

# 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

## MILAM COUNTY ECCLESIA, Texas

Dear Brothers and Sisters in Christ,

Loving greetings from the Milam County Ecclesia.

It is with heartbreaking sadness that we write to the ecclesial world with terrible news. Sis. Anne Prado has withdrawn fellowship from our brother and her husband Sonny Prado, and in extension the Berean Christadelphian brotherhood. There are many details involved, of which we will only provide the most pertinent - Sis. Prado refuses to submit herself to the Word of God.

While we realize this is a vague explanation, we feel it necessary to keep it this way in our notification, as it encompasses all of the various aspects of the situation.

We as an Ecclesia had no knowledge of her withdrawal until a few weeks ago. As we were made aware of it, we held multiple meetings with Sis. Prado and she is unwilling to hear the guidance provided by scripture.

We encourage each of you to contact both Sis. Anne Prado and Bro. Sonny Prado if you have any questions concerning further details. Bro. Sonny has expressed his interest, and we agree, to have the truth made known to the ecclesial world so that there will be no speculation as to the circumstances surrounding the situation. Sis. Anne can be reached at (254)913-6848 and Bro. Sonny can be reached at (254)624-6714.

We will continue to pray for Sis. Prado to turn from her current mindset and ask the brotherhood to do the same. We have informed Sis. Anne that if she were to do so, we would gladly welcome her back around the table of the Lord.

In other news, we have been encouraged and rejoiced by the request of Sunday School Scholar **Billie Renee Wolfe** to be examined with a view to baptism.

The interview was conducted on February 3, Billie giving a good confession of the faith. She was immersed into the Saving Name of Jesus Christ on Saturday, February 6th, in the Pedernales River during the Hye Quarterly: the right hand of fellowship was extended by all in attendance on Sunday, the 7th of February 2016. We greatly rejoice that another of Adam's race has obeyed the Gospel. We welcome our new Sister Billie into the fold, and pray she may walk diligently toward the Kingdom and be welcomed therein at the Lord's return.

We are glad to report the visit of our Bro. Stephen Ford from the Llan-Y-Bri ecclesia. We enjoyed his visit while with us. He was thrilled to be part of a rattlesnake roundup where they caught 15 large snakes.

With Love in the Bonds of the Truth,  
The Milam County Ecclesia

## **GOLDTHWAITE, Texas**

Dear brethren and sisters,

For the 2nd time this year the Goldthwaite Ecclesia has the pleasure of announcing baptism. On Saturday January 16 **Alyssa Faith Hurst**, after a good confession of her faith, put on the saving name of Christ through the waters of baptism. We are told in Luke 15:10 - Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Alyssa is the daughter of Bro. and Sis. Curtis and Cindy Hurst. If you wish to correspond with Alyssa, her address is 250 CR 517 Mullin, TX 76864. Bro. Curtis Hurst

## **Southeastern Berean Christadelphians,**

I take great pleasure in announcing that **Emmaline Jasionowski**, after the good confession of her faith in the things concerning the Kingdom of God and the Gospel, was baptized Sunday, January 24th, in Orlando, Florida.

Our new sister, Emmaline, is the daughter of Bro. Michael and Sis. Vikki Jasionowski. She can be reached via phone calls and texts @ 352-630-9978. She can also be reached via email, [emmajazz@cox.net](mailto:emmajazz@cox.net) or by snail mail, 7760 SW 47th Lane, Gainesville, FL 32608. We are very thankful to our Heavenly Father that our young people are heeding the call to repentance and obedience in these closing days of gentile darkness. May Yahweh watch over and strengthen Emma and all of us through the remaining journey towards Zion. Bro. Dale Lee

## **DOKOLO, Uganda**

Dear Brothers and Sisters,

Greetings to you all in the hope of Israel,

Last weekend Bro. Epah, Sis. Caro and I travelled to Dokolo and had an exciting moment with Bro. Dennis Okabo and Sis. Pleasure together with friends. We basically discussed first principles and carried out interviews for two candidates. The candidates still have to do much about the fellowship, nature of man and Christ and the Kingdom. So Bro. Dennis has much work over here to teach.

On Sunday we had memorial service. It was a wonderful moment breaking bread together after a long time with the northern team.

On the overall, I should say the trip was refreshing and nourishing for both the Uganda and Kenyan brethren.

We thank Yahweh for taking care of us all and to give us an opportunity to serve him.

For all the brothers and sisters that made it possible we say, may Yahweh bless you all.

Our next plan is for Tanzania and Mtondia. This weekend Bro. Epa is busy and so we shall schedule this soon.

Thank you and may Yahweh keep you safe and bless you abundantly.  
Bro. John Simiyu

**HENGOED, Wales**, 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 Penderyn Village Hall  
Beloved Brethren and Sisters in the bonds of the Abrahamic Covenant,

In our last ecclesial news we were pleased to announce that Sis. Sarah Brown had become a member of the Hengoed ecclesia. Sadly, difficulty in obtaining residency status prevented Sis. Sarah from being able to stay in Britain and she had to return to the United States. We were very sorry that Sis. Sarah had to leave as we had enjoyed her company around the things of the Truth. We therefore commend Sis. Sarah to the love and care of the brethren and sisters of the Lampasas Texas ecclesia.

During the winter months it is rare to receive visitors, but in December we had a visit from Bro. Glendon and Sis. Zara Rhoades. We had their company around the Table of our absent Lord, and they were able to spend some time with us around the Word reflecting on the suffering of Job and contemplating the symbolical messages of Zechariah and the Apocalypse.

On 16th January (2016), it was our great pleasure to assist and witness the baptism of (now) **Bro. Matthew Tippins**. He had previously given a good confession of his faith, proving his conviction of the Truth by quoting passages of Scripture to support the various elements of the One Hope. It was a great joy to see another of Adam's race put on the Saving Name of the Lord Jesus Christ. Bro. Matthew Hughes provided words of instruction at the Baptism, and Bro. Robert Bennett provided a word of Exhortation at the Memorial meeting. Bro. Steve Male gave him the right hand of fellowship on behalf of us all, and we pray that our new brother may hold fast to the Hope of Israel and give diligence to make his calling and election sure by the study of the Word of God.

It has also been our pleasure in February to have the company of Sis Diana Solis from the Houston ecclesia. We enjoyed her being with us at the meetings and doing the Daily Readings together. We were also glad that her visit coincided with our Annual Tea and Prize Giving. The children worked hard in producing a play on the Exodus, and we all enjoyed watching the results of their hard work.

Times such as these are a great encouragement to us as we wait the Return of the Lord Jesus Christ. That day seems very near. The movements of Russia (as Bro. Thomas said) are notable Signs of the

Times, and there are significant movements right now in the Middle East. May we all be found watching and waiting.

With love in the One Hope of Israel and on behalf of the brethren and sisters of the Hengoe Ecclesia,

Bro. Phillip Hughes

## GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

**HOUSTON FRATERNAL GATHERING**..... **March 25–27, 2016**  
Bro. Bob Lorquet, boblorquet@hotmail.com

**HENGOED STUDY WEEKEND**..... **May 27–30, 2016**  
The Hengoe Ecclesia plans to hold its next Study Weekend from Friday the 27th May to Monday 30th May, 2016, in the Stackpole Outdoor Centre (where it has been held in previous years), God Willing. The theme is the “Prophecy of Zechariah” A warm invitation is extended to all in the Berean fellowship to gather with us around the Word of Yahweh as we consider the thrilling aspects of this Prophecy. If you plan on attending, please let us know at your earliest convenience so that we can plan accommodation and transport. My email address is malesinwales@btinternet.com or feel free to contact any member of Hengoe to advise us of your plans. Bro. Steve Male

**LAMPASAS FRATERNAL GATHERING**.....**June 10–12, 2016**  
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075

**HYE FRATERNAL GATHERING**.....**July 24-31, 2016**  
Bro. Mark Braune, 209 Ranger Dr, Buda TX, 78610 512-577-1119,  
markbraune@gmail.com, Study on Ezekiel

## 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.

## The Man That Hath Seen Affliction 5

### *The Lamentations of Jeremiah*

#### PART FIVE

#### VERSE SEVEN

*“Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old.”*

AGAIN we see a comparison between the desolations of NOW and the glory that WAS. How like the flesh to remember with sorrow the things that were (not realizing at that time what was possessed), when

they are no longer ours! Perhaps this is best illustrated by the remorse felt by Esau, a type of backsliding Israel—

*“For ye know that after Esau sold his birthright for one morsel of meat, when he would have inherited the blessing, he was rejected:*

*“For he found no place for repentance (no change of mind— marg.), though he sought it carefully with tears” (Heb. 12:16-17).*

The word rendered ‘miserics’ would be best understood by its original significance. It means to be destitute and is elsewhere rendered ‘outcast’ (Isa. 58:7). Some give the meaning of afflicted or oppressed, but ‘destitute’ presents the picture more perfectly. Her beauty had departed (v. 6). She was cast out of God’s immediate favor.

