

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.

Vol. XX (CV) No. 2

February, 2017

Please send Ecclesial communications to:

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

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

Web Site: www.BereanEcclesialNews.com

ECCLESIAL NEWS	Goldthwaite, Edmonton
EXHORTATION.....	Strength and Weakness 39
EXHORTATION.....	Communications of a Believer 46
THOUGHTS	Meditations—Deity’s Ways No. 89..... 58
PRINCIPLES OF RIGHTEOUSNESS – “Willing Spirit”.. 61
.....	Jerusalem Revisited - 15..... 62
ANSWERS..	Ye Took Spoiling Joyfully..... 67
.....	Yahweh’s Jelousy 68
.....	Ye Are Not in the Flesh 68
.....	Zech. 13:3-5 69
.....	Rule 35: Not Doctrine 69
.....	.4. The Scarlet Colored Beast..... 70
BIBLE MARKING.....	The Psalms – Psalm 7:1 72

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

GOLDTHWAITE, Texas

It is with great joy that the Goldthwaite ecclesia announces the baptism of another of Adam's race into the saving name of Jesus Christ. On Saturday afternoon, Dec 24th, **Sister Belen Suarez** was baptized at Wayne Jr. Wolfe's tank in front of many brothers and sisters from both Lampasas and Goldthwaite. Belen received the right hand of fellowship on Sunday Dec 25 at Goldthwaite. She lives in Priddy Texas. We pray that the Lord will be with her as she begins her walk in the truth.

Belen's email is betsabebelen@hotmail.com and her mailing address is PO box 153 Priddy, Texas 76870

With much love in the hope of Israel,
Bro. Curtis Hurst

EDMONTON, Alberta

Dear Brethren and Sisters in Christ Jesus our Lord,
Loving greetings in the sure promises of the Abrahamic Covenant,

Since our last correspondence, we have: held a lecture series in May (which was a collaborative speaking effort between ourselves and the Richard Ecclesia, held our annual S.S. picnic on a Saturday in late June (with the S.S. program the following morning at meeting), hosted our annual fall study weekend in mid-November (this year the theme centred on a handful of the Kings).

We are blessed throughout the year with frequent visits from many Brethren and Sisters of the Richard Ecclesia, and, on the last weekend of June, we welcomed around the table of the Lord Bro. Jim and Sis. Kathy Sommerville. It is always refreshing to have visiting Brethren and Sisters join us so that we might strengthen, comfort, and encourage one another in these last days of chaos and confusion.

We have also been blessed with the addition of another S.S. member. On Wednesday, January 4, 2017 Bro. Dave and Sis. Dawn Humphreys welcomed their second child, Jasper, into their family. Truly what a joyous account this is; and although a steep responsibility, we can't help but see the manifold wonders and blessings of our Creator in the provision of life.

So, our dear Brethren and Sisters, we pray this message finds you each anxiously awaiting the advent of our Saviour as we see the signs of the times rapidly unfolding in the world around us each day.

Much love from your fellow servants in the hope of Israel, (on behalf of the Edmonton Ecclesia), Bro. Ben Darter

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

Strength and Weakness

Human nature is a curious compound. Samson's life is a strange contrast in strength and weakness. Then the apostle Paul had an infirmity in his flesh which, to his mind, detracted from his effectiveness in preaching the Gospel. Several times he besought God to remove it from him. God finally said: *"My grace is sufficient for thee: for My strength is made perfect in weakness."* When Paul understood this, he could say, *"When I am weak, then am I strong"*—2 Cor. 8.

Natural power, ability, or favourable circumstances are nothing to the Spirit of God. All natural ideas are backward. *"That which is highly esteemed among men is abomination in the sight of God."* *"God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty"*—Luke 16:15 and 1Cor. 1: 27.

Why? The Scriptures give us the clear answer, *"That no flesh should glory."* Any glorification of the flesh is false and abominable to God. Moses forgot this great principle just for a moment and under great pressure. In consequence, he was cut off from entrance to the promised land as a standing example to all following ages.

All the world's institutions are based on false beautification and glorification of the flesh. Therefore they reject the true Christ. *"His visage was marred more than any man, and His form more than the sons of men."* *"He hath no form nor comeliness, no beauty that we should desire him"*—Isa. 52:14 and 53:2. There was in Him no appeal to the flesh. He was and is despised and rejected. The flesh hates the principles He typifies and enunciates.

So with God's great ambassador to the Gentiles—*"his bodily presence is weak and his speech of no account."* Again, why? And the Scriptures answer—so that the power and glory and influence should be with the message and not with the messenger—2 Cor. 10:10, R.V.; 1 Cor. 2: 3-5. The principle is clearly enunciated in the case of the Immerser. *"What went ye out into the wilderness to see? A man clothed in soft raiment? Verily, they that wear soft raiment, and live delicately, are in king's houses."* John dwelt in the wilderness, clothed with skins, and eating the meager fare of the desert, and all who would be with him must go out unto him—Matt. 11. The Gospel message is a call to come out—not go in!

Strength is made perfect in weakness—in mortification, in humiliation, in simplicity. Never in glorification, or exaltation of the motions of the flesh, or vain show, or false appearances. As soon as we

39—Berean 2017

begin to glorify the flesh, we immediately lose contact with the power of God.

“Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.” Mortification of the flesh and glorification of the flesh cannot exist together—they are mutually antagonistic. One will surely destroy the other.

Samson is only mentioned once outside of Judges, but that one mention is vitally important to the true picture, for it tells us two things: one, that Samson was a man of faith, and second, that he obtained a good report. Apart from this, apparently so casual reference, the life of Samson would appear to be a tragedy of weakness.

Samson, like David, was a true man of God at heart but he had to learn wisdom by great suffering and humiliation. He was trained in the hard bitter school of everyday life.

His name is listed in the divine roll of honour of the outstandingly faithful—Hebrews 11. We are glad to learn that his great strength was a result of his intense faith—not merely the self-pleasing vanity of a capricious giant. A careful examination of the record will confirm this view—Judges 15.

Here we see Samson in the same light as David before Goliath. All Judah was in abject fear of the Philistines—so much so that they came to bind Samson, their God-given judge, to deliver him to the Philistines to appease them for the sake of shameful peace.

Samson permitted himself to be bound and delivered. Then, we read:

“And when he came unto Lehi, the Philistines shouted against him; and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.”

The clear meaning surely is that he permitted himself to be bound and delivered in faith that the Spirit of God would come upon him when needed.

Following this, he judged and defended Israel twenty years. Then, at the end of this long and faithful service, he joined himself to a woman of the world, who could not rest until she had broken down the sacred bond of faith and obedience between him and God, and sold him in shame to his enemies. His punishment for this lapse of his lifelong vows was very great. The Philistines put out his eyes and used him for sport in the worship of their idol Dagon.

But, says Paul, he died in faith, having learned wisdom by suffering. Out of weakness he was made strong by faith. The loss of his natural vision opened the eyes of his understanding, and in his death wrought the overthrow of the temple of the ungodly.

Paul's own experience was similar. He, too, was blinded that he might see. He, too, was reviled, despised, buffeted and set forth as a spectacle to the world, yet, in his humiliation and death, he pulled down the strongholds of wickedness.

But Jesus himself is the pre-eminent example of dying in a public spectacle of shame, yet in death destroying his destroyers and delivering His people. All the great men of the Philistines were destroyed in Samson's death, and the Philistines did not bother Israel again for many years.

The lesson of Samson is clear. It is the lesson of Adam. Adam was not deceived, but persuaded. Samson was worn down by continual contention until he finally gave in foolishly against his judgment for the sake of peace. The peace never came.

With Samson, it was the lust of the eye and the lust of the flesh. With Hezekiah, later, it was the pride of life. Hezekiah was flattered by the attention of the great king of Babylon, and drawn into exposing himself to the cunning and cupidity of his enemies. God, we are told, was trying him to see what was really in his heart.

This, like Samson, was at the end of a worthy and useful life.

What was wrong with Hezekiah showing all his possessions? Why was God's judgment so severe upon so good a man? It is the same lesson man never learns—No flesh should glory. Many times God strikingly demonstrates His utter abhorrence of glorification of the flesh. Sometimes the retribution is slow—sometimes it is terribly sudden. Herod gave not God glory, *“and immediately the angel of the Lord smote him, and he was eaten of worms and gave up the spirit”*—Acts 12.

All glory belongs to God, and He is very jealous. He will dispense glory at the last day to those whom He chooses to honour. Until then, all man's glorying is vain and abominable. The flesh is so unclean and corrupt that any attempt to glorify it is the height of presumption before God. How man loves to bedeck and glorify his vile body, and to parade his possessions, purchased through unfaithful stewardship of his Lord's goods! *“But ye have not so learned Christ, if so be ye have been taught of him”*—Eph. 4. The mortification and humiliation of the flesh is the low, small gateway into the Kingdom of God— never pomp and show.

Hezekiah was a very good king. He had great zeal, for he rooted out all idol worship in the land. He had much faith, for he stood up against the mighty host of Assyria, when all nations were falling before it. And he was very careful to be obedient to all God's commands. These fine points in his career are illustrated in 2 Kings 18.

