THE CRESSET.

JAH Ville Colony.

FOWLER POSTOFFICE MO.

Rev. L. S. Garrett, Editor.

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Question No. 33.

We wish that our correspondents would write, and ask others to write, especially Ministers, and tell us who the "beast was, and is not, and yet is?" (Rev. 17-8.)

—Maudy Dawson.

We wish the following Questions to be answered by any one:

Question No. 37.

Explain please, if CREATION and FORMATION are the same, who "the (beast was and is not and yet is Rev. 17-8) last clause.

Question No 38.

And who those two witnesses of God are; spoken of in (Rev. 11-3.?

Question No. 39.

Also who are the two characters spoken of in (Zech. 11-7?)

Question No. 40.

Also who are the two anointed ones spoken of in (Zech. 4-14?)

Question No 41.

Was Moses a murderer?

Question No. 42.

Why did God give the Jews the spirit of slumber? (Rom. 11-8.)

QUESTIONS No. 49.

1. What is the bottomless pit that this (beast) the temporal power of the Catholic church come out of? And is the bottomless pit spoken of here the same as spoken in (Rev. 20—1?)

2. You say "The two witnesses described in (Rev. 11-3) are the old and new testaments, clothed in the sackcloth of dead languages for 1260 years."

How did the old and new testaments have power over water to turn it into blood and to smite the earth with plagues as often as they would? And what was their dead bodies that laid in the streets of the Great City where our Lord was crucified?—Mrs. Cinda Merritt

QUESTION NO. 52.

Bro. Garrett and Ed. of the CRESSET, through the Columns of your paper I would like to ask the ministers or any one that is able to answer a question.

In 2nd Timothy 2nd ch. and 15ver. I find a positive command which readsthus.

"Study to shew thyself approved unto God. a workman that needeth not to be ashamed. rightly dividing the word of truth."

I find the word of truth to be the dividend we the pupils (or workman) that is commanded to do the dividing.

Now, please tell me what to use for a divisor, and how should the quotient be written.

C. A. Simons.

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CREATION and FORMATION.

Or The Jew And The Gentile.

Or

ACCEPT LIGHT AND REFUSE DARKNESS.

Continued from last week.

Hence in reaching out into the golden stream of time we enter into the third day to find out when God formed the earth, as we did not find where He formed it in the first and second days. So we ask you to read the following:

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was good.

And the evening and the morning were the third day." (Gen. 1—9 to 14.)

Now then, after we have examined the first day, we learn that God created the earth, and it was without form—And the waters covering it, caused it to be void—The second day, God placed a firmament in between the water that covered the earth which He had created—And now, in the beginning of the third day we find that He said let the waters under the firmament be gathered together unto one place, and let the dry land appear, what is this two creations of earth? No, no it is not! God here is only gathering the waters together—And the earth together, forming it into a body, not creating it. He had it already created on the first day, "in the beginning" we repeat He is just forming it here, in this third day—Making it vegetable, and voyageable, we repeat not creating it, but forming it into a body.

Now, we believe that Bro. Perkins will see why God said the earth was without form when He created it—It is now, dry land and formed—We hope every one will see the two works spoken of, Creation and Formation, and not two creations of earth, as Bro. Perkins has stated we would have. For he has said, "Brother Garrett you have two creations of earth, if there was two men," yet we wish to say right here, that the same difference is spoken of in the work of creating the man, male and female on the sixth day as it is spoken of in 1st ch of Gen. Different, we say, from the one spoken of in 2nd ch. after the sixth. In the first He spoke a complete natural man, male and female into existance—And after the seventh day He formed the man from the dust, that which He created on the first day, and formed on the third day—as above stated, leaving no room for doubt.

And we cannot help thanking God for the gift of outside evidence on this great question, of the Two Men as you will find it in the following language:

BIBLICAL PROOF THAT ADAM WAS NOT THE FIRST MAN.

That Adam was not the first man is evidenced by science, history and Scripture. Intelligent readers have a general knowledge of the first and second, but of the Biblical evidence they are too often wholly ignorant. Many, therefore, will be glad to learn that there is strong Scriptural evidence for the existence of men prior to the creation of Adam.

At the expulsion of Cain from Eden we read that he pleaded with Jehovah thus: "Every one that findeth me shall slay me." It is universally allowed that none existed then but his father and mother. Who, then, could slay him? The Lord does not quiet his anxiety by the assurance that there is no one to slay him. No. But instead he gives him a sign that no one shall slay him. People then must have existed on earth.

The country to which Cain migrated was inhabited. The narrative states that Cain "dwelt in the land of Nod, on the east of Eden." Nod means "Nomadic." The eminent Assyriologist, Prof. Sayce of Oxford university, states in his work, "The Higher Critics and the Monuments": "To the east of it (Eden) lay the land of the Nomads, termed Nod in Genesis and Mauda in the Inscriptions." Thus the Babylonian monument confirm Scripture in its statement that Nod was peopled.

