

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.

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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

Ecclesial News

BOSTON, Mass. – S.S. 9:30am; Memorial, 10:45am; Mid-week Study Class, Wed. 7:30pm. Meetings held at 310 Washington St. Dedham, MA 02026. Bro. Paul Garvey, 11 Maureen Way, Plymouth, MA 02340 508-224-6840

Beloved brethren and sisters in our one hope,

Since our last correspondence we have enjoyed the company and association of various brethren and sisters whose visits are always a delight. We were glad to have with us Sis. Jessie Prentice, Bro. and Sis. David Sargent, Sis. Phyllis Phillips, Sis. Elizabeth Phillips, Bro. and Sis. Bob Lorquet, Bro. and Sis. David VanPelt, Bro. David Sommerville, Sis. Shiloh Brown, Bro. Gary Stephen, Bro. Rusty Stephen and Bro. Shauywn Smith.

On February 20, Sis. Shiloh Brown relocated to Texas and now meets with the Lampasas Ecclesia. She will be missed and we wish her Godspeed.

Our ecclesia was greatly saddened by the death of Sis. Susan Garvey on April 9. On the morning of April 12, Bro. Jim Sommerville delivered words of comfort concerning our hope in the certainty of the resurrection and eternal life through Jesus Christ. Sis. Susan was buried in the afternoon and rests in hope awaiting the Lord's return. Death always brings sorrow but much more so when it interrupts early the cycle of life. She will be sorely missed by all who knew her. We extend our sympathies to Bro. Paul and the children in their grief.

On April 15 and 16 we held a Bible study weekend, the theme of which was centered around the minor prophets. The consideration of the topics brought into focus that in an appointed day, for those who are prepared, there awaits the oil of joy for mourning, the garment of praise for the spirit of heaviness.

On June 24 we held our annual Sunday school picnic. The occasion began with a cookout lunch followed by the daily readings with comments by the brethren and an address to the Sunday school by Bro. Naglieri. The rest of the afternoon was given over to games and pleasant conversation.

On August 12 we held an ecclesial picnic similar to the June picnic.

On behalf of the brethren and sisters of the Boston Ecclesia,
Bro. Wayne Johnson

FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

LAMPASAS FRATERNAL GATHERING June 8 - 10, 2001

Bro. Rusty Stephen, HC3 Box 16A, Lampasas, TX 76550, 512-556-6771

RICHARD FRATERNAL GATHERING June 29 – July 2, 2001

Bro. Ed Truelove, 2165 Douglas Ave, N.Battleford, Sask, Canada S9A 3N8, 306-445-3240

HYE FRATERNAL GATHERING July 23 - 29, 2001

Bro. Curtis Hurst, Rt.1 Box 40, Mullin, TX 76864, 915-985-3868

HOLLADAY FRATERNAL GATHERING October 10-12, 2001

Bro. Warren Rankin, 699 White Tail Rd, Holladay, TN 38341, 901-584-3925

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A Reporter's Description of the Resurrection

(Based on Luke 24)

In my forty years in the printing business I have had to wear many hats. Clean-up guy – typesetter – press operator – photographer – paste-up artist – proofreader – so on and so on. But probably the most challenging job was a Reporter.

A reporter has to be thorough, factual, have reliable sources, investigative and have the ability to convey the story in such a manner that it will entice people to want to read it.

Now, if I were on the scene of our Savior's resurrection as some of these people were in Luke 24 – How would I extract the information and compose the story of the Greatest event that has ever happened? Who – what – when – where – why and how? For example we are told of eleven different occasions of His resurrection appearance, which are recorded throughout the Gospels 21 times.

V.1 Women? Who were these women? According to verse 10 they were Mary Magdalene, Mary, the mother of James, and Joanna. Early in the morning? I need a closer fix on the time than this! John says when they started out it was dark, and when they got there Matthew says it was beginning to dawn and Mark says they arrived just as the sun was beginning to rise. So that would probably put the time between 5 and 6 am.

V.2 Now I know from my research that a tomb's entrance usually was closed to keep vandals and animals from disturbing the bodies. But in this case it was not only closed, but it was sealed. Also, all the pictures I have seen in my research show that the openings are from the ground to about waist high – curious! Maybe that is why various people are said to stoop down to look in, like in verse 12.

V.3 The women were extremely disappointed that their Master's body was missing, for it was these same women who "followed and beheld the sepulcher and how his body was lain" in the previous chapter.

V.4&5 While they are still perplexed about things, suddenly two men in white garments appear and they are so frightened, they bow their faces to the earth. Let's see...other accounts say these two men are angels...this must be important! Anyway they ask them... Why are you looking in areas where dead people are for somebody who is alive? That's a fair question.

V.6-8 *Jesus* had predicted his death and resurrection on a number of occasions, but they somehow failed to understand; but at the mention of these things, these women now recalled those events. 243

V. 9-12 So when it finally dawned upon these women, the importance of what they had just witnessed, they could not wait to tell the remaining

eleven Apostles about everything they had seen! But the Apostles dismissed their story as idle tales (what we would call gossip) and did not believe them! Then Peter, gets up, runs to the sepulcher (as if he is going to settle this matter himself) looks around, sees the linen clothes, then leaves, scratching his head wondering what has just happened.

