

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
The 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

HENGOED, Wales, UK

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,

We are now pleased to say that Sis. Diana Hughes has been able to obtain residence in the UK. We were delighted with that and Sis. Diana is now a very welcomed member of the Hengoed ecclesia.

Since our last ecclesial news we have also been encouraged in holding a Study Weekend on the prophecy of Jeremiah; and we also had an encouraging visit from Bro. Jim Hassel of Virginia. Bro. Jim provided a great deal of encouragement to us during his visit, and he provided Sunday morning words of exhortation and a Lecture showing that prophecy proved the Bible true.

We also take pleasure in notifying the brotherhood of the marriage of Bro. Matthew Tippins and Sis. Esther Hughes (both of the Hengoed ecclesia) on 18th March. It was a time of great rejoicing to see a brother and sister marry “in the Lord” and it is the prayer of the Hengoed ecclesia that Yahweh will bless and keep them; make His face to shine upon them and give them peace. We would like to extend our grateful thanks to Bro. Len Naglieri of the Goldthwaite ecclesia for taking the marriage ceremony and providing words of advice and encouragement from the Word of God to Bro. Matthew and Sis. Esther. We also appreciated the visit of brethren and sisters who shared the joy of this special occasion – Bro. Andrew Naglieri, Sis. Cindy Hurst and Sis. Alyssa Hurst (all of Goldthwaite); Bro. Eustorgio and Sis. Maria Solis (of Houston); Bro. Dave and Sis. Dawn Humphreys (of Edmonton); Bro. Glendon and Sis. Zara Rhodes (of Richard); Sis. Keely Prado (of Rogers) and Sis. Lori Gustavsson (of Lampasas). Thanks are also due to the visiting brethren and sisters for joining in the work with the brethren and sisters of Hengoed in preparing and cleaning the Penmaen Hall; cooking, organising, clearing away and a host of other things. It was very much appreciated.

The marriage referred to above reminds us of the marriage of Christ to his faithful Bride and this was an exhortation to us all. The chaos in

the world and the significant and stirring events continue to remind us that this marriage of the Lamb is at hand — our Master is near! The joy of the marriage in Hengoed was indeed a time of rejoicing – but a brief joy amidst the darkening clouds of the present epoch. Trials and sadness increase and we take this opportunity to extend our sympathy to Bro. Steve Male and Sis. Cheryl Hughes, of our ecclesia, in respect of the tragic death of another one of their brothers who sadly was not in the Truth. Words fail to express the deep grief experienced by the family and only the Return of our Lord Jesus Christ will bring the final relief from the burden of suffering.

We realise too that many are suffering with poor health at this time. We hope and pray that the Lord will be in the earth soon to dry all tears, assuage all grief and comfort all that mourn.

Finally, we would like to commend the Lampasas, Tennessee and Goldthwaite ecclesias for their defence of the Faith on the issues of the Sabbath that has troubled the brotherhood recently. The signs of the times are evident in more ways than one.

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

Bro. Phillip Hughes

Ecclesial News Correction

In regards to the Houston announcement of Sis Beth’s withdrawal where it read: “After this period of time, Bro Bob indicated that it is best to send correspondence to him concerning her withdrawal of fellowship.” This was printed in error due to a miscommunication. Therefore, we desire that it be retracted.

It should have read: **“Any inquiries or correspondence should be sent to Sis Beth.”**

Much love to all in the brotherhood,
Bro. Mark Dylla,
Recorder, Houston

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- LAMPASAS FRATERNAL GATHERING.....June 9–11, 2017**
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075
- RICHARD FRATERNAL GATHERING.....June 30–July 3, 2017**
Sis. Christine Jones, RR1, Richard, Sk, S0M2P0, Can. Sc.jones@sasktel.net 1-306-246-4468
- HYE FRATERNAL GATHERING.....July 23-30, 2017**
Bro. Mark Braune, 209 Ranger Dr, Buda TX, 78610 512-577-1119,
markbraune@gmail.com, Study on Ezekiel 25-48
- BOSTON FRATERNAL GATHERING.....Oct 28-29, 2017**
Bro. Jim Sommerville, jsommer393@msn.com
- 147—Berean 2017

If I May But Touch Him

“Behold a gluttonous man and a winebibber!”—Luke 7:34

We are apt, in our fancy, as we read the story of Jesus, to envision a quiet, majestic figure slowly traveling about Judea and Galilee with respectful throngs following him, a person at least of general respect, if not of wholehearted general approval. *But this is not the true picture.* Multitudes thronged him, truly. But they were not the ‘respectable’ people. The respectable people, unless they were of exceptional courage, came secretly at night, like Nicodemus, if they came at all. The respectable people whispered, as they viewed his simple followers—

“Behold a glutton and a winebibber: a friend of publicans and sinners!” (Luke 7:34).

The “respectable” were afraid to be associated with him, for—

“The Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue.”

And because the man who was born blind confessed him, they *did* cast him out. The respectable people could say, with triumphant contempt (John 7:48-49)—

“Have **any** of the **rulers** or the **Pharisees** believed on him? but this people who knoweth not the Law are accursed.”

And it is further recorded (John 12:42),

*“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees **they did not confess him**, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.”*

It is clear that to confess him meant ostracism from respectable society. As Isaiah tells us (55:3), he was not only rejected, but *despised*—

*“A reproach of men, and **despised** of the people” (Psa. 22:60). “Him whom man **despiset**, him whom the nation abhorreth.”*

He, no less than Paul (1 Cor. 4:12-13), was—

“Reviled, defamed, made as the filth of the world, and the offscouring of all things.”

And those that followed him were told to expect the same—

“If they have called the master of the house Beelzebub, how much more shall they call them of his household?”

“Blessed are ye when men shall revile you for my sake.”

But—

“WOE unto you when all men shall speak well of you!”

* * *

In Mark 4, we have first the parable of the sower, emphasizing the three great dangers to faith. First, the fowls of the air, *organized opposition*, the spacious falsehoods of men, the deceits of the adversary who snatch away the seed before it has time to take root. Then the *poor, thin, shallow ground*—no depth, no real grip on the truth, no stability or constancy. And lastly, the *cares of this world*, the deceitfulness of riches, the thousand and one little things that can, almost unnoticed, steal away, piece by piece and day by day, our precious time and opportunities, until at last we look up in dismay and find ourselves far from our goal and the day nearly spent.

Then the storm on the sea, and the fear of the disciples—

“Master, carest thou not that we perish?” (Mark 4:38).

They had many lessons to learn by experience, and experience is usually hard. Yet each experience, whether we fail or succeed, can be a stepping stone forward, *if we are rightly exercised by it*. Even if we fail still our failure can be profitable and useful: subsequent reflection can tell us why, and can also impress us with the unsatisfactory and depressing character of a past whose milestones are instances of weakness—thus giving added incentive to overcome. So even here—

“All things work together for good to them that love God.”

Then when he stilled the storm with a word, they feared even the more, because of the powers which they saw and did not understand.

“What manner of man is this?”

* * *

“He was asleep, in the hinder part of the ship” (Mark 4:38).

