

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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Please send Ecclesial communications to:

Bro. Fred J. Higham, 20116 McKishnie, Clinton Twp, Mich. 48035 U.S.A.

Phone: (586) 790-2156 e-mail: fhigham@gmail.com

Web Site: www.BereanEcclesialNews.com

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Berean Christadelphian Ecclesias

AUSTRALIA

BRISBANE, QLD, Bro. Ted Mingham, 8/2 Denison Ct, Capalaba, Qsld 4157
SYDNEY, NSW Sis. Rachel Johnnatty-Theaker, 201/24 Karrabee Ave, Huntley's Cove 2111

CANADA

EDMONTON, AL, Bro. Steve Armstrong, Box 16, site 440 RR#4, Stony Plain, T7Z 1X4
KINDERSLEY, SASK, Sis. Grace Punter, 24 Rutley Cr, N0E 1Y0
LETHBRIDGE, ALTA, Bro. Michael Bennett, 377 Laval Blv., T1K 3W7
RICHARD, SASK, Bro. Regan Rayner, PO Box 149, Meota, Sask, S0M 1X0
STURGEON FALLS, ONT, Bro. Gilles Robineau, 5 Third St, P2B 3E6
VANCOUVER, BC, Sis. Kaye Yuen, 4639 Caulfeild Dr, V7W 1E9
VERNON, BC, Bro. James Fuhr, 8945 Peters Rd, V1H 1K1

KENYA

IKUTHA, Bro. Leonard Mwema Makiti, PO Box 95, Ikutha, 90207
KABUSASI, Bro. Stephen Juma, PO Box 347, Chwele, 5206
KIMILILI, Bro. Rodgers Musebe, c/o Kamusinde Secondary School, PO Box 267, 50204
KIMUKUNG'I, Bro. Abrahams, Wanyama, PO Box 552, Bungoma, 50200
NAMANJALALA, Bro. Frederick Wepukhulu or Bro. Evans Walunywa, Box 4073, Kitale 30200
KITUI, Bro. Stephen David, PO Box 1, Kitui 90200
MAYANJA, Bro. John W. Simiyu, PO Box 2467, Bungoma 50200
MOMBASA, Sis. Felistus Wandati, Box 99810, Mombosa 80107
MTONDIA, Bro. Fred Omoto, PO Box 1177, Kilifi, 80108
NAIROBI, Bro. David Gatua, PO Box 163, Menengai West
NAKALIRA, Bro. Moses Wafula, P.O. Box 646, Webuye 50205
ODIADO, Bro. Humphreys O. Budedu, PO Box 142, Bumala 50404
SABATA, Bro. William Kilui, P.O. Box 27, Kamukuywa 50216

PAPUA NEW GUINEA

AIYURA, Bro. Ayuta Ayako, PO Box 220, Kainantu, East Highlands Province 443
LAE, Bro. Macx Kota, PO Box 2583, Lae Morobe Province 411

NIGERIA

ELELENWO, Bro. Fidel Chris, #21B CRA St. off Old Refinery Rd, Elelenwo, Nigeria
OWERRI, Bro. Sylvester Ebere, 191 Tetlow Road, Owerri, Nigeria

TANZANIA

SANYA JUU TOWN, Sis. Agnes Kiwalo, Sanya Juu town, Moshi Province, Tanzania

UGANDA

DOKOLO, Bro. Dennis Okabo, PO Box 562, Dokolo, Uganda, East Africa
LIRA TOWN, Bro. Moses Ocen, Lira town, Uganda, East Africa
NAMBIECO, Bro. Benson Etut, Nambienco, Uganda, East Africa

UNITED KINGDOM

BERKS, Sis. M. A. Dobson, 8 Blackcap place, College Town, Sandhurst, Berks, GU47 0XS
HENGOED, Bro. Phillip Hughes, 25 Heol-Y-Gelli Fforchneol Parc, Godreaman, Aberdare, Mid-Glam CF44 6LN
LLAN-Y-BRI, Bro. Stephen Ford, "Aweldeg", 4 Parc-y-Delyn, Llan-y-Bri, Carmarthen, SA33 5HF.

UNITED STATES

AUSTIN, TX, Bro. Seth Brown, 3300 Killingsworth Ln, #201 Pflugerville TX 78660
BOSTON, MA, Bro. James Sommerville, 34 Birch Hill Rd, Northboro, MA 01532
CANTON, OH, Bro. Beryl Snyder, 4095 Prosway SW, Massillon, OH 44646
CONWAY, AR, Bro. Bob Widding, 2904 Dickens Circle, Conway, AR 72034
DALLAS/FT. WORTH, TX, Bro. Bob Bent, 3032 San Martin Drive, Arlington, TX 76010
DETROIT, MI, Bro. Fred Higham, 20116 McKishnie, Clinton Twp, MI 48035
DENVER, CO, Bro. Dave Sargent, 4555 Red Forest Rd. Monument. CO 80132
GOLDTHWAITE, TX Bro. Curtis Hurst, 250 CR 517, Mullin, TX 76864
HARPER, TX, Sis. Doris Edwards, 675 KC 442, Harper, TX 78631
HOLLADAY, TN Bro. James Rankin, 115 Sherwood Dr, Camden, TN 38320
HOUSTON, TX, Bro. Michael Kramer, 12118 Cloudt Road, Needville, TX 77461
LAMPASAS, TX Bro. Lee Freeburg, 455 Private Road 3004, Lampasas, TX 76550
LAS CRUCES, NM, Bro. Jonathan Morrell, 5543 Kalahari, Las Cruces, NM 88011
LEXINGTON, VA, Bro. James Hassel, 855 Wide Gap Road, Lexington VA 24450
MILAM COUNTY, TX, Bro. Robert Wolfe, 495 Wolfe Field Dr, Rogers TX 76569
NEWTON, NC, Bro. Mike Murphy, 347 S. College Ave, Newton, NC 28658
PALESTINE, TX, Sis. Mickie Lucas, 130 AN County Rd, Palestine, TX, 75803
PORTLAND, OR, Bro. Ross McCarty, 4920 NE Glisan Street #207, Portland OR, 97213
RICHARDSON, TX, Bro. Roy Johnson, 1305 Magnolia, TX, 75086
SAN ANGELO, TX, Bro. Gary Smith, PO Box 447, Blackwell, TX 79506
SOUTHEAST, Bro. Dale Lee, PO Box 590-605 Belmont Street, Windsor, NC 27983
WORCESTER, MA, Sis. Jessie Prentice, 339 Greenwood St. #55, Worcester, MA 01607

Ecclesial News

HENGOED, Breaking of Bread – 10.45am, Sunday School – 12.45pm, Lecture – 2.30pm, (All at the Hengoed Community Centre), Bible Class – held every Thursday at the Quakers Yard Village Hall at 7.30pm, Elpis Israel Class – held on the first Tuesday of each month at the Quakers Yard Village Hall at 7.30pm. Children's Evening – held every 2 weeks on Friday at the Aberdare Country Park.

Beloved Brethren and Sisters in the bonds of the Abrahamic Covenant,

It is with great joy that we record the addition of two members to the Hengoed Ecclesia. On 15th November 2014 the brethren and sisters witnessed the baptism of **Margaret (Maggie) Ann Ilsley**. Sis. Maggie gave a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. Sis Maggie had grown up in a Christadelphian home but did not accept the Truth in her earlier life. We were delighted that she has made the greatest decision anyone can make in this life, and we pray that she will go on unto perfection.

On 7th December 2014 the ecclesia received back into fellowship Sis. Zara Tippins. Sis. Zara left the Berean Fellowship a few years ago and joined another group. Sis. Zara acknowledged her error in doing this, and in a rigorous interview she proved to the brethren that she was of one mind on the vital First Principles of the Truth. Sis. Zara also gave a clear defence and commitment to the Doctrine of Fellowship. We were therefore delighted to have her company once more as we wait in these treacherous times for the apocalypse of Jesus Anointed.

Since our last ecclesial news we also enjoyed a Study Weekend based on the Signs of the Times. The studies reminded us of the nearness of the Master as we considered the Kings of the North and South, Israel, the state of the World and many other aspects that relate to the impending Return of the Nobleman, and our need personally and ecclesially, to keep our garments unspotted from the world. We see so many signs that we can become used to them, and it behoves us to keep alert, ever watching the political horizon, and also watching ourselves!

During these uplifting occasions we enjoyed the company of Bro. Stephen Ford and Sis. Marilyn Dobson who shared with us the joy associated with the glorious things of the Truth. May we all hold fast as we see the Day approaching.

With love in the One Hope of Israel and on behalf of the brethren and sisters of the Hengoed Ecclesia.

Bro. Phillip Hughes

Richard, Sask, Canada. Bro Sid Jones RR#1, Richard, Sask., Canada, S0M 2P0 (306-246-4468; sc.jones@sasktel.net)

Greetings to all our brethren and sisters in Christ Jesus, from all of us here in the ecclesia at Richard.