\* \* \*

### *“Her pleasant things”*

The original means “a delight, something to be desired, valuable.” Her things of desire

As long as Judah’s desire was God, she was blessed above all nations. Because her ‘desire’ had turned to things of the world, the glory departed from Judah, leaving her desolate.

Yahweh had dwelt in the midst of Judah, in the Temple built by Solomon. Yahweh had been the king of Judah. No other nation could claim these wonderful things. And now Judah herself could not—she could only bemoan the fact that she had forsaken God, so God had forsaken her and allowed Babylon to take her captive.

In this time of reflection she realizes that she is desolate, without the ‘glory’ of the Lord. There will come a time when the “desirable things” shall return (Hag. 2:3-9)—

*“Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?”*

*“Yet now be strong, O Zerubbabel (shoot of or descendant of Babylon), saith the Lord; and be strong, O Joshua (Yah saves), son of Josedech (Yah is righteousness), the High Priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts.*

*“It is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and THE DESIRE OF ALL NATIONS SHALL COME: and I WILL FILL THIS HOUSE WITH GLORY, saith the Lord of hosts.*

*“The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts.”*

This is not a reference to that temple rebuilt by Judah after her release from Babylonian captivity, nor to any other rebuilding effort. The priest “with the Urim and the Thummim” had not come yet. The Ark of the covenant was not within the Most Holy. God did not dwell between the Cherubim.

The time referred to is the time of the magnificent Temple prophesied by Ezekiel, the Temple constructed after the return of the Lord Jesus Christ, when every nation will go up to the mountain of the Lord to learn of His ways, when all nations shall come before the God of Heaven in sacrifice.

In that day the High Priest (Jesus Christ, the ‘Prince’ of his people) will officiate, and God will work through the Cherubim of glory (the multitudinous Christ).

\* \* \*

*“When her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.”*

Here we see a connection with v. 3. The words ‘enemy’ and ‘adversaries’ are from the same Hebrew word ‘tsar,’ which itself comes from the verb ‘tsarar,’ meaning to “cramp, bring into a tight place, into trouble; an opponent (as one who crowds)” —implying those who put her in the straits or besieged her or placed her in this peculiar position. In 2:15-17 we find similar language—

*“All that pass by clap their hands at her. Is this the city that men call ‘The perfection of beauty, the joy of the whole earth’? ... He hath caused thine enemies to rejoice over thee..”*

The commemoration of the Sabbath had always set apart the Jews from the other nations. But the Jews had profaned God’s Sabbath by coming before Him in token service. Their sacrifices and oblations were vain and without meaning.

The Sabbath was to remind them of their holy position—called as a separate nation—set apart to show the glory of God in the rule of men. Their minds were to be turned in worship and praise to God on this particular day, as a reminder that all that they ever did should be to the honor and glory of God.

And they were to see in it a time when the people of God would truly have a Rest, and the land would be relieved from total curse.

This curtailment of the observation of the Sabbath was the work of God—God forced her to observe the sabbath rest for 70 years (Jer. 25:8,11)—

*“Therefore thus saith the Lord of hosts, Because ye have not heard my words ... this land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon 70 years.”*

There seems an even deeper significance of the mocking at the

sabbaths when the original word is considered. This is the only place where this word is used in the Old Testament. It literally means “destruction or desolation—extreme cessation.” It comes from the basic root that is translated as sabbath in other places (Strong’s Conc.). “Sabbath” means to rest or cease for a time: this intensified form of the word is used here to further picture the desolation.

Those who have placed her in the straits deride or laugh her to scorn not at her regular sabbaths but mocking because of her total desolation, her forced judicial “Sabbath” of total cessation from proper sabbatical worship. Lev 26:34-35 says—

*“Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. “As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.”*

This time would be especially sad for those of the remnant, for those like Jeremiah who realized the desolation in its fullest sense.

### VERSE EIGHT

*“Jerusalem hath grievously sinned, therefore she is removed.”*

Jerusalem, or the nation of Judah, is presented here as a woman, a wicked adulteress who has forsaken Yahweh, her true husband (Isa. 54.5; Hos. 2:2) and who has sinned among her many lovers (v. 2)—

*“Pouring out her fornications on everyone that passed by”* (Eze. 16:15).

One idea presented by the word “removed” is that Judah has become unclean as a result of her fornication, and since she is defiled she is removed from the camp. (See v. 17; Lev. 12:2; 15:19). The marginal rendering of this passage offers a different idea, though related—

*“She is become a wandering.”*

Jeremiah used the same phrase in 34:17, where the Jews’ future dispersion is meant—

*“I will make you to be removed into all the kingdoms of the earth.”*

\* \* \*

*“All that honored her despise her, because they have seen her nakedness.”*

In Eze.16:37 we find much the same language—

*“Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated.*

*“I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.”*

All the nations who had heaped honors and glory upon Judah now

esteemed her lightly because she had not only played the harlot and become unfaithful to God, but she adulterated her alliances of convenience with the nations around her (Eze. 16:30-34).

What was so pitiful and tragic was that Judah had witnessed the fall of Israel for the same reason—unfaithfulness to God, and yet she would not learn wisdom! She knew that Israel’s nakedness was uncovered, her sins unbarred, her unfaithful alliances revealed.

The prophet Ezekiel expresses this comparison in ch. 23. Aholah (Israel) had played the harlot with the Assyrians—

*“Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they executed judgment upon her.*

*“And when her sister Aholibah (Judah) saw this, she was more corrupt in her inordinate love than she, and her whoredoms more than her sister in her whoredoms. She doted on the Assyrian.*

*“Then I saw that she was defiled, and that she increased her whoredoms ... As soon as she saw the Babylonians with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. She multiplied her whoredoms ... remembering how she played the harlot in the days of her youth with Egypt.*

*“Therefore, O Aholibah, thus saith the Lord God; behold I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; the Babylonians, and all the Chaldeans, and all the Assyrians.*

*“I will make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.*

*“I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: and they shall leave thee naked and bare: and the nakedness of thy whoredom shall be discovered, both thy lewdness and thy whoredoms.*

*“I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou shalt be laughed to scorn and had in derision.”*

There is much to be found in this chapter; it would be worthwhile to read it meditatively. God, working through the Gentile nations, laid bare the sins of the nation of Judah. Judah had become weak, a ready prey to the strong nation of Babylon.

Judah’s glorious garments of holiness (Cp. Aaron’s garments,

Ex. 28) were removed, leaving her—as the Laodiceans—”poor and blind and naked” (Rev. 3:17). The Jews had forgotten their own clothing—the guilt was their own—

*“Can a maid forget her ornaments, or a bride her attire? Yet My people have forgotten Me days without number”* (Jer. 2:32).

The lessons for us from Israel’s experiences are well worth noting. **Our conduct is always obvious to the aliens around us, and they judge all Christadelphians by us.**

Furthermore, they judge God by our example. We are God’s representatives to the world, and as such we bear a tremendous responsibility. If we live our faith honestly, letting our light shine before men, then the Gentiles will glorify God because of us.

We should deal with those around us in a scrupulously fair and honest way, keeping the commandments of Christ ever before us, for the glory of God among men.

Also we must strive to cover the “nakedness” of our sins. We have done this first in baptism, by “*putting on Christ*,” putting on the “*new man*” of “*righteousness and true holiness*” (Eph. 4:24).

Nakedness carries with it the idea of sin or the uncovered state in which all mankind is without Christ. From the beginning man tried to cover himself with his own invention, but God showed the only way he could truly be covered—as we see in the case of Adam and Eve (Gen. 3:7-21).

When we stand before Christ we will either stand before Him clothed with righteousness, or we will stand before Him naked and ashamed—having committed spiritual fornication; defiled and worthy of only death. After baptism we must continually strive to keep our garments pure and spotless, so that we will be properly dressed when we are called to appear at the marriage feast.