“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not”

He was the greatest of all the kings of Judah. And God wrought on his behalf one of the greatest deliverances recorded in scripture. The most powerful nation on earth, Assyria, came to destroy Judah in its sweeping march of conquest. Hezekiah put his faith in God, and defied the Assyrians—2 Chron. 32.

“And for this cause Hezekiah the king, and the prophet Isaiah the son of Amos, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.”

A glorious reign, with a fitting climax. A mighty delivery in the sight of all nations, so that all nations sought his favour.

“In those days Hezekiah was sick to the death, and prayed unto the Lord: and He spake unto him, and He gave him a sign.” Turning back to the record in 2 Kings 20, we read :

“In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amos came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.” God said he had done well. The time had come for him to rest. He was forty years old. He had a good record and God was willing to terminate his

period of trial and probation. *“The righteous man is taken away from the evil to come”*—Isa. 57:1 But Hezekiah was not ready, and he prayed to God to live. In this, he questioned the wisdom of God, and rejected His merciful rest. Having failed in this test, his life was lengthened for further testing and trial. Continuing, there is evidence that a declension had in part set in, and the king's character was seen in a less favourable aspect.

“But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto his to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was that was in his heart.” In his pride he showed off all his possessions and glory to the ambassadors from Babylon. There was not a thing that he failed to display. Humility and prudence were alike forgotten. God directly connects this incident with the later carrying away of all these treasures into Babylon, as cause and effect—Isa. 39.

Here was Judah's first dealing with Babylon. The Babylonians get a full catalogue of all their possessions, and see Judah as a small country with much wealth. This incident sowed the seed for later conquest and plunder. Instead of being permanently impressed with the power and terror of God—the consideration that first caused them to send the ambassadors—they find a foolish little king wrapped up in his own glory and vainly displaying his treasures, and the glory and power of God—Hezekiah's real treasure—is forgotten.

The prophet Isaiah is sent to rebuke him, and tell him the consequences of his foolishness. And Hezekiah answers, *“Good is the word of the Lord which thou hast spoken.”* He recognized and accepted the justice of God's condemnation.

Going back again, in 2 Chron. 32, *“Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.”* We here see the real and true Hezekiah emerging from the crucible of test.

“He said, moreover, for there shall be peace and truth in my days.” Not just peace, but peace and truth. He recognized their relationship. He determined, henceforth, as long as he lived, that the evil should be averted and peace prolonged by a rigid and well-pleasing conformity to God's way of truth. Here is true humility and repentance. *“So the wrath of God came not upon them in the days of Hezekiah.”* Hezekiah, like Samson, finally triumphed over himself.

There is one character in the New Testament to whom our minds particularly go when we think of strength out of weakness and success out of failure. That is Peter.

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance.” No matter how pure minds may be—that is, no matter how thoroughly they have freed themselves from worldly things, they still need constant stirring up to remembrance. Here is the wisdom of constant reading of the Word.

God Himself is a great Remembrancer. He forgets nothing except that which He wills in mercy to forget. The scriptures contain many exhortations to remembrance. Forgetfulness is one of the greatest enemies of the spiritual mind in the present day of weakness. The Apostle speaks of those who get all worked up with zeal and determination—then straightway go and forget. “Keeping in memory” is the distinguishing mark between a substantial and a superficial faith—James 1.

All flesh truly is weak and forgetful, but it will be noticed that memory generally follows the line of interest, and the things people love, those things they remember. Notice the class of things people remember and discuss without difficulty. It is a good index to their heart and mind. Three things combat forgetfulness—search the Scriptures daily, exhort one another daily, and *“forsake not the assembling of yourselves together,”* but *“do this in remembrance of Me.”* Any who neglect these salutary admonitions court disaster. This principle, like other scriptural principles, works both ways. It is recorded that God keeps a book of remembrance for those who remember Him, and talk often together about Him—Mal. 3.

“There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the Creation.” One of the greatest and most recent signs of the times is the significant fact that the day of the scoffer is nearly over. Things no longer remain the same, and few are left that would pretend they do. People now rather look with fear of heart upon the dark shadows of the things that are coming to pass on the earth. The destruction of heaven and earth is now no longer a lightly ridiculed fancy—it is becoming a common dread. The scoffer is ceasing to scoff, and beginning to tremble. Peter's prophecy is now revealed in all its naked truth—2 Peter 3. Today the world gasps!

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.” What is

the connection? The exhortation gets its point from the fact that all that is not holy and godly will share in the universal destruction. Only the things that cannot be shaken will remain. *“Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.”*

How exacting is this demand for diligence. Webster defines diligence as “careful attention, persevering, application;” but the concordances show that the original word carries the idea of haste, dispatch and promptness. It is the word used when Mary is said to go to the hill country with haste—Luke 1 The underlying thought is that there is no time to lose. Do this first. Give it first attention as the most pressing consideration. Jesus said: *“Seek ye first the kingdom of God.”* And Paul: *“Do it now, while it is yet called to-day, for the night comes quickly, and to-morrow will be too late.”*

“Without spot and blameless.” We speak of high standards. Here is something we are told to labour diligently for. It may be said we cannot be perfect. That is beside the point. Let us concentrate our attention upon the positive, constructive aspect—what we can do in this direction of perfection, towards attaining to that divinely set standard.

“Without spot.” A spot is a very small thing—quite insignificant, we would say, in comparison with the whole. But one small dirty spot on an otherwise spotless white garment can be very noticeable and very embarrassing. The Spirit, through Solomon, records, *“Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour”*—Eccl. 10. God will not accept a stinking savour. Let us be careful we do not offer Him one by permitting small spots to appear.

What are these little spots composed of? Jude says: *“Hating even the garment spotted by the flesh.”* And James: *“Keep unspotted from the world.”* The flesh and the world. The flesh is that part of the world that is in our own members: the world is the whole aggregate of the mind and activities of the flesh that is outside ourselves. Paul says that Christ loved the church and gave His life for it, so that He might be able to offer it without spot unto God, and the way Paul says He was to cleanse it was by the washing of the Word. The Word will remove the spots if we humbly seek guidance from it with a sincere mind—Eph. 5.

“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” The world lieth in wickedness. Therefore the “errors of the wicked” are the “customs of the world.” Our steadfastness consists in maintaining our spotlessness from them.

“But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” Grace and knowledge are mutually essential. Neither can truly exist without the other. Grace is a word that is difficult to define. It is the harmoniously balanced sum total of many virtues. It is a definition of the Godly character in all its relations.

It is, in the original, derived from the root word meaning “joy, gladness, rejoicing.” It is very closely related to the words of Jesus, see John 15:11. *“These things have I spoken unto you, that my joy might remain in you, and that your joy may be full.”* A life built around this principle, and always in harmony with it in all associations with God and with man is a life of grace. A few examples will help define grace as scripturally used. The original word is *charis*. *“If ye love them which love you, what charis have you? If ye do good to them which do good to you, what grace have you?”* Even sinners do that much—Luke 6:32-33.

“For this is charis (grace), if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is grace with God.” So writes Peter by the direction of the Spirit.

“It is a good thing that the heart be established with grace”—that is, settled and grounded on an inward unshakable joy and peace that leads it to act in a spiritual and godly manner in all circumstances—Heb. 13:9.

To grow in grace and knowledge is to take firmer and deeper root in divine things, so that the disposition and viewpoint is less and less affected by outward things, and the conduct more and more truly motivated by spiritual perception and discernment.

These closing words of Peter's epistle define the whole purpose of our present existence. The success or failure of our life will be measured in relation to this one consideration—how far we have, through faith, transformed our fleshly weakness into spiritual strength, and to what extent we have grown in the grace and knowledge of Jesus Christ.

—Bro. G.V.Growcott

Communications of a Believer in the Truth

The subject I have been asked to discuss with you this evening is “The Communications of a Believer in the Truth.” Now, when I got this topic, I thought this should be a really easy topic for me. Because every time I left my grandma Frisbie's trailer, (that would be sis. Grace

Frisbie for those of you old enough to remember her) the last words out of her mouth to me was always “evil communications corrupts good manners!” – a quote from 1 Cor. 15:33. But as I began to try and write this talk, it quickly became apparent to me, that this is a very difficult subject, with very little that can be said to be always right, and always wrong. Almost all we do, as regards our communications one with another, is always dependent upon our own motives and attitude.

Communication, has as its root word, a Greek word “koinonio” and that word means “fellowship.” And so we find that communication is the root, or foundation for all fellowship. Our communication, then is a representation of our fellowship. It shows the world two things. Firstly, who we ourselves are. Our speech is a periscope into our minds of what is important to us, and what is in our own minds. And secondly, our speech is a reflection of who we want to be in fellowship with. Do we want to be with the world, with all its fun things and glitter, or do we want to be with the truth, with its hope of ever lasting life.