We must all think upon the great gift and privilege that is ours in the knowledge of the Word. So many millions in the world today are like a ship at sea without sail or rudder. Nothing with which to anchor their vision of what lies ahead in the development of this world's future. Yet here we are with a knowledge of where this all goes, and the opportunity to make our purpose one with Yahweh's, in a relationship that will last an eternity, surrounded with conditions that we cannot now measure with our imaginations. How shall we escape if we neglect so great salvation!

The other thing we can be very thankful for is the companionship of brethren and sisters of like faith as we tread this probationary path through the wilderness. In this regard, we have been well blessed over the past year. We have enjoyed the fellowship of the following visitors: from Edmonton ecclesia, Bro. Ben and Sis. Jennifer Darter, Sis. Brenda McChesney, Bro. Brent and Sis. Rachel Dul, Bro. Norm and Sis. Tina Blacker, Bro. Steve and Sis. Gwen Armstrong, and Sis. June Jones. From Goldthwaite Ecclesia, Bro. Glenn Rhoades, Bro. Glendon Rhoades, and Bro. James Clubb. We were thankful to have been ministered the words of exhortation by Bro. Darter, Bro. Blacker, Bro. Armstrong, and Bro. Glendon Rhoades.

Ecclesial activities over the past year have been our Sunday School Program, Dec. 15, 2013, a Study Weekend held April 19 and 20th, 2014. We thank all who participated and attended for their contributions and encouragement.

We were also heartened by the recent addition to our membership of Bro. Chris and Sis. Cheri Webb, formerly members of the North Battleford ecclesia of the Central Fellowship. Having found they are more at one with us on essential doctrines such as the nature and sacrifice of Christ, and the doctrine of Fellowship, they requested an interview with a view to joining with us, which was accomplished, and finding that we are of one mind on these things, on Sunday November 30, 2014, our Bro. Matt Walsh led us in extending to them the right hand of fellowship. It is encouraging in these last days, to welcome amongst us those who have chosen to uphold what is right and true according to the Word of God.

Our Ecclesia has now gone through our elections to see what duties the members will take for the next three years. I wish to inform the fellowship that in the new year, you may direct ecclesial communications to our Bro. Regan Rayner, the new recorder. His address is P.O. Box 149, Meota, Sk., Canada, S0M 1X0, Telephone: 306-892-2008, email: sir_regan@hotmail.com.

I would also like to take the opportunity to welcome all to our 2015 Richard Fraternal Gathering, to be held, God Willing, July 3-6th, 2015.

Please indicate your intentions to attend to Sis. Linda Jones so that she can make arrangements for your accommodation.

May our Heavenly Father be with each and all in the days ahead, and may we all be found with our lamps burning brightly in these the last days, so that upon His return, Our Lord Jesus will find a remnant to be chosen as a people for the Name of Yahweh.

On behalf of the Richard ecclesia,
Bro. Sid Jones

Kenya

Hello Dear Brothers and sisters,

We are happy to announce two of Adam's race have joined the true race toward the coming Kingdom of God.

Bro. **Charles Ndambuki**, father of Bro. Leonard Matiki from the Ikutha, Kenya Ecclesia gave a good confession of his Faith and was immersed on December 6th.

Bro. **Andrew Mauyo**, father of Bro. Robert Mauyo, from the Nakalira Ecclesia was immersed on December 9th after giving a good confession of his faith.

Both brothers have been studying for over a year and are well grounded in the First Principle doctrines of the truth. This was evident during the written and verbal interview process that they went through.

Many are now traveling from near and far to converge on the city of Bungoma to attend the Youth Gathering. The facility is ready for the few days of study and fellowship around God's word of truth and we are looking forward to it. But more importantly, we are all looking forward to that great day of our Lord and Master's return.

Once again we have had a successful Youth Gathering and Bible School. Many brothers and sisters from all over East Africa and from other parts of the World had converged on Bungoma, Kenya for four days of Fellowship and Study around God's words of truth. Now all are making their journeys home and we pray that Yahweh watches over each and everyone.

The topics that were presented and discussed helped to strengthen us on walk our toward the coming Kingdom of God. Healthy discussions and remarks were made during the daily reading sessions, sometimes going over the allotted 90 minute time slot. Young and older Bible students also had classes on the First principles and some have started the interview process toward baptism. We thanked all who were in attendance and look forward to another year when we shall meet and fellowship in the truth and have classes and discussions on various topics from the scriptures, if our Lord delays his coming one more year.

The committee asked the attendees for suggestion on our next location for a Youth Gathering. The cities that were for consideration were Mombasa, Kitale and Nakuru. Over the next year the committee will look at cost and best appropriate areas to find the next Youth Gathering

location. Please look out for notices and information soon.

We pray that Yahweh will be with each and everyone as we continue to wait and watch and ready our garments for the second coming of our absent Lord and savior Jesus Christ, our High Priest and mediator.

Love in Christ, Upendo katika Kristo,
Bob Bent

Dear Brothers and Sisters,

We thank Yahweh for the Bible school ending well. We are thankful for the great fellowship we had together. **Andrew Mauyo Wekesa** was given the right hand of fellowship on 21, December, 2014, memorial service.

We wish you journey mercies back to your home ecclesias. We appreciate the good time we had together at the gathering. Let us remain united in fellowship as we await the Lord's return. Bro. Bent exhortation on social media was touching. Sister Kaye's contribution was very edifying.

Your Brother in Christ, Moses Wafula,
Recording Brother, Nakalira Ecclesia.

PORTLAND, Oregon — All meetings are now held in our respective homes. Please direct communications to Bro. Ross McCarty, 4920 NE Glisan Street #207, Portland OR, 97213 503-236-8206.

“How long O Lord, our Savior, wilt Thou remain away? Oh! Wake Thy slumbering virgins, send forth the solemn cry! Let all Thy saints repeat it, “The bridegroom draweth nigh!” May all our lamps be burning, our loins well girded be; each longing heart preparing with joy to welcome Thee.”

One year ago our Bro. Dave Burnett penned these words in the January 2014 *The Berean Ecclesial News*. He gave a very fitting eulogy for Sis. Gloria Russell who fell asleep one year ago. Sis. Gloria was sis. Donna's aunt (the sister of Donna's mother, sis. Virginia Tilling).

On November 6, 2014 our Bro. Dave Burnett fell asleep in the Lord following a brief illness which came on quite unexpected. In talking with him on the phone just days before there was no indication of illness at that time. Bro. Dave has been a close friend and brother in the Truth that we could look to for clear understanding and compassion in items affecting the Berean Brotherhood.

Sister Donna and I are now the remaining lightstands in the northwest area of Portland, but unfortunately we are considerable miles apart across the very busy and congested city of Portland. This distance made it difficult for Bro. Dave to drive and them to try and meet together once a month. Sister Donna's address is: 25321 NE 72nd Avenue, Battle Ground WA 98604 360-687-5641.

With love to all of our beloved brothers and sisters, on behalf of the Portland ecclesia,
Brother Ross McCarty

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- LAMPASAS YOUTH GATHERING**.....**Dec 27–28, 2014**
Bro. Mike Neely, PO Box 442, Burnett TX 78611, 254-290-5876
- 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 - 2

“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”—John 12:48.

In examining this subject, there are two avenues of investigation:

- 1. What are the BASIC SCRIPTURAL PRINCIPLES involved?**
- 2. What are the SPECIFIC STATEMENTS OF SCRIPTURE covering the calling of the disobedient to account?**

Do the Scriptures anywhere exclude, or make an exception of, ANY of the disobedient in speaking of their judgment?

Do they anywhere specify that a man must be baptized, or must first agree to obey God, before God can call him to account?

Is there ANY single statement or example in the Bible where God tells a man he can decide himself whether or not he will have to answer for willful disobedience?

If we carefully seek Scriptural guidance on these specific points—not obscuring the matter with inferred theories—there will be absolutely no doubt in our minds concerning the answers to these questions.

The basic Scriptural principles involved are these:

ENLIGHTENMENT IS THE GROUND OF RESURRECTIONAL RESPONSIBILITY

1. ENLIGHTENMENT is invariably given, in both statement and example, as the ground of accountability and responsibility to resurrectional judgment and punishment.

AN APPOINTED DAY OF JUDGMENT

2. God has appointed a GREAT DAY OF GIVING ACCOUNT—after life is finished and the record is complete.

WICKED PROSPER IN THIS LIFE

3. Judgment, discipline, or punishment in THIS life is on an entirely different basis from INDIVIDUAL accounting at the END of life, and does not in any way fill the requirements of what the Scriptures reveal concerning the final, individual judgment.

a. Judgment in this life is in no way universally equalized in application—it is concerned with God’s OVERALL PURPOSE, rather than with INDIVIDUAL MERIT.

b. The common rule (supported by the testimony of Scripture) in this life is that the wicked prosper and the righteous suffer.

This is positive proof that God’s basic principle of “*bringing EVERY work into judgment*” cannot be dissipated through the loophole of applying it to PRESENT retribution.

ONLY EXCEPTION TO RESURRECTIONAL ACCOUNTABILITY IS IGNORANCE

4. The only exception the Scriptures ever make to final and universal accountability before the judgment seat is IGNORANCE.