This tells us many things. It speaks first of his perfect peace of mind. He had many troubles, but no worries; countless sorrows, but no anxiety.

Then it speaks of the fatigue that would make sleep possible upon such an occasion, tossed about in a small boat on a rough sea. And it gives us a glimpse of the life he led—unsettled and wandering—no fixed dwellingplace, or mode of existence—spending long nights in prayer—sleeping when the opportunity afforded. He enjoyed none of the external elements of rest and peace, but was the greatest example of them inwardly.

“My peace I give unto you” (John 14:27).

“Come unto me and I will give you rest” (Matt 11:28).

Then he adds, lest we should harbor an illusion,

“Not as the world giveth, give I unto you” (John 14:27).

The world would not call it rest, nor would they recognize his peace. He, even more truly and deeply than Paul, could say,

“I have learned, in whatever state I am, therewith to be content.”

A perfect mastery of the mind over external circumstances. His peace did not consist in *ignoring* the circumstances, or excluding the facts from his consciousness, or not caring about them. It consisted in *the confidence that whatever came, he was ready, with God’s help, to face it*, and make the best of it; and in knowing that in all things he conducted himself in perfect harmony with the will of God. He said (John 8:29)—

“I do always those things that please the Father.”

That was his peace. Consider the whole statement—

*“He that sent me is with me; the Father hath not left me alone; **for I do always those things that please Him.**”*

Many times he said that: *“I am not alone.”* That was his anchor and confidence through every storm. “I am not alone.” God said in the beginning, *“It is not good for man to be alone.”* For the first Adam, the natural man, He made one provision, but it remained for the Second Adam to demonstrate the full truth and depth of the statement. “I am not alone.” Though all the world was against him, he was still in the majority: though all his companions forsook him, he was not alone. As the last hour approached, he said (John 16:32),

*“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet **I am***

not alone, because the Father is with me. These things have I spoken to you that in me ye might have peace.”

When the ship reached the eastern side of the sea, the country of the Gadarenes, the incident of the swine occurred, in connection with the curing of the maniac.

“And they were afraid . . . and they began to pray to him to depart out of their coasts” (Mark 5:17).

It seems incredible that any should *beg him to depart*, after seeing a demonstration of his healing power. But they were afraid—afraid of the implications that that power carried with it. For it worked both ways. He not only healed the maniac, but he destroyed the swine; therefore, knowing themselves, they wanted him to leave them alone. With such a power among them, there was no knowing where it would stop, or what it would search out. *The works of darkness could not live within the circle of his light.* Wherever he went, the issue of right and wrong—righteousness and evil—was joined and could not be evaded. He would not let it rest.

He came proclaiming righteousness and the power of God; the loving and perfect and self-sacrificing way of the spiritual mind. All the specious arguments and attempt to confound the issue and justify the flesh that were put forward were gently but relentlessly exposed. The common people heard him gladly—though few comprehended the depth of his teaching. But those who began to perceive the full implication of his words, and did not want to face it, begged him to *go away and leave them alone.* And the vested interests and ruling classes persistently sought to discredit and destroy him, because in quiet, everyday words he preached a revolution that was deeper, more fundamental and more searching than man has ever conceived.

* * *

He returned again to the other side of the lake, and among the throng that followed him was the woman with the issue of blood (Mark 5:25). Consider this woman’s faith. She felt that, though she knew not how, if she could only *get close enough to Christ*, the evil would of itself disappear. *“If I may but touch him”!* And that indeed is true, and is the simple, universal solution to all our problems. Other solutions may be quite logical and convincing, but they are *lifeless*, and we find when the issue comes that they lack the power to carry us through. We are convinced, and confess it, but we are not moved,

transformed and regenerated. As Paul says, law merely convinces us of sin, and leads to the exclamation,

“O, wretched man that I am, who shall deliver me from this body of death?” (Rom. 7:24).

We must have the personal impetus that comes of a vivid loving perception of and close proximity to Christ, as a living person. Otherwise the *path of right*, as opposed to the *path of pleasure*, is an intolerable and seemingly meaningless burden. Paul found his incentive in his affection for Christ, and his desire to approach him (Phil. 3:8)—

*“I count all things but loss that I may **win Christ** . . . I can do all things through Christ which strengtheneth me.”*

He expressed unlimited confidence in this power—more than equal to all circumstances (Rom. 8:35-6)—

*“Who shall separate us from the **love of Christ**? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors **through him that loved us** . . . As it is written, **For thy sake** we are killed all the day long.”*

That is the keynote—*“For thy sake.”* We must have a living, *personal* reason; someone we love and are striving to please. We are constituted that way.

* * *

“God, for Christ’s sake, hath forgiven you,” says Paul (Eph. 4:32). Christ *for our sakes*, laid down his life, John records, (1 John 3:16). And we, *for his sake*, serve God. And it is in doing things for his sake that gives them efficacy and meaning.

*“He that loses his life **for my sake** shall find it”* (Matt. 10:39).

*“Everyone that hath forsaken all in this life **for my sake** shall inherit everlasting life.”* (Matt. 19:28).

The incentive throughout is personal, and Paul, impressed by the transforming nature of this incentive, always bases his appeals upon it. And of himself he says,

*“I **take pleasure** in infirmities, in reproaches, in necessities, in persecutions, in distresses, **for Christ’s sake**”* (2 Cor. 12:10).

“Unto you it is given—it is granted, you have the honor, pleasure and privilege in the behalf of Christ—not only to believe on him, but also to suffer for his sake” (Phil. 1:29).

This is not just an extravagant flight of rhetoric. Paul literally meant what he said. In the primitive and pure ecstasy of the early church, it is recorded (Acts 5:41)—

“They rejoiced that they were counted worthy to suffer for his Name.”

We have all, in some small measure (and many doubtless in larger measure), experienced the pleasure of pain for another’s sake, and the joy of the bond that it creates.

* * *

So she felt that if she could get close enough to Christ, all would be well. His power would envelope her, and evil would flee from his glorious, healing presence. He would take her problem upon himself, if she would but carry it to him. *“If I can but touch him, I shall be whole.”* And so it was. Jesus said,

“I am the true vine. Abide in me, and I in you. As the branch cannot bear fruit in itself, except it abide in the vine, no more can ye, except ye abide in me . . .without me ye can do nothing” (John 15:1-5).

Without him we can do nothing. We strive mightily and get nowhere. Like the disciples, we row all night and accomplish nothing, unless he is in the ship. Unless we actually establish a vital connection between him and ourselves, we remain just ordinary people, living in an ordinary way, and finally dying the common death. The connection must be personal and actual—not just apparent, or mechanical, or superficial.

It is through the recorded Word that the contact is made and maintained. That is the medium of intercourse and communion:

“If ye abide in me, and my words abide in you, ye shall bear much fruit” (John 15:7).

“My words.” We have the recorded Word before us That is something real and tangible that we can hold in our hands, and any advance into the spiritual realm must be through that. We cannot sit and commune with God on our own terms. We must seek His presence

where *He* chooses to be found, and through the medium *He* provides. That is why the Psalms contain so much on the theme—

“O, how love I Thy Law! How sweet are Thy words to my taste!”