(To be continued, God willing)

—*Bro. G.V.Growcott*

## **What we Believe The Bible Teaches**

The topic for our lecture tonight is “What We, as Berean Christadelphians, believe the Bible teaches.”

First, and most importantly, we believe the Bible is the wholly inspired Word of God, written by several, different men, over 2,000 years of time. We believe that the versions of the Bible available today are fairly accurately translated, with minor mistakes, but as a whole fully tells us what God has done and is going to do with the earth and man upon it. “*But truly as I live, all the earth shall be filled with the*

*glory of the LORD.*” Numbers 14:21) and (“*Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets.*” Amos. 3:7

The one belief that sets us apart from the rest of the religions (who call themselves Christians) more than any other is THERE IS ONLY ONE GOD.

Here is what Scripture says:

*“I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou has not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.”* Isa. 45:5-6 and *“Hear, O Israel, the Lord our God is one Lord;”* Deut. 6:4 and *“But to us there is but one God, the Father, of whom are all things, and we in him; and one lord Jesus Christ, by whom are all things, and we by him.”* I Cor. 8:6 and *“For there is one God, and one mediator between God and men, the man Jesus Christ.”* I Tim 2:5.

Other Christian faiths have a God-Head, who is 3 in 1 and 1 in 3: God, the Father ... God, the Son ... and God, the Holy Spirit. This is not what the Scriptures teach concerning God. We, as Christadelphians, are firmly convinced the Trinity is the farthest thing from the Truth of the Bible and what it teaches. God is ONE God. Christ is God’s son, born of a woman. The Holy Spirit is the Spirit of God, His power. According to the Bible, God is one. God is all-powerful, His spirit fills heaven and earth. We do not have the capacity to imagine the greatness of God. *“God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.”* Job 37:5 and *“Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice ...”* Job 37:24 and *“For the Lord your God is a God of gods and Lord of lords, a great God, almighty, and a terrible, which regardeth not persons, nor taketh reward.”* Deut. 10:17 and *“Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.”* Jer. 23:24

Until a person knows what and Who God is (and to what limited degree we are capable to know how great He is) then he will not understand what is so terribly wrong with those doctrines taught by the churches of the world around us.

If a person understands what God has told us about Himself in the Scripture, then we will not become confused with the many errors taught by the other churches. For example: how could there be such a

thing as a personal devil? If there were, he, too, would be a “god” – for the people of the world give him as much (even more) power than God Himself. In other words, to be what the churches of the world believe of the devil, he would have to be the same as God in power and knowledge. His “spirit” would have to be everywhere, or else there would have to be millions of devils ... or maybe there is a devil for each one of us?

The Bible teaches that the devil is a Scriptural personification of sin in the flesh, and dwells within each one of us. It is the nature with which we are born. *“Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil.”* Heb. 2:14. What did Christ destroy? Sin in the flesh. The Apostle James states it this way in chapter 1 verses 12-15; *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when his is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”*

**The Bible teaches that unless we believe God is what He has shown us (without any modifications of our own), we have no hope for eternal life.**

The next important Bible teaching to consider is WHAT IS MAN? We believe man is simply a creature of the dust. *“... In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.”* Gen. 3:19. We believe that man is mortal (subject to death). *“Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned: ...”* Romans 5:12 and *“In Adam all die.”* I Cor. 15:22. And we believe that in death a man, instead of having “gone to another world,” is simply a body deprived of life and utterly unconscious as if he had never existed. Corruption will destroy his dead body and he will pass away like a dream. *“In death there is no remembrance of thee; in the grave, who shall give thee thanks?”* Psa. 6:5 and *“For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.”* Eccl. 9:5-6 and *“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”* Psa. 146:3-4.

Now, because of certain Promises made by God to Abraham (and others) of inheriting the Holy Land forever, there must of necessity be a RESURRECTION from the dead, for we are told “...*that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob...*” Matt. 8:11 and “*Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*” Micah 7:20. These men are dead and in the grave; therefore, they must be raised to life to inherit what was promised them.

Knowing the facts about man, as the Bible teaches, brings to light all the false ideas the so-called “Christian” churches of the world teach. Man, as a whole, will not accept what the Bible teaches unless he comes into a covenant relationship to God, and that he is no more than a dying animal. The Bible teaches man does not have an IMMORTAL SOUL. Our only hope of eternal life is the resurrection of the dead.

We believe God to be all-powerful with everything on earth depending upon His Spirit for survival. Man, on the other hand, is a mortal creature, created from the dust, and at death returns to dust, with his spirit (or breath of life) returning to God, Who gave it.

This brings us to WHAT IS GOD’S PLAN WITH MAN? We believe God created the earth, and man upon it, with a specific plan - right from the beginning. However, before we go into God’s plan with mankind, we will go over God’s purpose for creating the earth and placing man upon it, for first He had a purpose, and secondly He had a plan. Very simply put, God’s purpose was that His NAME might be glorified. Again, we refer to Numbers 14:21, “*But truly as I live, all the earth shall be filled with the glory of the LORD.*”

And Psa. 72:19 “*And blessed be his glorious name for ever: and the whole earth be filled with his glory....*” and Isa. 5:16 “*But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.*”

With this purpose for man, God set a plan in motion. This plan with the earth and man upon it, begins to unfold in the very first book – the Book of Genesis. God told the serpent that Eve’s seed would bruise the serpent’s head in Gen. 3:15, “*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*” Right from the beginning God had planned for a Saviour (Christ) to redeem mankind from sin brought about by Adam’s disobedience.

As the population of the world grew there arose from time to time, men with whom God was pleased. They served God, Whom they could not see, and avoided man-made images, idols the people around them served. Among these faithful was a man named Abram. God appeared to Abram and told him, *“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.”* Gen. 13:14-17.

He repeated the promise to Isaac: *“And the Lord appeared unto him [Isaac] and said, Sojourn in this land, and I will be with thee, and will bless thee, for unto thee and thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father.”* Gen. 23:2-4.

And again repeated it to Abraham’s grandson, Jacob: *“And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”* (Gen. 28:13-14)

These are very clear and specific promises made to these men. They were promises including immortality; and that all the faithful from Abraham to the present seek to obtain. Our hope today is to be of Abraham’s seed and heirs according to the promise. It has not yet been fulfilled. Stephen, in his defense, and speaking of Abraham said in Acts 7:5, *“And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.”* And then we turn to Heb. 11:8-9 *“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise;”* and continuing in verse 13, *“All these died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”* and verses 39 & 40 *“And these all, having obtained a good report through faith, received not the*

*promise; God having provided some better thing for us, that they without us should not be made perfect.”*

These are New Testament quotes showing the righteous believe their reward for faithfulness would come through the Promises made to Abraham. This is the Hope of the Berean Christadelphians today. It was the belief of the Apostle Paul. We quote him from his letter to the Galatians – chapter 3 verses 16 and 29: *“Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ.”* ... *“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”* God did not promise Abraham he would go to heaven. His promise was untold blessing on the earth FOREVER to him and his seed. Therefore, eliminating yet another fable of the falsely called Christians.

We have seen in the Book of Genesis the foundation for our faith today: the promise to Adam and Eve (that the woman’s seed would overcome sin in the flesh) and the promise to Abraham (that all the world would be blessed through his seed, Christ).

God changed Jacob’s name to Israel and caused him and his family to go into Egypt. While there they became a multitude of people and the Egyptians made them bondmen. From this bondage God delivered Israel, leading them to the land of promise to their fathers, by Moses. God commanded them to completely destroy all the inhabitants of this land and possess it. God set them up as a Kingdom in the land, with promises of its greatness if they would serve Him. And we read this in Deut. 7 verses 12-16: *“Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. And thou shall consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.”*

This ancient kingdom of Israel was the Kingdom of God, and a forerunner of a greater kingdom. Its purpose was a progressive knowledge of God and His plan with man upon the earth to God’s

glory. But there would be an end to this kingdom, for God told them (recorded in Deut. 8:19 & 20): “*And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.*” And also Deut. 11:26-28: “*Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.*” God knew they would not keep the Law He had given them through Moses.

One purpose with this kingdom was to bring man closer to God’s laws and make him realize how weak and sinful he really is and how helpless he is.

This serves to later show us exactly how merciful and good God was in giving His only begotten son, in sacrifice, for sin.