V.13-27 (the walk to Emmaus) This is one of the most fascinating stories in the New Testament. Here we have two people walking from Jerusalem to Emmaus, a distance of about eight miles which would have been a two to three hour walk. One of the two people is named Cleopas, who is only mentioned one other time in John 19:5, and is said to be the husband of a wife named Mary. The one returning with Cleopas may well have been his wife, since both were in Jerusalem for the Passover.

In any event, as they walked, they were discussing the events of the past several days – including Christ's crucifixion and reports of His resurrection. As they walk, Jesus joins them, but they are prevented from recognizing him by divine intervention. Jesus asks why they are so sad? And they reply as if to say "where in the world have you been the last three or four days? Don't you know all the things that have happened in Jerusalem?"

Now this is where it gets good – Jesus - the very one around whom all these events had centered, replies – "What things?"

Then they begin to tell about how they had thought that Jesus was the Messiah until His crucifixion had shattered their hopes. And yet they had heard all these unsubstantiated reports of His resurrection and angels at His tomb, who clearly said He was alive. They were completely confused.

It was at that point that Christ pointed out to them from Genesis to Malachi that the Messiah must suffer before He can become king. He would probably have quoted from Psalm 32 and Isaiah 53 and used types as "wound the heel" in Genesis 15 and "smitten rock" in Exodus 17:6. Think what a revealing Bible lesson these two must have experienced, but how disappointing it must have been to him to witness such a lack of faith and understanding among His followers.

V.28-32 When they got to Emmaus, Jesus intention was to continue traveling, but his companions insisted He spend the evening with them –and remember, at this time they still did not know who He was - but it was common hospitality that Christ himself had taught concerning helping others. They obviously ask him to bless the food (for a dinner guest would only do as bidden by their host) and at the precise moment he brake the bread their eyes were opened and they recognized Him. - And then – He 244 vanished. Then they recall the walk and talk they had had with Him

along the way and how He opened the Scriptures to them and made them come alive!

V.33-37 And now having had the privilege of being a part of the most unique post-resurrection experience ever, the two of them hurried back the eight miles to Jerusalem to a room where they knew the Apostles were gathered behind locked doors (for fear of the Jews according to John). When they came in, they wanted to reassure the skeptical Apostles that "It is true, the Lord has risen and has appeared unto Simon." Then they began to relay their story about their walk to Emmaus with Christ. While they are still telling their story, suddenly Jesus himself appears out of nowhere it seems and says "Peace be with you."

Now of all the Apostles, it seems that only Peter up till that time had seen the resurrected Christ. The rest had only heard stories of His appearance. Now, when confronted with the reality themselves, they are stunned and shocked by the sudden and miraculous nature of His appearance. Their first reaction was fear and terror and they thought they were seeing a spirit – phantasma or as we would say – ghost.

V.38-39 But Jesus was quick to correct their mistake by drawing attention to his physical body. He said, "Behold my hands and my feet that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. We might note here that by drawing attention to both His hands and feet, it would be a strong inference that His feet also were nailed to the cross as well as His hands.

V.40-43 In order to further prove the fact of His material, physical, bodily resurrection; He gave a public demonstration by eating some broiled fish and part of a honeycomb.

V.44-45 "All these things must be fulfilled, which were written in the Law of Moses and in the prophets, and in the Psalms concerning me." This quote is a subject all by itself, but suffice it to say that this opens up the importance of the Old Testament. We know that the Old Testament is revealed in the New, while the New Testament is concealed in the old. And with that, Christ "opened their understanding, that they might understand the Scriptures." Probably the first time they completely understood the Scriptures concerning Him.

V.46 As He did with the two at Emmaus, so he points out to His Apostles that it is written that Christ should suffer and rise again the third day. Obviously His emphasis here is to study what is written and you will understand. We are told: "*what was written aforetime, was written for our learning, that we through patience and comfort of the Scriptures might have hope.*"

V.47-48 These verses point to a coming change in dispensations concerning the Gospel. For Christ had before strictly limited the Apostles in their preaching to the Jews only. But from now on, it was to be preached to all nations.

V.49 But how were the Apostles going to accomplish this task without their leader? He promised them power from on high! They were to remain in Jerusalem until the promised power of the Holy Spirit was received, which apparently happened at Pentecost.

V.50 The ascension of Christ occurred near Bethany on the Mount of Olives. His ascension was in His physical bodily form and Acts 1:11 assures us that "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Christ's return will not be of a secret spiritual nature as some suppose, but He will return literally, physically and bodily as He left.

V.51-53 Jesus blesses His Apostles and departs. They returned to Jerusalem with joy and great comfort, now realizing and understanding all that was written about their Master.

And one final note of observation is that Luke beginning by announcing "Good tidings of great joy, which shall be to all people" AND his book ends with the Apostles filled "with great joy; and were continually in the temple, praising and blessing God." And so ends a reporter's viewpoint.

Brothers and sisters, we too should be filled with great joy and praise God continually for the unique privilege of knowing and understanding the Truth as given us in both the Old and New Testaments.

Like the two from Emmaus, our hearts should burn within us for the privilege of our close relationship with Christ. They were allowed to talk to the only person that we know of who has been resurrected to eternal life. Death has no more dominion over Him.