That is the frame of mind to which we must educate ourselves—by prayer, and study, and meditation. And we must never rest content until it takes complete hold of us.

* * *

A little later (ch. 6) in the course of his traveling, he came to his native city Nazareth. Their reaction to him is strange. They did not deny his wisdom and power. Rather it was that very wisdom and power that annoyed them!

“From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? . . . And they were offended at him” (Mark 6:12).

How utterly illogical! But how typically human!

“And he marveled because of their unbelief” (v. 6).

Even he, who knew all men, and knew what was in man—he marveled because of the unyielding hardness of their unbelief. The evidence which was forced upon them only infuriated them, and the only solution they could think of to relieve themselves of the problem he presented was to destroy him.

He marveled that hearts could be so bitter and obstinate in the very presence of the power and goodness of God—that the flesh could be so unreasonable, and so blind to itself. But such is the material with which we each have to work in ourselves. The Spirit through Solomon declared—

“He that trusteth in his own heart is a fool.” (Prov. 28:26).

—and we must admit that once a man has been enlightened to the destructive deceptiveness of the desires of the flesh, this verdict is so true.

How easy it is to be blind to ourselves! How necessary is a constant, prayerful searching of the Word, and unsparing self-examination in the light of it! How natural to be obsessed with the faults of others!

Isaiah—at the beginning of his prophecy, when he speaks of the glorious day of the Lord when all human things shall come into

judgment, and all that is out of harmony with the Truth shall be destroyed—says that in the great day of judgment they shall cast their idols “to the *moles* and to the *bats*.”

Why especially *moles and bats*? Considering the Scriptural evaluation of the flesh, we can see why such are chosen. These two are the most outstanding examples in the animal kingdom of the flesh’s primary characteristic—they love darkness rather than light.

That principle goes far deeper than we self-righteously realize. *Anything foreign to the pure and gentle Spirit mind is darkness.* The mole spends his time in darkness, burrowing in the dirt, undermining, digging away in secret, and he is content. He literally has eyes but cannot see. Bats, too, have a strong aversion to light. They hide away in the daytime and confine their activities to the night. And both are classed as unclean creatures.

Such is the flesh, but the picture would not be complete without presenting another angle. There is no cause for despair, or even regret, that we are made so. All is for a good purpose—

*“The creation was made subject to vanity by reason of Him Who hath subjected the same **in hope**, because the creation itself also shall be delivered from the bondage of corruption into the **glorious liberty** of the children of God.”*

And continuing the same line of thought, Paul says—

*“And we **know** that ALL things work together for good to them that love God”* (Rom. 8:20-28).

Our present state is a necessary step in the eternal purpose. It is *not* a gloomy picture, but rather one of bright promise and hope. The only danger is *refusal to face and admit the facts*—running from the light—drawing back fearfully into the darkness—hesitating to concede the miserable deceptiveness of the flesh—excusing it and glorifying it—calling its vicious traits by fair and flattering names. Paul flatly declares (Rom. 7:18)—

*“In me—that is, in my flesh—dwelleth **no good thing**.”*

Frankly and honestly admit that to ourselves, and at least we are off to a good start.

* * *

A little later in ch. 6 the death of John the Baptist is recorded—him of whom Jesus said (Matt. 11:11)—

“There hath not risen a greater prophet among men.”

He was a voice crying in the wilderness—a voice that the powers of Israel refused to accept, but dared not deny. They asked Jesus, “Who sent you, and gave you your authority?” And he answered, “*Who sent John, and gave him his authority?*” That answered their question, but they would not face it.

John did no miracles, but his pure voice from the wilderness pierced the consciences of the people. For fearlessly testifying to corruption in high places, he was shut up in prison, and finally murdered. When Jesus heard of it, he departed into a desert place apart, deeply affected by the news of John’s death, and desirous of being alone. To his disciples he said (Matt. 17:12)—

“Elias is come, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist.”

But when they reached the desert place, they found that the multitude had guessed their destination and were there waiting for them. Seeing them, he had compassion on them, and, foregoing his own privacy and rest, he set himself to teach them about his Father. Afterwards, by a miracle, he feeds them, and v. 40 (Mark 6) gives an interesting thought—

“They sat down in ranks, by hundreds, and by fifties.”

Not as a haphazard crowd, but an orderly assembly. There is always beauty and dignity in orderliness and arrangement.

All God’s works are marvels of order and precision. Nothing, however minute or unimportant, is slipshod or carelessly done. And this characteristic struck observers in regard to Jesus. In the next chapter, Mark 7, we read that they exclaimed—

“Behold, he doeth all things well!”

That was the stamp of God dwelling in him. Even in this incident of feeding the multitude, he arranges it with a pleasing orderliness. No crowding, no confusion, but—

“He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties” (Mark 6:39-40).

If he was to be a party to the transaction, it would have to be done with becoming decorum. And the multitudes, finding themselves part of

quiet and orderly assembly, would be impressed with the meaning and dignity that is possible to human nature when it is controlled and directed by the wisdom of God.

There was nothing slipshod or haphazard in Jesus' life. Though he wandered homeless, taking no thought for the morrow, his was actually the most intensely purposeful life ever lived. We must not judge by appearances, or common standards. The priest and Levite, hurrying between Jerusalem and Jericho, were following a schedule, but it was the Samaritan who had a real purpose in life.

But there is a distinction between true dignity and false. As Jesus rode into Jerusalem, the whole multitude of the disciples began spontaneously to rejoice and praise God with a loud voice (Luke 19:37). And some of the Pharisees said—

“Master, rebuke thy disciples.”

According to their standards of etiquette, that was not a fitting way for people to act. They were completely unmoved by the significance of the occasion. They said the same thing when the children praised him in the Temple.

The Pharisees were always there to cavil over trifles, and to throw an ugly, jealous shadow over the pure joy of the occasion. Going a little further, we find them criticizing the disciples for eating with unwashed hands. This attitude finally brought upon them the most scathing denunciation that is recorded in the Scriptures, filling 26 burning verses in Matthew 23—

“Woe unto you, scribes, Pharisees, HYPOCRITES!”

Primarily following Mark's record, but with reference to the others, we have traveled briefly with Jesus. It is remarkable how the four gospels supplement each other and afford a depth and interest that one continuous narrative could not give. There have been many attempts to fuse the four accounts into one story, but the results are always disappointing.

When a colored picture is printed, four layers of color are superimposed upon each other, each supplying its own appropriate tints and details. In singing, four types of voice are combined to give depth and body and completeness to the tone. And to carry the comparison further, the Psalms, like a soft, instrumental accompaniment, supply the theme and undertone, and reveal much that would otherwise be hidden.

So, each contributing its own part, we are given a complete picture of the perfect life—the life of Jesus. Not that the outward circumstances of his life were perfect, that would mean nothing. But, regardless of the circumstances, in spite of the bitterest experiences, his *reaction* to them all was perfect, and his inner peace, the peace of a complete faith and a righteous conscience, like an impregnable fortress, though constantly assailed, was never broken into.