The laws of the Kingdom of Israel were just laws and designed to make man live in peace and righteousness. If they would keep these laws, they would be blessed beyond bounds. Among the laws there were several that in disobedience to them required death. All the laws and statutes were given as a schoolmaster to show what it would take for us to earn salvation through obedience only. Man is in a sorry, hopeless state. Even Paul admits, “*When I would do good, evil is present in me.*”

God set up this kingdom with Judges to rule over them, but the people wanted to be like the nations around them. They wanted a king they could see, and thus they rejected God as their King. God gives them a human king – Saul, who after a time became disobedient. He is removed and David is chosen to be the next king of Israel. David, like Abraham, found favor in God’s eyes; and like Abraham David received promises from God. We read in II Sam. 7 beginning at verse 11, “*And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. 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 establish the throne of his kingdom forever. 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 forever.”* David referred to this covenant of promise in his last days before his death. They are found in II Sam. 23 *“The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he had made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.”*

So we see, that during the early stages of the Kingdom of Israel, God promised David that his seed would rule from his throne forever. This son promised to David was Christ, and will sit upon the throne of David to rule in equity, as witnessed by the Apostle Peter on the Day of Pentecost: *“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:”* Acts 2:29-30. To Mary, the angel spoke these words, *“...Fear not, Mary: for thou hast found favor with God. And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”*

We know this Kingdom of Israel was completely destroyed. They didn't obey God and He caused the surrounding nations to overthrow them, taking them captive. This fulfilled all the warnings and prophecies. One in particular is worth noting: Ezek. 21:25-27, Speaking to Zedekiah God says by the mouth of the prophet, *“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him this is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.”* Finally, in A.D., 70 the city of Jerusalem was destroyed and the Jews were driven from the land by the Romans. But we know from the prophets, the Kingdom will be re-established: One such prophecy is found in Hosea 3:4-5 – *“For the children of Israel shall abide many*

*days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the later days.*” Therefore, God set up the Kingdom of Israel in the Promised Land. It was destroyed because of their wickedness; but before it was destroyed, God promised it would be restored by the One whose right it was to be King over it forever.

This is what the Apostles inquired of Jesus about. They wondered if Jesus would then set up and re-establish the kingdom, Acts 1:6 *“When they therefore were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?”* For they knew the Scriptures. And one of those Scriptures was Amos 9:11 – *“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.”*

We, Berean Christadelphians, also believe the Scriptures. It is in this restored, re-established Kingdom of God (or Kingdom of Israel) that we hope to receive our reward. This is our only hope. Consider the following:

Matt. 6:10 *“Thy kingdom come. Thy will be done on earth, as it is in heaven.”*

Matt. 5:5 *“Blessed are the meek, for they shall inherit the earth.”*

Luke 12:32 *“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.”*

II Tim. 4:11 *“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”*

II Tim. 4:8 *“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”*

II Tim. 2:11 *“It is a faithful saying: For if we be dead with him, we shall also live with him;”*

Luke 13:28,29 *“There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”*

Rev. 5:9-10 *“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth.”*

Daniel, in his 7<sup>th</sup> chapter in verses 18-27 says, *“But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever... And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”*

And finally in Rev. 3:21 we read, *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”*

For all these things to come to pass, Jesus must return to the earth as told to the Apostles in Acts 1:9-11, *“...And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”* And as witnessed by the Lord and Apostles in II Tim. 4:1 *“I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:...”* and Matt. 16:27 *“For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”* And Heb. 9:28 *“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”* And I John 2:28 *“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”*

The first order of things when the Lord Jesus returns will be to raise the responsible dead and gather them, with the living responsible, to judgment. At this time the wicked shall be told to *“Depart from me, ye workers of iniquity, for I never knew you.”* But to the righteous the invitation will be, *“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”*

The Kingdom will last for a thousand years, Jesus and the Saints preparing the peoples of the nations of the world. Man has six thousand years of work and toil, a thousand years of untold blessedness, then God’s name will be glorified and all shall be immortal. The seven thousand years are a type of Creation. God created the earth (and man) in six days and rested on the seventh. We are told that a thousand years is as a day with God.

After the thousand years of blessedness and glory to God, there shall be an uprising against Christ's rule, it shall be subdued, and all sin will be destroyed completely. Afterwards, all remaining will be immortal, and Christ will give the Kingdom over to God: He will be All in All. God shall be glorified and His name praised forever. Man will no longer be at enmity with God, all shall be to His honor and glory, and thus His plan will have been fulfilled.

We, as Berean Christadelphians, believe we must be baptized into Christ in order to become Abraham's seed and heirs according to this great promise. Again, we look to Scripture: Gal. 3:27 *"For as many of you as have been baptized into Christ, have put on Christ."* Verse 29 *"And if ye be Christ's, then are ye Abraham's seed and heirs according to promise."*

In order to be baptized, we believe you must have a correct knowledge of the things concerning the Kingdom of God and the Name of Jesus Christ. These things are found in the Gospel. Tonight we have dealt mainly with the things concerning the Kingdom of God, but knowledge concerning the Name of Jesus Christ is necessary as well. Christ's sacrifice would have been of no value if he hadn't had our sinful nature.

After obtaining a knowledge of the kingdom and of the name of Jesus, we must repent and be baptized; however, we must then be obedient and walk as becometh saints. We know that by faith we shall be saved, but "faith without works is dead".

We have shown the Bible truths. There are very few in the world to believe these truths. We are told that God has hidden these things from the wise and prudent and Solomon tells us (in Prov. 25:2) that *"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."* The only way one can learn the Truth is by seeking, and prayer to God for guidance. As simple as these truths are, God has delivered the Holy Scriptures to us in a way that will confuse and confound the wise of the world. Again, Solomon gives us words to guide us in Ecc. 12:13-14 *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."*

—Bro. Bob Wolfe

## **Meditations—Deity's Ways No. 78**

IT is said that smoking is now to be seen in ecclesias where formerly it was unknown, and that in many ecclesias it is on the increase. This, if the rumour be true, is a bad sign. It means spiritual

degeneracy. Smoking is a dirty and worldly custom, and opposed, as brother Roberts once said, to “the whole morality of Christ’s commandments” (*Christadelphian*, Vol. XXIV., p. 422). It is unnatural—a nasty habit which has to be acquired. It is injurious both to mind and body. It muddles the intellect, deadens the moral faculties, and renders foul the breath and person. That it should be the bosom friend of vice is sufficient to evince its wrongness. The drunkard loves smoking, so do harlots, and the frequenters of music-halls and theatres. Our duty is to aim at cleanness of mind and body, and to eschew ways which would thwart this end (2 Cor. 7:1; 1 Thess. 4:7; Phil. 4:8). It is impossible to imagine Christ with a cigar or pipe in his mouth, or in close friendship with a professed disciple who had. Who would think of applying to a man with a cigar or pipe for information upon the things of God? This is the kind of person who invariably resents religion, smiles when obscene jokes are rehearsed, and delights in unholy talk. The question is, How is the evil to be checked? By faithful exhortation, and by right-minded brethren and sisters protesting, kindly but very firmly, against the practice. This will require courage, but it will have to be done, and, if the evil is growing as alleged, it must be done despite consequences (*Christadelphian*, Vol. XX., p. 182).

Can a man break away from the habit of smoking, supposing that he has become hardened to it by long years of indulgence? By the help of God and His word, the task is not impossible, as the experience of many commendable brethren has shown. Inability to conquer a passion is too frequently the result of disinclination to change one’s mind. An earnest endeavour, accompanied by God’s blessing, has accomplished marvels (1 Cor. 6:10, 11), and can do so again. If any, however, should say that they cannot give up smoking, then let them deplore alike the sin and their own weakness, but let them not champion the practice. Let them not, as some to their discredit have done, resort to vicious reasoning to justify their wrong doing. Let them, rather, for the sake of our young ones and the alien, acknowledge by word and deed its unseemliness. In regard to those who acquire the unclean and unwholesome habit after embracing the truth, shame on them. Unless the evil is stopped, we may soon see our children and weak-minded sisters smoking (for in the world smoking among children and women becomes more popular every day), together with the shocking sight of a general “light up” on leaving the meetings. Brother Roberts was right, and an example to us, in saying that sooner than be a party to the worldly and unholy customs of smoking and tipping, he would stand alone. Apropos of these remarks is the following clip from the *Daily Mail*:—“The air was thick with the smoke of many cigars, pipes, and cigarettes. . . . It was a typical music - hall crowd.”

