

# The Berean 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. Upholding the Truth since 1923.*

---

VOL. 3, NO. 9

SEPTEMBER, 2000

---

*Please send Ecclesial communications to:*

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

Fax: (810) 790-8519 e-mail: [Fjhigham@netzero.net](mailto:Fjhigham@netzero.net)

---

ECCLESIAL NEWS .....	Hengoed, Edmonton, Lampasas, Canton	
FRATERNAL GATHERINGS .....	Canton	
EXHORTATION .....	Good Soldiers Of Jesus Christ.....	172
STUDY. ....	Daniel – Historical Background.....	177
THOUGHTS .....	Anthem 32.....	181
ANALYSIS .....	Peace, Peace, When There Is No Peace	182
Thoughts Gleaned By The Way .....		187
WHAT DOES THAT MEAN?.....		192
B.E.N.'S PAGE.....		(Insert)

---

God Willing, The Berean 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

## Ecciesial News

HENGOED, Wales, UK – Breaking of Bread, 11am; Sunday School, 12:45pm; Lecture, 2:30pm; Wed. Bible Class, 7:30pm in various homes; Elpis Israel Class, 1st Tues. in month in various homes – Bro. Phillip Hughes, 25 Hoel Y Gelli, FForchneol Parc, Godreaman, Aberdare, Mid Glam., UK CF44 6LN; phone (011) 441-685-870254

Dear Brethren and Sisters,

Loving Greetings in the glorious Hope of Israel,

Since our last communication, we have again had cause to rejoice when we received into fellowship Bro. Stephen Male. Bro. Stephen spent a considerable amount of time examining the Basis of our Fellowship, with particular reference to the matters surrounding divorce and remarriage. He was at last able to see that the Berean position was the correct one, and gave an unequivocal statement of his beliefs which harmonized exactly with our position. The decision he made to unite with us was not without pain and heartache because of personal ties. We appreciate the stand he has made, and hope and pray that Bro. Stephen will hold fast with us as we wait the Call to the Judgement Seat, which must be very near now. Bro. Stephen has already begun to assist us in the ministrations around the Word, and we are glad of the extra labour as we work in the vineyard. His appreciation of the pioneer works is stimulating and we look forward to mutual strength and encouragement.

On behalf of the Brethren & Sisters of the Hengoed ecclesia.

Bro. Phillip Hughes

EDMONTON, Alberta – S.S. & Study Class, 10am; Memorial, 11:15am; Bible class 8pm in homes. Bro. Douglas Luard, 117 Calico Drive, Sherwood Park, Alberta, T8A 5P8 phone (780) 464-5511

Loving greetings to all,

Since our last ecclesial news we have enjoyed the company at the Lord's table of Bro. Noah Brown, Sis. Tamar Hopper, Bro. David Humphreys, Sis. Jeannie Humphreys, Bro. Dan and Sis. Sandra Jackson, Sis. Annetta Jones, Bro. Gordon and Sis. Linda Jones, Bro. Sid and Sis. Christine Jones, Bro. Michael and Sis. Leslie Morrell-Norwood, Bro. Terry and Sis. Lisa Readman, and Bro. Ed Truelove. We appreciated the efforts of these Brethren and Sisters in travelling to our ecclesia and thank the Brethren who ministered to our spiritual needs.

We are pleased to report that on July 7, 2000 we had the privilege of assisting **Ann Harris** through the waters of baptism. Our prayer is that our new sister will remain steadfast in the Truth until our Master's return.

Love to all on behalf of your Brethren and Sisters in Edmonton,

Bro. Douglas Luard

LAMPASAS, Texas -- S.S. & Study Class, 10:00 A.M.; Memorial 11:00 A.M.; Seasons of Comfort Class 1:15 P.M., Lecture – 4th Sunday; Bible Class Wednesday 7:30 P.M.; Fraternal Gathering, 2nd Weekend in June. – Bro. Rusty Stephen, HC3 Box 16A, Lampasas, TX 76550; phone (512) 556-6771. E-mail [steohenen-link.com](mailto:steohenen-link.com)

Greetings in the Masters Name,

Once again it is my privilege to bring some good news to the Brotherhood.

Another of Adams race has come out of darkness into His marvelous light. Sunday School Scholar, **Dylan Foley**, son of Bro. Frank and Sis. Donna Darter, was baptized into Jesus Christ's saving name on July 15<sup>th</sup>. We certainly wish him God speed in all his endeavors.

Also our 119th annual Hye Fraternal Gathering has just passed and was a huge success with brethren and sisters from Canada and Wales as well as all over the United States in attendance and we thank all who traveled these great distances to be with us. A special thanks to those who had speaking and presiding positions and other duties. Without your assistance our edification would not be complete. May we all walk Zionward in Unity in the Bonds of Love and Peace.

With all the love in the Truth ,  
Bro. Rusty Stephen, Recording Brother

CANTON, Ohio – Sunday School 10am, Memorial 11am; Mid-week class 7pm  
Mayfield Senior Center 3825 – 13<sup>th</sup> St. SW, Canton Ohio, Bro. Beryl Snyder, 4095  
Prosway SW, Massillon, OH 44646; phone (330) 837-1956  
Love and greetings in the Master's Vineyard,

We continue to show forth the glorious gospel of the Kingdom of God but have very little attendance of the alien. There will come a time, and the signs indicate very shortly, when the people and rulers will be made to hear the commands of the Lord Jesus which shall go forth to the nations. We look forward to that glorious time when all shall know the Name of the Lord.