We meet here each first day of the week (just as His disciples did) for the express purpose of remembering His sacrifice and His resurrection to the right hand of the Father to intercede for us as our High Priest.

In a way, we are on our own road to Emmaus. The only difference is our walk with Christ continues throughout our probation, instead of eight miles. My prayer is that as we get nearer the end of our journey that we can be as excited and enthusiastic as at the beginning.

For it is our hope that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor thing to come, nor height, nor depth, nor any other creature shall separate us from the love of God, which is in Christ, Jesus, our Lord."

Balance

Principles are what we have to guide us in our lives. They are like the stars in the sky: they are constant and universal. As we know, rules may get us through one situation, but the problem is that situations do change and the rules, then, would have to change also. Principles never change. They are the fundamental truths that we know must endure throughout all ages.

We must all admit we have a common nature, and that nature is very weak. Most importantly, and the hardest for us to admit, is that we might be wrong. We need to examine these principles to make sure they are correct, so we can focus ourselves in the correct direction. That is the reason we come together here, each first day of the week. We examine ourselves before we partake of the Bread and Wine, and it is these principles that are the basis for our belief in our foundation.

It is recorded that *"All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.* (II Tim. 3:16-17). And it is within these same Scriptures that we find our principles to guide us through life. Just as in Washington, D.C. there is a Bureau of Standards whose purpose is to define a standard – how long is a foot, how long is an inch, how long is a second, and what time it really is. Without standards we wouldn't have a common unit of weight, or a common unit of measure. I could say an inch is this long, or maybe it is only this long. Which would be right? Without this Bureau of Standards, no one would really know. We can compare this to the teaching of the Scriptures. They are our standards by which everything in our lives must be compared.

Children are not, at first, aware of Principles. They have to be taught: when you put your hand upon a hot stove, you'll be burnt, or if you carelessly climb a tree you will fall. Children often reveal a greater capacity for learning than do adults. But we, Brothers and Sisters, have a greater ability. We have the ability to learn from the Scriptures, BUT (that is probably the "biggest" word in the whole English vocabulary) if we have taken that step, and we have acquired knowledge, we have a problem. We must be able to apply this knowledge – the hardest step. And it is probably the biggest step not taken. 247

We know that our lives are full of unavoidable evils. Many are caused by men ignoring the principles (or rules of conduct) that are known to all mankind. We can look at evil as a stone being thrown into a perfectly calm pond. When it impacts a ripple is formed. If we know the stone is being thrown, we are able to follow the ripple all the way to the shore. It doesn't

just disturb the immediate area where it has landed. Many times, the failure to apply a seemingly well-known principle can result in widespread confusion of thought, with endless action and reaction of wrong thinking, and wrong feeling.

In the Proverbs it says, "*A soft answer turneth away wrath: but grievous words stir up anger.*" (Prov. 15:1). We know this is true. We've all done this; but do we always apply this principle? Do we always want to apply this principle? Just imagine how much easier it is to answer back sharply, than to take the time to think of a kind and soft answer.

Balance, we know, is a principle. A child must learn it. As we watch children grow, we see them place two feet on the ground, wobble, and fall. As they grow, we know they will eventually be able to take one foot and try to balance on it. We have the same problem, Brothers and Sisters. We have to achieve the same balance in our lives.

The Scriptures tell us to be temperate, moderate, and sober. But when we become upset about something and one reminds us to be temperate, we might think, "No, now is the time to apply all our energy and to straighten out this problem." We cannot always expect to handle every situation perfectly. We know we will fail. However, our effort should be on trying to handle ourselves better. We must try to set a better example for others to follow, making every effort to remember to apply the principles and rules of conduct we have learned from The Scriptures. We must always remember, and realize, we might be the one who is wrong.

This balance of which I'm speaking involves a recognition of the difference between a "gnat and a camel." We must avoid certain things: self-righteousness (or being righteous over much), and recognize balance is necessary on different levels, but it must begin from within. If we are not balanced from within, we cannot hope to help balance our ecclesia or fellowship that they, too, might be balanced. We must begin with ourselves. And if we cannot admit that we have ever been unbalanced, we are probably so unbalanced that we couldn't help others if we tried.

It is this acute sense of balance that tells us of our own errors. We know if it is properly used: it will bring about poise, fairness, and the view necessary to make good judgments.

We know there are outside influences that may effect balance – just as a child learning to walk. If carrying something large, he will find the going more difficult. In our case, feelings may effect our balance. We may feel love, or hatred, or pride, or envy, or variance, or emulation, or wrath, or strife. All these are the evil tendencies of the flesh which can (sadly) 248 disturb our balance, even those of the best minds. We have joy, peace.

We have long-suffering, goodness, faith, meekness, temperance, the "fruits of the Spirit," that will help us obtain a better and proper balance.

We know that even love, when properly directed by our heavenly Father, will influence us in the right direction. But then we also know, the weakness of human love may cause us to be prejudiced and throw us off balance.