Christ is our great exemplar. Let us not minimise his value as such by wrong reasoning. He, it is true, was divine, whilst we are only human, but this enhances rather than weakens his worth to us as an example. We are not required to reach Christ's standard of perfection. We are simply asked to keep our model before us and to strive to copy it. Are we all doing this? Let us try to be Christlike—our shortcomings then will never condemn us. Let us never discourage any on account of their apparently slow progress. Rather let us praise and encourage where progress, however small, is being made. In following Christ, some make much more headway than others. All have not the same ability, and we know not each other's weaknesses and drawbacks. The reasonable rule for us in our ignorance to observe is to esteem others as deserving of more credit than ourselves (Phil. 11:3). This does not mean that we shall make light of wrongdoing, or call evil things other than by their right names. Drunkenness is drunkenness, and theft is theft, and scandalmongering is scandalmongering, and, should occasion require, it is not wrong to so describe these things. What we have to avoid is pluming ourselves upon conduct which has been the result of small effort, and frowning upon others, who, though apparently less successful, have reached their measure of uprightness by ten times our effort.

The Bible is not a book to be taken in hand merely to while away an hour. It is not a novel or a work given simply to interest and amuse. Ten thousand times higher than this is its mission. The Bible is a message from heaven sent to enlighten and reform—to make us rational and worthy of the place which we hold in the universe as the “offspring” of God. Is the Bible producing this result in us? If not, we are mere “wasters”—destined to disappear as completely as if we had never been (Job 20:7; Ps. 37:20; 49:20). Whether the Bible is or is not a success with us is dependent upon the attitude we take in relation to it. Some loll and sleep in its presence, some find in it material for fun and sport, some when face to face with it fume and rage, whilst others try to mutilate and destroy it. The right stand—the only one if the intended good is to be obtained—is to take the book in hand gratefully, reverently, earnestly, and thoughtfully, as a communication from God, which alone reveals the road to everlasting life and glory. Our wisdom can be measured by our treatment of the Bible. As to what is right in this matter, let us take our cue from Christ, from Paul, from David, but not from the world, however pious it may profess to be. The world is not wise—it is wickedly unwise. It is banishing, as it has never done before, the Bible from the home. The Bishop of London recently admitted that the children of the wealthy classes, who come forward for confirmation, have practically no knowledge of the Bible. The head

master of a great public school has also stated that seventy-seven out of a hundred boys who came to his school had received no religious education at all (*Morning Post*, Mar. 27th, 1906). Let Christadelphians shun this awful shortcoming. The home should be the stronghold of Bible truth. This was God's wish in relation to Israel, as shown by His law to them (Deut. 11:19). Let father, mother and children combine to be faithful, and to give God pleasure. Let the Bible be the chief and the most precious object in the home. Let us freely think and talk about it. If we do this, we shall discover that incalculable blessings will follow.

The Bible is, indeed, a wonderful Book. Its preservation is not the least among its marvellous features. The world has never really loved the Bible—at times it has tried to obliterate it, and to-day a multitude of both small and great are using their best efforts to discredit it. Notwithstanding the opposition, the Bible lives, and its circulation increases. *The British and Foreign Bible Society* tells us that in this respect the last year was a record one—nearly six millions of copies as against four millions ten years ago. This makes, since the commencement of the Society, one-hundred-and-two years ago, the astounding number of nearly two hundred millions. The Bible is like Israel when in Egypt—“the more they afflicted them, the more they multiplied and grew.” How can this be explained? Only by recognising the fact that God is at work with the Bible. Could the enemies of Christ have executed their will, they would have removed Christ ere his three-and-a-half-years' mission had been fulfilled, but the angels were at work on his behalf (Ps. 91:11). Herein also lies the secret of the life and activity of the Scriptures. The object which God had in depositing His word in our world still obtains. It was sent to make wise unto salvation, not the whole world, but such in it as are “ordained to eternal life.” There will be no failure in God's purpose with His word. At times we may think there has been in view of such continuous and wholesale unbelief. Let us wait, however, until the kingdom is established—until the whole earth is enlightened by the operations of the redeemed. From whence are these redeemed? They are the creations of the Bible!

—*Bro. A.T. Jannaway—1905*

## **Principles of Righteousness — “Forgiveness and its Basis”**

The prospect of Christ's imminent return and the belief that our sins are too great to be forgiven or that we have not performed enough righteous acts in our life can often fill our heart with fear. Similarly the ecclesia may feel that the offending parties, despite their contrition, are in a “state of sin” and cannot be received back into fellowship unless

repentance is evidenced by deeds that have no Scriptural basis! This is a modern form of Judaistic thinking that contributes to how we as individuals cope with our personal failings, and how ecclesias deal with cases of sin and transgression. These problems of which we speak were graphically illustrated in the Lord's meeting of the demoniac of the Gadarene country (Mark 5).

This man called himself "Legion" and embodied in his mental torment the "many" neuroses and schizophrenia that could ever possess the stricken mind. Legion's plight emphasised the deranging effect that sin has at different times upon us all, seizing us often without warning, and causing us, like Legion, to dwell in the land of the dead (Mark 5:2-3) "... no man could bind him, no, not with chains", no matter how great a man's effort; no! Not by man's "might" or by man's "power" could Legion be restrained from the effects of his madness. This is symbolic of the sin power and the nightmare of its imprisonment upon a mind that remained untouched by the teachings of the Lord Jesus Christ. Yet there was one redeeming thing about this man. During those fleeting times between the fits of malady, he considered his desperate need and the hopeless devices of man to help him, and came and fell down at the feet of Jesus in abject humility, worshipping him. In this very act, he experienced what all God's servants feel at times very acutely: the holiness of the Lord and our own utter wretchedness, even madness.

In the Lord Jesus' day there were many who thought that by their own "works" they could be "justified" and consequently did not recognise their desperate need to come to Christ in faith. But many, burdened with every type of mental, moral and physical illness, did come in faith and hope. The united authority of the Gospels tells us simply, "**he healed them all**". Is there any reason to believe that what Christ did then, he cannot do now—cast out Legion's madness and destroy it in the depths of the sea?

Here is the practical solution to all our problems; the comfort and unutterable peace of all those who, being healed, "sit" no longer naked but "clothed" with the righteousness of Christ's sin-covering garments and in our "right mind" (Mark 5:15). For many, this experience is the renewal in us of a "right spirit" (Psalm 51:10) i.e. a "Steadfast constant spirit" (RV); the spirit of faithfulness to God. It is this new state of mind that pleads; "Cast me not away from thy presence and take not thy Holy Spirit from me" (Psalm 51:11). This constant steadfast spirit of faith must also be a holy (set apart) spirit, a mind set upon God's holiness determined to do his will.

Thus, as Jesus was about to depart, the man who "had been possessed with the devil prayed him that he might be with him" (Mark 5:18). The Lord's command to this man and to all of us who have also been similarly affected is, "**go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you**" (verse 19; E.S.V).

## Signs of the Time – UK Doctors Try to Oust Israel

### UK doctors try to oust Israel from World Medical Association

Head of Israel Medical Association warns Israeli doctors are in 'grave danger' as boycott rears ugly head against Israeli medical community.

A group of 71 British physicians have begun to exert pressure on the World Medical Association (WMA) to revoke the membership of the Israel Medical Association (IMA), it was revealed in a Knesset meeting on Wednesday.

IMA representative Dr. Ze'ev Feldman announced the disturbing new step during a Knesset Science and Technology Committee meeting on the subject of boycotts against Israeli academic institutions.

"The sword of the boycott has been raised against the scientific medical community in Israel," he declared, warning that Israel's medical doctors are "in grave danger."

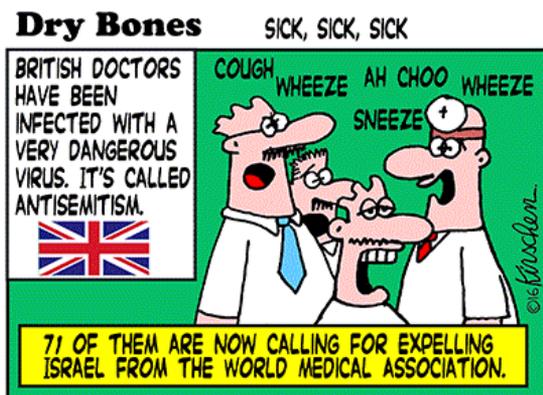
"The professional British journals have adopted the idea of letters to the editor that libel Israel doctors," he added. "They claim our doctors perform medical torture on Palestinian patients."