This being such a fundamental aspect of our lives, it is not surprising that the Bible has a lot to say about our communications. It is of fundamental importance to the way of life or the way of death, particularly as it involves our communication one towards another. The Spirit through Solomon perhaps puts in the most bluntly in telling us (Prov. 18:21):

Prov. 18:21, “Life and death are in the power of the tongue.”

James, warning of the danger of our speech, and how if we do not control it, it only leads to destruction tells us:

Jas. 3:5-6, ”Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

Through evil communications, Eve was persuaded by the serpent to transgress the law of God. Through the same tool, countless billions in the world have been deceived into the way of death. And through communications, far too many brothers and sisters have been led astray from the way of Truth and Life.

And not only is our course directed by the influence of speech from without, but our own faithful or unfaithful use of this great power will determine our eternal destiny, for here is the key to a man's character and heart. Jesus said:

Mat. 12:34, “O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

“Out of the abundance of the heart the mouth speaketh.” This is the same thing Jesus meant when he told us:

Mat. 6:21, “For where your treasure is, there will your heart be also.”

And Jesus emphasized this point a few chapters later saying:

Mat. 12:35, “A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.”

If the Truth is the thing that is most on our minds, most in our hearts, then that is what will come out of our mouths. But if the things of the world are the things that most concern us, then that will be what comes out of our mouths. We all know this is true. It is simply logical. As a young person, this is how you tell who is interested in the Truth, and who is not. What is their conversation, their communications, about?

This is the most focused and easiest test there is, as to whether your friends are interested in the truth. We don’t always want to accept this as true, but we know it is. Those who are interested in the Truth, will talk about the truth. Now, you will discover, over time, that some people who talk a lot about the Truth, do not really have the true spirit of the Truth — because talking is not everything — but you can be sure that those whose conversation is always about other things than the truth, are certainly not interested in the Truth.

So, when we listen to others, and when we ourselves speak, we must understand that it is not just the talking about the truth that is the test of our heart; but rather it is the spirit and character behind our communication as well. The Truth can be used in conversation as an instrument of abuse and antagonism to gratify pride and the perverse, evil reactions of the flesh within us. Solomon says:

Pro. 12:18, “There is that speaketh like the piercing of a sword, but the tongue of the wise is health.”

We know from the Scriptures, that the Word of God is pure, and sharper and more piercing than any sword, and for that reason, we must be careful with it. It must be used in meekness and wisdom and love to purge and purify, but not to condemn and destroy. The apostle Paul warned us:

Gal. 6:1, “If a man be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.”

And again,

2 Tim. 2:24-25, “The servant of the Lord **MUST NOT STRIVE**, but be gentle unto all men, patient, in meekness instructing those that oppose themselves.”

Titus 3:2, “Speak evil of no man, but be gentle, showing **ALL** meekness unto **ALL** men.”

The supreme importance of the proper control of our communications is vividly illustrated by Jesus' warning about our final judgment. I quoted to you a minute ago, about our words being a reflection of our heart, in Matt. 12 Jesus concludes his thoughts concerning that, this way:

Mat. 12:36-37, “But I say unto you, That every idle word (and that might better be understood as a careless word, careless in that it is hurtful) that men shall speak, they shall give account thereof in the day of judgment. “For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

There is the importance of our communication. By our words, by our communication we shall be justified, and by our words we shall be condemned.

And David says in Psalm 34:12-13, and of which we sang about in our opening Hymn this evening:

Psa. 34:12-13, “What man is he that desireth life? Keep thy tongue from evil and thy lips from speaking guile.”

The apostle James devotes an entire subject to the power of communication, in his short epistle explaining how powerful the tongue is, and what a tremendous influence it has on our lives, along with how difficult it is to control. It is among the things of which Jesus spoke, when he said, when his disciples asked him, “who then can be saved?”

Mat. 19:25-26, “When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.”

In this matter of controlling our communications, we must all confess our utter helplessness, and earnestly seek God's help. James says (3:2):

James 3:2, “If a man offend not in word, the same is a perfect man and able to bridle the whole body.”

If we can learn to control our tongue, we can overcome and control all. James tells us that the same tongue will pour forth blessing and cursing — blessing God with a great show of reverence and love and then turning around and cursing men, whom God hath made in His own image and all of whom He would desire to have taught and led in

the loving way of life and Truth. Who are we — weak, sinful creatures dependent upon God's love and mercy — who are we to take it upon ourselves to berate and condemn others?

It is a natural, but evil tendency of the flesh to criticize and find fault. James searchingly and decisively sums up the vital importance of our speech when he says (1:26):

“If any man among you SEEMETH to be religious, and bridled his tongue, THAT MAN'S RELIGION IS VAIN.”

When we come to consider our communication, we should all understand that the most important form of communication we engage in is something we all do. We may think, you know, I really can't speak well. I don't feel comfortable on a platform. My mind doesn't think fast enough to engage in discussion. So this discussion of communication this evening, really has little to do with me. No one could be more wrong. The most powerful form of communication is the example you personally show by your life's behavior. Every day, by the choices you make, by the actions you take, even apart from the words that come out of your mouth, you are communicating with all around you. You are explaining exactly who you are.

Nothing is of more importance in communicating our interests, for good or for evil, than the example we display to the world. Solomon's proverb,

Prov. 13:20, “He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.”

In the walk to eternal life we set the example we make by our outward behavior. There are people around us who are wise in the Truth, and there are those who are foolish. To a certain extent it is necessary to associate with both classes, and the advantage of this arrangement is that it affords an opportunity for the foolish to be instructed by the wise. But in those who wish to become wiser, and who wish to communicate their good example, there will naturally be a greater affinity for association with the “wise” ones.

And, if you take anything away from this lecture this evening, take this. What you do communicates to others around you and tells them far more about who you are, than what you say. People will listen to you, and they will nod their head in agreement if you speak divine principles, but if the example you set doesn't correspond to what you are saying, it will very quickly be discounted, and ignored. What you say, tells them who you might like to be. But if who you are doesn't match what you say, you will be regarded as a hypocrite, a pretender, and your words will be ignored — perhaps even mocked. That is how importantly our actions and behavior are, in our communication to the

world. There is a saying in the world, “put your money where your mouth is.” What that means is that there are no shortage of people who want us to do certain things, they preach to us certain things. But are they themselves actually committed to those things? To most people, money represents their hearts. It is what is dearest to them. When they make this statement, to put your money where your mouth is, they are really asking us, where are your hearts? What is your level of commitment to the things you say you believe? Your actions communicate this.

Young people today, and us older ones as well, have problems in this area that were heretofore unknown in Christadelphian history. It is called by the world “social media,” and we all who participate in it, give an example to the world which exceeds anything that could have been accomplished just 10 years ago. Our social media presence telegraphs to the whole world, who we are, like a giant megaphone. If that presence is consumed with discussion of worldly things, we are communicating to the world that we are consumed by worldly things—true or not. Or if spiritual things, the likewise, we are communicating to them our interest in spiritual things.

As our brother Shawn noted this afternoon, there is great opportunity for offense in social media, even where it is not intended. A great opportunity to exhibit an example we might later be ashamed of. An elder brother I know, sent me a letter he had received from a sister who had recently gotten on to social media. The sister gave permission to share the letter, but I didn’t ask for permission to share names, so I won’t. And it doesn’t matter. I could have written this myself, as I believe every word of it. Here is the substantive complaint from the letter concerning the use by some brothers and sisters concerning social media, facebook in particular:

“It is clear that the recent US presidential election and its outcome have affected us all deeply, unlike any other, and not just in the US but around the world. As Brethren of Christ we are ever watchful and concerned as the events of these latter days draw us closer to our Master's return and the turmoil we know will precede it. No doubt within the brotherhood we are all avidly discussing what all these signs must mean and we all have opinions, fears and concerns - and so we should. However we should not forget who we are and where we are, when we access Facebook. Facebook is a public forum and even though we may access it in the privacy of our own home perhaps whilst sitting in our pajamas enjoying our morning coffee - in effect we might as well be standing on a street corner shouting with a megaphone. Christadelphians should not be engaging with public political forums and discussion via Facebook and other social media. Our basis of

fellowship prohibits us from political involvement and whereas many agree this means we don't vote or seek political office, it must also mean we do not publically engage in political debate either - we are apolitical. Facebook has blurred these lines and I suspect some of our members may not have realised the gravity of what they are doing. Commenting via Facebook, clicking a reaction or reposting political material that supports one candidate over another or one party over another or identifying oneself as holding a particular political ideology is stepping over the line of being involved in politics. The only justification might be if our clear purpose was only to inform or help interpret these events in line with our understanding of Bible prophesy, in which case it is not a political discussion but a scriptural one.

I fully agree with the sentiments of the sister. We should not be involved in political discussion for the sake of political discussion. But here is the problem. What someone might be seeing as political discussion, I might view as prophetic discussion, even if not properly labeled as such, and vice versa. In fact, in the way she closed her letter, I became sure of it. She added this, after the close of her letter:

“The issue of fake news, misinformation and social media has been gaining attention recently in the mainstream media as awareness of the problem grows - do please look it up to get a better idea of the scale of the problem. Frankly it's rather frightening. Here are some useful links. It's obviously challenging but these are hopefully reputable sources. (We should always question the source of any information we access online).”