DISOBEDIENCE WILL NOT SHIELD JUST BECAUSE IT IS COMPLETE

5. The Scriptures never once suggest or hint that disobedience will excuse a man from rendering an account to his Maker, simply because it is COMPLETE disobedience.

OMISSION OF WILLFUL REJECTORS IS A STRAINED, UNSUPPORTED THEORY

6. The expressions used by Scripture in describing the rejected at the judgment-seat never give the slightest support or warrant for excluding any of the willfully disobedient.

On the contrary, these expressions are such as to make the exclusion of willful rejectors a very STRAINED and UNNATURAL and IMPROBABLE theory—something that would never be thought of in an unbiased reading of the verses.

SCRIPTURAL TERMS FOR REJECTED CLEARLY INCLUDE WILLFUL REJECTERS

7. Whenever we seek for a SCRIPTURAL definition of who shall come forth to the resurrection of condemnation, we find such terms as: the wicked; the disobedient; the unjust; those that have done evil; those who OBEY NOT the gospel; those who do not obey the truth; those who REJECT, DENY, REFUSE TO LISTEN; those who BELIEVE NOT the Gospel when preached.

The expressed ground of their accountability is that they KNOWINGLY commit these things and treat God's commands in this way.

We are never told that resurrectional responsibility hinges on any OTHER ground, such as consenting to be baptized. Responsibility throughout the Bible depends on OPPORTUNITY, and punishment depends on WORTHINESS for it.

SCRIPTURES OFTEN SPEAK WITH ONLY THE APPROVED IN VIEW

8. The Scriptures often speak with only the approved in view, not taking the rejected into account at all. This is so obviously true of the whole of 1 Cor. 15 that it is very difficult to understand how anyone can extract support for the belief of non-responsibility of willful rejectors from 1 Cor. 15:22 (*"IN Christ shall all be made alive"*).

Yet this verse appears to be the main passage relied on, and everything else is built up around it.

"RESURRECTION" COMPLETE PROCESS

9. In the same connection, the Scriptures often speak of the resurrection in the sense of the complete process, including glorification. This, too, is SO obvious throughout 1 Cor. 15 that it is hard to see how anyone could question it.

Yet once perceive this, and immediately the groundlessness of the non-responsibility argument based on v. 22 is exposed.

LEGAL, MECHANICAL TECHNICALITIES

10. The term “legal” is, as bro. Roberts pointed out, an unfortunate and hazy one. It has given deceptive body to a misleading and mechanical conception of “justification from Adamic condemnation.”

It led bro Andrew to contend that the very Jews who destroyed Christ were “justified by faith in his blood!” (In his theory, this was essential for their resurrection and judgment. They had to be “legally” and technically “justified by faith” before God could raise them from the dead to bring them before Him for judgment—otherwise the supposed “Adamic condemnation” of “eternal death” held them eternally in the grave.)

GOSPEL CALL IS DIRECT COMMAND

11. The Gospel call is a **DIRECT COMMAND** to repentance and good works, from man’s omnipotent Lord and Maker, not just an optional invitation.

We **MUST** clearly recognize and confess God’s authority before we can take advantage of His love. This is essential to prevent mortal presumption and to maintain God’s glory.

We must faithfully declare the whole counsel of God—His majesty, authority, and dignity, as well as His marvelous condescension, mercy and love.

IF these broad and basic Scriptural principles are properly laid hold of, there will be no doubt in our minds about the position of the enlightened and willfully or negligently disobedient who knowingly reject God’s call or who—when commanded to obey—do not do so.

THE FLESH HATES THOUGHTS OF “COMMAND” AND “JUDGMENT”

The “liberal” and “merciful” mind of the flesh would like to blot out all thought of command or compulsion or punishment. It is so humiliating to be “commanded.” It is so gratifying to be “invited.”

The flesh would like to regard God as an equal, making it an offer which it is a free and sovereign agent to reject with impunity. It is a pleasing conception to the natural man, gratifying to his pride and soothing to his apprehensions.

But the All-Wise Creator well knows our frame and the subtlety

of the fleshly mind that we must all combat within ourselves. He has plainly declared that ALL (specifically excepting the ignorant, but no others) must finally give an account to Him.

A GRAVE RESPONSIBILITY

Let us consider long and well before we take upon ourselves the responsibility of leading any to believe that they can ignore their sovereign Lord's voice when He speaks to them. What could be more bitter and tragic than to stand before Him at the last day, and hear Him say—"Why did you presume to tell these disobedient that as long as they avoided baptism I would never call them to account? Where is your authority—when I have given them a command—to step in and tell them it is optional whether they agree to obey Me or not?"

"What do you mean by telling them, 'Belief and obedience are necessary to become responsible to God?' Is it not clearly written—'*THIS is the condemnation, that LIGHT is come.*' '*He that rejecteth me and receiveth not my word shall be judged at the last day.*' '*To him that KNOWETH to do good and doeth it not, to him it is sin.*'"

"Why did you whisper in their ear, 'He doesn't mean that—it just refers to the Jews, or those who have agreed to accept His commands; you are a special exception to all those statements that disobedience will be called to account and punished'?"

"Did not the serpent whisper to the woman, 'You will not be punished—you are quite safe to ignore the command'?"

Truly God is Love, but we must declare the WHOLE counsel—He is also a consuming fire—jealous of His honor and glory and majesty and authority.

"Be not deceived: God is not mocked." —Bro. G.V.Growcott

(To be continued, God willing)

Atonement

THE USE AND MEANING OF THE WORD

"And when the days of her purification are fulfilled... she shall bring ... a sin offering:... the priest shall make an atonement for her, and she shall be cleansed"—Lev. 12:6-7.

THE word 'atonement' occurs 81 times in the Old Testament, and once in the New, in the AV. According to Webster, the English meaning of 'atonement' is—

1. Reconciliation, restoration of friendly relations.

(This is the original meaning, now obsolete).

2. A theological doctrine concerning the reconciliation of God and man.

3. Reparation, satisfaction. *(That is, the doing of something, or the paying of some penalty, to compensate for some wrong action.)*

It will be noted that originally ‘atonement’ simply meant reconciliation, and was not a theological word, and did not in itself convey the idea of reparation, expiation, or some compensating action or payment.

This (original) meaning appears to be the AV meaning. From other uses of the word at the time the AV was translated (as Shakespeare), this appears to have been the meaning of the word then.

This somewhat clarifies the Scriptural use. At least, it removes one aspect of misunderstanding and misinterpretation. That is, we can see we must clear the word of the idea of compensation or reparation, which is the basis of the orthodox theory of substitution. In fact, it appears to be the introduction of this theory that has corrupted the original common meaning of the word. We are aware how the Apostasy’s false teachings have corrupted the meanings of many words, as baptism, hell, soul, kingdom, devil, Holy Spirit, death, etc.

But even ‘reconciliation’ does not properly to us represent the Hebrew word that is translated ‘atonement’; for ‘reconciliation’ as we commonly use it always implies a moral relation and personal estrangement. (But, upon thought—and accountants will be especially aware of this—we will realize that we *do* use ‘reconciliation’ in strictly non-moral, inanimate connections, as ‘reconciling’ a bank statement, etc. Here the sense is simply to bring into factual or material conformity, without any moral implications.)

So much for the meanings of the English words, which are not important of themselves in searching Scriptural meanings, but only insofar as they colour—correctly or incorrectly—our understanding of the Scriptural terms.

The Hebrew word that is always the original wherever ‘atonement’ occurs in the AV, is *kaphar* (root meaning: to cover 1) and *kappoorim* (plural: coverings). This is the same root as *kapporeth*, the ‘lid’ or ‘cover’ of the Ark, always in AV translated ‘mercy-seat’ 2 (RV/NRV margins: cover).

1. ‘Cover’ is almost universally regarded as the root meaning of ‘kaphar,’ and this fits with its literal use in Gen.6:14; but some (especially modern) lexicographers consider the root meaning to be ‘wash away?’ or ‘cleanse.’ This, if correct, would be even more fitting in its symbolic use. It will be noted in many of the examples given below that the idea of cleansing is the basic one, and that AV several times uses ‘cleanse’ or ‘purge’ in translation of ‘kaphar.’ Truly Christ is both a ‘cover’ and a ‘cleansing’ for his people. These are related concepts, but ‘cleanse’ seems to be the deeper one. Christ’s ‘covering’ of his people is essential, and will always be a historic fact of their salvation, and in some sense always a present need and reality even in glorification, but his ‘cleansing’ of them unto that glorification seems more fundamental.

2. ‘Mercy seat’ was first used by Tyndale, literally translating Luther’s ‘gnadenstuhl,’ from the Septuagint ‘hilasterion,’ place of conciliation. ‘Hilaskomai’ is ‘be merciful’ in Luke 18:13 and ‘make reconciliation’ in Heb. 2:17. ‘Hileos’ is ‘merciful’ in Heb.8:12.

The first use of *kaphar* is Gen. 6:14, where it is translated ‘pitch,’ but in the sense of ‘cover with pitch’ (Rotherham & NRV have ‘cover’). This is the only place where *kaphar* is used literally and neutrally as ‘cover.’ In all other places it is used of a figurative covering, and in relation to some uncleanness.