Committee chairman MK Uri Maklev (United Torah Judaism) blasted the efforts of the anti-Israel British doctors, noting that "the phenomenon of academic boycotts is spreading and is connected to the economic and consumer boycotts against Israel.

MK Nachman Shai (Zionist Union) said he too was "troubled by the fact that the BDS movement never stops, and we constantly discover new developments. While the Israeli government is yet to discover a solution for it."

Likud MK Anat Berko noted that the Israel boycott movement doesn't discriminate against different political opinions, saying that "even when left-wing lecturers speak abroad, their lectures get blown up. It's because they're Jewish, no matter their political belief."

Tellingly, the revelation occurred on the same day British police were called to London university after a violent riot by anti-Israel activists erupted over a speech being given by the left-leaning former Shin Bet chief Ami Ayalon.



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## Jerusalem Revisited - 5

OLIVET HOUSE, JERUSALEM

March, 1912.

DEAR BROTHER WALKER,—To the mere Gentile these letters will be a bit monotonous. His mind concerning Jerusalem is graphically depicted by Micah when he predicted that such would exclaim (4:11), “Let her be defiled,” as did the mockers in Jeremiah’s day when they, in passing by, “clapped their hands, and hissed and wagged their head at the daughter of Jerusalem” (Lam. 2:15). Bible study has shown me that the amount of interest we take in Zion can be taken as a fair index as to how much of the divine mind we possess. The untutored carnal mind takes no “pleasure” in the “stones” or “dust” of Jerusalem (Psa. 102:14). The unenlightened Churchman and Dissenter, not to mention the blasphemous Papists, never dream of praying for “the peace of Jerusalem” (Psa. 122:6)

But your readers *are* intensely interested in all that concerns her even in her downtrodden condition, knowing that she is destined to be “the city of the great king” (Matt. 5:35). Besides, it is especially in connection with her desolation that God uttered those touching words “I have graven thee upon the palms of my hand; thy walls are continually before me” (Isa. 49:16). For eighteen centuries she has been in the dust, but God has promised to “create Jerusalem a rejoicing and her people a joy” (Isa. 65:17), and “the name of the city from that day shall be, The Lord is there” (Ezek. 48:35).

The mere Gentile cannot understand these sentiments; and, for that reason, the non-Jewish element in Jerusalem could not see why I confined my visits to Israelitish Institutions. This afternoon we had reserved for a visit to the Jerusalem Medical Missions’ Hospital for poor sick Jews (No. 28 on my plan); but before such I ran down to Cook’s Office at the Jaffa Gate to get letters from home, and especially the March *Christadelphian*. Oh, what a boon the latter is month by month to “Lovers of Zion.” True Christadelphians (brethren of Christ) realise its worth if only for the valuable notes every month on “The Jews and Zionism.” It was waiting for us, and how we did devour it, as well as the many letters and cards that came by the same mail.

Dr. Masterman, the resident medical officer, who is also the Palestine Representative of the “Exploration Fund,” called upon me at “Olivet House” with a cordial invitation, which, of course, we gladly accepted. The sister in charge conducted us over the institution, which is admirably managed in every respect. It contains 18 beds for males, 25 beds for females, and 24 cots for children, arranged in 6 wards; also 2 single bedded rooms, one for a male and one for a female. All the foregoing are for poor sick Israelites, although Mrs. Richard Cadbury, whose husband died in Jerusalem three years ago, has provided three single-bedded private rooms for any sick traveller.

I have visited most, if not all the hospitals, in London, but consider this Jerusalem hospital more beautiful than any. The ground plan is semi-circular, every part of the hospital opening out on to a covered court, open towards the South, with a beautiful garden well planted with trees, shrubs, and flowers. The men's, women's, and children's wards were all visited in turn. We noted beds endowed by the Rothschild's, the Cadbury's, and other people whose names are in repute for good works. We cannot but admire such acts of humanity on the part of these wealthy folks. The sister who escorted us over the hospital was also an example, for her's was a labour of love for the Jews. Her father was a professional gentleman of Norfolk, but he died before she opened her heart to his love for suffering Israel. The operating theatre was a perfect study in white enamel. There are also isolation wards, waiting rooms, dispensary, synagogue, mortuary, etc. In one year alone the hospital had 1,550 in-patients and 33,870 out-patients, besides which some 5,000 patients were seen at their own houses. These Jews could be divided thus—18 per cent. Ashkenazim, speaking Yiddish; 39 per cent. Sephardim, speaking Judæo-Spanish; and 43 per cent. Arabic-speaking and other Eastern Jews.

I fancy I hear some of our readers enquiring "what sort of diseases are principally prevalent in the Holy City?" I will reply with authority: "Overshadowing all is malaria, which, in Jerusalem, is practically universal, and does more harm in its direct and indirect results than all the other diseases put together . . . . Typhoid, typhus, dysentery, small pox, scarlet fever, measles, diphtheria, and whooping cough are some of the commonest epidemic diseases. All forms of tuberculosis (phthisis, tabes mesenteria, tubercular glands, bones, and joints, are very common and increasingly so. Diseases of the heart and lungs, skin diseases, largely the result of dirt, and ophthalmia, specially trachoma, are very common. Intestinal worms are universal amongst the poorer classes. Infantile mortality is very high, very largely the result of bad feeding and neglect; it is quite common to meet with mothers who have lost six, eight, or ten children in infancy. Infantile diarrhœa, bronchopneumonia, rickets, nephritis (after diphtheria or scarlet fever), besides malaria and the above mentioned epidemics, account for the deaths. There is no isolation of the infectious, no enforced vaccination, no really sanitary system at all. The surgical operations consist largely of hæmorrhoids and similar conditions, hernias, tubercular glands and bone diseases, appendicitis, gynaecological cases, abscesses, and eye operations—specially for trichiasis."

#### *WARD IN THE HOSPITAL.*

Each time I visited the hospital, I was constrained to exclaim—What a grand work! But it grieved me there were several empty beds for want of funds. Twenty-five pounds would provide everything required for one year to keep each of those beds occupied by a Jew or Jewess, or twelve pounds ten shillings would suffice to do the same for

one of the children's cots. I took a photograph of a vacant bed in the corner of the Jewess's ward called the "Norfolk and Norwich." I feel sure our brethren and sisters will feel it an honour to join me in buying that corner bed for one year for £25, and so long as we keep up the annual subscription, a Jewess's thanks will ascend. It will not bind us for all time, because if we cannot keep the subscription up every year, the privilege will be offered to someone else. I propose we call it either "Elpis Israel Bed," or "Dr. John Thomas' Bed," or "Robert Roberts' Bed," (Say *Elpis Israel* Bed as indicating the hope of the contributors of that good time divinely promised when "the inhabitant shall not say I am sick."—Isa. 33:24 — ED. C.) I hope your readers will speak soon, individually or ecclesially. A balance sheet will be sent to every subscriber, and if more than £25 be sent, the balance will go off future years' subscriptions. If less than £25 be sent, we must be content with a cot for some little Jewess. The terrible diseases above mentioned forcibly brought to my mind Deuteronomy 28:27, 35, 39, 60, and 61. My suggestion, to endow a bed, I would prefer to leave you to deal with, but I know how full your hands are with other important work, and therefore am quite prepared to take the matter in hand and to carry it out year by year with the co-operation of other "lovers of Zion." I may here mention that a part of the money you handed me on behalf of the Birmingham ecclesia for Jerusalem I have spent for bed furniture required by the hospital, and the secretary writes me— "We are, indeed, very grateful to you for your sympathy and interest in our cause. I am sure Dr. Masterman will be very pleased, indeed, to hear that you have remembered his needs for a bed and bedding on behalf of our Jerusalem hospital." (It will be no trouble to remit from the Jewish Relief Fund, if that meets the wishes of contributors. Will readers speak their minds. If there be no objection raised, we shall feel at liberty to allot the sum of £25 to "relief" in the channel suggested.—ED. C.)