Since the last correspondence from this ecclesia we have had sunshine and clouds within our corner of the vineyard. We have had the pleasure of welcoming around the Table of the Lord our Sis. Julie Adams who had withdrawn from the Central Fellowship. We have had most welcome visitations from around the Northern Hemisphere. The visitors we have had are: Sis. June Jones from Edmonton, Sis. Annetta Jones from Richard, Bro. Mike Neely, Bro. Noah Brown, Bro. Ricky Hurst of Lampasas, Bro. & Sis. David Van Pelt of Wanaque, Bro. & Sis. Steve Osborne, Bro. & Sis. Jim Sommerville, of Dedham, and Bro. Antonio LaBarbara, Bro. & Sis. Tim Stinchcomb and Bro. & Sis. Fred Higham of Detroit.

We would like to thank Brothers Higham, Sommerville, and Van Pelt for their much needed words of encouragement around the table of the Lord. And also to thank the visitors who have helped to make our Sunday School Program a success.

We regret to announce the losses to our ecclesia of our Sisters Julie Adams and Sarah Snyder who have moved to Texas and joined the Lampasas ecclesia. And our Bro. Harry Phillips has withdrawn fellowship.

As we look around us, we see the urgent need for the return of the Son of Man. There are many of His Brethren and Sisters who long for His healing touch. Their tribulation and affliction, however, has an objective, that the "trial of their faith" may produce those characteristics of which the Master will approve at his return.  
Bro. Beryl Snyder, Recording Brother

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

**CANTON BAYLOR BEACH PICNIC..... August 26 & 27, 2000**  
**Bro. Don Miller, 6695 Carriage Lane, N.Canton, OH 44721, 330-494-7717**

## Good Soldiers of Jesus Christ

*"No man that warreth, entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier"---2 Tim. 2:4*

The ONE great purpose of each moment of our lives must be to strive to acceptably serve God. This is our duty, our reasonable service. If we are God's true children we will recognize this fact, and without seeking to minimize or lower this high standard of duty, we will give ourselves **completely** to the work of pressing toward perfection of service.

Such a course will necessarily involve us in warfare, for the struggle between the mind of the Spirit and the mind of the flesh, between the law of God and the law of sin, is a very real conflict and requires active combat. There can be no neutrality in this war---

*The only way that we can give evidence to God that we are not in sympathy with the enemy is by placing ourselves openly and actively on the side of those who are vigorously opposing and overcoming the enemy.*

There ought to be no doubt in our minds concerning the fact that living unto God does involve warfare. From Genesis to Revelation we read of the enmity, the antagonism, the conflict between the flesh and the Spirit, between sin and righteousness.

As long as sin exists peace would be a tragedy---it would be the peace of a filthy, stagnant pool. The day will come when the enemy will be destroyed, but until then God's true children will wage active warfare. The Spirit Word speaks to us concerning "the **weapons** of our warfare" (2 Cor. 10:4), exhorts us to "put on the **whole armor of God**" (Eph. 6:11), to "**war** a good **warfare**" (1 Tim. 1:18), and to "abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11).

Let us examine ourselves in the light of the following--

*"Thou therefore endure hardness (hardship, affliction, suffering), as a good soldier of Jesus Christ. "*

*"No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier." (RV: No*

soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the One who enlisted him).

*"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2:3-5).*

There are several principles set forth in this passage for the edification of spiritual soldiers. We recognize that we who are soldiers have been chosen for that position by God. We have our OPPORTUNITY to serve God because HE has enlisted us---we have hope of receiving the gift of life only because HE has mercifully called us out of the world to be His sons and daughters. It is a wonderful PRIVILEGE we have received in being given the OPPORTUNITY to be spiritual soldiers---the true children of God will never take this position for granted, but rather they will---

"Give **diligence** to make their calling and election sure" (2 Pet. 1:10). \*

\* \*

*The good soldier of Jesus Christ will not allow himself to live in a state of entanglement in the affairs of this life.*

A soldier entangled in the web of temporal things will not be free to perform his duty, his reasonable service, his obligation to Him Who enlisted him to be a soldier. As long as we are in the present state there will be temporal needs and duties which must be faithfully taken care of as part of the service God requires, but even these necessities of life can so envelop us that they become entanglements, masters of our lives, controllers of our minds, and barriers to spiritual growth.

We must not allow this to happen. We must not be absorbed and entangled in the affairs of this life, living as though the present temporal state were an end in itself. Instead we must recognize that the present state is simply a stepping stone to an eternal future, and that to gain that future we must live now as "strangers and pilgrims" who have here "no continuing city," and who are, therefore, **absorbed** in only ONE thing---an agonizing endeavor to make each and every moment pleasing to God.

Only the soldier who is eager and willing to learn to recognize and put away the entanglements of fleshly and worldly ways will be in a state of readiness to receive and use the weapons of the Spirit. Such a soldier wholeheartedly desires and actively endeavors to empty himself of the carnal mind and to put on the mind of the Spirit. Thus he voluntarily becomes subject to the transforming power of the Word of God, and in the resultant state of growing freedom from entanglements and growing spiritual mindedness, he becomes equipped to wage increasingly effective and lawful warfare.

\* \* \*

*The good soldier of Christ knows that the open, vigorous warfare required by God will bring with it hardship and suffering, ridicule and the accusation of madness, and denial of fleshly ease and pleasure.*

The soldier in battle cannot sit back and relax but must instead be continually on the alert, in a state of continual antagonism toward the enemy---the flesh within and enticements without. He must be prepared to endure the necessary hardships of battle, knowing that the battle must first be fought before the victory can be won. Regardless of present consequences he must willingly and earnestly contend for the Faith in belief and practice, lawfully fighting for his Master.

The soldier of Christ knows that the hardships of the battle are the blessings of God, chastening, correcting, teaching patience and humility, showing the necessity of trusting in God alone, and strengthening the desire for that day when God's righteousness will be exalted throughout the earth. Therefore he rejoices because he has the OPPORTUNITY to be chastened as a son or daughter of God.

And he knows that no trial will be allowed to go beyond his ability to endure, but that his God will faithfully provide the needed strength and deliverance. With strong faith in the One Who enlisted him, the good soldier will give thanks and take courage and press on, giving the enemy no rest.