And the links she provided were from the New York Times, the Guardian paper in Britain and two other links that I didn't recognize, and my security software advised me against opening, so I didn't. Now the sister gave articles from the New York Times and the Guardian as explaining what is the fake news which is available in the social media. But from my perspective, the New York Times and the Guardian (which is the most socialist of the three main newspapers in Britain,) are “Fake News.” They are the most fake of the fake news. The New York Times publically apologized for its false coverage of the last election, and said they would change, but clearly hasn't. So, is this a political difference, or a prophetic one? I would argue that it is prophetic, while another might argue it is political. To me, all politics boils down to the work of the three unclean spirits like frogs. This, I believe, is socialism, developed in the mid 1800's, (the same identical time in which the Truth was brought to light by Bro. Thomas,) so all modern political speech is necessarily the work of those three unclean spirits. Others might take a more limited view towards prophesy and politics.

This is the magnitude of the problem on social media. It is virtually impossible to communicate, and not offend each other on social media because religious thought, and political thought get blurred very quickly. Let me give you an example from the last election.

All Christadelphians read Ezekiel 38, and agree that the Ships of Tarshish and all her young lions will defend Israel in the last days. Now, I suppose it's no secret to anyone here, that I personally think the prophetic record requires the United States to be the Ships of Tarshish, while there are other brethren who hold a more traditional view that Britain is Tarshish. But of what the Bible and Bro. Thomas told us of Tarshish, (which is that Tarshish would be the greatest Naval power in the world, that Tarshish would be the greatest trading nation in the world, that Tarshish would be the richest nation in the world, and that Tarshish would be the greatest protector of Israel in the world) the United States is far and away the more dominant power in the world today, and would today, if Christ returned today, be Tarshish.

Because of this, there are those brethren who believe that the US has to decline greatly in strength and power, and Britain increase greatly in strength and power, so that Britain can fulfill the Bible prophesy and be Tarshish. Now with this in mind, we come to the last American election. Some brethren believed that the election of Donald Trump would bring a reversal of the military decline of the past 8 years, strengthening the US to, as Tarshish, be able to go forth and defend Israel. So they think it is prophetically sound to rejoice in Donald Trump's election. Others, who see Donald Trump loading up his political staff with Generals, and promising to add 50 vessels to the navy, and boasting about wanting a nuclear arms race with Russia; see this identically same event as pushing back the return of Christ, as they believe this to be counter to Bible prophesy. Then there are yet other brethren that think that the election of Donald Trump will actually further the rate of the American decline of the past 8 years, due to what they perceive as his political ineptness.

Can we all see then, how, while we all agree that it is Tarshish who will try to defend Israel, yet our perception of Bible prophesy greatly shapes our perception of politics, and our perception of politics greatly shapes where we perceive we are today, in God's plan for mankind? And can you see how Facebook, and other similar venues can quickly accelerate into problems between brethren who are in general agreement, but may disagree on details,—and that that disagreement is quite unnecessary.

We have subtle differences in how we view the Bible, particularly when it comes to prophesy, which are quite legitimate, and which call

for great leniency. And in a personal, one on one discussion around the dinner table, those differences are rightfully viewed as simply different takes on the same subject. But once those subtle differences become public, once they become a part of our communications, they can become big issues, and quite upsetting to each other. And how can we stop that from happening? I don't think we can. It is for that reason that over the years, I have personally become more and more selective about when I will engage on social media, and when I won't. We have been given two eyes, two ears, but only one mouth. We should understand from this the need to listen and observe, far more than we speak.

But all these things need to be balanced against the instruction the Scripture gives regarding our communication. All these things relate to each other. One of the most important Scriptural warnings to us pertains to lying. Let us first consider lying, in regards to Facebook, and the things we have been discussing.

At first glance we may feel that this is pretty clear cut, and think it poses no question about its danger, and no problem or danger as regards the brethren of Christ. We are not going to lie. But if we look into these things more deeply — remembering how the law of Christ searches right down into the dark and sometimes unsuspecting roots of our inmost thoughts and motives — we realize that all the Scriptural warnings are matters of real concern for each of us. As James says, in alerting us to the dangers of the evil motions of the flesh within us:

“Do you think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy” (Jam. 4:5)?

No, the Scriptures aren't saying these things in vain. All its warnings are important lessons and instructions for all of us. So let us consider this matter of lying. Paul says, speaking of the new man, created after God in righteousness and true holiness:

Eph. 4:26, “Wherefore putting away lying, speak every man truth with his neighbor.”

Jesus promised us in Matthew 5 that the pure in heart, and the peacemakers, and they alone, should see God. Jesus told us:

Mat 5:8, “Blessed are the pure in heart: for they shall see God.”

The Spirit through Jeremiah declares that the natural heart of man is deceitful above all things. These things, then, are opposite to each other. The purifying of the heart from its natural deceitfulness, is a lifelong task. And, we are warned, that any deceit is lying.

Now, who of us can say we have never failed to tell the whole truth, when we were in a situation where the whole truth might be embarrassing, or worse, might convict us of having done something

wrong? And when it comes to our discussions on Social Media, do we refrain from correcting others, fearful of offending the sensibilities of brethren, and absolutely horrifying those in the world? We presume none of us who have embraced the Truth would consciously tell a lie, but how easy is it for us to keep silent or cover up a mistake or give an incorrect impression, or allow a misunderstanding to stand, rather than face the consequences with a fearless and pure heart!

The example James tells us to strive for, to be the perfect man in Christ Jesus, is an infinitely high ideal. It will be attained only with much practice, and a growing fearlessness of man. But we must remember Jesus' words: Blessed are the pure — the completely, guilelessly pure — in heart, for they alone shall see God.

Here we often find ourselves in a difficult situation. We don't want to do things which offend the sensitivities of our brethren. At the same time, we can't ignore wrong doing, when we are directly confronted with it, regardless of who it offends. It is only through much prayer, and study, and meditation, that we can tell the difference between creating offense, and going forth with a pure heart.

Now we may think this is difficult. It is. It is even more so, because of how we appear to others, when we practice these things. And vehicles like Facebook, can intensify how we appear to others. But while Facebook is new, this difficulty in communications itself, is not. It has always been the case. Here is an account of Christadelphians, and especially, Bro. John Thomas, at the very beginning of our movement. This is an article that appeared in a British magazine of the world called Macmillan's Magazine. The author wrote of the early Christadelphians thus:

“Scattered through England, Scotland, New Zealand, and America, you may find these people — Christadelphians, as they call themselves — all characterized by the same distinctive features, for theirs is not a religion that admits of variableness or the shadow of change. The Christadelphian is the youngest of our sects; it is scarcely a quarter of a century since it first received a name, and only a few years since its founder died. This founder possessed in a marked degree all the traits that distinguish his followers. He, too, as they, was in earnest—fiercely, oppressively in earnest—and in him their ruthless egotism was intensified. Of course in his day he was accused of being a charlatan, but most unjustly, for no man who ever lived was more lacking in the qualities necessary for a successful impostor; his manner was aggressive, sometimes almost brutal, and he seemed doomed, even when he said the right thing, to say it at the wrong time. His life is one long series of blunders, some of them almost grotesque in their absurdity. It is perhaps to these very blunders that his history owes half

its interest. We are all such opportunists in this our day that it is possibly refreshing to meet with a man who is absolutely without reticence: who in season and out of season proclaims each thought as it rises in his mind; and who without a suspicion that he is offending, will talk to bishops of clerical indolence, and to brewers of the evils of drink.”

This is how Christadelphians were viewed by the world in the past, and it is how we will appear to others, if we are faithful, with a pure heart, to correct the evil we see around us, and that criticism by the world will be intensified towards us through that medium we call Social Media. We must not create offense on the one hand. But we can't wink at false doctrine, on the other.

Another powerful influence in our lives, and on social media is evil speaking, backbiting, and talebearing. This comprises another characteristic of the evil of the flesh that finds vent through our communications — and this is a very common evil that only the power of the Spirit can control. Unless we are constantly careful, and unless we are purely motivated by love and the mind of the Spirit, we shall find that much of our conversation about others, when honestly evaluated by divine standards, comes under the heading of gossip and backbiting.

True, there are times when it is necessary to speak of the faults of others. But unless it is truly necessary, and done in the scriptural way, and in the proper scriptural spirit, we are running a grave risk of divine condemnation. The Spirit through Solomon declares:

Prov. 26:22, “The words of a talebearer are wounds and they go down into the innermost parts of the belly.”

The immediate reaction of the flesh, on reading this passage, is to be struck with how remarkably it fits someone else. But let us, for the time being, curb this evil reaction and consider how remarkably they fit ourselves — how many times we have allowed the natural malice, of which we all have a share, to lead us into this flesh-gratifying sin. “The words of a talebearer are as dainty morsels” — how searchingly true this divine analysis!

So to this point, I have listed the difficulties we all face, both in our day to day communications, which, as we said, are intensified by social media. What is the solution to these things?