We know that pride is one of these fleshly evils, but it can be easily disguised. We can easily fool ourselves into thinking we are zealous only for the Truth, when actually it is our pride causing us to be unbalanced. So, what happens when we fail to maintain this principle of balance? Just as a child learning to walk falls down, we too can fall down. We can tend to neglect these principles of right conduct.

The essential duties enumerated by the prophet Micah are the same as those laid down by Christ. The prophet declared the ideal: to do justly, to love mercy, and to walk humbly with God. Christ declared that the weightier matters of the law were judgment, mercy, faith, and the love of God. Justice and judgment have the same meaning. There can be no doubt of the meaning of mercy. An atheist might be humble, but mere humility is not all that is required. A man cannot walk humbly with God and not have faith. The same with the man who has true faith and a proper appreciation of the love of God. He will be guided by the same true humility. Why are these principles, although never disputed, usually the most neglected when problems come up?

The Pharisees would not have disputed the fundamental principles laid down by Micah, and they would have been quite able to point out the faults of their forefathers in neglecting these same principles; however, they were blind to their hearts as men always are. And with the deceitfulness of their hearts, they were able to satisfy themselves that all their worst actions were due to a zeal for God. It was a zeal for the law that made them want to stone the sinful woman; and it was a conscientious regard for the Sabbath that caused them to condemn the works of healing on the holy day. And worst of all, after the crucifixion of Christ, many of those pious adversaries went home to their families, each man proclaiming his own goodness and explained his severe action was only his zeal for God.

These were all given to us for a reason: but what can we learn from them? How can we escape the same error of the Pharisees becoming unbalanced and placing too much emphasis on relatively small duties, neglecting the weightier matters of the law? The first step we must take is to realize that we may be the one who has erred. Christ's condemnation of the Pharisees was primarily because of their merciless treatment

of unfortunate sinners. He continually urged the importance of the essential principles of right conduct rather than the "exterior," to which we know they devoted themselves. He told them in their zeal for the little duties, they had neglected the weightier matters of the law: judgment, mercy, faith, and the love of God.

In the Parable of the Talents (in Matt. 25), it teaches us a similar lesson. What are these talents? Are they not the opportunities to give to the least of Christ's servants the life giving bread and water, and the protective garment we have put on?

In the parable we know there was one who went and hid the money in a napkin: he brought upon himself the disapproval of his lord. He was not represented as a "waster" who had spent his talent in having a good time and in service to the flesh. He hid his money, because he feared his lord as a hard man who would want to reap where he had not sown.

We must be taught of God, and try with all our powers at whatever the cost of loss of friends and personal humiliation to take the course Christ would approve. So that if we have to go before him tomorrow, we might be able to claim that we have really tried to be faithful stewards. We know that we are weak and erring, with fleshly desires and many evil taints which puts us sadly in need of His divine mercy. But let us be able to claim that in the administration of the Truth, we have at least been honest and caring for nothing in the counsels of mere men; trying with all our powers to put the weightier matters of God's law in the right place.

In short, let us be able to claim that we have paid attention to the essentials Christ explained so patiently, instead of hiding away our talent and wasting our energy by hard demands concerning which he has not spoken.

In Biblical terms — we are to redeem the time. We must strike a balance between the transient and the eternal. Earthly things must be measured by heavenly principles. No matter where we are or what we are doing, we have choices to make. We need to make the right choices. These choices will be easier if we apply the teaching of Christ and the Apostles to our every day lives.

My children have a Bible story called, "What Would Jesus Do?" It tells of various situations and then they are given several choices at the end to finish the story. It's a simple idea: it is to pattern the character's life after Christ and make him do what Christ would do if he were in a similar situation. We, Brethren and Sisters, must daily make those same decisions and same choices. The more familiar we are with the teaching of Christ, the easier it will be for us to make the right choices. We have an Elder 250 Brother who showed us a perfectly balanced life, and he is our

standard. It is upon these same principles that were laid down by him that we use as a basis for our beliefs. It is up to us to try to keep our lives in balance as best we can... remembering we will fail, but also remembering we have a Mediator who pleads on our behalf. We are told that we must confess our faults one to another, and to admit our errors. We have to get back up when we fall down, and always rely on Scriptural principles to keep balance on the path that leads to life eternal.

Bro. Steve Osborne

DANIEL - NEBUCHADNEZZAR'S IMAGE

"This was a colossus in human form, which appeared to the king of Babylon in a dream. The head was of gold; the breast and the arms of silver; the belly and thighs of brass; the legs of iron; and the feet part of iron and part of clay. While the king continued to behold it, a stone poised in the air, unsustained by hands, fell with great force upon the feet, and broke them to pieces. After they were smitten, the iron, the clay, the brass, the silver, and the gold, were all broken to pieces together, and became like chaff, which the wind so completely swept away, that no vestige of the image remained. The image being thus destroyed and abolished, the stone that smote it became a great mountain, and filled the whole earth. [Elpis Israel page 324]

We live in an age when the Bible is rejected as the Word of the Living God. Few give these precious words the reverence they deserve. Those who place their faith and trust in the Bible, are either ridiculed, or secretly (if not openly) pitied. They are regarded as deluded, and the trust they have in the Scriptures, deemed to be misplaced. How wrong they are!