The word "soldier" in 2 Tim. chapter 2 is an accurate translation of the original---Paul used the Greek word that was applied to literal, carnal soldiers.

In our endeavor to become better soldiers of Christ it is helpful to consider as an illustration the duty and characteristics of a carnal soldier in carnal warfare, for these are in many ways similar to the duty and characteristics of a spiritual soldier in spiritual warfare.

\* \* \*

*The carnal soldier is identified in his allegiance by a UNIFORM that he wears at all times, and by his determination to stay alive and destroy the enemy, and so win the war.*

The enemy clearly RECOGNIZES him as a soldier, and fights back. The **spiritual soldier** will likewise be unmistakably identified by his 174 modest apparel and by his humble, determined, steadfast attention to

the duty he has to perform. Being thus openly **manifested** as a soldier opposed to fleshly ways, his opposition will be recognized by the enemy who will fight back, both from within the soldier's own flesh and from others who follow fleshly ways.

It is also helpful in this connection to remember that the enemy uses many deceptive, subtle tactics - perhaps somewhat similar to the "guerilla" form of warfare. This illustrates to us the absolute necessity of giving great diligence to first recognize the enemy and his ways, so we will be able to oppose him.

\* \* \*

*When the **carnal soldier** is enlisted, he becomes subject to the Captain's command, and his former way of life is put behind him -- his life is no longer his own.*

In like manner, when the **spiritual soldier** is enlisted by God he becomes purchased property, subject to the One Who called him to be a soldier. He must become completely devoted to his new duty, his former way of life being put away --

"Therefore if any man be in Christ, he is a NEW creature: old things are passed away; behold, ALL things are become NEW!" (2 Cor. 5:17).

\* \* \*

*The **carnal soldier** gives himself completely to the task of learning and applying the art of warfare, because his life depends on it.*

He goes through an initial training period when he learns the fundamentals, and then throughout the course of the war he is continually learning and increasing his ability to wage effective warfare.

The **spiritual soldier** also goes through an initial training period and then must continue daily to grow in the Word of God and to be EXERCISED by applying himself to the battle, endeavoring to develop the divine characteristics which will overcome the enemy.

\* \* \*

*In the midst of battle the **carnal soldier** has no time to devote to foolishness.*

He must set himself to the task before him and perform his duties efficiently---for his life, and the lives of others, depend upon his being a good soldier.

**Spiritual soldiers** likewise cannot waste time or effort. They cannot sit back for awhile and forget about the enemy and the war, but rather they must face the battle, "redeeming the time," and recognizing that the enemy will be fighting a continuous battle right to the end of probation.

\* \* \*

*The carnal soldier's pack is as light as possible, containing the bare necessities of life to keep his body going while he wages war.*

And everywhere he goes, his weapons go with him---he never leaves them behind.

The **spiritual soldier** in like manner must "lay aside every weight" -- the entanglements of fleshly and worldly things - and everywhere he goes he must never be separated from the "whole armor of God."

\* \* \*

Both carnal and spiritual soldiers must learn to endure, to be faithful, to be brave, to be careful and wise, to contend for the cause---desertion is punishable by death. They must endeavor to work together as a unit, and there is only one way this can be done: they cannot individually follow their own ideas of how to recognize and fight the enemy, but instead all must be guided by the ONE set of instructions they have received from the commanding officer.

If carnal soldiers will do all these things for corruptible crowns, what should not God's soldiers be willing and ANXIOUS to do to obey their incorruptible Creator with the hope of receiving His incorruptible gift of a crown of glory that fadeth not away?

When we think of that to which God has called us, when we consider the offer of forgiveness and eternal life mercifully extended to us, when we meditate upon the greatness and the faithfulness and the love of our Father in heaven --

*How can we POSSIBLY be content with anything less than wholehearted effort to give our ALL in the struggle to put away those things that grieve our God, and to put on those things that give Him joy?*

## DANIEL - HISTORICAL BACKGROUND

*"Daniel had a taste of what it was to have a kingdom founded on divine principles and conducted with divine objects. He was a member of the royal family of Jerusalem. He lived the first part of his life in Judah during the reign of Josiah and Jehoiakim, and, in the reign of the latter, was brought away captive from the Lord's land and taken to Babylon to ornament a pagan monarch's court." (Brother Roberts — Seasons of Comfort)*

Unlike many of the servants of God referred to in the Scriptures, Daniel lived through times of great (and significant) political upheavals. The book itself is a prophecy of world upheavals, and Daniel himself experienced great political changes in his own life. In fact, he was actually born in a time of great change, and it is interesting to consider the times of his birth. As the Scriptures give an indication of the approximate time when he was born, it may be of interest to refer to them.

In Daniel chapter 1 verse 3 we read that Nebuchadnezzar spoke to Ashpenaz to bring "certain of the children of Israel". The word "children" in the Hebrew can also be rendered "youths". We suggest therefore, that Daniel at this time was a young man of approximately 17 or 18 years of age. We are told that he was taken captive in the "third year of the reign of Jehoiachim" (Daniel 1:1). So it should be possible to work backwards using this information.

Chronology is by no means an easy study, of course, and there are different viewpoints as to what the actual dates should be. We do not wish to get too deeply involved here. We will use the year BC609 as an approximate date when Jehoiachim began his reign. Daniel was taken captive in his third year (BC606); so he must have been born around BC623 (606 + 17).

So what was happening around that time? We have all at some time or other, probably been interested to know what was taking place in the world at the time when *we* were born, and growing up. What did the world "look like" then? Actually, many things were taking place.

ASSYRIA. Once this mighty Empire dominated the ancient Biblical world. At the time of Daniel's birth, however, it was starting to decline. Ashurbanipal, the last great Assyrian monarch died about 623 BC. He is described in history as a scholar and a humanist, instead of a great general, and during his reign, the Assyrian stranglehold on the ancient world began to give way. There were several undistinguished rulers in the intervening years until about 612 BC when Nineveh, its capital, fell.