The way of the Truth is the way of love — in all relationships. If our feeling toward our brethren and sisters is not pure love, regardless of their faults and weaknesses, then we ourselves are not the children of God, but are of the world. Love is kindness and gentleness and a desire to help and strengthen. Solomon records again:

Prov. 17:9, “He that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends.”

We have considered the many warnings and instructions concerning the spoken and written word (for the instructions apply equally to both). Let us in closing glance at its powers and benefits and beauties of communications. First we think of the Word of God.

“In the beginning was the Word.”

“By the Word of the Lord were the heavens made.”

And by that Word the gracious, glorious message of life and hope came to perishing man.

And in the fulness of times the Word was made flesh. All that marvelous message and purpose was focused in the Son of God:

“And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.”

And when he began his ministry of love and sacrifice among men, those who heard him:

“. . . Wondered at the gracious words that proceeded out of his mouth” (Lk. 4:22).

The Word of God is our great treasure — able to make us wise unto salvation (2 Tim. 3:15).

Counsel concerning preserving its integrity is solemn and frequent:

“Hold fast the form of sound words” (2 Tim. 1:13).

“To the law and to the testimony, if any speak not according to this Word, it is because there is no light in them” (Isa. 8:20).

“If any man speak, let him speak as the Oracles of God.”

There is a vast range of good in the power of the tongue! Toward God — praise, worship, thanksgiving, confession, intercession, entreaty. Toward man — preaching, teaching, exhorting, comforting, encouraging, warning, and rebuke:

“The lips of the righteous feed many” (Prov. 10:21).

“The mouth of a righteous man is a well of life.”

“Death, and life, are in the power of the tongue.”

Let us then, with firm determination, make the words of the Psalmist our own:

“I am purposed that my mouth should not transgress. . .”

“I will take heed to my ways, that I sin not with my tongue . . .”

“I will keep my mouth with a bridle...”

“Set a watch, O Lord, before my mouth ... keep the door of my lips.”

—*Bro. Jim Phillips*

Meditations—Deity's Ways No. 89

IS our love for the truth dwindling? Let us not say that we cannot tell. Nothing is easier than to know if we so wish. If we have no desire to remember God, and no will to heed His wishes, if prayer is growing distasteful to us, if Bible reading has become a bore and the meetings unattractive, we may be quite sure that our love for divine things is on the wane, and that it is time that we took ourselves very seriously in hand. In such a case, what is the remedy? Let us not say that we do not know. We have only to pause and think. If we let reason work, the remedy will quickly appear. What created our love for the truth in the first place? Was it foolish, immoral, or atheistic literature? Was it what we heard at the theatre or at the smoking concert, or in the dance room, or over the table at the houses of our worldly friends? Did it come about through yielding, in any particular, to the suggestions of the flesh? We know that such was not the case. Our love for the truth came as the result of denying ourselves these things, and turning ourselves Godwards—to the study of His Word and the companionship of His friends. It was then that hope and joy unspeakable began to be enkindled in us. If we wish our love for the truth to return we must repeat the business. There must be a putting off and a putting on. There can be no help for us until we so do. It is God's remedy, and there is no other. Let those of us whose love is departing ponder these things. Our only cure lies in a wholehearted return to Him, in a renewed meditation of His glorious revelation, and a determination to keep His statutes.

“The Lord's Supper.” Let not the simplicity of this institution mislead us as to its importance, or its binding character on all who know the truth. “This do in remembrance of me,” said Christ to his apostles at the first, and later (through Paul) to us Gentiles (Luke 22:19; 1 Cor. 11.23). For our encouragement and warning the Scriptures record the obedience of some and the disobedience of others of the early Christians to this command (Acts 2:42; Heb. 10:25). As to how often we should meet to observe the memorial feast is a question which is settled by apostolic example—“Upon the first day of the week when the disciples came together to break bread” (Acts 20:7). Outside writers confirm this conclusion as to time, for they not only speak of Christians meeting, but also of the day upon which they met. Pliny says that it was on a “fixed day,” and Justin Martyr states that this day was Sunday. Can we say that we love Christ, and respect his wishes, and at the same time forsake this enjoined assembling of ourselves together? Where the right mind exists there will be no neglect of Christ's command, and no lightness shown in the observance of it. If alive to our privilege and duty we shall (unless impossible) always be in our seats, and there at the right time. There will be no unseemly talk and bustle after the service has commenced, and no unnecessary scampering off before it is

ended. As a result of thoughtlessness there is always room (especially in a large ecclesia) for improvement in this matter, and it is only by a kindly jogging of one another's memories that we can expect to keep up to the mark.

“Put on the new man. . . . Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering. . . . Above all these things put on love, which is the bond (or girdle) of perfectness” (Col. 3:10–14, R. V.). Without love our spiritual attire is incomplete. What is love? For the truth on this vital question let us turn to Paul, and not to unenlightened man. Wrong thoughts on this subject have led to cruel mistakes. Imperfect knowledge has caused many an exemplary brother to be unjustly condemned, and many a worldling (in whom the genuine article has been wanting) to be lauded to the skies. A man can give all his possessions to the poor, and his body to be burned in the cause of religion, and yet lack love. What is Bible love? It is a product of the Spirit (Gal. 5:22), it is of God (1 John 4:7). It is no blind feeling inherent in the flesh—its root is not there. It is an intelligent, discriminating, truth-loving, truth-obeying quantity (1 Cor. 13). It is exceedingly comprehensive in its attentions—it does not confine itself to one object, but extends to many. It is a something which even goes out towards our enemies—to those who hate us. It is a principle which rises above, nay, which controls all our natural affections, curbing some and stimulating others. There is, perhaps, no better definition of love—the love which is of God—than that given by John, “This is the love of God, that we keep his commandments.”

When Dr. Thomas described the world as “intoxicated and insane” (*Eureka*, vol. 3., p. 124), and as “corrupt as in the days of Noah” (vol. ii., p. 571), he only spoke as a man enlightened in the scriptures could speak. It is saddening to hear a brother question the truth of the Doctor's indictment. Still worse is it to see one holding, as it were, a brief for the goodness of the world. The world is away from God, sunk in wickedness, and its condition grows worse from year to year. To talk, as some do, about the world improving, becoming more civilised and less superstitious, and increasing in its appreciation of the arts and sciences, is not to the point. Of what use are the world's improvements if they are merely employed to minister to the pride of life and in the service of sin? If we wish to know, really and honestly, the true character of the world, as it appears from the divine standpoint, let us measure it by its attitude towards the requirements of God—by the doctrines which He asks it to believe, and the commandments which He asks it to obey. If we do this the Doctor's description will soon be seen to be correct, and we shall have to admit that the world, in its reverence for God and His word, is, with a rapidity which is truly

alarming, proceeding from bad to worse. Let the scientist, the philanthropist, the parson, the common man, be faced with a “thus saith the Lord” on the subject of God, Man, or Israel’s Hope, and their duty towards their Creator, and let the truth be pressed home, and then it will be seen that in these possibly respectable, educated, well-clad men, exist the rebellion and wickedness of the contemporaries of Noah.

The Companion Bible (instalment 1) is an attractive but dangerous work. A first look charms, but a second one repels. To accept the teaching which it contains would be to give up the truth. If this work is right, then our God is a trinity; the Satan of the scriptures is a fallen angel; the literality of the serpent which tempted Eve is a fable; familiar spirits are “evil spirits personating (through mediums) dead human beings”; the doctrine of substitution is true, and many other things, which from time to time have been exposed as the fruit of apostasy. These truth-denying errors are interwoven with the book in all its parts. The divine inspiration of the scriptures, let us be thankful, is upheld. One or two other of the first principles are also acknowledged, though very dimly. If the immortality of the soul is a lie, the resurrection a necessity to a future life, and salvation a saving from death, why does not the annotator say so plainly and bravely, in view of the blindness of those into whose hands the book will fall? If the Abrahamic covenant is all-important, again, why not be outspoken in defining and emphasising it? Want of space is no excuse, for much of this is taken up with matters purely secondary. But the naughtiness of *The Companion* is especially to be seen in its notes on the sons of God in Gen. 6:2. These, it is contended, were angelic visitors, who took Adamic wives, and became the fathers of a progeny which the Flood was arranged to destroy. To quote the writer’s words—”This was the one and only object of the Flood.” Through another visit of the angelic visitors, after the Flood, more hybrid progeny is said to have appeared among the Canaanites, requiring extermination by the sword of Joshua. The survival of some of these, it is alleged, “solves many problems connected with anthropology.” This reads like romance (which, of course, it is), but what about its blasphemous character? What a shifting of human depravity on to other shoulders! What a murdering of some of the most valuable lessons in Holy Writ touching the tendencies, and the doings of sinful man, and the righteousness of God in relation thereto. Ah! this *Companion* is a bad one, and the less we have to do with it the better.