It is, however, not to be wondered at that many have lost their faith in the Bible. Universal rejection of the Bible's claims to be the inspired word of the Creator by the "learned", have swept the masses along with them. The prevailing unbelief is "chilling and killing", to use the words of Bro. Roberts. How stimulating and encouraging it is, therefore, to cast our minds upon such prophecies as Daniel, for such prove beyond doubt, that the book we call the Bible, can only be the product of a foreknowledge, far surpassing the inclinations of fallible man. If the power for us has dimmed, it is due to our familiarity with the account, but the power is there all the same. The prophecy compels us to submit to the overwhelming conviction that it is the result of *"holy men of old speaking as they were moved by the Holy Spirit"* (2 Peter 1:21), telling unbelief to flee, as shadows flee 251

before the brightness of the rising sun. We have indeed a "more sure word of prophecy; whereunto *we* do well to take heed."

Daniel chapter 2 then, provides us with the most compelling evidence that the Bible is divine. The details contained in the dream which Nebuchadnezzar had, provides an outline of history from the days of Daniel, right up to the present and beyond! Who could possibly have such foresight as to outline world events with such accuracy. The prophecy is extremely interesting, especially as it culminates in the establishment of the Kingdom of God, an event we all look forward to with anticipation. In fact the prophecy can be considered in two parts, providing:

- An outline of world history, focusing on the uprising of four world Empires, and:-
- Details of "*what shall come to pass in the latter days*" (Dan.2:28).

We shall start by looking at the first point, which is symbolised by the different metals.

THE HEAD OF GOLD - BABYLON. We are left in no doubt as to how this prophecy is to be interpreted. To Nebuchadnezzar it was revealed:-

"Thou , O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory Thou art this head of gold."

Nebuchadnezzar stood as a symbol of Babylon. His military exploits laid the foundation of one of the most magnificent empires the world has known. Throughout the "civilised" world, Babylon was a dominant power. Gold was a fitting metal to represent this kingdom, as it was undoubtedly the richest empire. Its situation in the fertile crescent of Mesopotamia, ensured a prosperous economy.

As we consider the Image, we also note that as the value of the metals declined, so there was a "decline" in the power of the national governments. Nebuchadnezzar was an autocrat. His word was absolute, and he deferred to no-one, as it is recorded in Daniel 5:19,

"Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."

This dictatorial form of administration, was followed by an administration where the king was bound by his own decrees (Daniel 252 6:12-14). This empire was represented by:

THE BREAST AND ARMS OF SILVER – MEDO-PERSIA. The Kingdom of Babylon came suddenly to an end in approximately BC 542 when it was conquered by the joint armies of Darius the Mede and Cyrus the Persian. Silver, too, was appropriate to represent the Medo Persian Empire. According to the historian Herodotus, the taxation and tribute was paid in silver tablets. Silver is not as valuable as gold, and Persia was inferior to Babylon in wealth, luxury and magnificence.

THE BELLY AND THIGHS OF BRASS - GREECE. The third kingdom fittingly belonged to the "brazen coated Greeks," as they were known. Greece was noted for brass or copper, which made up the armour of its soldiers. The Greeks also worshipped GA – the god of brass. The famous Alexander the Great, led his armies to victory as one of the most successful generals in history. The Persian Empire was unable to stop the progress of this mighty war "machine," as further described in Daniel ch.8:3-8. In BC 334, at the Battle of Granicus, Alexander defeated the numerically superior forces of Persia. In the following year at Issus, the victory was complete. The Grecian Empire dominated the world scene. Legend has it that Alexander "wept because there were no more worlds to conquer." He "*bore rule over all the earth*" (Dan.2:39). Bro. Thomas in The Exposition of Daniel explains that "the end of the Babylonish earth" (Daniel 4:22) was not the entire globe. The Kingdom of Men over which Nebuchadnezzar exercised dominion comprehended Babylon and Assyria, but Alexander extended those limits. (Exposition of Daniel page 7) His triumph however, was short-lived. He died at the young age of 33 after drinking heavily, 5 days before a scheduled expedition into Arabia.

After his death, the Grecian Empire declined. His empire was divided between his four generals, as typified by the four heads of the leopard in Daniel ch.7:6, and the four horns on the goat in Daniel 8:8 (See also Daniel 11:4). This was a far cry from the dictatorship of Nebuchadnezzar. The four generals would be more like a committee than an autocracy!

Of the four generals, Daniel's prophecy is mainly concerned with two of them, answerable to the two limbs. These are Ptolemy (who established a kingdom in "the south"), and Seleucius (who founded a kingdom in "the north"). The "kings" of the North and South respectively, are featured comprehensively in Daniel chapter 11. (See also the two Mountains of Brass in Zechariah 6:1).

The four generals proceeded to wage war upon each other, and ultimately they were in turn conquered by the Fourth World Power, that arose from the west.