EGYPT. The Assyrians had conquered and occupied large parts of this once mighty power from around 680BC; but 30 years later, the Assyrian forces had to withdraw because of a Babylonian revolt. Egyptian glory momentarily returned. The glory was short lived! Pharaoh-Necho (who slew Josiah at Megiddo around 609BC) was utterly routed by Nebuchadnezzar in 605 BC at the Hittite city of Carchemish on the banks of the Euphrates. The decline of Egypt was certain!

BABYLON. Under Nabopolassar, (the father of Nebuchadnezzar), this ancient city was beginning to feel its power. He laid the foundation of the new Babylonian Empire by revolting against the Assyrians in 625BC. In alliance with Cyaxares, the Mede, and the Scythians, he eventually took Ninevah. By the time of Nebuchadnezzar, who came to power after the battle of Carchemish, the glory of this magnificent architectural city, with its renowned hanging gardens, reached the height of its power.

These were some of the great events, and "great personages" of the busy times round about the time when Daniel was born. They have all been swept away in the onrush of time! They are now a matter of history, ( not without relevance to the servants of the Deity, of course). Daniel however has a future, as well as a past. In commenting on the glory of Babylon Bro. Roberts wrote:

*"Where is the glory of Babylon and her people now? "Hell (the grave) hath opened her mouth, and their glory and their honour have descended into it. They sleep a perpetual sleep, not to awake" (Jer.51:39). They are as much passed, perished and forgotten as the creatures through primeval forests, whose bones are occasionally found at a great depth. But Daniel is "written on high." To God, he lives, though dead. The moment is near for him to awake from that "sleep in the dust of the earth" in which he has been sweetly at rest for centuries; and from which he will emerge to take effectual part in earth's public affairs."*

There is a great lesson in these things, as we consider the upheavals around us, with the "great names" (so called) of Presidents, Prime Ministers, Kings etc. All will be history in time, and that a short time. The Truth is for ever.

But to return to our subject, and to the events surrounding Daniel's birth and early years. What was happening among God's people? The events were also characterized by upheavals, sadly as a result of apostasy. The ten tribes had already been taken into captivity by Shalmanezar, the King of Assyria, about a hundred years or more before Daniel was born. 178 This should have been an object lesson to Judah. In the days of

Hezekiah, when Senacherib, was King of Assyria, the Assyrian army overwhelmed the cities of Judah (another lesson). The mighty flood reached to the walls of Jerusalem, but was held back by the faith of Hezekiah. (Ironically, it was in the reign of Hezekiah that a prophecy was made regarding his descendants which reached a fulfillment in the life of Daniel and his companions. "And thy sons...shall be eunuchs in the palace of the King of Babylon" (Isaiah 39:7). Daniel was of royal descent as Bro Roberts pointed out above).

The invasion of Assyria did not, however, stop the spiritual decline of Judah. They did not take heed to the warning. Mannaseh, whose long reign "filled Jerusalem with innocent blood, which Yahweh would not pardon" (2 Kings 24:4), cemented the people in iniquity and idolatry to such a degree that even the vigorous work of Josiah, a veritable iconoclast, failed to eradicate the wickedness from the hearts of the people. With few exceptions, his great reforms went unheeded. Destruction was inevitable.

Daniel grew up in these days. Let us take courage in these dark days of apathy and spiritual decline.

All was not completely dark however. There were beacons of light which the faithful would gravitate to. There were men who stood out among their contemporaries, determined to hold fast.

**JOSIAH.** Daniel was born in the reign of this King (referred to above). He was one of the few truly great Kings of Judah. Although Daniel was probably only about 14 when he died, his reign would have had a profound effect upon Daniel. (Possibly Daniel's parents would have been faithful too. We know nothing about them, but they may have been deeply impressed with Josiah, and brought up Daniel in a God fearing environment).

**JEREMIAH.** A much older man than Daniel, he began his prophecy in the 13<sup>th</sup> year of Josiah's reign (Jer.1:2), about 2 or 3 years before Daniel was born. How much contact Daniel had with this great man of faith we do not know. We do know however, that Daniel was studying the writings of Jeremiah ( Dan.9:2), and was no doubt aware of his labours. If Daniel faced problems in Babylon, he knew that Jeremiah in Jerusalem was experiencing "bonds and imprisonment" (Heb.11:36), in the evil of Jehoiachim's reign, who foolishly attempted to silence the Word of God by cutting and burning the roll which Jeremiah (under inspiration) dictated to "Baruch the son of Neriah." (Jeremiah 36).

EZEKIEL. This man of faith was probably about the same age as Daniel and was also a captive in Babylon, although in a different place (Ezekiel 1:1). How much contact there was between these faithful young men is again, not known. However, Ezekiel testifies to the righteous character of Daniel, along with Noah and Job as recorded in the 14<sup>th</sup> chapter of his book. Whatever contact there was (or the lack of it!), the knowledge of one another's presence in captivity, was bound to be an encouragement, especially as all three men learned of the fall of the city which Yahweh had chosen to place His Name in, and the destruction of the Temple. Jeremiah personally witnessed the catastrophe.

THE RECHABITES. An unusual source of strength and comfort perhaps, but they were a Sterling example of fidelity, even in the midst of turmoil. We might not have thought of these people being a source of encouragement, but let us consider them. Jonadab insisted upon them following certain precepts designed to remind them constantly of their high calling. The attitude of obedience displayed by this people was in great contrast to the disobedience of Judah. They hearkened to their father, but Judah had rejected their Heavenly Father (Jer. 35).

*"The words of Jonadab the son of Rechab ....are performed ... notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. " (verse 14)*

HANANIAH, MISHAEL, AND AZARIAH. Our Sunday School scholars are well aware of the faith and courage of these great men. God Willing, we will have more to say about them as we consider the early chapters in Daniel. They must all have been a great comfort to one another in that strange and idolatrous land.