But *kaphar* is not restricted to moral relations, or to need for repentance and forgiveness and personal ‘reconciliation.’ It does not necessarily imply guilt or error. It is used for the figurative or ceremonial cleansing and purifying of inanimate objects, as concerning the original cleansing of the Altar when it was first constructed—

“ . . . a bullock for a sin-offering for atonement (*kaphar*); and thou shalt *cleanse* the altar when thou makest (RV) atonement (*kaphar*) for it” (Exodus 29:36).

In Lev. 14:34-53 is the cleansing of an infection-defiled house, and in this case there is no *direct* relation to any sin or guilt—

“He shall take to *cleanse* the house 2 birds . . .” (v.49).

“He shall *cleanse* the house with the blood of the bird . . .” (v. 52).

“He shall let go the living bird... so shall he (RV) make atonement (*kaphar*) for the house, and it shall be *clean*” (v. 53).

Other instances of inanimate ‘atonements’ are—

Exodus 30:10 (RV)— “Once in the year shall he make atonement (*kaphar*) for it (the Altar of Incense).

Lev. 16:16— “He shall make an atonement (*kaphar*) for the Holy Place.”

18— “He shall go out unto the Altar . . and make atonement (*kaphar*) for it.”

33— “He shall make an atonement (*kaphar*) for the Holy Sanctuary...for the Tabernacle...and for the Altar.”

Num. 35:33— “Blood defileth the land, and the land cannot be cleansed (*kaphar*) but by the blood of him that shed it.”

Ezek. 43:20— “Thou shalt take the blood... and put it on the 4 horns of it (the altar)... thus shalt thou *cleanse* and purge (*kaphar*) it.”

26— “Seven days shalt thou purge (*kaphar*) the Altar and *purify* it.”

45:18— “Thou shalt *cleanse* the Sanctuary ... put the blood upon the posts of the House ... so shall ye reconcile (*kaphar*) the House.”

As applied to people, *kaphar* can imply reconciliation and involve the gaining of forgiveness. There are many examples of this in Lev. 4 & 5.

However, as applied to people, it can be merely a cleansing *without* any implication of personal guilt or need for forgiveness or reconciliation. This is most strikingly illustrated in the requirement of ‘atonement’ for the uncleanness of childbirth in Lev. 12—

“If a woman hath borne a manchild, she shall be *unclean* 7 days” (v. 2).

“When the days of her *purification* are fulfilled, she shall bring.. a sin offering.. the priest... shall make an atonement (*kaphar*) for her, and she shall be *cleansed*” (vs. 6-7).

And the most notable and significant case of this is Mary—

“Hail, thou . . . highly favoured, the Lord is with thee!” (Luke 1:28).

“Thou hast found favour with God” (v.30).

“The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (v. 35).

“And when the days ... her *purification* according to the Law of Moses were accomplished...to offer a sacrifice” (Luke 2:22-24)

Note from Lev. 12 (above) that this was a *sin* offering for ‘atonement,’ though clearly there was no guilt or alienation involved here.

Kaphar is almost always translated ‘atonement,’ but other renderings (beside those already mentioned) are—

Deut. 21:8— “Be merciful (*kaphar*: RV, forgive) thy people ... and the blood shall be forgiven (*kaphar*) them.”

Deut. 32:43— “God will be merciful unto (*kaphar*) His land.”

Psa. 65:3— “Our transgressions, Thou shalt purge (*kaphar*) them away.”

Psa. 78:38— “He forgave (*kaphar*) their iniquity.”

Psa. 79:9— “O God ... purge away (*kaphar*) our sins.”

Prov. 16:6— “By mercy and truth iniquity is purged (*kaphar*).”

Ezek. 16:63— “When I (God) am pacified toward (*kaphar*: RV, have forgiven) thee.”

45:17— “To make reconciliation (*kaphar*) for the house of Israel.”

Dan. 9:24— “To make reconciliation (*kaphar*) for iniquity.”

It will be seen from all the foregoing that the English word ‘atonement’ as at present used is not a very good representation of the Hebrew *kaphar*, and carries connotations not in the original. Today, ‘atone’ and ‘atonement’ carry, to most people, the ideas of (1) moral culpability, and (2) expiation and a required compensation of some sort.

These are secondary and acquired meanings, even for the English word. They are not part of the original English meaning, which was simply ‘at-one-ment’—a bringing into unity.

And these ideas of guilt of, and payment for, sin are certainly not integral parts of the Hebrew work *kaphar* which, as seen, can apply to the cleansing of inanimate objects, or of ‘uncleanesses’ of people which do not involve any personal guilt.

It would probably be simpler and less misleading to us, as well as more understandable, if we (to ourselves) in reading and study, substituted ‘cover’ or ‘cleanse’ wherever ‘atonement’ occurs, being guided by the context as to whether it involved a moral reconciliation, or whether it was simply a physical (or ceremonial) cleansing.

Scriptural ‘atonement’ (*kaphar*) is, truly, always related in some way to the physical condition arising from the general constitution of sin that has come upon the world through Adam. This is the unifying idea behind all its uses. But ‘atonement’ (*kaphar*) being required does not necessarily imply personal guilt or estrangement—just a relationship to that sin-constitution.

The Scriptural concept of ‘covering’ and ‘cleansing’ turns our minds profitably in the direction of what must occur *within us*, through and as a result of the required ‘atonement.’ The orthodox ideas attached to ‘atonement’—someone else being required to pay for our guilt, to suffer instead of us for our sins—tends to dull our conscience and turn our minds away from our own need for cleansing and purging.

It is the blood of Christ, the perfect sacrifice, that first ‘covers,’ then ‘cleanses’ us—not ritually, but practically and gloriously. He did not die to ‘atone’ for our sins in the orthodox sense. He lived and died to become and provide a cleansing medium by which our sins are first mercifully ‘covered,’ and then progressively—and at last completely and perfectly—cleansed from us: ‘washed away.’

‘Atonement,’ then, as it occurs in the AV, does not mean an external payment or compensation or expiation: that is, something done outside of ourselves; something substitutionary. This is a corrupted, orthodox meaning. It means an *internal* covering, cleansing, purging, purifying, and putting in a right condition: something done not so much *for* us as *to* us. (Of course, it is all ‘for’ us in the sense of ‘for our sakes,’ ‘on our behalf.’)

The sacrifices of the Bible were not to *pay* for sins; nor were they a substitute to suffer and die in the place of the sinner, as orthodoxy teaches. True, *pagan* sacrifices doubtless were this, for they were a corruption and perversion of the true—the true, revealed Divine conception being far above the comprehension of the mind of the flesh.

The sacrifices of the Bible were a humble recognition that the only condition acceptable to God is purity and perfection; that sin is filth and uncleanness; and that sinful man can be reconciled to God only by being covered by, and washed in, the blood of the Lamb slain from the foundation of the world.

The sacrifices had to be ‘without blemish,’ a ‘perfect’ life poured out unto death—a recognition that the flesh must be cut off; the body of sin must die: the ultimate submission and subjection and conformation of humanity to God in perfect unity of will.

Their required ‘*perfection*’ is the key to their meaning: the strong perfection of Christ which can cover weak sinful man, if man will humbly and obediently accept the covering in the way appointed, and live in the way required to maintain possession of this covering.

The sacrifices were a manifestation of faith in the deliverance from sin that God had promised and would provide—the Seed of the Woman to crush the Serpent’s head.

* * *

The AV has introduced ‘atonement’ only once into the New Testament, and there—Rom 5: 11 the RV has correctly changed it to ‘reconciliation,’ consistent with the AV rendering of the same word (*katallagee, katalasso*) everywhere else.

In the New Testament we read much of reconciliation, redemption, sanctification, purification, cleansing, etc.— all of which, in harmony with *kaphar*, turn our minds more to the state and condition of the recipient rather than to something done external to him and as a substitute for him, as the orthodox idea of ‘atonement’ does.

3. The conception of ‘redemption’ (or ‘ransom’), however, must not be forced to the point of the actual payment of something to someone, but as the accomplishment (in some required way) of a deliverance. Thus “Redeeming (literally: buying up, buying out) the time” (Col. 4:5) clearly has no payee, or transfer of payment, but simply by a required course of wisdom and obedience delivering our time (life) from natural waste leading to death, to spiritual profitability leading to life. Likewise “Bought with a price” (1 Cor. 6:20) has no literal payee, but simply denotes our complete (joyful) bondage to righteousness (Rom. 6:18).

Of Christ’s own need for, and participation in, the cleansing benefits of his sacrificial death, we therefore read—

“Necessary ... patterns of things in the heavens . . . *purified* with these (animal sacrifices); but (that) the heavenly things themselves (be *purified*) with better sacrifices than these” (Heb.9:23).

“By *his own blood* he entered in once into the Holy Place, having obtained eternal *redemption*” (Heb.9:12).

And concerning that blood—

“Ye are *washed*, ye are sanctified” (1 Cor.6:11).

“We have *redemption* through his blood, the *forgiveness* of sins” (Eph. 1:7).