Who is Dr. J. W. Thirtle, whose name figures in the preface of *The Companion Bible*? This is a question which is being asked by some of our younger members who have possessed themselves of this truth-destroying publication. Dr. Thirtle was once a brother, but his assaults upon our faith led brother Roberts, in 1885, to pen the following, which

it is opportune to ponder:— “We have no taste for fighting for fighting’s sake. Nevertheless, with less to occupy and distress, we should have responded to the ill-judged challenge, and gone down to the bravely-clad knight, standing defiantly in front of our fortress, with his trumpet; with full confidence in our ability to dispossess him of his weapons, and send him in flight into the dark forest-depths from which he emerged. We have thought it sufficient to give a peep at him over the wall. His trumpet has now ceased, and he has gone away, which renders superfluous efforts still more uncalled for. Besides, we have a kindly feeling to the misled young man, and should really feel Abner’s reluctance in the use of the spear against Asahel” (*The Christadelphian*, November, 1885—cover). We might add that it was Dr. Thirtle (then known as brother James Thirtle) who assisted Robert Ashcroft, first by contributing to *The Exegetist*, and then in the production of *The Truth*, a monthly magazine, which appeared in 1885, to meet the wishes of those who were unfriendly to the Temperance Hall basis of fellowship. At that time Dr. Thirtle was a journalist, and he is now (or was until recently) on the staff of an orthodox religious newspaper.

—Bro. A.T. Jannaway— 1910

Principles of Righteousness — “Willing Spirit”

David, who had so pre-eminently been in Yahweh’s presence mentally and morally throughout his life, had by transgression, interrupted that holy fellowship he had enjoyed with Yahweh. The “spirit” here in verse 11 is that right spirit of verse 10; a steadfast, constant spirit of faith which must be in the repentant sinner, so that he through Christ, can enter boldly into God’s presence (Hebrews 10:19–23). This spirit must be a holy (i.e. set apart) spirit, for no other spirit (mind or disposition) will be acceptable in His sight. True repentance therefore, is a manifestation of a holy mind, truly set apart to do God’s will, in contrast to before, when we had gone our own way (Isaiah 55:7). The creation of such a mind will empower us with assured confidence to believe God will, “restore the joy of his salvation and uphold us with his free spirit (or as better translated ‘a willing spirit’); a spirit (mind or disposition) that wants to serve God with all the heart and soul, in holy dedication, that brings forth “the fruits of the spirit”, that is not only seen by God, but manifested to the ecclesia and all men.

The greatest of the fruits of this “willing spirit”, this mind of true repentance, is the overwhelming desire to help those who have similarly gone astray, that they might also learn God’s “ways” and “be converted” (verse 13). This is David’s public declaration of Psalm 51. Oh what a repentant heart! His sins, transgressions, iniquity, confession and hope should be memorialised, “to the chief musician” for all Israel to sing!

Note: This is the correct Berean belief on this subject. Those who believe differently are following an incorrect doctrine that the Bereans were separated from in 1941 and 1971. (The Dawn and Four Points)

Jerusalem Revisited – 15

OLIVET HOUSE, JERUSALEM

March, 1912.

DEAR BROTHER WALKER,—At dinner this evening every seat in our large dining hall, at “Olivet House,” is occupied. Tents have been erected also in the garden to accommodate the large influx of visitors. Probably by reason of my prolonged stay, I have now the post of honour at the end of the first table, and, with it, a commanding view of the whole assembly.

At the other end of my table is the aged Bishop of St. Albans, and at his left, the Venerable Archdeacon of Cyprus, the wife of the latter being seated at the bishop’s right hand. At the head of the second table is the Rev. S. Schor, of “Palestine Exhibition” fame, who has charge of a party of about thirty travellers doing the “Syrian Tour.” I should think we have nearly a hundred visitors altogether. Doubtless, many are in the Land on account of the presence of the Bishop of London. He is visiting Jerusalem *en route* home from Egypt, where he has been staying in connection with the opening of the new cathedral at Khartoum.

After dinner, my beloved and self, adjourned to a quiet corner of the spacious drawing room, which is some eighty feet long, and furnished Oriental fashion. It has large windows at both ends with French casements and balconies, the eastern of which has a most commanding and glorious view of the City and the Mount of Olives. On either side of the long room are doors leading into four large double-bedded rooms, one of which we occupy. Seating ourselves at one of the tables I essayed to bring this diary up-to-date, and have had occasion, now and again, to refer to my Bible.

This was noticed by, at least, one of the other visitors, and led up to a conversation on things theological. One gentleman, connected with the Bishop of Jerusalem, was not above talking on such a subject, although one maiden lady, of uncertain age, ventured to remark that the topics of politics, religion, and love, ought never to be introduced in a public room. The gentleman in question, during our conversation, exclaimed—“Then you are not a Churchman!” “No;” I replied, “my wife and I are Christadelphians; have you ever heard of them?” “Oh yes;” he replied, “I hail from Yorkshire, where there are a great number.” “Yes;” chimed in a lady who had been listening, “and there are several where I come from.” When they discovered we were Christadelphians they were no longer surprised at seeing the Bible being used. The gentleman even volunteered the testimony that there was one thing in particular he did know about Christadelphians, and that was their study and knowledge of the Bible. He even expressed a desire for a more intimate acquaintance with our religious views, and

asked permission to resume the conversation at a more convenient season. Of course, I assured him that such would be most agreeable; so, may be, this is another reason why we have been led on this further visit to the Holy Land.

I was awakened very early this morning—soon after 5—by much running to and fro, slamming of doors, and the tinkling of horses' bells. Getting up, and looking out of one of the windows, I saw seven carriages in waiting, three horses to each as usual. It transpired that a number of the visitors, thirty or forty, were leaving "Olivet House" to join the ship "Cincinnati," which has been chartered by a large American Tourist Agency for a Mediterranean Cruise. A special train was taking them back to Jaffa, where they were to embark for Egypt, to visit Alexandria, Cairo, and the Nile. I hear there are over five hundred tourists in all. I don't know how many people we have seen come and go, even during our short sojourn here. We are truly thankful we have not similarly to scamper things. The easy manner in which we are seeing the Holy City is ideal. No one to consult except each other, and no programme to follow except the one we choose to make.

After breakfast, having dealt with some correspondence, we strolled down the Jaffa Road to the Lower Pool of Gihon; then across the scarp of Zion, known as Ophel, and took a photograph or two of the Hill of Evil Council, or Aceldama, or Field of Blood. It is also called the Potter's Field. Wending our way along the Valley of Hinnom, we had a magnificent view of the Valley of Jehoshaphat.

How deeply interesting it is to sit down on either the slope of Mount Moriah (2 Chron. 3:1); or, that of the Mount of Olives (Ezekiel 11:23), and bring to mind all the Bible has to say about this notable valley; especially what the prophet Joel predicts is to take place there "in the latter days"—"I will also gather all nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted my Land. . . . Let the heathen be awakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about . . . Multitudes, multitudes, in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:1, 2, 12, 14).

And, who can doubt the fact that "those days" have now arrived? "The unwalled villages" and "the people gathered out of all countries" now in this Land unmistakably testify to that fact. By the way, let me herewith introduce a most remarkable photograph; or, rather, I should say, a photograph which most remarkably illustrates verse 11 of chapter 38. of Ezekiel's prophecies.

The verse I have in mind reads "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that

dwell safely, all of them dwelling without walls, and having neither bars nor gates” (Ezekiel 38:11). Now, while it was, and is, absolutely true that all the Jewish Colonies could be said to “dwell safely,” yet there was one, and that, too, a very large one, with a population of some three thousand inhabitants, of which it could *not* be truthfully said “having neither bars nor gates.” It is known as Meah Shaarim (signifying “A *hundred gates*.” It was the first Jewish village or colony in the Land founded as the results of the labours of Sir Moses Montefiore and others in the year 1860.

As yet I have only been able to make a very cursory visit to, and superficial inspection of, the place, so must leave any detailed description of it for a later letter. But there is a most interesting and important fact which I cannot thus leave over.

I noticed in passing some of the entrances to this Jewish Colony, Meah Shaarim, that leaning against the walls of the houses, between which one enters in the “village,” were gates which had been removed from their hinges, and which hinges were still intact in the side pillars or walls of the houses. I asked my guide (an aged American Jew), what it meant? “Oh,” he replied, “When this Colony, or Ghetto, was being built, it was most unsafe to live outside the walls of Jerusalem; and for which reason in those days all the gates of Jerusalem were closed at sunset, and not reopened till sunrise. Therefore, the founders of this new Jewish colony deemed it prudent first of all to build houses on the border of the newly-acquired land, such houses forming a kind of occupied wall of defence to the settlement, and *erect gates* in between such houses, and which gates could be closed every night, just as the gates of Jerusalem were.

But last year, in the middle of the night, Meah Shaarim was invaded by the Turkish soldiery, who took down all the gates and stood them where they now are. One of them is to be seen on our photograph which accompanies this letter. “What else did the soldiers do?” I asked. “Nothing more,” replied my informant. “And the Jewish inhabitants do not intend in any way to resent the action of the Turkish authorities, with whom they are on the best of terms. They are perfectly content to be without the gates, seeing that even the gates of the Holy City are now never closed at night. Things are very different now to what they were when Meah Shaarim was founded in 1860.” In fact, the way in which my Jewish guide and informant described the matter at once brought out the full import of Ezekiel’s descriptive words: “Them that are at rest, that dwell safely, all of them dwelling without walls, and *having neither bars nor gates*.”