—Bro. G.V.Growcott

Great And Marvelous Are Thy Works

“In the beginning God created the heaven and the earth”

Genesis 1:1

Those few words that we read at the beginning of each year state a fact that forms the basis of our proper understanding of what is written in the Bible. In this first verse of the Bible God is presented to mankind as the Great Creator or Maker of the physical heavens and earth, the boundless universe of innumerable planets, stars, satellites, comets, etc., of which the earth that we live on is among the least. With the powerful modern telescopes, man has never been able to count the stars, nor find, in any direction, a boundary or limit beyond which the stars do not extend.

As the basis of an acceptable faith in God, and an understanding of what we read in His word, we must accept that first sentence in the book of Genesis as a literal statement of the facts as to the origin of all things.

From this reference to the untold ages of the past when God First began His creative work which brought into being the sun, moon and stars, the record, in the second verse, abruptly takes up the account of God’s work in the earth that took place some six thousand years ago –

“And the earth was without form and void - empty); and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

From this state of emptiness and darkness, the power of God in the hands of His angels, brought forth, in six days, the beginning of a new age for this planet on which we live. How many long ages of time might have passed over the earth from its original creation until the work of the six days began, or what previous dispensations might have come and gone, the record does not tell. But we see here a new beginning in which God lays the foundation for the working out of a purpose that will fill the earth with His glory and bring mankind into harmony and fellowship with the Great Creator. This purpose of God, that will occupy seven thousand years in the course of its full development, is plainly stated throughout the scriptures for the benefit of those who desire the blessings and fullness of life it will bring to the race.

“As truly as I live,” God told Moses, *“the earth shall be filled with the glory of the Lord”* (Numb. 14:21).

But how will such an end be attained? How will God fill the earth with His glory? An intimation of how this is to be done will be seen as we study God's words to Moses when the mediator of the covenant of Sinai was being instructed and prepared to deliver Israel from bondage and lead them to their inheritance. God revealed Himself to Moses at the burning bush as 'Yahweh, He who shall be, and then He told him—

“This is my name forever, and this is my memorial unto all generations” (Exodus 3:15).

The name “Yahweh” expresses the Eternal's purpose to be manifested and glorified, first in the individual Christ Jesus, and later (at the second appearing of the Lord from heaven) in a select multitude of saints who have been conformed to the image of His Son.

In his prayer to the Father Jesus said—

“I have glorified thee on the earth” (John 17:4).

But the glory of the Father, which is revealed in the teaching and works that Jesus did while on earth before was only the beginning. The light then shone in a dark world, and the darkness comprehended it not, but at the manifestation of the Yahweh name in the age to come, the glory of the Lord, revealed in the splendor of the divine nature, of Christ and his brethren, will engulf the world with glory—

“And he carried me away in the spirit to a great and high mountain, and showed me that great city (the bride of Christ), the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:1,11).

Now it is written in Acts 15:18—

“Known unto God are all his works from the beginning of the world.”

From this we are given to understand that when the first human pair came from the hands of the Creator, and were placed under divine law, the infinite mind of God could see the end results of His handiwork. He could see ahead to the glory and immortality to be revealed in His people, dwelling upon a renewed earth, where flowers and living springs of water had taken the place of drought and heat, thorns and thistles.

From the time that the beginning was made at the physical creation of the six days of Genesis 1, God has been working in the affairs of

men toward His ultimate purpose to fill the earth with a redeemed people that would give pleasure, honor and glory to Him.

But in bringing His purpose to bear upon men, with the prospect of attaining to unity in mind and nature with God, the Great Majesty of the heavens has made it plain that His own high standards of righteousness and holiness will be made the rule of life for that age.

Our life of probation in the ‘Truth With the Bible as our text book, and with the hand of God to direct and sustain us, is given us as an opportunity to bring our minds up to this level.

—*Bro. E.W. Banta*

Meditations—Deity’s Ways No. 93

WITH a sad and heavy heart Paul wended his way from Athens to Corinth. How he accomplished the forty miles journey we are not informed. But this we know, that when he reached this immoral and benighted city he was without a companion, depressed and anxious in mind, possessed of little means, and in poor health (Acts 18:1; 1 Thess. 3:1–7; 2 Cor. 11:9; 1 Cor. 2:3). Poor Paul! However, nothing daunted, the apostle at once renews his efforts to spread the truth. His mission was to preach the gospel, and he was determined to fulfil it (Acts 26:16–19). Faithful Paul! Let us watch the apostle in his uphill labours. Some of us are too fainthearted, too despairing, too supine, in the truth’s service. What an example is Paul to us. In spite of bodily weakness and much discouraging experience, he renews, as we say, his operations. He chooses first, the most likely spot, the synagogue (Acts 18:4). Wise Paul! When this opening is closed to him he quickly finds another—the house of an interested friend (Acts 18:7). Persevering Paul! As opposition increases he stands his ground—willing, as occasion requires, to suffer for Christ. Courageous Paul! He fights on, and God encourages and prospers his efforts. An ecclesia at last is formed: “Many of the Corinthians hearing, believed, and were baptized.” From the ranks of the respectable and disreputable, one by one, a people for the Lord is taken (Acts 18:8, 17; 1 Cor. 6:11). Is it any surprise that Peter should speak of Paul as “our beloved brother”? Who could fail to esteem and love him?

Depraved as were the Corinthians, they were not successful in corrupting Paul. For over eighteen months he stood the test of their immoral and defiling influences. And the reason for this was—what? This question is more than interesting, seeing that so many in our day

fall victims to Gentile environment. The apostle's safety was certainly not due to any superiority of nature (1 Cor. 9:27), nor to any divine protection which is not available to us (1 Cor. 10:13), nor any blindness on his part to the allurements of this unrighteous people. Then why was it? Shall we say that it was the result of his strong resolution to be faithful, which he made at the commencement of his probation, coupled with his great wish to reach the kingdom? Partly, but this will not wholly explain the cause. Demas, the apostle's once companion, made this resolution, and also hoped to reach the kingdom, but he allowed the attractions of this present world to conquer him (2 Tim. 4:10). Then again, we ask, why Paul's safety in wicked Corinth? Not only so, but why should his sojourn there have made him (as his writings show that it did) a better and more perfect man? Are we not right in saying that it was the way in which he voluntarily, studiously, and unceasingly, kept himself engrossed in the work of the truth? All his arrangements were carried through with that in view. A high standard, but our safety in our respective Corinths depends upon our efforts to reach it.