“We have *redemption* through his blood, the *forgiveness* of sins” (Col. 1:14).

“If the blood of bulls and goats ... *sanctifieth* to the *purifying* of the flesh, how much more shall the blood of Christ...*purge* your conscience” (Heb. 9:13-4).

“Almost all things are by the Law *purged* with blood” (Heb.9:22).

“That he (Jesus) might *sanctify* the people with his own blood” (Heb.13:12).

“Ye were *redeemed* ... with the precious blood of Christ” (1 Pet. 1:19).

“The blood of Jesus Christ *cleanseth* us” (1 John 1:7).

“*Washed* us from our sins in his own blood” (Rev. 1:5).

“Thou hast *redeemed* us to God by thy blood” (Rev. 5:9).

Cleansing and purifying and sanctifying (making holy) and redeeming from (rescuing from the service and bondage of) sin, is the picture presented throughout. It is a process which must, in one sense, be done for us and to us for we can Of our own selves do nothing,’ and—

“It is God which worketh in you both to will and to do of his good pleasure’.”

—but it is a process that demands our complete devotion and desire and utmost effort, for the immediately preceding verse commands—

“Work out your own salvation with fear and trembling” (Phil. 2:12-13).

It is no contradiction, but beautiful harmony, that the washing is attributed, not only to the blood, but to the Word—

“That he might sanctify and cleanse it with the washing of water *by the Word*“ (Eph. 5:26).

There must be a constant bathing, washing, total immersion in this divine Water of Life if the great work of ‘At-one-ment’—making all things one—is to have any meaning for us.

—Bro. G.V.Growcott, *The Purifying of The Heavenly*

Meditations—Deity’s Ways No. 64

OUR probation is a pilgrimage. The kingdom is before us, and we are being made ready for it. Our little gathering on a Sunday morning is a rest on the road. We halt to recruit strength, to encourage one another in regard to the difficulties of the way, and to fix our eyes on the glory of the country ahead. This pilgrimage experience is no new thing—it has been the lot of the saints in all ages. “Pilgrims and strangers,” like us, they all have been. How interesting and impressive are the pictures drawn in the Scriptures of these men and women in their tiring tramp. We are shown complaining pilgrims, timid, irresolute pilgrims, drooping pilgrims, cheerful, hopeful, determined pilgrims. We are shown also pilgrims giving in, preferring to lie down and die, rather than face the hardships of the journey. But more pleasing is the sight (also given by the pen of God) of an uncountable host at the end of their march—at the very gates of the city—resting, Daniel-like, in God’s safe keeping, until the remainder of the pilgrims come up. All are to enter and be glorified together. Let us weary travellers take courage—it is folly to lose heart. The journey is of God’s arranging—its trials are not without an object. No good character without patient suffering; no reward without character.

It is not edifying to hear a brother, whose usual habit it is to show coolness in regard to the meetings, and to the general well-being of the truth, sparkle up when a disturbance is on, and assert his voice and advice. An ecclesia does well to think twice before receiving the counsel of such an one. His advice may be sound, but the chances are it will not be. A brother who can only be stirred to activity by noise and commotion is an unsafe man—his motive is carnal, and therefore dangerous. A brother who has no disposition to work in quiet times—to support the meetings, to exhort and edify, and to make himself generally useful in the many and varied ecclesial requirements—is not a man to be relied upon when the brotherhood is passing through a critical and troublous time. The truth’s best and safest warriors will be found to be peace-lovers—men who know and value the advantages of peace—who engage in conflict solely as a duty, and then only sadly and reluctantly. Love of the truth and love of the brethren—in time of peace as well as in time of war—are the traits that should be looked for in men elected to be ecclesial leaders and advisers; and these men should, if possible, be those who have had a hand in making the ecclesia, and whose heart is in their work.

When our conduct becomes a cause of peril to our brother’s salvation, it is time to put a limit on our liberty. “Give none offence.” “Bear the infirmities of the weak.” “Let no man seek his own.” These

precepts express our duty. But let us clearly and rightly understand our duty. No one is asked to cut and trim his ways to suit every brother's whim and fancy. To attempt this task would mean failure. To uphold crotchets, or endorse unnecessary prejudices, is no obligation of the truth. What the Scriptures ask a believer to do is this—to avoid a course which will lead to the defilement of his brother's conscience, or his perdition. This is practicable and reasonable. The principle called for may be illustrated in many ways. Paul cites the observance of days, the eating or non-eating of foods offered to idols. But nineteenth century affairs may be brought in. The partaking of pork, blood, alcohol, the attending of oratorios, etc., concerning the legality of all these matters, brethren have shown scruples. If we are in the company of such, and bring pressure to bear to induce them to indulge in those things, then we infringe, for “he that doubteth is damned if he eat.” This view is confirmed by the apostolic command that there is to be no judging in this matter—neither on the one side nor the other. What we have to remember is that all things which are lawful are not expedient. We are required to think of this, and for the brethren's sake to make sacrifices, endure self-denials, to do nothing which will endanger the salvation of those for whom Christ died.

Let us not be hasty in supposing that an exhorting brother is “speaking at us” because his remarks happen to strike home. Nothing is more natural than that a vigorous all round address should on some points appear personal, and produce uneasiness. Let sensitive ones remember that no one is perfect—that everyone possesses weaknesses which the Word, rightly handled, is sure to discover. If a brother speak as the oracles of God, he cannot help making their humbling, searching qualities felt. The Word of God is quick and powerful, and sharper than any two-edged sword (Heb. 4:12). Our reading of the Scriptures would have the same effect, as the addresses complained of by some, if we were only to allow ourselves to dwell upon the passages which touch our faulty parts. The antidote to the sensitiveness, which produces in so many cases wrong judging, is to remember the foregoing, and to learn to be quick in laying hold of the balm which earnest men in their exhortations also give. Let us be careful lest we condemn a brother for what God is doing through him. It is a wrong thing to charge a man, who is simply voicing the will of God, with speaking at brethren. Let brethren who have this charge falsely laid at their door, remember what is said of Christ (“The reproaches of them that reproached thee fell on me”), and take comfort.

“He that is dead (or hath died—R. V.) is freed from sin” (Rom. 6:7). This does not mean that sin releases all hold upon a man as soon as he

passes out of being. Death tightens or consummates sin's grasp. Man, while living, is in a hundred ways the victim of sin, but when death arrives sin's mastery is complete. To understand Paul we must go backward and forward in his argument. His argument concerns living people (people actually alive though symbolically dead), and is carried on with a risen, immortalised Saviour in view. The chapter opens with reference to the duty of saints in abstaining from unrighteousness, and proceeds to give the reason why. Baptism, the Apostle explains, is a symbolical dying with Christ, to the end that the baptised ones might, through their union with him, actually attain unto his present unending life. Hence, whilst awaiting this life, the Apostle argues, the baptised ones should walk in a manner becoming it—"in newness of life." Christ's death, Paul shows, was a condemnation of sin's nature ("our old man"), and this condemnation was a necessary prelude to a deliverance from it. The sixth chapter is, in brief, a disquisition on the nature which we have, and that to which we hope to attain, and the consistency of our now striving to bring forth moral fruits harmonious with the prospective immortal state. The seventh verse may be paraphrased thus: He that hath symbolically died hath been symbolically delivered from the consequences of sin. (For another example see Gal. 2:20.) As to whether we are to be actually delivered is conditional upon our now yielding up ourselves to the claims of holiness. The revised version makes the meaning of the chapter more clear.

—*Bro. A.T. Jannaway—1901*

The Bible and the British Museum

FRONT OF BRITISH MUSEUM

It is now more than half a century since the writer first became interested in the contents of the British Museum. He has before him two volumes entitled: "Egyptian Antiquities in the British Museum," inside the cover is inscribed, "Frank G. Jannaway. Prize for General Proficiency and Good Conduct; Christmas, 1872, Oxford House School, Chelsea."

Ten years later, he attended the lectures delivered on occasions in the Assyrian Lecture Saloon, British Museum, on Saturday afternoons by Dr. Samuel Kinns, the author of "Moses and Geology; or, the Harmony of the Bible with Science," a kind of rejoinder to a work by another Scientist who had written these words: "To make them square with Science, new meanings have been found for the beautiful myths and stories of the Bible." Dr. Kinns replied that he would propose two amendments to this proposition by substituting the words "sublime

truths” for “beautiful myths”; and, secondly, by so altering and transposing the other portion of the sentence, that it should read thus:

“Upon a careful study of the sublime truths and stories of the Bible they will be found to harmonise with Science:”

This declaration of Dr. Kinns was subscribed to by no less than seven hundred and seventeen “eminent scientific men,” including (Sir) David Brewster; over three hundred medical men and twenty-eight Professors; to say nothing of scores of other “eminent scientific men,” one of whom had thirty letters attached to his name! These facts are recorded here, not because we have much confidence in the conclusions of “the high and mighty,” but, as a kind of counterblast or answer to those other “scientific” gentlemen who are cited as witnesses against the literal and “sublime truths and stories of the Bible.”