THE LEGS OF IRON – ROME. The metal was now quite inferior in comparison to the gold with which our analysis began; and Rome's administration was in the hands of the Senate; the most important political body consisting of 300 men. However, as everyone knows, iron is a very strong metal, and Imperial Rome was a very strong Empire. Daniel records in chapter 2 verse 40,

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

Rome's soldiers had iron swords, spears, helmets, etc. Her armies subdued all opposition, and its legions established the glittering golden eagle in all directions. Gaul, Spain, Britain, Europe, Syria, Mesopotamia and Egypt all fell before this ruthless power. The power of Rome was at its greatest around BC 30. At the death of Augustus Caesar, the Roman Empire covered an area one hundred times greater than the original state. The iron hand of Rome was felt everywhere, and Yahweh's people felt its powerful grip:

".....and he shall put a yoke of iron upon thy neck, until he have destroyed thee. Yahweh shall bring a nation against thee from far, from the end of the earth, as swift as the eagle Meth; a nation whose tongue (Latin) thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young" (Deuteronomy 28:48-50).

Interestingly, Rome worshipped Ninib, the god of iron, which was the same as Saturn, the god of war.

The two legs of the Image represent the division which took place in the Roman Empire. In approximately AD 326, Constantine transferred the capital from the city of Rome to Constantinople in the east. On the death of Theodosius (AD 395), the Empire devolved to his two sons, Arcadius and Honorius. The former reigned over Rome (the West), the latter over Constantinople (the east). As Christianity gave way to a divided and apostate Christendom, Rome and Constantinople became the headquarters of the Greek (eastern) and Roman (western) Catholic systems. Hence there was an ecclesiastical as well as a political division. How could such have been predicted by man in the days in which Daniel lived! How accurate are the Scriptures.

During this time, hordes of barbarians forced their way into the borders of the empire. Imperial Rome now began to decline. Bro. Roberts 254 on page 368 of Christendom Astray wrote:

"The Roman arms, after centuries of resistless prowess, had lost their terror through the effeminacy of a race accustomed to victory and luxury, and the misgovernment of emperors, who ruled for private advantage instead of the public weal. The consequence was, that the rapacious hordes of Northern Europe and Asia, attracted to the tottering empire, like birds of prey to a rotting carcase, came down in clouds upon the fertile and cultivated countries of the south....defeating the Roman armies, capturing the Roman fortresses, and ultimately sacking the proud city herself (and) put an end to the mightiest dominion that ever ruled the civilised habitable. This however, though a destruction of what was considered the Roman Empire, was but the introduction of the clay amongst the iron, not the displacing of the iron by the clayThe clay intermingled itself with the iron, and was, ultimately moulded into shape by the stronger element (the barbarians falling in with the Roman order of things).

This is an important point for us to notice, and introduces us to the

THE FEET OF IRON & CLAY, AND THE TEN TOES. Although Rome was defeated by these barbarians, it was never actually conquered by another power. It really deteriorated from within as Bro. Roberts pointed out. The once united empire became divided into 10 parts by the invading barbarians races, answerable to the 10 toes of the image. Bro. Roberts goes on to say,

"..we are met with the fact that the barbarian nations, on overturning the Roman Empire, did not unite themselves under one government, and set up a new empire. They scattered themselves among the provinces of Roman Europe, and settled in such countries as were according to their liking, each nation setting up its own government independently of all the rest. In this way there sprang up a number of separate kingdoms in the territory formerly ruled by the undivided Roman sceptrethe question is how many?" (page 369)

There are differences in the actual numbering, and Bro. Roberts quotes a historian who states that they are, 1. Ostrogoths, 2. Visigoths, 3. Suevis and Alans, 4. Vandals, 5. Franks, 6. Burgundians, 7. Heruli and Turingi, 8. Saxons and Angles, 9. Huns, 10. Lombards."

The important point which Bro. Roberts draws our attention to is stated on page 370

"The vision predicts the uprising of ten kingdoms in the territory of the Roman Empire. We would, therefore, argue a priori, that there must have been that number in the States that made their appearance when the 255

unity of the empire was dissolved, whatever the obscurity of history might indicate to the contrary."

Thus we are brought to the "partly strong, and partly broken" state of Daniel chapter 2 verse 42. This interests us greatly, as we are also brought to our own days. Once again we quote Bro. Roberts referring to the "partly broken" state. Note how applicable are his words to Europe today!

"The European nations as we see them today are the latter-day divided phase of Roman power. The old imperial strength has gone. Rome no longer rules the world. She no longer sways the destinies of mankind with the most formidable of despotisms. She is broken, divided, weakened, a rickety, disjointed, system of nations, which hardly holds together for very weakness: a mixture of iron and clay of brittle cohesion, destined ere long to be smashed to atoms by the invincible stone from heaven. Rome has never been superseded... The present political arrangements on the continent of Europe are but a prolongation of her existence in another form...They exhibit to us the last stage of the fourth kingdom, and tell us that we approach the time when a change will come over the world – when the fifth kingdom shall be manifested in destructive antagonism to all human power." (page 219)

God Willing, we will consider this grand and glorious climax in the next article.

Bro. Phillip Hughes

Depression

Depression is a word that is usually spoken of in hushed tones throughout the brotherhood, today. It is a little understood illness of which no definitive work has been written in many years. I hope to convey to the Brotherhood, through this small essay, the complex nature of this illness, how it undermines the quality of life of the believer who suffers from it, and how other Brethren can help those who suffer from it.

Depression is not a new illness, but it has been a deeply misunderstood illness for centuries. It has only been during the last few years that significant changes in the recognition and treatment of this illness have been achieved.