God and His glory, Christ and his pleasure, the brethren and their needs, the stranger and his alienated, hopeless condition, were thoughts ever present with Paul. And (as is increasingly manifest as we read again and again his wonderful writings) he controlled and planned his ways accordingly. "How can I serve the truth?" was Paul's question, morning, noon, and night. Is this mind practicable with us? Hastily we might say "No," and urge in support of our answer that we have to mingle with the world, and have to get our living, and therefore to keep always before us the things of the truth is impossible. To reason thus is to practise self-deception. Let us not in this way deceive or befool ourselves. Paul mingled with the world, and earned his living, but he, as we should, and as he bids us do (1 Cor. 10:31; Rom. 13:13), never lost sight of the Truth. With this in mind he plied his tent-making occupation (Acts 18:3; 1 Thess. 1:9, 10; Acts 20:34, 35), and all the affairs of his private and public life. Let us not forget that it is not God's will that we should quit the world, but that we should, as Paul did, battle with it, and so develop a character which will qualify for the kingdom (John 17:15; 1 Cor. 5:10). Now the ideal set us by the conduct of Paul is very high, but let us not shut our eyes to it because we sometimes fail, and that, perhaps, more often than other brethren and sisters. So long as it is not all failure with us, the very attempt to reach the ideal will save us from pollution in our pilgrimage, whether it be London, Birmingham, Paris, or elsewhere. —*Bro. A.T. Jannaway 1911*

Thoughts Gleaned By The Way

By a Wayfarer

“You shall not follow a multitude to do evil, nor shall you bear witness in a suit, turning aside after a multitude, so as to pervert justice” (Exodus 23:2 RSV).

One of the most common weaknesses of human nature is the lack of ability to weigh the facts concerning any matter and come to a definite, just and unalterable decision, and the lack of courage to stand by any decision which one might make in the face of opposition by a multitude.

Such an attitude is usually caused from, a lack of sound thinking, or superficial consideration of the facts, or by a lack of interest in ascertaining the actual facts.

The person who can properly evaluate the evidence and at the same time have the faith and courage to stand by his convictions regardless of what others may say or do, is one in a thousand.

The great majority grope in darkness and indecision, afraid to think or act without the approval of the multitude. This is true of things in general, and, sad to say, especially true in the realm of religion. Otherwise great multitudes would not supinely follow the way of popular religions and be “driven about by every wind of doctrine.”

One of the most craven of all cowards is the one who follows a multitude to condemn the just and justify the wicked... The weakest in faith are those who smother their conscience in order to follow a multitude.

The strong in faith are those who are willing to stand alone, if necessary, rather than surrender one tenet of divine teaching or make one compromise with evil or error, and stand fast in what he believes to be true and just though all his associates are deserting to the multitude.

* * *

“Now the Lord had prepared a great fish to swallow up Jonah-. And Jonah was in the belly of the fish three days and three nights”
(Jonah 1:17).

No miracle in scripture has called forth more unbelief and ridicule than the account Jonah and the fish. Even few so called “ministers of the Gospel” will contend for the truth of the narrative, but many join

with the skeptics trying to give some other explanation other than what is given in the unvarnished record. But what all these doubters seem to entirely overlook is that the issue is not between the doubter and this ancient record, but between the doubter and the Lord Jesus Christ, who verified the record as authentic (Matt. 12:39-40).

The weakness of the doubter's arguments against the credibility of miracles lies in the fact that they use their own limited experience and understanding as a basis for what is possible and what is impossible. No miracle can be explained on the basis of natural phenomena. Miracles are simply the use of divine power exerted for the performance of special works over and above the natural laws of the universe. No one miracle is easier, to explain than another; all must be explained and understood on the same basis: Spirit power. It borders on stupidity for one to deny the possibility of miracle while viewing the most stupendous miracle of all time—Creation. The doubter who scoffs at miracles is himself a miracle, for man, God's noblest creature, is himself one of the greatest miracles.

* * *

“For thus saith the high and lofty One that inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him: also that is of a contrite and humble spirit, to revive the spirit of the -humble, and to revive the heart of the contrite ones.” — Isa. 57:15 So great and lofty is the majesty of God, and so low and insignificant is man in his natural state, that it might appear incredible that the holy and lofty ONE would condescend to take notice of sinful man at all. If (as in Isa. 40:17) —

“all nations before Him are as nothing, and they are counted to Him as less than nothing, and vanity” the question has been asked,

“How can we expect God to take notice of one individual?”

As a matter of fact, mortal man, either individually or collectively, is of no value in relation to the divine purpose so long as he is an unregenerated sinner.

It is only when he is regenerated by the spirit word that his relation to God and His purpose undergoes a complete change. For; although He dwells in light unapproachable, clothed with majesty and might, He also dwells *“with him that is of a contrite and humble spirit.”* He has said, (Isa. 66:2)

“To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” It is then that one becomes precious in the eyes of God, for “Precious in the sight of the Lord is the death of his saints.”

It is then that every hair of their heads is numbered. They become of more value than many sparrows; of more value to God than anything on earth. They are His children whom He loves and cherishes as a Father, and nothing can separate us from that relationship so long as we maintain that holiness characteristic of the Holy One Who cherishes us and loves us with a love which passeth all human understanding.

—*Bro. O. Beauchamp*

Baptismal Formula

An objection is raised to the use of: *‘Father, Son, and Holy Spirit.’* The reasons for the objection are not good. No construction we may put upon the actions of the apostles afterwards must be allowed to displace the instructions of Christ under which they acted. He told them to baptize believers in (into): *“The Name of the Father, and of the Son, and of the Holy Spirit”* (Mt. 28:19).

What Christ told the apostles to do, no believer will deny the apostles did. We are not furnished with the form of words employed by them in the act of immersing those who believed. This is a matter of little importance. It is the understanding of what is being done, and not the sound that issues from the lips of any performer in the matter, that determines the character of the act.

The spoken words should, of course, be in harmony with that understanding. That understanding is expressed in the formula prescribed by Jesus in the words quoted above, which is the formula in use among his brethren.

And this formula is expressed in the form to which the objector calls attention, when that form is understood. *“The Name of the Lord Jesus”* (Ac. 19:5) is the *“Name of the Father, and of the Son, and of the Holy Spirit.”* For who is the ‘Lord Jesus’? He is the Father manifested in the Son by the Holy Spirit. He is therefore the impersonation of the formula which he prescribed.

But why should he prescribe in the baptismal formula the elements of the *‘Mystery of Godliness,’* instead of the simple person in whom the Mystery was revealed? Because that in all things the Father might be

glorified. The formula keeps the relation of things in view, which might otherwise be lost sight of. The Son can do nothing of himself, except as the Father empowers him (John 5:19).

If the person of the Lord Jesus merely were expressed, the Father's supremacy might in time be hid from view. In the days of his flesh, Jesus repudiated a compliment leading to this. When saluted as '*Good Master*' (which he was) by one who only saw in him a wonderful man after the flesh, he said—

"Why callest thou me good? There is none good but One: that is, God" (Matt. 19:17).

We may be sure that this zeal for the Name of the Father continues, and that we do well to help him (as far as it is permitted puny mortals in such a matter) to hold high the honor of the Father's Name by immersing believers "*into the Name of the Father, and of the Son, and of the Holy Spirit.*"

—*Christadelphian*, 1898

It is better in immersions to use the formula, '*baptizing into the Name of the Father, and of the Son, and of the Holy Spirit,*' than simply '*baptize into the Lord Jesus,*' for this reason: The former keeps the truth concerning Christ in the foreground, that he is the manifestation of the Father by the Holy Spirit, and that what he did, he did not of himself as a man.