In the first part of my last letter I incidentally referred to the sad poverty of the rank and file of Jewry, and the many disadvantages under which the Jews labour. I have just been hearing of another

hardship which they have to meet with at the hands of the very ones who ought to come to their aid, namely, the Jewish religious leaders. The latter are, in some cases, so conservative and bigoted that even though they may not be in a position themselves to relieve the sufferings of their afflicted brethren, they will not countenance such afflicted ones being helped direct by Gentile sympathisers. For instance: I learn that when the London Jews Society's Hospital was founded, the Jewish opposition was most bitter, and made the situation most difficult. The Rabbis preferred to see their poor suffering brethren go without medical aid, or surgical attendance, than let it be said that such was obtained at an Institution where the Holy Scriptures included "The New Testament of our Lord and Saviour Jesus Christ." They even tried, to prevent the sale of Kosher meat to the hospital with a view to keeping the Jews from entering it. Finding their efforts futile in that direction, they resorted to the cruel method of refusing burial to any Jew or Jewess who may have died within the walls of the hospital. So the founders of the hospital had to purchase a plot of land on the Mount of Olives, adjoining the Jewish Cemetery, "to bury strangers in."

The parable of Jesus, in which is found the question, "Who is my neighbour?" needs reading and learning even by some in the brotherhood; it is so easy for pious flesh to grow and cultivate a pharisaical and self-holy spirit. At the hospital in question, the Israelitish patients have every opportunity for the free exercise of their religion in all things reasonable. "Kosher" food is provided, fulfilling in all respects the requirements of the strictest Rabbis. They are free to keep their Sabbaths, holy days, feasts, and fasts, and, also, to have their own prayers. And, moreover, when the "Feast of unleavened bread" comes round, as it is impossible for the hospital management absolutely to guarantee that there is no leaven anywhere upon the premises (Exodus 12:19, etc.), the patients are permitted to leave the hospital so that they may be able to keep the feast where they can be certain there is no leaven; and, at the expiration of the feast they are at liberty to return without any fear of pains or penalties. This emptying of the hospital at feast-time works well, for it furnishes the authorities with an opportunity for an annual clear-up without interfering with the comfort or well-being of the patients.

I have just returned from the "Lamel" Settlement or Colony, which I visited not only to survey, but also to have an interview with its enterprising Jewish director, or supervisor, Mr. David Yellin, of the "Schools of the Hilfsverein der Deutschen Juden, in Jerusalem." He is also a director of the Hebrew National Library; and, what is still more marvellous, a Member of the Jerusalem Municipality. I venture to assert that none but such a student of the Hebrew Prophets as Dr. John Thomas, would ever have foreseen that a Jew would ever have

occupied so important a civic position in a country ruled by the Turks; and that, too, in the Land from which he had been shut out for over seventeen hundred years.

Mr. Leon Simon, the editor of that excellent monthly magazine, entitled, *The Zionist*, had been good enough to send me a letter of introduction and commendation; and, moreover, had, I found, been at the pains of writing Mr. Yellin, informing him of my projected visit to the Land, and of my interest in all things Zionist. Unfortunately, in one sense, he was not at home. I say, in one sense, for I remember your adage that “every disadvantage has a corresponding advantage.” It had in this, for his absence gave me the opportunity of a preliminary look round on the quiet. He was attending to municipal matters in the City, at one of the periodical meetings of the Council. His wife, and grown-up son, however, were at home, and although I could neither speak Hebrew or German, and neither of them were able to speak very much English, we managed to make ourselves understood to each other, a most enjoyable and interesting talk; albeit the “talk” was mainly made up of motions and signs.

But it was evident that Mr. Yellin’s share in the work of Colonization, or Zionism, was of no mean importance. On the contrary, his influence is immediately felt by nearly two thousand Jews and Jewesses. So you will appreciate my making an appointment to meet him personally, and learn from him first hand all I can of the work in his sphere; the result of which interview I will communicate to you in due course. Besides, it was manifest that the modesty of Mrs. Yellin prevented her telling all the good work in which she took no small part, for it was evident she was busily engaged among the feminine element in this Lamel Colony; in fact, in a letter just to hand from Mr. Herbert Loewe, of St. Catherine’s College, Cambridge (and who was elected to first Research Studentship in Jerusalem), he particularly recommends to my notice, “The New Girls’ Institute of Mrs. Yellin.”

To-day, being Sunday, all the Consulates have their respective flags flying, so one has no difficulty in sorting out the various nationalities and their headquarters. They are all situate “outside the walls,” on the north-west of the City. Of course, as a Christadelphian should do, I observed due decorum and courtesy, by calling and leaving my card at the residence of Great Britain’s official representative, a very second or third-rate building, but quite in keeping with the “see-all and do-nothing” policy of the latter-day Tarshish. True, Ezekiel 38:11 shows she will have plenty to “say” when the time comes, but Zech. 14:2 shows that, as is generally the case, much “say” means very little in the way of “do.” But all’s well that ends well, for Great Britain’s unpreparedness will be God’s opportunity, as Zech. 14:3 plainly foretells.

Walking home through the Jewish Colonies, or Ghettoes, one would never conclude it was Sunday, for business is in full swing; another evidence that the Land is fast being taken possession of by the natural descendants of Abraham, Isaac, and Jacob. They, of course, “kept Sabbath” yesterday. Not many young Jews are to be seen. No doubt they have all gone where the two boys of a native I was speaking to a few days ago had gone; where the Ottoman authorities will not be able to find them! Those who were not seized to “join the colours” on the battle-field had either fled already, or soon did so. An Effendi (one of the Turkish civil officials) recently told the editor of a local paper, that “out of eighty Jews summoned a short time since to enlist only eight could be found. The remaining seventy-two being neither in heaven, nor on earth, but upon the sea.”

Good bye, till my next letter.

Your affectionate fellow-pilgrim,

—Bro. FRANK G. JANNAWAY 1912

Ye Took Spoiling Joyfully

“Cast not away therefore your confidence, which hath great recompense of reward”—Heb. 10:35.

PAUL addressed this exhortation to some who had suffered much more than we are ever likely to. He says they *'endured a great fight of afflictions,'* and that they *'became a gazing-stock'* of the ignorant, through the reproach attaching to their profession of the Faith. Not only does he show us that they had been great sufferers: he acquaints us with the way they took it: *“Ye took joyfully the spoiling of your goods.”*

It is for us to look back and realize this. The brethren of whom Paul writes these things were in their day flesh and blood like ourselves, with all the sensibilities and affections and anxieties and fears of which we find ourselves possessed. The picture of their joyful submission to spoliation ought to be of some use to us. It ought to help us the more easily to endure the suffering that comes to our lot, for doubtless our position is a position of suffering, though not of the same order as that of our brethren of the first century.

We suffer reproach on account of our hope. We suffer disadvantage on account of the law of Christ, which separates us from the friendship of the world, and unfits us from fighting on equal terms with the world in the battle of the present life. We suffer deprivation in being forbidden to resist evil or follow pleasure. Our whole course is one of self-denial: *'strangers,'* not at home where we are; *'pilgrims,'* passing on to another destination.

Therefore, like the Hebrews, we have '*need of patience.*' It comes to us with the contemplation of those who have trodden the same path before us, but especially in contemplation of the results of our course. Jesus himself was strengthened from this source: "*For the joy set before him, he endured the cross.*" —July, 1880

Yahweh's Jealousy

Yahweh's jealousy for the honor of His Name appears a stern and unattractive feature of the Bible at first. But a great change comes over the mind when the nature and effects of the jealousy are apprehended.

It is not a human jealousy that denies to others their due. It is the desire for the ascendancy of eternal and beneficial truth. The honor of Yahweh is founded on the eternal constitution of things. All things are in Him. They are the concretion of His Own invisible energy. Consequently, if they are not in harmony with Him, there can be no well-being.

Without the honor of Yahweh, there can be no well-being for man; for man's highest interests are bound up with the recognition, love, service, and obedience of his Creator. In the nature of things, it is man's highest happiness to give God the highest praise. Consequently, Yahweh's jealousy of His Name is one of the glorious attributes of the Eternal Character. —November, 1880

Ye Are Not in the Flesh

QUESTION: "What does Paul mean by saying, '*Ye are not in the flesh*'?"

ANSWER: He means that the Roman brethren did not stand in the flesh as regards their relation to God and the future. The flesh is destined to disappear. It has always proved itself in all its generations a weak and imperfect thing as regards righteousness.

It has nothing good in it, and no power to devise anything that will emancipate it from the dominion of death.

Therefore, all who are "*in*" it, in the sense of being related to nothing above or beyond it, will pass away with it.