After dinner this evening I had my first walk by moonlight along the walls of the city. A more remarkable contrast I never saw and could not have imagined. All day long the vicinity of the Jaffa gate presents the appearance of an annual fair. The streets and roads (there are no proper pavements) are literally crowded—one seething mass of human beings of every nationality and well nigh every shade of colour, from the London "art white" to the Ethiopian or Soudan ebony, and animals galore, camels and donkeys in particular. But, so soon as the sun sets, they all (bipeds and quadrupeds) scramble away to their respective haunts; and so, when I left the door of "Olivet House" opposite the forbidding looking N.E. wall of the Russian Quadrangle, it was to emerge into the darkness of hades, the only light on this main road from Jaffa to Damascus being a little oil lamp strung up here and there on some stone wall or wooden pole. Instinctively I loosed my watch and chain and stored them safely away in my hip pocket along with my purse, buttoned up my coat, set up as merry a tune whistling as I could

manage, and sauntered along in the dark, meeting occasionally some curiously-clad individual with a long stick and an obsolete looking gun slung over his shoulder. As I trudged along I made a rough sketch of the route taken, as well as notes of the objects met with, so as to have landmarks to trace my way home again.

Being downhill I soon reached the place wanted, but only to find the establishment closed. I was in search of a store to buy a little wine for our memorial service next day (“the first day of the week”), for is not the promise of our absent Lord even to two?— “Where two or three are gathered together.” The only persons in evidence were the Turkish soldiers guarding the gates and especially the Citadel adjoining the Jaffa entrance to the city. It looked as though my errand would be futile, till I espied a half-open door in a “shop” not far from the tower of David. Into this I went and stamped for the owner. As usual, when he appeared, another person concurrently appeared by my side to “help” me make the seller understand what the buyer wanted, and make the buyer understand what the seller wanted! And also, so I was told, and so I have good reason for believing, to draw a commission on the transaction later on. In this case I *do know* the selling price was 8 piastres, but my interpreter translated it to me as 16! Ultimately the bottle was handed over to me at my price, and I volunteered the “helper” a couple of coppers for his trouble. He pretended to regard such as an insult, and threw them on the table that served for a counter. I picked them up, and putting them in my pocket walked out. He then repented, followed me, and held out his hand for the previously rejected coppers. Not being built that way, I pursued my course in the dark, with him following muttering some jargon or other. Evidently he concluded from my manner I was “not to be had,” for he soon left me with his “benediction” in Arabic, and after a few wrong turnings, and not a little trouble, found myself back again at “Olivet House.” Found a number of visiting cards awaiting me, left by certain Jerusalem residents who had heard of our arrival.

Thoroughly tired, if not thoroughly exhausted, we lost no time in getting to our beds, or rather our two sleeping cages, for such they looked, being single four-post bedsteads surrounded with netting to keep off those wretched little gnats known as mosquitos, and to whose merciless designs I am always such a martyr. You know that from our 1901 tour, when, while you and my beloved proved unimpressionable, I appeared one morning with a nose that had the appearance of polished mahogany, and which I was glad to learn from you was merely a mosquito bite, and not, as I thought, the result of Palestine wine, which we were forced to use in view of the proverbially dangerous character of the water. Awaking early after a good night’s rest, it was interesting to see the Russian and other pilgrims marching to the Greek and other hospices. This road is constantly occupied by these weather-worn pilgrims to the Holy City, old men and women who have reached their

“Mecca” by dint of saving every possible penny, and have come to die at Jerusalem, or return happy at having bathed in the sacred Jordan.

This morning, after breakfast, I found Dr. Masterman waiting for me to express regret at not having been apprised of our visit to his Jews’ hospital, and also to make arrangements for my proposed visits to the excavations at Bethshemesh. He accompanied us as far as the citadel, and leaving him there to visit a patient “within the walls,” sister Jannaway and self proceeded to “do” some of the streets of Jerusalem, including those named David and Christian, as well as the Via Dolorosa, and finally found ourselves in the notorious “Church of the Holy Sepulchre,” the contents of which I hardly dare trust myself to write about, the collection forming such a conglomeration of the ridiculous and the sublime, the holy and the profane, the real and the unreal, truth and fiction.

Suffice it to say that in this “City of Peace” it is still necessary to keep an armed Turkish military guard continually on duty *inside* this “House of Prayer”—this alleged sanctuary of the “Prince of Peace,” to preserve peace and prevent the “Christians” from attacking each other during their devotions. These soldiers are provided even with beds on a raised and open platform in the immediate left portico of the entrance of the Church. We “did the Church” independently, to the constant tune of appeals for backsheesh by the representatives of the motley crew of “Christians” correctly described by Dr. Thomas as the “Latino-Greek Company.” How I did wish he could have accompanied us on our round. It would have been worth employing a shorthand writer to record his comments. My companion was undoubtedly nervous at some of the dark nooks and corners and dungeons into which I took her. The whole building is not much larger than a good sized town hall, and yet the votaries of the “Mother of Harlots” have found sites within its walls for hundreds of events connected with the life and work of Christ. The foregoing adjectives applied to the collection will not be thought too strong when the long list of alleged sites and objects is scanned, for it includes the Chapel of Adam, the Stone of Unction, the Calvary Rock, the standing place of the women at the entombment, the royal arch, the Holy Sepulchre, the centre of the world, the rock tombs of Joseph and Nicodemus, the very place where Mary met Jesus and took him to be a gardener, the chapel of apparition, the pillar of scourging of Christ, the prison of Christ, the place of the parting of Christ’s garments;—Oh, dear! what a relief to get out into the fresh air again, notwithstanding the dozens of relic sellers, money changers, and leprous and other beggars that crowd the courtyard adjoining the entrance.

After lunch I purpose to devote a few hours, with camera, to an expedition all around the walls of Jerusalem, which I will describe in my next letter.

Affectionately your fellow pilgrim, *Bro. FRANK G. JANNAWAY 1912*

## Scripture quotes and Bro. Roberts' Comments No. 8

Scripture quote: —

*“Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.”—2 Chron. 19: 2.*

Bro. Roberts said, “We can have our conversation towards the world in all courtesy and benevolence, without going on to their ground, and joining affinity in schemes of pleasure, profit or friendship.”

(Taken from “Love and Doctrine” “Seasons of Comfort” Volume 1, page 125.)

Scripture quote: —

*“Wherefore henceforth know we no man after the flesh.”—2 Cor. 5: 16.*

Bro. Roberts said, “When a man puts on the Lord Jesus in obedience to the truth, he assumes a new position, and his relations to things around him are altogether different to what they are in Nature. He sees things in quite a different light; he is not of the flesh, and recognises no scheme as having a claim upon his sympathy that merely has to do with the present evil world.”

(Taken from “Holiness” “Seasons of Comfort” Volume 1, page 140.)

Scripture quote: —

*“I will give to every one of you according as your work shall be.”—Revelation 22: 12.*

Bro. Roberts said, “Therefore, **now** is the time of action. Let every man look to what he is doing—and every woman. Let them remember that their present daily life—dull, uninteresting, unimportant though it may appear, is really pregnant with their destiny. All depends upon how they turn the present time to account.”

(Taken from “Holiness” “Seasons of Comfort” Volume 1, page 140.)

Scripture quote: —

*“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance:”—Galatians 5:22-23.*

Bro. Roberts said, “With this state of mind, as induced by the teaching of the Spirit, God is well pleased, as a man is pleased with ripe apples from his orchard. But this state of mind must, of course, find expression in action. Faith without works is dead, being alone.”

(Taken from “Receiving the Grace of God in Vain” “Seasons of Comfort” Vol. 1, page 144.)