Despite the political upheavals, and the failure of the nation to uphold the principles of the Truth, Daniel no doubt took courage from the few who persevered and held fast. May we also take courage in all our trials and tribulations, and refuse to be deterred by the prevailing wickedness.

*"Then they that feared Yahweh spake often one to another: and Yahweh hearkened, and heard it, and a book of remembrance was written before him for them that feared Yahweh, and that thought upon his name.*

*And they shall be mine, saith Yahweh of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him " (MaL 3 : 16-17)*

## Anthem 32

This is a beautiful anthem about faith in action by God's people. It is quoted from Psalm 145, which speaks of the greatness of God that will be testified to in the Kingdom Age. It is written in such a way that its thoughts can be expressed by an individual or a whole assembly. The things mentioned in this Psalm were just as meaningful in David's time as they are now, and as they will be in the Kingdom Age.

To extol something means to lift it up. To extol God means to give Him the highest, most important place in our lives. With this hymn we are saying we will dedicate our lives to God. He will be our highest priority. We will bless Him, and praise His Name everyday. In our weakness, although we know He is great, the full extent of His greatness we can not know now.

We see God's greatness thru His creation of Heaven and Earth, through his wonderful word, which gives us unspeakable knowledge, comfort and hope. Yet, for now, in this life, we only see through a glass darkly, compared to what will be understood by those who attain to eternal life in the Kingdom of God. This Psalm goes on to declare how the saints will remember God's greatness and teach each generation that comes up in the Kingdom Age God's goodness and his mighty acts through songs.

What a tremendous responsibility comes with the singing of this anthem.

### PSALM 145: 1- 13

*"I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."*

181

Bro. Thomas A. Phillips

## **Peace, Peace, When There Is No Peace**

The recent Camp David Peace meetings between the Israelis and the Palestinian Authority have now ended with no compromise becoming available, and truly no men must feel the words of Zechariah as those who had so much riding on them.

*Zech. 12:3, "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."*

The purpose of the Camp David talks were to finalize a peace treaty as defined in the Oslo, Norway Accords of 1993. To students of Bible prophesy, this treaty seemed highly unlikely to succeed in the first place, though it is readily admitted that such things are possible as short term arrangements. For instance, no one could have seen or predicted from the pages of Scripture the short term of alliance of Egypt with the Soviet Union in the late 1950s. Egypt joined the Soviet orbit for a short period of 14 years, (short in the Divine plan) but ultimately reversed her stand, and rejoined the western states, which is her rightful place in prophesy. Any peace treaty formed between the Palestinians which resulted in the dividing of Jerusalem would only have been temporary at best.

At Camp David, there were four losers in the peace treaty arrangements. The Pope was rejected as the peacekeeper over Jerusalem by both Arabs and Jews. The American President, Bill Clinton, was not able to achieve the legacy statement he so hoped to attain, and had worked diligently for. These two failures are more of a publicity failure than a substantive one. The real losers are Israeli Prime Minister Ehud Barak, who has seen the collapse of his government, and the complete erosion of his formerly tremendous and unprecedented public support. And the greatest loser of all was Palestinian Authority Chairman, Yasser Arafat.

From the very outset, it appears that the Oslo Accord did not spell out the desired goals with much clarity. The three issues which brought the peace treaty down were apparent right from the conclusion of the Oslo talks, seven years ago. The Palestinian Authority (PA) claimed that the Accord called for. 1). a return of Israel to all pre 1967 boundaries. 2). The control of East Jerusalem was to be returned to the Arabs. And 3). that Jerusalem was to be the capital of the Palestinian State. For the Israeli's part, they agreed that they were to pull back to pre 1967 boundaries, but did not agree that that meant turning the land back to the previous owners and their control. Israel rather favored setting up democratically elected 182 local governments in the occupied area.

The Israeli's never agreed that the capital of a Palestinian state was to be Jerusalem. In fact, they consistently argued, including during the Camp David Talks, that the Oslo Accord did not call for a Palestinian State at all. They agreed to accept one, providing the capital would be in Jericho. And finally, they consistently contended that Jerusalem was to remain undivided and in Israeli control. The surprise at the Camp David talks was Barak's willingness to make compromises on this last point.

In the year leading up to these talks, the American government viewed Israel's stand on an undivided Jerusalem to be the stumbling block to peace. The threats from the White House were quite clear, and only thinly veiled. Israel would be expected to yield on most all Palestinian demands. The problems to the American President was that his party, the Democratic Party, is very dependant upon support, especially financial support, from the Jewish American community. President Clinton had to find a way to cause Israel to look badly in the eyes of the American people, without being personally critical of Israel. This he tried first though his wife, Hillary Clinton, who went to the Middle East and clearly sided with the Palestinians. While the President denied that she spoke for him, the Israeli's clearly got the message. Mrs. Clinton, since that time, has become a senate candidate from New York. It would be impossible to win New York without the Jewish vote, for New York City has a larger Jewish population, than does the entire nation of Israel. She now claims that her earlier remarks were "misunderstood."

Be all that as it may, it left the American administration in a difficult spot. Still looking for a way to rally public support against Israel and force the compromise on Jerusalem, the Americans focused on an anticipated sale of a Hawkeye Early Warning System Air Craft by Israel to China. The United States demanded the sale be stopped. Israel quickly and promptly complied. This left the American government without any real bargaining power at the conference. AS it turned out, they didn't need any, at least in dealing with Israel.

Every government of Israel, from its most hawkish, to most dovish, had agreed not to divide Jerusalem. Barak was warned in advance by his own party members that this could not be negotiated. To the surprise of the whole world, including his own nation of Israel, he agreed to divide at least a part of east Jerusalem. With this agreed to, Barak found his own government back home collapsed. Minority groups within his ruling coalition bolted his "Israel First" party, even leaving much coveted cabinet seats behind. Had he been able to conclude the peace talks successfully, it is very doubtful that he could have ruled long enough to bring the matter to fruition.