Depression is more than experiencing sadness. It is an illness that affects the chemical balance in the brain, so that a person may have scattered thoughts that cannot be controlled; thus limiting that person's ability to think clearly, perform everyday tasks and find pleasure in 256 activities usually enjoyed. It can also be manifested in physical

symptoms such as lethargy, body aches, headaches, hypo or hypersomnia. Some forms of the illness are displayed in mood swings between mania and depression, in which a person may display euphoria, overconfidence, belligerence, impulsiveness, or make strange decisions, and then swing back to a more normal or depressed state. Since the pace and stress levels in life have increased in the last few decades, the incidence of depression has increased along with them. Such things as the loss of a loved one, moving, living in an abusive environment, illness, or an inherited propensity to depression and lead to an episode of this illness. Some people who have a family history of depression may suffer from an episode as early as childhood. If the illness is detected early and treated promptly with medication and/or counseling, a person may never experience a depressive episode again. Unfortunately, some people experience several incidences and may have to continue on medication permanently.

If a believer is noted displaying any of the above behavior patterns or begins to behave in a manner unusual for him, it is best to make a discreet inquiry to see if something is wrong. Sometimes brethren tend to think the worst and assume that the brother or sister involved may have grudge against someone or is losing interest in the Truth. It is very important that communications are left open so that misinformation, false assumptions, and misunderstandings will not result in the loss of a sister or brother from the Faith.

Patience and kindness are attributes necessary when dealing with someone who suffers from this illness, and our Lord requires no less from us.

Bible References:

Matthew 7:12 *"...whatsoever ye would that men should do to you, do ye even so to them."*

Romans 12:13-15 *"...rejoice with them that do rejoice, and weep with them that weep."*

Ephesians 4:1-2 *"With all lowliness and meekness, with longsuffering, forbearing one another in love."*

Ephesians 4:32 *"... be ye kind one to another, tenderhearted, forgiving one another, even as Christ has forgiven you."*

Ephesians 6:8 *"... whatsoever good thing any man doeth, the same shall he receive of the Lord."*

Colossians 3:23-24 "*...whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*"

Hebrews 13:16 "*...to do good and to communicate forget not.*"

Bro. Michael Morrell-Norwood

Beautiful, Golden Autumn Days

They call it "going down the hill" when we are growing old, and speak with mournful accents when our tale is nearly told;

they sigh when talking of the past, the day that used to be, as if the future was not bright with immortality.

But Oh! It is not going down! This climbing high and higher, until we almost see beyond, the Kingdom we desire;

for if the natural eye grow dim, it is but dim to earth; the eye of faith grows keener to perceive the Saviour's worth.

Who would exchange for shooting blade the waving, golden grain? Or, when the corn is fully ripe, would wish it green again?

And who would wish the hoary head found in the way of truth to be again encircled with the sunny looks of youth?

For though in truth the outward man may perish and decay, the inward man shall be renewed by grace from day to day; they who are planted by the Lord, unshaken by their root, e'en in old age shall flourish still, and still bring forth much fruit.

It is not years that make men old; the spirit may be young though "three score years and ten" the wheels of life have run;

God has Himself recorded in his glorious Word of Truth that those who wait upon the Lord, "they shall renew their youth."

And when the eyes now dim and weak shall behold the King, and ears now dull with age shall hear the saints victorious sing, and on the head now hoary shall be placed the crown of gold then shall be known the lasting joy of never growing old.

Bro. Thomas A. Phillips

Correction: In the September issue we published a short article on Anthem 32 which we attributed to Bro. Thomas A. Phillips. That was written by Bro. John Phillips and the above 258 poem was written by his grandfather Bro. Thomas A. Phillips.

A LESSON FROM ISRAEL

We may be helped by the study of another phase of Israel's experience. (All their experiences were recorded for the instruction of those who should come after.) After their rescue from Egypt, they were taken through the wilderness where there was no food for the assembly. God provided them with food. We know what sort of food He provided. It was not a rich or varied diet. It was good, but it was plain, and always the same—manna. The people could cook and serve it in various ways: but still it was always manna; and the people grew tired of it, so tired that they grew vexed; and so vexed, that they cried like children in their tent doors when they remembered the fish, the cucumbers, the leeks, and the garlic that they had in Egypt.

"Our soul loatheth this light bread."

God was angry with the people because of their murmuring on this head. Was it not natural that the people should tire of always eating the same thing? We cannot but feel that it certainly was natural, and we cannot help feeling sorry for them, as they stand crying in their tent doors. But was it quite excusable? Here is another question. They had evidence of a very palpable kind that they were in God's hands; they ought, therefore, to have submitted cheerfully to whatever He required of them, knowing His power and His wisdom and goodness. They ought to have received with contentment the form of food provided for them, even if it had been quite objectionable, which it was not. There was in fact an object in subjecting them to this disciplinary diet. Moses explained it afterwards in the rehearsal on the plains of Moab.

"The Lord thy God...humbled thee and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know: that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

The effect of the prolonged and practical lesson of the manna was visible in the character of the host that entered the land under Joshua. There has been no such docile and godly and circumcised generation of Israel from that day to this; and will not be till their children have been put through a similar experience prior to their reinstatement in the land at the coming of Christ.