## **6. “I Am About To Vomit Thee Out of My Mouth.”**

What was to be done with a generation of such apostates from the faith and hope of the gospel? Were the gifts of the Spirit to be continued with them, by which they had been as in the mouth of the Spirit speaking to the world for the conversion of sinners; and for the building themselves up in the knowledge of the Son of the Deity? Should the light of the Spirit still burn in the lampstand, and be regarded with indifference or as useless, to so rich and prosperous a community of christians, as they esteemed themselves? The sun may shine, but the blind do not see him; so anointing spirit which taught them all things (1 Jno. ii. 27) was in their lampstand, but they were so deluded by traditions that they could not discern it. Even as it is now. The Bible which teacheth all things necessary for wisdom and salvation is in all “the churches,” and read from all the pulpits; but so perverted is the public mind by clerical theology, that when the truth is read, the people cannot discern its import. The Angel of the ecclesia of Laodiceans was emphatically “the wretched, pitiable, poor, blind, and naked one.” They were in spirit, as was Balaam, who strove to prophesy against Israel for the wages of unrighteousness which he loved. They had been baptized or immersed, “into the Name of the Holy Spirit,” and had received the gifts of the Spirit; but the first generation of the Angel-Presbytery had diminished; and men speaking perverse things to draw disciples after themselves had got in among them as “successors,” and by their teaching had created a lukewarmness towards the things of the name and faith of the Anointed Jesus. They had therefore become as the incompatible ingesta of an irritable and nauseated stomach. This was their relation to the Spirit in whom they were for the time. If they had been cold they would have been refreshing; for “as the cold of snow in the time of harvest, so is a faithful messenger (or angel) to them that send him; for he refresheth

the soul of his masters”—Prov. xxv. 13. “Would, saith the Spirit, that thou wert cold!” for then, as it was a harvest time, the Father and the Son would have been refreshed in beholding their faithfulness. But they were not cold, in other words, they were not a faithful angel-presbytery. Neither were they hot. They had no zeal for the truth, therefore they did not speak it forth. “They needed nothing,” they said; they were rich, and had made their fortune. They were transformed into a hierarchy of clergymen, and had become more potent in Laodicea than the priests of the idol temples, which were closed for the want of worshippers. They were looked up to by the wealth and fashion of the city as the ambassadors of the Deity, and the inspired mediators between heaven and earth; and were respected and honored by the plaudits and largesses of the rich, in whom, as we have seen, Laodicea did greatly abound. The rich ministered to them abundantly in temporals, so that they had” need of nothing:” and in return they ministered to them “smooth things” after the fashion of the ministrations of the intensely pious, respectable, sleek, and downy “ministers of grace,” who now abound on every side, even of

“The things that mount the rostrum with a skip,  
And then skip, down again; pronounce a text;  
Cry hem! and reading what they never wrote,  
Just thirty minutes, huddle up their work,  
And with a well-bred whisper close the scene.”—Cowper.

They said “they had need of nothing.” Much is implied in these words when uttered by an eldership contemporary with an apostle. When “the gospel of the kingdom” first visited Laodicea in the first half, or middle, of the first century, its population was divided between the Jews and Pagans. The latter had become like the Papists of France and Italy in our time, worshippers from habit of the objects they despised; while the Jews were more zealous for mere human tradition than the righteousness of the law. Here, then, was a great work to be performed—the turning of these Jews and pagans from the Satan to the

Deity, as manifested in the Anointed Jesus. So long as a minority remained to be converted, there was work to be done, and the party appointed to do it could not say “they had need of nothing,” while their work remained unfinished. That work was never accomplished; for when it had progressed to a certain point, the christian body in

Laodicea became “lukewarm; “they ceased to be “hot;” their meditation upon the word ceasing, the fire also ceased to burn; and they no longer spoke with their tongue the glorious and wonderful works of the Deity—Ps. xxxix. 3. They had vanquished the temples and the synagogues in the argument; they had reduced them to silence, and had no longer in Laodicea an open enemy to contend with; the pressure from without was removed, and taking the lead in Laodicean society, as the clergy do now, with traditions to suit all comers, they were infected with the spirit of the world which hearkened to them, because of the compact which had been established by their unfaithfulness. By way of illustration, ask the divines who officiate in the odor of sanctity in the fashionable pulpits of New York City, London, and so forth, well paid, and pampered with all the luxuries of life, honored by a delighted world, arrayed, if not in purple, in the glossiest black, and fine linen, and splendidly lodged in elegantly furnished abodes—ask such if there is any thing they need? They believe they are the elect; the successors of the apostles, and “the ambassadors of Jesus Christ;” they say they are christians, and ministers of righteousness, and that their rich and prosperous flocks are “the Church of God,” the very kingdom of heaven itself—what, then, can they possibly need? Do they desire a large attendance of the ill-clad poor in their gorgeous and pillared temples? Is it for the great unwashed, the bone and sinew of society, they have caused to be erected their “houses of God,” tricked off with carpetry and plush? It is notorious, that “immortal souls” in the rough and sordid exterior of poverty, are not wanted in the fashionable “churches,” the clerical synagogue of the Satan. Having, therefore, all they desire, the language of their condition is, “I am rich, and abound in wealth, and have need of nothing.” They are perfectly satisfied with what exists, and are unwilling that it should be disturbed. They are surrounded by society in festering rottenness, and in profound ignorance of the prophets and apostles; but they do nothing beyond the pale of their own little respectabilities. True, a society may send hirelings to visit the dens of poverty, but they are needy adventurers, not the well-to-do pastors of fashionable and wealthy flocks, who get a home-missionary birth for a piece of bread. Such is the system originating in and worked out by Sin’s Flesh, which was the same in the first century that it is in the nineteenth. Hence, when professors of Christianity in these two centuries say, “we are rich, and abound in

wealth, and have need of nothing,” it is because the same temporal and spiritual condition is characteristic of each.

This wretched, pitiable, poor, blind, and naked one of Laodicea, is regarded as being symbolically in the mouth of the Spirit. This must be admitted, or it will be altogether inconceivable how she could be “vomited out” of his mouth. As we have said, the Star-Angel Presbytery had been “immersed into the Name of the Father, and of the Son, and of the Holy Spirit” upon the belief of the gospel of the kingdom, which entitled them to be addressed in the same language as their brethren in Thessalonica, whom Paul describes as “in the Deity the Father, and in the Lord Jesus Anointed”—1 Ep. i. 1. To be “in the Lord Jesus Anointed” was the same as being “in the Son, and the Holy Spirit,” for it required the Son and the Holy Spirit to constitute the Lord Jesus Anointed. The Laodicean Angel was therefore in the Lord Jesus Anointed, or in the Spirit; and there was no way in which they could be expelled, ejected, or vomited forth, but by the mouth of the Spirit. Now, if one man in his indignation say to another, “I vomit, or spue, you out of my mouth,” the saying imports, that he henceforth repudiates all association with him with extreme loathing. The Spirit did not say that he had done this, or there would have been no scope for counsel, discipline, and admonition. A community pretending to be christian, but in fact repudiated by the Spirit, has no communion with the Christ, is the subject of no discipline, and receives no admonition, or fatherly instruction. “Whom the Lord loves he chastens,” and where there is no chastening, as in the case of “the Names and Denominations” of “Christendom,” professors are bastards, and not sons—Heb. xii. 5-8. The Spirit said, “I am about—*mello*—to vomit thee out of my mouth, because thou art lukewarm, and neither cold nor hot.” There is, however, no evidence that the gifts of the Spirit were withdrawn, and the light of the presbyterial lampstand extinguished, in the generation contemporary with the publication of the Apocalypse. It is possible that discipline and admonition operating upon some of them may have resulted in a change, and a renewed manifestation of zeal, to which they were exhorted by the Spirit; for if he had no people among them capable of being saved, the exhortation would have been entirely useless; “be zealous, therefore,” said he, “and change.”

—Bro. John Thomas—Eureka Vol. 1 Page 409

## Hints For Bible Markers - The Psalms

### Psalm 5

Psalm 5:8

*“Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.”*

“Lead me, O LORD” is the cry and the heartfelt desire of all who would truly serve our Heavenly Father. It is the desire to find, understand, and OBEY God’s will. Many will be able to do one or two, but the desire to keep and enjoy the things of the fleshly mind is strong. If we fill our minds and hearts with the word of God is our yoke easy, and burden light? It is, but if we fill our minds with the things of this world it is an uncomfortable struggle to obey the precepts of Yahweh. Only through finding the will of the Deity in the Scriptures of truth, understanding the precepts that are set forth, and in doing our absolute best to obey those things which we struggle to learn are we pleasing to the God of Abraham, Isaac, and Jacob. As it is declared in Psalms 43:3 “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.” To be led by the law and commandment of the Spirit, is to be led by the Spirit. “For as many as are led by the Spirit of God, they are the sons of God.” (Romans 8:14)

The Scriptures speak to us as though we were children. For of a truth we are the children of the Lord as Paul declares in Hebrews 12:5, “And ye have forgotten the exhortation which speaketh unto you as unto children,” bringing to mind how a parent leads a child, with correction, with encouragement, and with love. “My son, keep thy father’s commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:” (Proverbs 6:20-23).

**Lead me** in thy truth, and **teach me**: for thou art the God of my salvation; on thee do I wait all the day. (Psalms 25:5)

**Teach me** thy way, O LORD, and **lead me** in a plain path, because of mine enemies. (Psalms 27:11)

**Teach me** to do thy will; for thou art my God: thy spirit is good; **lead me** into the land of uprightness. (Psalms 143:10)

Continued next month should the Lord will

bro. Beryl Snyder