The latter leaves the way open for the idea to grow up that Jesus came in his own name (which he expressly says he did not), and not in his Father's Name (which he expressly says he did). True, the formula is 'orthodox,' but it's also apostolic (Matt. 28:19), and it is essential to the full expression of the Truth concerning Jesus.

The formula in use in Birmingham is this: The person about to obey the Truth having declared his belief in '*the things concerning the Kingdom of God and the Name of Jesus Christ,*' the immerser says—

"Upon this public confession of your faith, you are baptized by God's commandment into the Name of the Father, and of the Son, and of the Holy Spirit, for the remission of your sins."

This is a seemly, scriptural, and appropriate description of the act to be performed. But nothing depends upon a set form of words. It is the believer's submission to the commandment of God that is counted to him for righteousness and union with Christ.

—*Christadelphian*, 1883

Spirit Inspiration

A correspondent says—"Arrival at the truth in our reading is due to the invisible inspiration of the Spirit who is the source of the Word."

WE are sorrowfully compelled to object to this. If he means it as a mere description of the enlightenment that results from the study of the Word, it is an unhappy, misleading, dangerous description; for a man is then liable to claim inspiration for his interpretations. And if one man, why not another? And why not all? And where should we be then, with the jangle of interpretation that fills the air?

If it is not a mere description of scriptural enlightenment, but meant to be an accurate statement of fact, then objection must be more strenuous still. Inspiration is not an extant phenomenon at present. Experience and prophecy are both conclusive as to this. It is better to recognize our poverty than to play with false assumptions of wealth.

—*Christadelphian, 1887*

Belief Should Be Inevitable

Belief ought to be of the easy character which Jesus attributes to his yoke. Belief is the result of evidence, in every matter. It is inevitable, an involuntary result. You cannot help it, when sufficient evidence is before you, if there is nothing to *'blind your eyes'* to its nature and force.

If there ever was a case of sufficient evidence, it is the case of Christ and the Bible, and all that is involved in them. There is no ancient testimony half so self-evidently true on the face of it. There is no matter, ancient or modern, so powerfully confirmed by collateral supports of all kinds, as the history and prophecy of the Word of God with Israel, contained in the Bible.

But of course the evidence must be before the mind, before this can be felt and seen. And here is the principal source of weakness and difficulty with most men. They do not familiarize their minds with the subject. The *'cares of this world, and the deceitfulness of riches, and the lust of other things'* so engross their minds as to prevent them from giving that amount of attention to the facts of the case that is necessary. The belief, which ought to be easy and gladdening, is often difficult, and sometimes impossible.

—*Christadelphian, 1898*

The New Testament's Authenticity

YOUR friend who says there is 'no authenticated written record of the life of Christ to be found outside the Bible' speaks the truth, but in a very different sense from what he imagines. He imagines he is damaging the Bible in making such a statement. He is, in reality, supporting it.

Who could write an 'authentic' life of Christ but the companions of Christ, who—being witnesses of what he said and did—could 'authenticate' the narration? Any other written life would be hearsay.

When he says we have 'no proof' that the New Testament was written by such, ask him what *would* be proof of authenticity of a writing 1800 years old? His answer, if a reasonable one, will prove the authenticity of the New Testament.

You may test him with reference to other old books, which he presumably believes—books (some) as old and older: Josephus, Tacitus, Xenophon, Aristotle, Herodotus. The evidence upon which he receives those books is meager and contemptible, compared with the evidence on which the New Testament is commended as genuine to our confidence.

A public community in many countries and languages, with an unbroken continuous existence from the day the New Testament was written till now—has received, held, treasured, and transmitted it as the production of the apostles for 1800 years. There is no such guarantee in the case of *any* of the books which infidels so glibly place against the Bible. Furthermore, its own literary character would guarantee it, even if there was nothing else.

—*Christadelphian*, 1896

America and the Pope

IT IS natural that the American people should begin to be alarmed at the progress of Roman Catholicism in their country, considering the claims of the head of that system, and the power of a popular vote there to give effect to those claims in case of a sufficient number of people consenting to recognize them.

But the nature of the times forbids the idea that that country will ever come under the power of Rome. While it is true that, on the verge of her destruction, Rome boasts of her queen-like prosperity and sovereignty (Rv.18:7) and actually receives power and consideration at the hands of the European Governments in their war against the Lamb (Rv. 17:17; 19:20), it is also true that British Tarshish remains her antagonist to the last, and the Lord's ally as the anti-typical Tyre in the work of setting up the Kingdom of God.

America, while largely recruited from continental populations, is too closely related to Britain—both in blood and political genius—to admit of the supposition that she will be in the camp of the Beast and the False Prophet in the last great struggle, which is not far off. It is much more probable she will side with the mother country in its allegiance to the throne of David during the tempestuous interval that follows the Lord's manifestation on the earth, before all governments are finally overthrown.

Nothing has been revealed on the subject, and therefore it is impossible to be certain; but the general drift of things seems to be against any fear of America becoming a tool of the Pope.

—*Christadelphian, 1890*

Windows of Knowledge

WINDOWS OF KNOWLEDGE in the walls of natural ignorance. Naturally, our minds are as a chamber without lights, walls built up having no window. Knowledge cuts a window in the wall: history in the back wall, prophecy in the front wall. Through these windows we look and see what was before invisible, and become influenced by what we see.

We must take care the windows are not obstructed. We must not build another wall outside the window (this would be to let worldly things conceal what we know). We must not let trees and shrubs grow too close to the glass (this would be to let business hide the light of God). We must not let the windows get covered with dust and cobwebs (this would be to let the natural sloth of human nature get the upper hand of us. We must keep the windows clean, and all things at their proper place and distance.

—*Christadelphian, 1888*

Will Adam Be Raised?

CERTAINLY. The fact of his being clothed with the skins of slain (sacrificial) animals shows that he was eligible with the whole human race for the salvation to be provided in the woman's Seed.

Was the sentence he received to eternal death? The sentence he received was to *'return to the dust,'* which sentence was duly carried out. There was nothing in this to prevent Adam's resurrection if the way were afterwards opened. If there were, none of the human race could rise, for all were equally involved in the sentence.

—*Christadelphian, 1893*

Chronological Difficulties Not Contradictions

A SUGGESTED POSSIBLE RECONCILIATION

“A friend contends the Bible is not wholly inspired because there are contradictions. He quoted 2 Kg. 15:30 that says Hoshea slew Pekah and reigned in his stead, in the 20th year of Jotham. But in 17:1 it says Hoshea began to reign in the 12th year of Ahaz. Can you explain it? It also says Pekah came up to war against Ahaz, after saying Pekah was slain in the time of the father of Ahaz. It also says (18:1) that Hezekiah, son of Ahaz, began to reign in the 3rd year of Hoshea. I am puzzled. Can you help me?”

MANY things are apparently contradictory that aren't really so when all the facts are known. This is so notorious to persons of experience that when a friend of known integrity and capacity is concerned, the most apparent palpable discrepancies are not decided against him till he have the opportunity of explaining them.