But such of the Romans as were subject to the Spirit, were not in this position. Their faith in Christ (who is the Lord, the Spirit) and

union to him, incorporated them with “the Spirit,” as regards principles and destiny.

Some of them had been circumcised in flesh, but on this they did not rest, knowing that their breaking of the Law had nullified the righteousness connected with this (Rom, 2:25). Their confidence was on and in the Spirit to which they were related by faith in Christ. They:

“...rejoiced in Christ Jesus and had no confidence in the flesh” (Phil. 3:3).

“We walk in the flesh, but do not war after the flesh.”

Literally they **were** in the flesh, but spiritually they were “**not in the flesh**”: just as sinners are literally in God, Who fills heaven and earth, while it is only the saints that are spiritually—

“IN God the Father and in the Lord Jesus Christ” (1 Thess. 1:1).
—Bro. Roberts, 1874

ZECH. 13:3-5

ZECH. 13:3-5 must be read as a parenthesis. These verses announce the complete abandonment of the clerical craft, whether in ancient or modern form, consequent on the manifested power of God at the return of Christ. The abandonment is so complete that not only will the relatives of all pretenders be ready to lay hands on them, but the pretenders themselves will throw up the imposture, and admit that they are nothing but tillers of the soil and cattle-drovers.

Verses 6-9 must be read after 12:10, as regards consecutiveness of idea. The literary structure of the Scriptures is not on any technical plan. It is on a system requiring '*rightly dividing.*' —October, 1887

Rule 35: Not Doctrine

Rule 35 of the Birmingham Constitution (agreeing to disagree concerning fellowshiping of an individual) has no reference to cases where first principles are in question. The rule relates SOLELY to disputed questions of personal action and character, as to which, it is possible for even two men to be righteously disagreed in their opinion concerning a third person. The suggestion of the rule was that in such a question, those divided in opinion might agree to differ without any compromise of principle, and that the interests of peace should lead us as far as we can go in this direction. —April, 1887

4. The Scarlet-Colored Beast

“The Beast which thou sawest, WAS, and is NOT; but is hereafter to ascend out of the abyss, and to go away into perdition.

After the exposition given of the Beasts in the thirteenth chapter of this work, it will be unnecessary for me to add more than a few words in this place.

The Beast before us is the Beast of the Sea with seven heads and ten horns, but with certain additional particulars. The Beast of the Sea in ch. 13, was the polity it represents, in its origin; but the Beast of the Abyss of ch. 17, is the same polity in the last thirty years, or “one hour,” of its existence, and previous to its arrival at the “perdition” into which “it goes away”.

In the days of John it did not exist, for the ten horns upon it had then received no kingdom. The territory upon which they now exist was then included in the western division of the Roman empire; but upon it, distinct *horn*-kingdoms, or *toe*-kingdoms, which are the same kingdoms, did not exist. In this sense, therefore, it is “the beast that is not”.

But it was “hereafter to ascend,” *mellei anabainein*, out of the abyss; that is, at a time subsequently to John’s vision. Having arisen, and continued its appointed time, or *aion*, it is to “go away into perdition”.

When this perdition is consummated, it will then be “the beast that was;” and then also, “the beast that is not, although it is” *to be* when John saw.

The Great Harlot was seen to sit upon this Beast; and she was seen to sit “upon many waters,” which are interpreted in verse 15, to signify “peoples and multitudes, and nations and tongues”; subjects of the debauched kings, or rulers, of the earth, who are all drunk with her wine; and have no part in the life and glory of the blessed (verse 8). Sitting upon these peoples and the Beast is equivalent to saying, that this Beast is the symbolic representative of the political society they constitute.

They are the peoples of the ten horns and of the imperial head giving countenance, veneration, and support to the Great Harlot, as the ecclesiastical system of their several States by law established.

The Beast of the Sea in its origin could reckon up only seven heads upon the seven mountains; but this Beast of the Abyss can count the same seven with an additional head, which is styled “THE EIGHTH” — “the beast that was, and is not, even he is the eighth; and he is of the seven, and goeth away into perdition”. The Eighth Head is the “Holy Roman Empire,” under “His Holiness” and “His Apostolic Majesty,” forming a conjoint dynasty, as symbolized by Daniel’s Little Horn with eyes of a man and Mouth of blasphemy. This Eighth Head, with its spiritual emperor in Rome, and its secular emperor in Vienna, has ruled in the midst of the Ten Horns, during many centuries; but the time has not yet quite come when these deliver their power and authority to the Beast’s eighth head for “one hour”. When this event transpires, it will be consequent upon the operation of the Frog-Power causing the gathering of “the kings of the earth and of the whole habitable” against the Lamb and his forces. “I saw,” says John, “the Beast, and the Kings

of the Earth, and their armies gathered together to make war against Him sitting upon the horse, and against his army” (ch. 19:19). This is the same hostile gathering referred to in ch. 17:14—”these (the Ten Horns) shall make war with the Lamb, and the Lamb shall conquer them for he is Lord of lords and King of kings; and they that are with him (Jesus and his Brethren, the Saints with the Spirit — ch. 14:13) are called, and chosen, and faithful”. The conquest of the Eighth Head and these Horns, which represent the Latin Catholic Europe, is the third angel judgment of the Seventh Vial; and results in these island-kingsdoms fleeing away, and their mountain-empires being found no more (ch. 14:10,11; 16:20). The perdition of the Eighth Head and its Horn-Allies will also be the destruction of the False Prophet Power; or, under another figure, the Drunken Prostitute that rides the Beast, or sits upon the peoples of divers tongues.

Before the end of the Beast and Horn Polity is reached, the Horns “hate the Harlot, and make her desolate and naked, and eat her flesh, and burn her with fire” (verse 16). This process has been going on for some time, but is not yet consummated. The Little Horn with Eyes, into whose hand the Saints were given 1335 years ago, was to lose his dominion, not all at once, but consumptively for a time, and after that to be destroyed without remedy — “the judgment shall sit, and they shall take away his dominion, to *consume* and to *destroy* it unto the end” (Dan. 7:26): and Paul says, in reference to the same, “the Lord will *consume* the Lawless One by the spirit of his mouth, and shall *destroy* him by the manifestation of his presence” (2 Thess. 2:8). The judgment has been sitting upon the Papacy and the secular imperialism that sustains it; that is, upon the Eighth Head, for the past seventy-five years, as shown in the exposition of the Vials. The effect of the judgment may be seen by comparing the Papacy and Austria as they were before the great French Revolution, with what they are at the present time. The Pope, the Emperor, and the Sultan, are the three sick men of Europe — in hospital, as it were, incurably sick. All his calamities have come upon the Pope and his Church by the powers occupying the territories of the Ten Horns, who have hated the Harlot, and made her desolate, and naked, and ate her flesh, and burned her with fire. Alison informs us, that the French ambassador writing from Rome to Buonaparte in 1797, remarked that “the payment of thirty millions stipulated by the treaty of Tolentino has totally exhausted *this old carcass*” (the Great Harlot, or Roman State): “we are making it *consume by a slow fire*”. Ranke says that the losses of the Roman State were estimated altogether at 220 millions of livres. French occupation and oppression in Rome reduced its population from 180,000 to 90,000, and converted many villages into deserts.

See also the spirit of hatred evinced on Feb. 15, 1798, by the French soldiery, who arrested the Pope while sitting in “the temple of the god,” and receiving the congratulations of his cardinals; tore from his finger the ring of his marriage to the Latin Harlot; rifled his palace; and carried him prisoner into France, where he died in exile shortly after.

Eureka Vol 5 Page 278 Logos Edition

The Berean Christadelphian Ecclesial News is published as a service of love to the Berean Christadelphian Brotherhood. Through contributions from Ecclesias and individuals we have been able to publish each month without the added cost of subscriptions. We appreciate the continued support of individuals and from Ecclesias. We are currently covered for about 2 months.

Hints For Bible Markers

The Psalms

Psalm 7

Psalm 7:1

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

Although this Psalm was written by David and has strong ties to the time when he was fleeing from Saul, it very powerfully portrays the mind of Christ in his experiences during the “days of his flesh.”

In the opening we have a firm declaration of where Christ put his trust and we also should put our trust. One of the ways we can scorn God is to place our trust in man and his devices. Even though there are many places in Scripture where he has declared, “I will never leave thee nor forsake thee” our natural tendency is to place our trust in what we can do. We must truly believe that God will supply all things that are necessary for us. “And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.” (1 Chronicles 28:20) “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.” (Hebrews 13:5) The help of our Heavenly Father will enable us to overcome the things of this world provided we put our trust in Him and our efforts in being obedient to His will. God has taken into account the aid He has planned to provide as we struggle during this time of probation.

“*Save me from all them that persecute me, and deliver me.*” If this was the experience of David, it is also the experience of Jesus whom David was a type, we can readily perceive that our lives will have trouble. “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.” (Isaiah 53:3)

It is according to the will of God that we should go through times where we will feel somewhat miserable. We appreciate the things written in the scriptures of truth during these times more readily that we can at times when all is going well in our lives. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.” (Matthew 5:11).