The matter was made mute when Yasser Arafat refused the compromise. Arafat demanded control over the Holy Sites of Jerusalem, such as the Arabs had prior to 1967. Israel would not move on this point. The Catholic Church, which had already entered into an agreement with the Palestinian Authority for administration of the Holy Sites, offered to take over the complete control of the Holy Sites, and this was rejected by both Jews and Arabs.

There is much recent history to this. In 1956, the United Nations called for the opening of Holy Sites within Arab controlled East Jerusalem, but it never occurred. There was access to Moslem Holy sites, and to so called Christian sites, but not to Jewish sites, not even the wailing wall. Instead, the synagogues had been plundered, some burned, and Jewish grave sites had been destroyed with the grave stones taken for building material for high ways. The prospect of returning to this state of affairs was not considered by Israel.

Arafat's failure to accept the compromise has cost him dearly, politically speaking, with the exception only being the most militant arm of the PA. For instance Muammar Qadhafi has since received Arafat with open arms, congratulating him for not making peace. Elsewhere, it has been a disaster. The US administration is clearly upset with him. To show their displeasure, they are now threatening to move the US embassy from Tel Aviv to Jerusalem, and recognize Jerusalem as Israel's capital. While this would only be symbolical, as most of the work already goes on in Jerusalem, it would set the stage for a world wide recognition of Jerusalem as Israel's capital, to the great embarrassment of the Palestinians.

Arafat also has since been to Paris, a traditional supporter of the PA. When leaving the airport in Paris, he was asked if the deadline called for in the Oslo Accord for the conclusion of the matter, September 13<sup>th</sup>, was still in effect, Arafat shied away from his previous answers, saying he would listen to his friends. Previously he had said the September 13<sup>th</sup> deadline could not be negotiated.

In Israel, Arafat's refusal to make peace, coupled with Syria's recent refusal in the same vein, has given great strength to the more hawkish Israeli parties. The cry by the Hawks that the Palestinians will never settle for peace and will never yield on their goal to drive Israel into the sea, is receiving greater credibility today than before the events of the past few months. Recent (August, 2000) polls suggest that very hawkish Benjamin Natenyahu, who the Clinton Administration found so inflexible, and worked so hard to unseat in the last Israeli election, would now easily 184 defeat Barak in a special election 47% to 41%.

The growing feeling for a strong defense among Israelis is further flamed by the Palestinian people themselves, who are now quickly growing tired of Arafat's political failures. A whole generation of Palestinians have grown up since 1967 who have never known the true weight and force of the Israeli army. A post Camp David poll showed a shocking 71% of Palestinians are willing to go to war with Israel to enforce their understanding of the Oslo Accord--or take back all of Palestine.

These things all beg the scriptural question, what role do the Palestinians play in the latter days? Jordan is the modern day Edom, Moab, and children of Ammon who side with the Southern power, but she is very hostile to the Palestinians, and has been, since the Palestinians tried to overthrow the government of the late King Hussein. She is now in her rightful scriptural position, brought to that position out of the necessities of the Persian Gulf War, and has concluded a peace agreement with Israel.

Syria, too, is in her rightful position as a nation hostile to the Southern powers. Israeli efforts at forming a peace agreement have been rejected. The Golan Heights remain in Israeli control, in spite of Barak's efforts to return it to Syria. And the Palestinians are among the reasons that Syria has rejected Israeli peace efforts. Israel wants the Syrian government to allow the Palestinians and Jews living in the Golan to have democratic powers in the region. The young King Assad has rejected this, calling it an effort to force democracy into his Syrian Kingdom.

Staunch Moslem regimes such as in Iran, also, are in no position to help the Palestinians, as anti extremist movements are underway and gaining strength in these countries as well.

Israel, meanwhile has declared that any unilateral attempt at statehood on the part of the Palestinians will result in Israel taking back 80% of the territory given up since 1967. This appears to be all the territory taken in 1967 which has been given to the Palestinians, and excludes that territory yielded back to Egypt.

The position of the Palestinians has never looked more bleak. With no Arab friends in position to support them, with former allies in Russia and China not able to boost them up, with world opinion generally infuriated with them, one wonders why they are so blindly rushing towards a war with Israel that they cannot win, and from which they appear to have no escape if and when they lose. God blinds the nations at times, causing them to do things which favors His plan. If the Palestinians carry out their plan, truly blindness will have been brought upon them.

We may soon know the reason that the Palestinians are not mentioned in Bible prophesy. They may soon become completely insignificant players on the world's stage. This may come by war, or it may come through the lack of political power simply causing them to dry up. But either way, they appear to have worked themselves into a very precarious position at the moment.

Arafat, for his part, made one very interesting move, in that he took a trip to Russia to meet with President Vladimir Putin. He is the first Arab leader to meet with the new Russian President.

Russia is not in a position yet, to come to the aid of another former ally, and no doubt this will further frustrate Russian officials who long for the former days when they could exercise political and military power on the world's fronts. Iraq, Yugoslavia, and now the Palestinians are driving the message home to Russia that she must improve her military standing against the West, or forever be treated as an irrelevant power, and with little or no respect.

The collapse of the Peace Talks, and was not unexpected, but the way they collapsed was. The conclusion of the matter left ties between the United States and Israel stronger, and the Palestinians fearing, as they say, the "Kashmirisation" of the Palestinian people. This is a reference to Kashmir, the Himalayan region that is the subject of one of the world's bloodiest territorial disputes, between India and Pakistan.