The Bible is in this position. It is in so MANY ways a Book of proved truth and divinity that none but hasty, hostile, flippant or shallow minds would found a verdict against it on the strength of chronological obscurities of the character referred to. They are all capable of reconciliation. The difficulties stated are—

1. Hoshea, king of Israel, is said to kill Pekah in the 20th year of Jotham, king of Judah, when Jotham apparently reigned only 16 years.

2. Pekah is apparently said to end his reign in the 12th year of Ahaz, who was Jotham 's successor.

3. Hoshea's 7th year is said to be the 4th year of Hezekiah, who came after Ahaz, when apparently he was dead before Hezekiah began to reign.

4. Pekah was alive in the reign of Ahaz, after being apparently slain in the reign of Jotham, Ahaz's predecessor.

These appear very formidable. Let us try to dissolve the mist—

1. Jotham was king 16 years in his own right, but he governed the land several years before, for his father during his own reign became a leper, as we learn from 2 Chr. 26:21. There would therefore be two modes of reckoning Jotham's reign: one from the beginning of his deputy-reign, and the other from the beginning of his personal, sole reign, which might easily give rise to an apparent discrepancy. This however does not appear to yield the solution required in the present case.

Suppose, therefore, we take the date of Pekah's assassination as it stands, 20th of Jotham. The 20th from the commencement of Jotham's reign would be a definite date, apart from the question of how long Jotham reigned. The question was the time of Pekah's assassination. Actually this was the 4th of Ahaz, yet the 4th of Ahaz would be the 20th from the beginning of Jotham's reign.

Why was it described as 20th of Jotham instead of 4th of Ahaz? Probably because Hoshea's reign did not begin till eight years after Pekah's assassination, and the reckoning by Jotham would still be current in the land at the time the assassination took place. Whatever be the reason, the accuracy of the chronology in the case stands unimpeached: the assassination of Pekah took place in the 20th year from the beginning of Jotham's reign, followed by an anarchy of 8 years duration, at the end of which (in the 12th of Ahaz, 17:1) Hoshea's 9 yr. reign began.

* * *

2. Pekah is not said to end his reign in 12th of Ahaz; but that Hoshea his successor began his reign that year (2 Kg. 17:1). But it may be said that, as Hoshea succeeded Pekah, the end of Pekah's reign and

the beginning of Hoshea's must be the same. Not necessarily: there was a time of chaos between them. This will be seen by the following statement (2 Kg. 1S:29-30)—

“In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, Abel-beth-Maachah, etc ... and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria. And Hoshea, son of Elah, made a conspiracy against Pekah, etc ...”

Pekah's reign would (probably) be computed to the subjugation of the land by Tiglath. Then came a time of conspiracy, ending in assassination. How long was thus occupied before Hoshea's reign began is not stated: 15:30 would appear to make Hoshea commence his reign in the same year he slew Pekah, but this appearance is corrected by 17:1.

To say he killed Pekah and *'reigned in his stead'* would merely be to tell us the result of the killing, without telling us the interval between the one and the other, though appearing to intimate there was no interval. This is mere appearance, as 17:1 tells us when the reign began.

We must, therefore, put in as much time as the other statements require. The length of this time is clear. Pekah's 20th year ended in the 4th of Ahaz (16:1). Hoshea's reign began in the 12th of Ahaz (17:1). So the interregnum was 8 years.

* * *

3. This difficulty is dissolved by the foregoing explanation. Hoshea began to reign in the 12th of Ahaz, who reigned 16 years. Hoshea reigned 9 years, and consequently some years after Ahaz's death, and therefore some years into the reign of Hezekiah, who followed Ahaz.

* * *

4. This difficulty is also dissipated by the facts. Pekah was certainly alive in the days of Ahaz. He only apparently died in the reign of Jotham, through the mode of fixing the date employed by the narrator, already referred to.

—*Christadelphian, 1892*

The 8-yr. gap between Pekah and Hoshea is out of favor today, but we've seen no better answer.

4. The Holy City, New Jerusalem

“And I John saw THE HOLY CITY, NEW JERUSALEM, descending from the Deity out of the heaven, having been prepared as a Bride who had been adorned for her husband”.

The apostle informs us in the ninth verse, that he was presented with a view of the Bride, the Lamb’s wife, that great city, the Holy Jerusalem, by “one of the seven angels having the seven vials full of the seven last plagues”. The reason of this reference to the vial-angels here, is because the manifestation of the Bride belongs to “the time of the dead” when they are judged, and the approved and chosen receive the reward. This is the time of the Bride’s adorning, and investment with the fine linen of incorruption, clean and bright, in recompense according to her deeds. And as this adorning transpires at the coming of the Ancient of Days, which occurs under the outpouring of the vial upon the Euphratean Power in preparation of her way, that is, under the sixth; so it would be the sixth angel that shows John the bride. He is quite emphatic in stating what he saw; unusually so. He is not content to say, “I saw;” but he must say, “I John saw”. And he may truly say this; for when the Bride is manifested in the time of the dead, he, John, the beloved disciple himself, will see her with his own eyes; for he will be one of her constituents in glory, as he was formerly “in tribulation and patience” (ch. 1:9).

The sixth angel, then, shows him the Bride. He hears his voice, saying to him, “Come hither! I will show to thee the Bride, the wife of the Lamb”. And in obedience to this call, John will come forth from the house of death; and be carried away to see the Bride descending out of heaven from the Deity upon a great and high mountain. When he arrives in Teman, he will again behold the Lord Jesus, whom he last saw on Olivet; and before him a crowd gathered by the angels of his power “from the four winds, from one end of heaven to the other” (Matt. 24:31). This mixed multitude is not “the Great City, the Holy Jerusalem,” although all the prophets and all the apostles, and all the saints, are there; for “there shall in no wise enter into it *any thing* unclean, and working abomination, and falsehood”. The whole crowd, except “the living who remain,” are recently emergent from the place of skulls, and bones, and corrupting carcasses; and therefore, from the necessity of the thing, are all “of the earth earthy,” and consequently of

an unclean nature or body, upon the principle that not one can bring a clean thing out of an unclean (Job 14:4). And beside this condition common to them all, there are many whose deeds in previous life will consign them to condemnation, to the sea mingled with fire, and to second death. Hence, a separation must be effected; and all deemed unworthy of the Holy Jerusalem, compelled to depart away.

And when they are gone, and “the called, and chosen, and faithful,” continue as they were, they are still not the New and Holy Jerusalem; for this Great City is said to “descend from the Deity out of the heaven,” not to ascend to the great and high mountain out of the earth. What then, is the solution of this mystery? If the approved and accepted saints be the Bride, and the New and Holy Jerusalem; and they by resurrection come out of the earth; how can the Great and Holy City be said to descend from the Deity out of heaven? If in coming forth from the graves, the prophets, apostles, and saints, all emerge thence immortal, perfect, and thoroughly furnished, ought not the Bride the Lamb’s wife, to be styled the New Jerusalem ascending from the tomb? Upon what principle then, is it, that John declares, that he saw the Great City, the Holy Jerusalem descending from the Deity out of heaven?