The matter and method of the public addresses of Dr. Kinns at the British Museum appealed to the writer of this article, and created such an impression that he longed to have similar opportunities for passing on to others the invaluable facts set forth. In due course the way was opened and what have now become annual visits of the South London Ecclesia to the British Museum were started on October 31st, 1896. An excellent and most interesting report of that visit, from the pen of our late beloved brother F. W. Porter, will be found in the “Christadelphian Magazine,” 1896, pp. 476—478; 1897, pp. 34 & 35.

Our present task is to tell our readers about some of the countless exhibits to be seen in the Museum which confirm our belief in the Bible records; and, in particular, the invaluable inscriptions on monuments from Bible lands, sculptured at the very time Moses and the Prophets did write, and in the very lands in which they lived!

Is that really so? Yes, it is. But, before going into details, and without staying to tell the history of the exhibits we shall show them, we ask them just to come along and have a hurried look at some of those sculptures and monuments. We shall have to hurry up, for this visit will be a kind of preliminary “bird’s-eye-view,” which is how the first visit of our Bible Class was described in the printed programme thirty-three years ago, when we “surveyed” three-score-and-ten galleries or rooms in a little more than two hours! Only a handful of those who were then “trotted round” still survive!

* * *

We no sooner enter the stately portal of our National Museum, than, by one movement to the left, we find ourselves in a gallery containing marble busts (on pedestals) of the Roman Emperors —the Caesars

whose names are inseparably linked with the Lord Jesus Christ and his times, and the Apostles and their times; for, in this gallery we are face to face as it were with first-hand portraits of Julius Caesar, Augustus Caesar, Tiberius Caesar, Nero, Vespasian, Titus, Hadrian, and others, enabling us to more fully appreciate, than we otherwise should, what was printed in the “Berean Christadelphian” last month, and again this month, from the pen of Dr. John Thomas (pages 121—123, and 161—163). We cannot now stay to talk about the thrilling connection they have with Bible events; such we must reserve for some future occasion.

Now follow me round the corner on the right. See those two colossal bulls with human heads and eagles’ wings; those actual monuments stood at the entrance to the Palace of the Assyrian monarch who played such an important part in taking the Ten Tribes into captivity 2,650 years ago! Now turn round and look at those two huge lions; they flanked a doorway of the Palace of another Assyrian monarch. The cuneiform or wedge-shaped inscriptions reveal the fact that those very monuments were not only gazed upon by many of God’s people, —but that what the holy men of old recorded in the Holy Scriptures were veritable historical facts and well-known to the Assyrians.

A little further on in an adjoining gallery we see well-preserved remains of the Temple of Diana of the Ephesians, which was accounted one of the seven wonders of the world, and which the Apostle Paul was so well acquainted with during his last two missionary journeys.

Another turn brings us into the room containing overwhelming evidence of the magnificence of the Temple erected on the Acropolis at Athens, “the city wholly given to idolatry” as Paul stated, and where his “spirit was stirred within him,” and the outcome of which was the inspiring address he delivered to the habitués of Mars Hill. In this (the “Elgin”) Room are also to be seen casts of various portions of the Temple of Thesesus which is doubtless the best preserved ruin of Ancient Greece.

We now pass through the “Nineveh Gallery” and behold sculptures on both sides, sculptures which the Ninevites gazed upon; all confirmatory of what we read in the Book of Nahum.

Through another doorway we reach the monument called “The Black Obelisk,” on which is much evidence of what is recorded in the Books of the Kings. In this (the Nimroud Central Saloon) are also two erect statues of the gods Nebo and Bel, picturesquely reminding us of what the prophet Isaiah predicted when he declared “Bel boweth down—Nebo stoopeth.”

In the adjoining “Assyrian Saloon” are to be seen wall sculptures from Nineveh depicting events in the history of Assyria from 745 to 626 B.C. On the large one on our right as we enter the gallery is an inscription in the language of that country, almost word for word the same as that found in 2 Chronicles xxxii. 9.

Leaving the Assyrian Saloon and passing into the Nimroud Gallery we have on either side of us sculptured slabs, just as they stood in the Palace of the King of Assyria, illustrating and making plain many things found recorded in the Bible. The goddess Ashtoreth, and the gods Nisroch and Dagon are also pictured on these slabs.

Before proceeding to the upper floors of the Museum, we will take a glance at the contents of the magnificent galleries known as the “Southern,” “Central,” and “Northern Egyptian Rooms.” What treasures here! Monuments upon which Abraham and Lot, and Joseph and Moses doubtless looked.

The marble coffins of the great men of Egypt teeming with inscriptions, engraved with “the pen of iron.” Just look at that shoulder-high exhibit facing us in the centre of the gallery as we approach it from the south. It is the famous “Rosetta Stone” with an inscription in three different writings, and made nearly two hundred years before Christ. It furnished the key to the decipherment of the Hieroglyphics on the Egyptian monuments, thus giving information of great importance and interest to those who love the Bible and believe it to be the Word of God.

Passing along these three Egyptian galleries we reach, at the far end, the staircase leading to the room containing mummies and mummy cases of all classes of Egyptians, and dating back to 3,000 years before Christ. In these rooms also are wall and table-cases containing exhibits revealing the national, religious, social, and home life of the Egyptians, confirming in all particulars what is recorded about that people in the Books of Genesis and Exodus; as well as causing us to realise and appreciate what the inspired Stephen meant when he declared that “Moses was learned in all the wisdom of the Egyptians.”

On the same floor, and parallel with these Egyptian galleries, are what are known as the “North Rooms,” in which we behold objects of surpassing interest to Bible students—Cylinders, Seals, Bricks, Tablets, Jewellery, etc., replete with information concerning monarchs whose names are household words with those versed in the history of God’s land and God’s people. There are countless references to the Shalmanesers, Sennacherib, Esar-haddon, Nebuchadnezzar, Belshazzar, Cyrus and Darius. In this gallery is also to be seen an excellent cast of

the priceless stele, or sculptured slab, of Khammu-Rabi, who has been identified by all competent Assyriologists with the Amraphel of Genesis xiv. 1.

On this floor also we see a cast of the famous Moabite Stone, taking us back about two thousand eight-hundred years, and confirming much that we read in the Book of Kings. Also here we see a cast of the inscription discovered in the Pool of Siloam bearing out what is recorded in the Book of Kings about the enterprise of the good King Hezekiah concerning the water supply of Jerusalem.

Near-by is the interesting and instructive “Room of Greek and Roman Life,” in which we could profitably spend hours, Bible in hand, noting how plain the various exhibits make the New Testament Scriptures, going back, as they do, to Apostolic and early Christian times.

Before returning to the Lower Floor to visit the Manuscript and Printed Books Department, we will pay a passing visit to the “Coin Room” which students of “Eureka” cannot fail to be interested in, for the same reason for being interested in the busts of the Caesars.

Now let us return to the Ground Floor—this staircase is quite the other end from where we came up. Arriving at the bottom of the staircase we find ourselves in the spacious Library in which can be seen specimens of the earliest printed Bibles. At the end of this gallery we reach the “Manuscript Room” in which we see, not only a very old copy of the Pentateuch in Hebrew (claimed to be the oldest extant), but also the actual Codex Alexandrinus, the Bible in Greek, dating back to the Fifth Century.

Before, however, concluding this article, let us answer a question frequently asked—“How do we know that the inscriptions—the Assyrian for instance—have been correctly deciphered?”

The answer is—Many years ago a slab, covered with the Assyrian cuneiform writing was excavated at Kurkh, on the banks of the Tigris, and brought to the British Museum. Sir Henry Rawlinson, a British Museum and Assyrian authority, deciphered, from the inscription, that one of the Shalmanesers had set it side by side with another monument which had been erected by his father and predecessor. The British Museum authorities at once sent out to the excavators to proceed with the excavating in order, if possible, to find the other slab or stele; with the result that the latter was discovered and brought to the British Museum. The two steles are now to be seen side by side in the Nimroud Saloon!—*Bro. F. G. Jannaway—1928*

All Israel Not of Israel

"They are not all Israel that are of Israel"—Rm. 9:6.

AT first sight it would seem as if to be '*Israel*' and '*of Israel*' were the same thing. For as we look at Israel in the earth, it seems natural to ask: Who are Israel if not those who appertain to Israel?

The solution is in the use of the term '*Israel*.' There are two ways of using this term: 1) in the sense in which it originated in the history of Jacob at the very beginning, and 2) in the sense of designating the descendants of Jacob as a race in the earth. Now, it is obviously more appropriate every way to use the term with the meaning in which it originated, for this defines its exact relations.

Its meaning is '*a Prince with God*.' It was because of this meaning that it was bestowed on Jacob, who prevailed by his spiritual importunity on the occasion of a certain angel appearing to him. With this meaning, it has come to embrace the whole family of God, retrospectively and prospectively.

Now, why were Abraham, Isaac and Jacob and all the prophets esteemed as '*Princes with God*'? Was it because of their extraction, or because of their character? The latter, unquestionably. God made choice of them on this ground.

"I know him (Abraham) that he will command his children and his household after him, and they shall keep the Way of the Lord to do justice and judgment, that the Lord may bring on Abraham that which He hath spoken of him" (Gn. 18).