The Scriptures testify:

*Isaiah 18:3 "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."*

This is a prophesy of a great nation and a mighty sea power who spreads her wings to shadow Israel in the latter days. Try as they may, every American President and every US department of defense leader has at one time or another, tried to alter the strong relationship between Israel and her western allies, and has failed. All have wanted to withdraw the spreading wings over Israel, generally for financial reasons (oil). The current administration is no exception. Political pressure brought before, 186 and during the conference accords against Israel, has had the quite

unexpected effect of strengthening the relationship between Israel and her greatest ally.

The other interesting phenomenon to come out of all this deals with the complicated Jewish community themselves. Within Israel, a growing population of those called "New Jews" or "second Jews" had steadily been increasing in political power. These are Jews who have recently come to Israel, and had not had to deal with an Arab army 90 times their size, bearing down on Israel. These are less cautious in making peace than the First Jews. While Ehud Barak was a mighty and wonderful general, his political support has been largely from this group.

While they do want peace, this group tends to be more orthodox in religion. In fact, probably their main complaint with the traditional Jewish parties is the secular style of the older leaders. When Barak agreed to divide Jerusalem, he crossed a line that caused the "ultra orthodox" members of his coalition to leave him. A former coalition member, and leading Rabbi of the ultra orthodox Shas party, publicly referred to Barak as a "crazy man" for negotiating with the PA over Jerusalem.

The end effect of all this commotion in Israel, is that future leaders will not soon forget the terrible political consequences of trying to divide Jerusalem.

*Bro. Jim Phillips*

## THOUGHTS GLEANED BY THE WAY

By a Wayfarer

*"Seek ye the Lord while he may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon."*

*"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."*

*"For as the rain cometh down, and the snow from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; SO SHALL MY WORD BE that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. " (Isaiah 55:6-12)*

These are solemn words – words of life to all who heed them; for they contain a lesson rarely recognized by sinful man – that his ways and 187

his thoughts are of no value so far as eternal salvation is concerned, that all the inventions of men in attempting to find his own way of salvation are vain. As we read in Proverbs 14:12, *"There is a way that seemeth right unto a man, but the end thereof are the ways of death."*

We also learn that, in the Divine plan of human redemption, God has a definite purpose – a perfectly ordered plan which will be accomplished exactly as God has planned it. He will not change His plan to conform to human notions and the wishes of the sinner, but the sinner must forsake his thoughts and his ways, and conform his thoughts, his life and character to the Divine plan and purpose. The too common notion that God will accept anyone who is sincere in whatever he may think or do, is not only contrary to the word of God – it is fatal to anyone's hope of salvation.

Now, the primary purpose of the Divine plan of redemption – the reason why God is taking out from among the fallen race of Adam a people for His Name, is that God might be glorified in them. We read of this in Ephesians 1:9-12. *"Having made known unto us the mystery of His will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times he might gather in one all things in Christ ...in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory..."*

If man could design and work out his salvation according to his own ideas, then man, not God, would be glorified thereby. God has eliminated all human glory from the Divine plan of redemption. It was for this purpose that God chose not the wise, the rich, and the noble of the world, but the weak, the humble, and the poor.

*"And base things of the world, and things which are despised (that is: things considered base and are despised by the world), that **NO FLESH SHOULD GLORY IN HIS PRESENCE.**"*

Thus we see that the Divine plan of human redemption has as its purpose something far greater and grander than the salvation of unworthy sinners who deserve to die. *"All have sinned and come short of the glory of God."* None deserve or merit salvation, except the Son of God. All who are saved will be saved by the grace (or favor) of God. As Paul says, *"Not of yourselves, it is the **a** of God."* And God will save them – not because of their own righteousness, but because of HIS RIGHTEOUSNESS, which He confers upon them because of the child-like belief in, and acceptance of, His Word, and obedience to His commands.

The pleasing sophistry which would have dying men and women believe that all they need to do in order to be saved is to lead fairly good 188 moral lives, according to whatever standards may seem best to them,

is an insult to the God of heaven; for it is contrary to all that He has ever revealed concerning His plan of redemption. Therefore it will condemn all who place their trust in such nonsense.

God has appointed the way that man must worship Him, and He has given to man NO RIGHT NOR PRIVILEGE to worship Him any other way. All man-made forms of worship – all doctrines of men – are not only worthless so far as eternal salvation is concerned, but abominable in the sight of God. For said the Son of God: *"In vain do ye worship me, teaching for doctrine the commandments of men."* On the other hand, Paul tells us in Romans 4:3, that – *"Abraham believed God, and it (his belief) was counted to him for righteousness."* The Apostle in this same chapter tells us that all who walk in the steps of that Abrahamic faith, believe the things which Abraham believed with a strong faith like Abraham had, will inherit with Abraham, the thing which God has promised to them who do believe and obey His Word.

To deny God's Word is to call Him a liar. To treat His word with indifference IS TO DISHONOR HIM; for He has magnified that word above all His Name. (Psalms 138:2, Hebrews 2:3).

Getting back to the words of God in Isaiah 55, where He says, *"So shall my word be that goeth forth out of my mouth; it shall not return unto Me void but it shall accomplish that which I please: "* It matters not whether any man, or any number of men, like God's way or not It will not affect its accomplishment in any way. But it will have EVERYTHING to do with whether or not they have a part or inheritance in that purpose.

Men and women of Adam's race are saved, as Paul says in Eph. 3:11, "according to the eternal purpose which he proposed in Christ Jesus our Lord." And, as he says in Romans 8:28, *"And we know that all things work together for good to them that love God, to them who are called ACCORDING TO HIS PURPOSE."*

Some may say, " I believe that Jesus Christ is the Son of God." Others may say, "I accept Christ as my personal Savior. " Others may recite the stereotyped rituals of the catechisms. But such is mere lip service unless accompanied with a faith based upon what God has testified concerning HIS PURPOSE IN CHRIST JESUS; a purpose founded in the promises made of God unto the fathers of Israel, that purpose into which Abraham believed, and which God counted unto him for righteousness. Paul tells us in Gal. 3:8, that the Gospel was preached to Abraham when these promises were made to him. The same inspired Apostle tells us in Romans 1:16 that this Gospel is the POWER OF GOD UNTO SALVATION to everyone that believes it.