In answer to this question, I remark, that the Holy Jerusalem is a spiritual body corporate; that is, it is a community of people, every one of whom is spirit, or an incorruptible, deathless, and powerful, individual. Their nature, or bodily substance, is clean, pure, holy, and divine: and it is such, because “it is born from above,” *gegennemenon anothen*. That which is clean, pure, holy, and divine, is not produced from the earth; but, if the things produced from the dust become so, it must be made clean, pure, holy, and divine, by being born of the Spirit from above; and then the thing born, made, created, or developed, is properly and truly said to be “from heaven,” or to “descend from the Deity out of the heaven.”

This principle is taught in the conversation of Jesus with Nicodemus, and afterwards illustrated in his own person. “Except a man,” saith he, “be born from above he cannot see the kingdom of the Deity”. No; such a birth being wanting in his case, if he come forth from the grave, he will be cast into “the sea mingled with fire,” and tormented in that fiery lake without rest day or night, to the beginning of the thousand years. He cannot become part of the New and Holy Jerusalem; nor enter into the kingdom of the Deity. Flesh and blood

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cannot inherit, or possess, that indestructible and incorruptible kingdom; but only that which hath been born out of spirit; for “that which hath been born out of Spirit is spirit:” therefore, said Jesus, “Marvel not that I said unto thee, Ye must be born from above. The Spirit breathes where he will, and thou hearest his voice; but thou hast not known whence he is come, and whither he goes away: so is every one that hath been born of the Spirit” — thou hast not known whence such an one cometh, nor whither he goes away (John 3:3-8).

This was true of all the Pharisees, and others like them, in regard to him whence these “heavenly things” proceeded. “I know,” said he, “whence I came, and whither I go away; but ye have not known whence I am come, and whither I go away” (John 8:14). That burning and shining light, John the Immerser, testified that the Bridegroom, his friend, who is superior to all, “cometh from above” — “from heaven” (John 3:31); and when he appeared, he said, “I came down from heaven to do the will of him who sent me” (John 6:33); and again, “No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man who is in the heaven” (John 3:13).

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

But, what is the principle? It consists in the writing, stamping, impressing, or engraving, of the thing designed, upon the subject, or material, to be engraved, stamped, or impressed. The writer, or engraver, is the Seven-Horned and Seven-Eyed Spirit (ch. 4:5; 5:6) who “engraves the graving thereof” (Zech. 3:9). When the dead body prepared for the Spirit (Heb. 10:5) was restored to life, and had come forth from the sepulchre, the Spirit, “in a moment, in the twinkling of an eye,” engraved upon it, or impressed it with, every attribute necessary to constitute it “the Lord from the heaven” — He “made it both Lord and Christ”. The precious stone had come out of the earth,

whence all precious stones also come; but it had to be cut, polished, embroidered, and adorned, to bring out all the beauties of which it was susceptible. This the Spirit effected in the operation of raising the risen body to consubstantiality with the Deity.

Now, it matters not whether it be one man to be made “the Lord from heaven,” or a countless multitude of earthborns to be made the Holy Jerusalem “descending from the Deity out of heaven” — the operation is the same. Every individual is subjected to a like polishing, embroidering, and adorning, as saith the Spirit who will do the work. “Him that overcometh,” saith he, “I will make a pillar in the Nave of my Deity, and he shall go no more out; and I will write upon him the Name of my Deity, and the Name of the City of my Deity, New Jerusalem, which cometh down out of heaven from my Deity; and my new Name” (ch. 3:12). To have the Name of Deity, the Name of the City, and the New Name, engraved or written upon one, is for such an one first to come into existence, and then, to become a constituent of the things engraved. He becomes one of the City of the Deity, New Jerusalem; and in the operation is married to the Spirit in so close and intimate a union, that he becomes one body, flesh, and bones, with the Spirit; so that all the earthiness and corruptibleness of his grave-body is “swallowed up of life;” it loses its similitude to the nature of the first Adam; and acquires “the heavenly image” of the Lord from heaven.

The prophets, apostles, and approved saints, having been all caused to exist incorruptible in being clothed with their house from heaven” by the Spirit, are then regarded as the adorned bride, married to the Lamb, the Holy City, New Jerusalem, the Great City, “descending from the Deity out of heaven”. But, when John was carried away to see her, he saw her as “a city upon a hill” — upon “a great and high mountain”. When he became part of the New Jerusalem in Teman, she had not finished her descent. She had not reached Mount Zion; for it had not then as yet been wrested from the Gentiles. But, Mount Zion is not “a great and high mountain;” the mountain of Yahweh’s house, however, established on the top of the mountains, and exalted above the hills, with all nations flowing unto it (Isa. 2:2) is both great and high. It is “a great mountain filling the whole earth;” and upon the top of this John saw the Great City, the Holy Jerusalem, then governing the world “with an iron rod,” while she was descending and after she had completed her descent from the Deity. *Eureka Vol. 5 Page 341 Logos edition*

Hints For Bible Markers

The Psalms

Psalm 7

Psalm 7:5

“Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honor in the dust. Selah.”

We will continue this month on touching some things that did not get covered last month in the 5th verse. Brother Thomas in 1855 gave a very concise proof of the soul being an animal body. The following is reproduced from Herald of the Kingdom and Age to Come. He wrote, “Again, all the attributes of the body are assigned in common to the soul: the touch, Lev. 5:2, “If a soul touch any unclean thing”—the act of eating, Lev. 7:18, 20, “the soul that eateth of it shall bear his iniquity:” “The soul that eateth of the flesh,” and in other places—hunger, Prov. 13:25, Prov. 27:7, “To the hungry soul every bitter thing is sweet”—thirst, Prov. 15:25, “As cold waters to a thirsty soul.”—Isa. 29:8—capture, 1 Sam. 24:11, “Thou huntest my soul to take it:” Ps. 7:5, “Let the enemy persecute my soul and take it.”

Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculty for instance. Thus it is as often distinguished from the spirit as from the body itself. Luke 1:46, 47, 1 Thess. 5:23: “*Your whole spirit and soul and body*”—Heb. 4:12, “*To the dividing asunder of soul and spirit.*” But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word soul is applied to every kind of living being; Gen. 1:30: “Every beast of the earth wherein there is life,” Hebrew “a living soul.”⁴ Gen. 7:22, “All in whose nostrils was the breath of life, (Heb. *living soul*) of all that was in the dry land died;” yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation.”

I would like to take a moment to explain why such a lengthy quote from our brother Thomas was included this month. The first paragraph is a beautiful and succinct showing of the natural attributes of the soul which is inherent in both man and beast. The second paragraph illustrates it being used for the mind and innate drives of man. Together they give us good understanding of how soul is used in the Scriptures.

Continued next month should the Lord will

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⁴Living soul, “*nephesh chayah*,” a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the polype, which seems equally to share the vegetable and animal life.—*Dr. A. Clarke. Notes on Gen. 1:24.*