God chose their descendants as a nation, on the basis of the Covenant of circumcision (Gn. 17:10-14). And as a nation they will remain His, as unalterably as the establishment of the ordinances of heaven and earth (Jer. 31:36-37).

But a man may belong to the nation, and still pass away as an individual, like Achan or Judas, or the whole generation whose carcasses fell in the wilderness because of their insubordination. He may be born of Israel, and thus be '*of Israel*,' and yet not be '*Israel*' in the original significance of the term.

For individual participation in the glorious Aion of perfection in reserve for Israel, it is not sufficient that a man belong to the nation of Israel. He must be Israel as Abraham, Isaac and Jacob were Israel: a Prince with God because of faith and obedience. This was the case with only a small minority in Israel. Hence it came to pass that they were '*not all Israel who were of Israel*.'

—Bro. Robert Roberts, 1880

Boasting

Wherever there is a tendency to boast (about ecclesial well-being), there is a bad state of things in a spiritual point of view. For in a truly healthy state, men perceive that the very best state possible at a time when God is rejected on the earth, is necessarily a poor and an afflicted one, and that the only tolerable attitude at present is that of gratitude for so much mercy in the midst of so much sin.

—*Bro. Robert Roberts, 1890*

'Progress' and Fellowship

'Progress' is a nice watchword, but it is possible to mistake retrogression for progression. This mistake is being made by all who regard partial inspiration and loosing of the bonds and conditions of fellowship as evidence of progress. We are not ashamed to profess our identity with the stand-fast party. Why should we move away from what we are certain about?

Do you say we cannot be certain? Then we differ. There is an ever-learning and never-attaining class—ever debating and never settling. They were extant in Paul's day. They have not ceased since. They are active now. If you cannot recognize them, we do not quarrel with you; but we cannot deny our own senses. We must exercise the prerogative of discrimination, and—knowing the right road in the dark, take it.

—*Bro. Robert Roberts, 1890*

Punctuality

Punctuality is a form of faithfulness. It is the keeping of a covenant. Unpunctuality will generally be found associated with looseness in other matters. God is punctual in the execution of all His works—whether in the movement of the heavenly bodies, or the fulfillment of His plans and promises: and His children are commanded to be like Him. They can be so only on a small scale. All the more important it is that their punctuality should be seen in small matters.

Presence at the hour of meeting is one of them. Paul's words (*'Tarry one for another'*—1 Cor. 11:33) which have been quoted as a plea for waiting for late comers before commencing were never written with this meaning. The context is clear as to this. It was a question of the mode of attending to the breaking of bread, when they had actually come together—not the time at which they should assemble.

—*Bro. Robert Roberts, 1887*

The Mystery of Godliness - 2

“I WILL BE WHO I WILL BE”

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

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

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

“I and my Father are one”—John 10:30

BY BROTHER JOHN THOMAS

In 1877 (as at most other times) there were crotchets afloat concerning

**THE MANIFESTATION OF GOD IN CHRIST AND HIS
BRETHREN**

PART TWO

“The Logos became flesh, and dwelt among us; and we beheld his glory, glory as of an only-begotten of the Father, full of grace and truth”—John 1:14

THE LOGOS

THE apostle who had the honour of receiving the Apocalypse for transmission to the servants of the Deity has called our attention to the consideration of the fountain and origin of life and power in what is commonly called the Gospel according to John. He there points us to a certain commencement, and saith—

“In the beginning was the *Logos*, and the *Logos* was with the *Theos*, and *Theos* was the *Logos*” (John 1:1).

In the AV this reads— “In the beginning was the Word, and the Word was with God, and the Word was God.”

We may see from this the propriety of God styling Himself “the First,” “the Beginning,” and “He Who is and Who was.” He was from the beginning, whether that beginning be referred to the Creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduces 2 words into the text, he is careful to inform us that they are not representative of 2 Gods contemporary with the beginning, but of 1 only; for he expressly says that—

“Theos was the Logos.”

In this text then there is ONE DEITY, and He is styled the LOGOS. This word signifies—

“The outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself. So the word comprehends both the ideas of REASON and SPEECH.”

Hence, by John styling Him the Logos, it was equivalent to affirming that He was a Reasoner and a Revelator. Or, as Daniel declared to Nebuchadnezzar—

“The *Elahh* in the heavens revealed secrets . . . the deep and secret things” (Dan. 2:28, 22).

But was the Deity reason and speech *only*? In other words, an abstraction independent of substance, or, as some affirm “without body or parts”? To preserve us from such a supposition, John informs us—

“The Logos was with the Theos.”

Here was companionship and identity—

“The Logos was with the Theos, and Theos was the Logos.”

Never was there a conceivable point of time or eternity when the one existed without the other (Prov. 8:22-30)—

“Yahweh possessed me (saith the Logos) in the beginning of His way, before His works of old. I was set up from *olahm* (the hidden period), from the beginning, or ever the earth was.

“When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the open places, nor the highest part of the dust of the world.

“When He prepared the heavens I was there; when He set a compass upon the face of the deep; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth—

“Then I was by Him as one brought up with Him (*the Logos was with the Theos*), & I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of His earth, and my delights were with the sons of men.”

No Logos, then there would be no Theos; and without Theos, the Logos could have no existence. This may be illustrated by the relation of reason, or intelligence and speech, to brain, as affirmed in the proposition: *No brain—then no thought, reason, nor intelligence.*

Call the brain *Theos*; and thought, reason and understanding intelligently expressed, *Logos*; and the relation and dependence of *Theos* and *Logos*, in John's use of the terms, may readily be conceived. Brain-flesh is substance, or the *hypostasis* that underlies thought; so Theos is substance which constitutes the substratum of Logos. Theos is the substance called Spirit, as it is written,

“Theos is Spirit” (John 4:24).

—and he who uttered these words is declared to be himself both substance and Spirit.—Eureka 1:89-91

* * *

THE Hebrew representative of THEOS is *AIL*. This is a primitive word which to the mind of the Hebrew always presented the idea of strength and power. It is applied in the prophets to the Former of all things when contemplating Him in His Almightyness. The meaning of the word is *strength, might, power*; and when used of a person signifies a mighty one, a powerful one, a strong one, a hero. The first place in which it occurs is Gen. 14:18 where Melchizedek is styled ‘the Priest of the Most High *AIL*.’ This teaches, by implication, that there are other *Ailim*, but that He Whose priest Melchizedek was, was the highest of them all. —Eureka 1:93

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SPEAKING of Himself in His address to the ends of the earth, *AIL* says—

“Look unto Me, for I am *AIL*, and *none else*” (Isa.46:22).

And to Israel He saith (Isa. 43:10)—

“Ye are My witnesses, and My servant whom I have chosen; that ye may know and believe Me. and understand that I, *YAHWEH*, am He.

“Before Me, *AIL* or Power *has not been formed*, nor after Me shall be.”

—a testimony that identifies *Ail* with the *Logos* and *Theos* of John, which, as ONE POWER, he saith (1:3)—

“Made all things, and without Him was not anything made that was made.”

From Him came the Apocalypse, as it is written (Rev. 1:1)—

“A revelation which the THEOS committed to Jesus Christ.”

—*Eureka 1:95*

* * *

IN the Name and Memorial revealed at the Bush, the Deity declared that *He would be a person, or persons, not then manifested*. He announced to Moses that He was *the Mighty Ones* Who had appeared as ‘3 men’ to Abraham, and as ‘a host’ to Jacob; but that at a future period He would manifest Himself in others, even in persons of the Adamic race. Hence, in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the Name of EHYEH, *I Will Be*. And this Name of the Deity was to retain its import in a certain time hidden in the future.

The time when it shall no longer be memorialized is not yet arrived. It is to continue for the *Olahm*, for that epoch when (Rev. 1:4-7)—

“*He Who is, and Who was, and Who is coming. . . shall come with the clouds, and every eye shall see Him; and all the tribes of the earth shall wail before Him*” (Rev. 1:4-7).

—*Eureka 1:98*

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YAHWEH or *Yah*, as a noun and signifying “*He Who Will Be*,” is then the Memorial Name the Deity chooses to be known by among His people. It reminds them that HE *will be manifested in a multitude. . .* This multitudinous manifestation of the One Deity—One in many and many in One by His Spirit—was proclaimed to the Hebrew nation in the formula of Deut. 6:4—

“Hear, O Israel YAHWEH our ELOHIM is the ONE YAHWEH.”

That is—

“He Who shall be our Mighty Ones is the One Who shall be.”

Certain Mighty Ones are promised to Israel . . . The Deity will be manifested in the Sons of Deity: He in them and they in Him by the One Spirit. And this company of Sons, led to glory by the Captain of their salvation, is—

“The ONE Who shall be . . . the ONE YAHWEH.”

Of these Sons or Elohim, One is “the Firstborn”—

“The Child born, and the Son given” (Isa. 9:6).

He is the *Eloah* in Chief, the “Head of the Body” in whom “it pleased the Father that all the fulness should dwell,” that “among all he might have the pre-eminence”—Col. 1:18-19.

