.)

## Sin In The Flesh

By a figure, *sin is put for the serpent*, the effect for the cause; seeing that he was *the suggester* of unbelief and disobedience to man, by whom it entered into the world. Hence, the idea of the serpent in the flesh is expressed by “sin in the flesh;” which was “condemned in the flesh” when Jesus was crucified for, or, on account of sin, “in the likeness of sinful flesh.”...

These enemies were the two seeds; the former, the “*Seed of the Serpent*;” and the latter, by constitution in Christ Jesus, the “*Seed of the Woman*” Hence, in the Apocalypse, “the Old Serpent” (Rev. 12:3, 9; 21:2), and “the Woman” (Rev. 12:1, 4, 6, 13-17), became the symbols by which they are represented. During 280 years; that is, from the day of Pentecost A.D. 33, to A.D. 313, when Constantine established himself in Rome, the contest raged between the pagan power and the woman with intense fury. She was calumniated, *accused*, and tortured, by the Old Serpent without pity. Hence, the Spirit of God, surnamed him *Διάβολος*, or the *Accuser*, and *Σατανας*, or the *Adversary*; so that, when he was “cast out” from the government of the empire, “a loud voice” is represented as “saying in the heaven, Now is come deliverance, and power, and the kingdom of our God, and the dominion of his Christ: for *the Accuser* of our brethren, *who accuseth* them before God day and night, is cast down” (Rev. 12:10). The history of this period is a striking illustration of the “*enmity*” (Gen. 3:15) God

has put between the seed of the Serpent, and the seed of the woman. In the war between them, the heel of her seed was bruised by the Serpent power, as it had bruised that of their great Captain; but thanks be to God who gives them the victory, the time is at the door, when they will leave the dead, and with him bruise the Old Serpent's head upon the mountains of Israel (Eze. 39:4). There can be no friendship between these parties. Death or victory is the only alternative. There can be no peace in the world till one or other be suppressed. The "enmity" is the essential hostility betwixt sin and God's law, which is the truth. Either truth must conquer sin, or sin must abolish the truth; but compromise there can be none. I have great faith in the power of truth, because I have faith in God. He is pledged to give it the victory; and though deceivers in church and state may triumph for the time, and tyrants "destroy the earth," their end is certain and their destruction sure...

All the evidence in the case being elicited, the Lord God proceeded to pass sentence upon the accused in the order of their conviction. Being incriminated by Eve, and having, in effect, accused God of lying, the Lord began with him, and said, "Because thou hast *done* this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put *enmity* between *thee* and the *woman*, and between *thy seed* and *her seed*: He shall bruize *thy head*, and thou shalt bruise *his heel*."

—Bro. John Thomas, *Elpis Israel*

What the pioneers taught is very clear. Sin was condemned in the flesh of Jesus *when* the soul-blood (life-blood) was poured out unto death. The condemnation of sin in the flesh was not Jesus' moral condemnation of sin during his life time, but rather the great statement he made on the cross such as we have shown from Bro. Roberts in discussing the declaration of God's righteousness. The great condemnation of sin in the flesh was made when Jesus went up on the cross and exhibited to the world, that this is how Sin, that is, evil human nature must be treated in harmony with the righteousness of God. It is only fit for destruction. Sin was actually condemned in that great act, because Sin existed (physically) in Jesus in his nature. And if there was in no sense in which Sin was actually and physically in his flesh, then it was impossible for him to make that declaration. As Bro. Thomas points out, sin could not have been condemned in the body of Jesus, had it not existed there.

—Bro. Jim Phillips

# Hints For Bible Markers

## The Psalms

### Psalm 4

Psalm 4:6

*There be many that say, Who will show us any good? LORD, lift thou up the light of thy countenance upon us.*

Who will show us any good? The world attempts, over and over and over, to try and do good. It may appear at first to be a good thing but it eventually ends in corruption and disaster. Consider welfare, social security, and now mandatory insurance for everyone in the United States. These are mere human inventions that were doomed to failure from their inception. (Job 14:4) “Who can bring a clean thing out of an unclean? not one.” They will not work because God is not the basis or the source of these schemes of mankind. During the gathering this summer, at Hye TX, there was discussion around some of the chapters of Deuteronomy. We saw the beauty of the Law. It was not open to human amendment. “*Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.*” (Deut. 4:2.) *If man were to have written the law, this command could not have been written. For no man has the foresight to foretell all the future wants of Israel. It would have prevented them from legislating for their own needs. But with God being the author of the law there are no difficulties. All Israel had to do, all we have to do, is to keep Yahweh’s statutes and commandments faithfully. (Deuteronomy 4:6) “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”*

Psalm 4:7

*Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.*

If we truly want gladness in our heart we will fill our minds full of the word of God. The only true gladness is service to our Heavenly Father. The Scriptures tell us that Jesus was moved with compassion toward the people of Israel. That he was always close to tears when he thought about the misery of mankind. But the Messiah always had gladness in his heart for he realized this would soon pass away, that there will be a time when the world shall know the true joy of knowledge in the righteousness of God. As we sing in our hymn 113:

*Hail to the brightness of Zion’s glad morning!  
Joy to the lands that in darkness have lain;  
Hushed be the accents of sorrow and mourning,  
Zion in triumph begins her mild reign.*

Continued next month should the Lord will

Bro. Beryl Snyder