Immediately after Cain's exile we read he had a wife. She could not be his sister, as is generally supposed, for Adam had no daughters till after the birth of Seth, more than 130 years. Nor could she be the daughter of Seth, for, according to the Biblical chronology in the margin, Enoch Cain's first born, was one year older than Seth. Cain, therefore, must have got his wife from one of the countries surrounding Eden.

Again we read that Cain "builded a city and called the name of the city after the name of his son, Enoch." The word used for city is the ordinary one, Ir, and we are bound to give it its full significance here as elsewhere. Who helped him to build, if there were no other men on earth? It may be answered that the city was built long after his exile, when both Adamites and Cainites had multiplied. But not so for the literal and correct translation is: "And she bore Enoch, and (when) he was building the city." That is Cain was in the act of building when Enoch was born. Nod, then, was inhabited.

Who were these people? They were of several races. In Genesis vi, 1-4, we have five races mentioned. The Nephelim were one of these. "The Nephilim were in the earth in those days" (R. V.). The Nephilim were a race of men remarkable for their great stature—'giants." They existed before and after the flood, which proves that the deluge was of limited extent. Genesis vi, 4, proves they lived before the flood and Numbers xiii, 33, proves they existed after it:

A branch of this race was the Rephaim. To them belonged Og, king of Bashan (Deuteronomy iii, 2), and Goliath, the renowned warrior, whom David slew. A peculiarity of the Rephaim was that they had six fingers on each hand and six toes on each foot (1, Chronicles, xx. 4).

Another race mentioned in Genesis, vi, 4, was the Gibborim. In the English translation the meaning of the word is given instead of the cognoment of the race, "mighty men." Other translators give the meaning as "warriors" and "heroes." The account given of them is very short and the passage is admittedly obscure. Litterally it is: "These the Gibborim who from ancient time Enoshites the name." I leave it unpunctuated as originally written.

In Hebrew there are three words for man—Ish, Enosh, Adam. The second of these terms is that which the Gibborim apply to themselves, a distinction which shows they were not Adamites. Then the word for 'ancient time," or "of old" is olam. This is the Hebrew equivalent of the Greek aion and the English dispensation, and means an indefinite period of time, which may reach to tens of thousands of years. Olam could not possible apply to the Adamites. They had only been in existence a few hundred years.

In Genezis, vi. 4. we read of the Beni-Elohim, "sons of the Elohim." The Elohimites are mentioned subsequently in several passages, notable in Job, i-7; ii, 1 and Ps. viii, 5, and lxxxii, 6. The first time we read of them is in Gen. iii, 1; "Ye shall be as Elohim" was the temptation of the Nakesh ("serpent".) They were in the garden of Eden before Adam was formed. There they had charge of "the tree of knowledge," and judging from subsequent uses of the word, must have exercised judicial functions. In Genesis vi. 4. "the sons of the Elohim" are condemned for having formed matrimonial alliances with "the daughters of Adam."

In the garden of Eden we find another race the Cherubim. These Cherubim had charge of "the tree of life" and exercised priestly functions. They held the highest office in the church in Eden, and according to St. John in the Apocalypse, hold the same office in the church in paradise. It is supposed that the Cherubim are the highest order of angels. But this is a great mistake.

"The four living creatures." (R V. are allowed by all Biblical scholars to be the Cherubim, once in Eden, now in paradise. In Revelations, iv and v, they are prevented to us as among those who sing the "new song" of the ransomed

"Thou hast redeemed us with thy blood out of every kindred, and tongue, and people and nations." Here the Cherubim acknowledged they were redeemed by Christ. They were men but distinguished from Adam's race, for they were in existance before Adam's creation, for 100,000 years for aught we know.

In Genesis ii, 7 we read: "And the Lord God formed Adam of the dust of ground." The word translated "dust" is apher. "Apher" can not possibly mean comminuted particles of earth, because Adam was not made of such particles. It is this Apher the serpent was to eat of "all the days of his life." But the serpent did not live on dust, and could not unless God specially wrought a miracle by an immediate transformation of his digestive organs.

The primary meaning of apher is the metal lead. This is manifest from Numbers, xxxi, 22 where the word translated lead is aphereth. In all ages men have have been designated from natural objects and the color of the skin. We ourselves speak of the copper-color race

In the same way a variety or species of men was designated the "leaden-colored" race or, in the Hebrew, Apherites.

And to the Apherites Adam belonged. It is manifest Adam was an evolution—"And God said, let us make Adam into our image."

Continued to page 3.