This ELOAH is the great theme of prophecy. His manifestation was predicted in the promise of the Woman’s Seed—Gen 3:15; in Isaac—Gen. 21:12; of the royal Shiloh from Judah—Gen.49:10; of the sceptred Star out of Jacob—Num.24:17; of the Divine Son assured to David—2 Sam.7:14; born of a virgin—Isa. 7:14; and to rule upon his throne—Isa. 9:6-7.

In these testimonies it was revealed that he should be both Son of man and Son of Deity. How this could be, otherwise than is related in the New Testament, would be impossible to devise. The Spirit saith:

“Is there an *Eloah* without Me? Yea, there is no Rock: I know none”
(Isa. 46:8).

The manifestation therefore must be by the Spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25, and—

“When the fulness of the time was come, the Deity sent forth His Son, made of a woman” (Gal. 4:4).

—begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity—John 1:13—by Holy Spirit coming upon her, and power of the Highest enveloping her: therefore also the holy thing she bore was called a Son of Deity, and named JESUS—Luke 1:35, 31. Thus, says John—

“*The Logos became flesh*, and dwelt among us, and we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth” (John 1:14).

For (v. 17)—“The Law was given thru Moses; the Grace and the Truth came thru Jesus Anointed.”

Now, “Theos was the Logos,” says John; that is, *Deity was the Word*; and this Word became flesh in the manner testified. Was the product therefore not Deity? Did the union of Spirit with flesh annihilate that Spirit, and leave only flesh? Was the holy thing born a mere son of Adam? Or “*the fellow*” and “*equal*” of the Deity—Zech.13:7; John 5:18; Phil. 2:2? The latter unquestionably.

After this manner, then, the ETERNAL POWER, or *Yahweh*, became flesh; and commenced the initiation of His promise that He would be to Israel for *Elohim*. The chief *Eloah* was now born; and as the STAR OF JACOB cradled in a manger, received the homage of the wise, and the acclamation of the heavenly host. This babe was the “body made in secret”—Psa. 139:15; Heb. 10:5 thru which the

ETERNAL SPIRIT, when it should attain to the “fulness of the times,” designed to manifest Himself. That time had arrived when—

“Jesus began to be about 30 years of age” (Luke 3:23)

He was now to be “sent forth,” being—

“Made under the Law, that them under Law he might purchase from it, that we might obtain THE SONSHIP” (Galatians 4:5).

His sending forth was subsequently to his immersion, and preceded by his anointing with Holy Spirit. Tho born of “YAHWEH’S *Handmaid*” six months after John the Immerser, John said of him—

“*After me cometh a man who hath been preferred to me; for he was before me.*”

Isaiah styles him YAHWEH and *Elohim* in his prophecy concerning John as the “Voice” that was to herald his manifestation, saying—

“Prepare ye the way of YAHWEH; make straight in the desert a highway for our *Elohim*” (Isaiah 40:3).

The Father was one *Eloah*, and Jesus was another; so that in the unity were developed 2 who, in the Hebrew plural, are termed *Elohim*. Here then was a practical illustration of the phrase so often occurring in the Scriptures of the prophets, “YAHWEH *Elohim*” most incorrectly rendered in the English Version “LORD God.” Based on this combination of Holy Spirit and flesh, Jesus said to Nicodemus—

“*I say unto thee, WE speak what WE do know, and testify what WE have seen, and ye receive not OUR witness*” (John 3:11).

Here was *plural manifestation* IN UNITY. This is abundantly evinced in all the New Testament. Hence on another occasion Jesus said to the Jews—

“*I and the Father are one*” (John 10:30).

One what? We are, in the words of Moses, “One Yahweh.” The Jews, who “judged after the flesh,” were indignant at this, and attempted to stone him for blasphemy, saying that—

“Being a man, he made himself Deity” (John 10:33).

But Jesus rebuked the charge with an unanswerable argument—

“Is it not written in your Law, I said ye are *Elohim*, and *Sons of the Highest*, all of you (Psa. 82:6)? If He (the Deity) called them ELOHIM *to whom the word of the Deity came* (that is, to their fathers), and the Scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of the Deity? ... know that *the Father is in me, and I in Him*” (John 10:34-8).

“He who hath seen me hath seen the Father” (John 14:9).

They judged after the flesh—John 8:15, and therefore imagined his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them that this was not so, for he said—

“My teaching is not mine, *but His Who sent me*” (John 7:16).

And John also testified that—

“He whom the Deity had sent spake the words of God” (John 3:34).

—as Moses had predicted in Deut. 18:18 concerning the Christ, saying—

“I (God) will put *My words in his mouth*, and he shall speak unto them all that *I shall command him*. and whosoever will not hearken unto *My words* which *he shall speak* in My Name, I will require it of him.”

And so when the Word became flesh, the Word-Flesh recalled attention to what Moses had written, and said (John 12:48-9; 6:68)—

“He that rejecteth me and *receiveth not my words* . . . *the word that I have spoken*, the same shall judge him in the last day. For *I have not spoken of myself*; but the Father Who sent me, He gave me a commandment what I should say and what I should speak . . . the words of eternal life.”

The words, then, that came out of the mouth of Jesus are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of Him.

—*Eureka 1:101-103*

* * *

THE ETERNAL POWER is the *Logos* or Word, which is identical with *Theos* or DEITY, glowing in light: SPIRIT substantial and corporeal.

—*Eureka 1:105*

* * *

“I am the Alpha and the Omega, beginning and ending, saith the Lord, the Who is, and Who was, and Who is coming, the Omnipotent” (Rev. 1:8).

These words announce to us that He Who is coming is “The Almighty”; also that this Almighty One pertains to the past, the present, and the future; that he has a “beginning” and also an “ending,” as symbolized by the first and last letters of the Greek alphabet, Alpha and Omega.

But let the reader understand that this annunciation is not an announcement that the Eternal Theos, styled “the Father” had a beginning. If He had not always existed without beginning, there would have been no Creation. To imagine a time, or point of past eternity, when *Theos* or *Ail*, commonly styled “God,” did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this

supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no further than that “*beginning*” to which John had already introduced his readers, in the book he had already written, to convince men Jesus is the Anointed One, the Son of the Deity; and that believing they might have life thru his Name—John 20: 31—*the beginning of the pre-existent Deity, by His Spirit-Effluence or Logos, becoming flesh*: the beginning of the—

“Great Mystery . . . Deity manifested in Flesh” (1 Tim. 3:16).

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity. —*Eureka 1:151*

* * *

THE “clouds of heaven”—Dan.7: 13 constitute the Son of Man, who is brought before the Ancient of Days when “*they*” who compose him themselves come into His presence. The Ancient of Days is “the Lord the Spirit,” the “Quickening Spirit,” the Logos in David’s Flesh, who is the Head of this Son of Man. —*Eureka 1:166*

* * *

JESUS Anointed was the Glory of Yahweh. This is proved by John’s testimony that—

“The Logos became flesh and dwelt among us (Israelites), and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth . . . And of his fulness have all we received, and grace for grace; for the Law was given thru Moses; the Grace and the Truth (represented by the Law) came thru Jesus Anointed” (John 1:14-17).

This Glory of the Father was seen by “Judah and his companions” *in the evening*—Exodus 16: 8 of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted, saying (40: 3-5)—

“The Voice of him that proclaimeth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim . . . and the Glory of Yahweh shall be revealed, and all flesh shall see together.”

This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptizer. He was that Voice; the Spirit descending in the form of a dove was Yahweh or the Logos; and Jesus, the Eloah of Israel who, when anointed, became (as the voice of John proclaimed) “*our Elohim*”; or the Logos the Eloah from heaven become flesh in Jesus, the other Eloah of the house of David.

These two Elohim dwelt among the Jews as “the Only Begotten of the Father”—Son of Power and Son of Man—who hath declared the Invisible Deity to men. —*Eureka 1:312*

Hints For Bible Markers

The Psalms

Psalm 3:6

“I will not be afraid of ten thousands of people, that have set themselves against me round about.”

Christ tasted death, came forth from the grave, was made immortal and recovered from all the suffering he had endured during his time upon the Earth. Now perfected he could triumphantly declare. *“I will not be afraid of ten thousands of people, that have set themselves against me round about.”* Truly this Psalm must have been a great source of comfort during his time of probation because it not only showed what was to happen in the near future but it also gave a vision of what was yet to be accomplished when God (Psalms 8:6) *“hast put all things under his feet:”* For truly this Psalm speaks of that great day we just read about in Hebrews (8:11) *“And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.”* As we see from the next verse.

Psalm 3:7

“Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.”

Although this smiting is not yet done it will be! God speaks of those things that are yet to be as though they have been done.

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, (10) Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: (11) Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.” Isaiah 46:9-11

This wonderful glorious time is coming. It cannot be stopped! We eagerly anticipate and await that beautiful time proclaimed in the last verse of this Psalm:

Psalm 3:8

“Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.”

“Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.” Zephaniah 3:19

Selah! Even so come Lord Jesus.

Continued next month should the Lord will

Bro. Beryl Snyder.