So the seeker after salvation, in order to become united with God's eternal purpose – the Divine plan of the ages – MUST CONFORM to the way provided of God; not to some way of his own choosing, though it might seem plausible and convincing to the mind of natural man.

"Ho everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yes, come, buy wine without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? ... Incline your ear, and come unto ME..."

*"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law,"*  
Galatians 5:22.

Christ-like character does not consist in mere legal correctness, but the possession and manifestation of the "nine graces" as given in Paul's divinely-inspired words. These are the things which are in direct opposition to the thinking of the flesh, and against such there is no law, because they are in complete harmony with divine precepts. One might scrupulously keep the letter of the law and yet be devoid of the inward state described in the nine graces, lacking in the fruit of the Spirit; outwardly correct, but inwardly a barren tree.

\* \* \* \* \*

*"Before I was afflicted I went astray, but now have I kept thy word"*  
Psalms 119:67.

The things which the natural man craves and seeks after are the things gratifying to the flesh – prosperity, plentifully supplied with the material things of this life, ease, comfort, and freedom from trouble or affliction. Yet, from a spiritual standpoint, these things may be the worst thing that could happen to him. This is true if material, prosperity, and the gratification of the lust of the flesh, and the lust of the eyes, and the pride of life lead him to give these things a prominent place in his desires and affections, and detracts from his love of God and His Word and constant study and meditation upon the Holy Oracles.

Therefore, the Psalmist exclaims:

*"It is good for me that I have been afflicted; that I might learn from thy statutes."* (v. 71)

It is only in affliction and humility that the mind of the flesh is subdued and the need for divine instruction and the help of God is fully realized. Happy is the man who not only submits himself to God in affliction, but who realizes that affliction is necessary chastisement for his 190 spiritual welfare, as the Psalmist further says in Psalms 119:75,

*"I know, O Lord, that thy judgements are right, and that Thou in faithfulness hast afflicted me."*

*"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Malachi 3:18).*

Malachi's prophecy was written during the return from Babylon, when the great proportion of the people of Israel was in a state of apostasy. Only a small remnant *"feared the Lord, and thought upon His name."* A crowning characteristic of this faithful remnant was the ability to discern between the righteous and the wicked, which would only be made manifest to *"all Israel"* in the day when the Lord will *"make up his jewels,"* when *"there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob"* Romans 11:26.

Spiritual discernment is to see and understand, and evaluate character in relation to divine service; to be able to tell the difference between service to God and flesh-pleasing ways. The Apostle Paul gives the divine discernment based solely upon spiritual understanding: *"Which things also we speak, not in the words, which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"* (1 Corinthians 2:13-14).

To judge the acts and character of one according to worldly standards is to fail to *"discern between the righteous and the wicked,"* for, *"My thoughts are not your thoughts, saith the Lord,"* and, *"that which is highly esteemed among men is abomination in the sight of God."*

\* \* \* \* \*

*"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place?" (2 Peter 1:19)*

It is a more sure word of prophecy because it is made "more sure" by fulfillment in part. Peter doubtless had specific reference to prophecies concerning Christ's first coming and mission as an earnest of his second coming and mission. But the Scriptures teem with prophecies which have been either partially or wholly fulfilled so minutely and specifically, that no reasonable mind can doubt that - *"holy men of God spake (these prophecies) as they were moved by the Holy Spirit."* Therefore these prophecies shine like a light in a dark place; - giving confidence to the believer in a word of doubt and indecision.

## What does that mean?

***"Bear ye one another's burdens, and so fulfil the law of Christ."*** Galatians 6:2

After telling us to bear one another's burdens, why does Paul say three verses later, *"For every man shall bear his own burden"* (Gal.6:5)? Is it ever appropriate to tell a brother or sister to bear their own burden?

The simple answer is "yes." These verses do not contradict one another, but rather outline two very important precepts that must be adhered to by all who walk with God. The confusion comes because two different Greek words have both been translated as "burdens."

The command to bear one another's burdens in verse 2 is very clear, and means exactly what it says. This translation of "burden" is from the Greek {bar'-os}, which means "heaviness, weight, burden, trouble", and indicates someone struggling under a great weight. Doing for others what they cannot do for themselves is showing the sacrificial love of Christ. The purpose of the ecclesia and the fellowship is to work together and help one another in our needs. The whole concept of the doctrine of fellowship is tied up in this idea, *"If one member suffer all members suffer with it."* If we truly understand and fulfill our responsibility to "bear one another's burdens", we have *"fulfilled the law of Christ."*

Another very important concept is taught in verse 5. There it states that we are to each bear our own "burdens." The Greek word in this instance is {for-tee'on}, which indicates a burden or load, such as the freight or lading of a ship. *This is the cargo that the ship was **designed to carry.*** If a ship travels without its cargo, it would be a useless voyage. How does this concept translate into our lives?

We are commanded to provide for ourselves and for our family (i.e., carry our own load). We are warned against laziness and idleness. Paul exhorted, *"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread"* (Thess. 3:10-12).

We do not help others when we carry their "cargo" or "load" for them. If we do this, they become dependent and lazy. How many young adults' lives would have been turned around if their parents had followed through with their threat of "no more money if you quit another job (or if you do not find a job)"? Paul is not kidding when he wrote that if anyone would not work, don't let them eat. God does not encourage irresponsible behavior. Hunger is a consequence of laziness (Proverbs 16:26).

Brethren and Sisters, let us be ever ready to *"bear one another's burdens"* {bar'-os} while at the same time encouraging each to *"bear our own burdens"* {for-tee'-on}.

*In the midst of battle the **carnal soldier** has no time to devote to foolishness.*