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We have the spiritual counterpart of this episode in the experience of the saints in probation. They have been delivered from an Egypt: They are going through a great and terrible wilderness: They have received a law for their guidance: and they have their food appointed. It is manna - manna

from heaven - Christ eaten by faith - eaten daily and richly; and there is an interdict on the rich foods of Egypt:

"the cares, the riches, the pleasures of this world."

It is rigorous regimen. It is a course of self-denial to which no man would submit without a reason. But there is a reason, though the command is itself sufficient of a reason. We are being prepared for Divine use afterwards. We are being "*made fit*" for the kingdom of God.

Thus we are landed in the same result in another way. The stones of the temple prepared in advance, the restricted diet of the travelling Israelites in the wilderness, combine to tell us that in probation, it is preparation that is aimed at—preparation for something coming after. Let us recognise the fact. It will help us to walk wisely and walk patiently. If our way is restricted, if our lives are dull, if our principles are inconvenient, if our pleasures are shut up to the things connected with the truth, it is only for a time, and it is for a well-defined purpose. The time will soon be over: the purpose will be served. We shall stand in the joyous assembly of the first-born to thank God for His kindness to us in hedging our way to life eternal; and we shall see and applaud the perfect goodness and His wisdom when invited into possession of the boundless good things for which we shall have been prepared by the self-denials of the present evil time.

Bro. Robert Roberts (Ch.1890-213)

As Ye See the Day Approaching

These are indeed perilous times in which we live, Brethren and Sisters. Israel has been on center stage in world attention over these past six weeks of intifada (uprising). Ever since the September 28th visit to the Temple Mount platform and the Al-Aqsa Mosque by Ariel Sharon (Likud Party hawkish, right-wing leader), Arabic passions have been enflamed. To date, two hundred and five people have died (almost all Palestinian) and thousands have been wounded. Violence, death and destruction have been the results of this long and terrible ordeal of chaos reaching through Gaza, West Bank, East Jerusalem and some of the Israeli settlements. There seems no end in sight and the peace process has been completely derailed. There has been no real implementation of the agreements made at Sharm El Sheikh (an Egyptian Red Sea resort) between Israeli Prime Minister, Ehud Barak, Chairman Yasser Arafat, Egyptian President, Hosni Mubarak and U.S. President, Bill Clinton. Since then Arafat has talked with 260 President Clinton, but no fruit has come of those talks as of yet.

Prime Minister, Ehud Barak flew to the U.S. today, on November 12th, and is scheduled to meet with President Clinton to discuss ways of bringing an end to the violence and bloodshed. Meanwhile, the angry and bitter warfare goes on day after day. Angry protests and riots go on by day and gun battles rage even into the night. Palestinian stone throwers and gunmen hurl and shoot at Israeli armed servicemen and civilians (settlers) and Israeli servicemen return fire with rubber-coated steel bullets at the stone throwers and snipers. The Israelis have used helicopter gunships to retaliate against Arab killing and abuse of dead Israeli soldiers, against some of the raging gun battles and against Arafat's command center. Clearly, the Israeli's are very heavily armed. Most of the Palestinians involved in the fighting are merely youths and are not armed at all, but hurl stones. There is evidence of Palestinian religious leaders inciting their people to rise up against the Jews. Israel's attacks on the Palestinian command center seems to indicate that Israel believes there have been coordination efforts on the part of the Palestinians, who covet the land and regard it as theirs. Anger and rage only increase with every dead Palestinian or Israeli. Each funeral seems to breed hatred and vengeance anew.

One thing that is very interesting and becoming clear to all of the surrounding nations (and doubtless to Russia, as well) is the fact that Israel is dwelling securely. She has not come to that point where she dwells without bars and gates: but that can't be too far off in the future. Whether there is all out war between the Palestinians and the Israeli's over East Jerusalem, the Gaza Strip and the West Bank and Jewish settlements remains to be seen.

We do know, however, that the nations are rapidly being hardened against Israel. They see Israel as oppressive of the Palestinians and accuse her of using excessive force against them. On the other hand, Israel can't be expected to just stand back and allow the Palestinians to overrun them and drive them out of the land. Israel is a state, founded by people who have used the sword and who have returned to the land in unbelief. Israel will certainly try to defend herself. We know that they will never again be wholly driven out of the land. Even when the confederation of nations comes under the leadership of Gog, the chief prince of Meshech and Tubal, the Jews will not be completely driven out. It is written of them in that time yet future: ***"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. Behold, the day of 261***

the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle." (Zechariah 13:9 - 14:3)

In the United States of America, the people went to the polls on Tuesday, November 7th, to vote on their choices for the office of the Presidency and Vice-Presidency. Also, there were a number of other political offices up for refilling via the election process. Al Gore and Joseph Lieberman (Interestingly an orthodox Jew) ran on the Democratic Party ticket and George W. Bush and Dick Cheney ran on the Republican Party ticket. As of the writing of this article, there is still no clear decision as to who will be the next president of the United States. Florida (which has 25 electoral votes) may well decide who the next president is. However, there have been vote recounts in that state and there may be a hand vote recount in one of the counties. There is a legal attempt to stop this hand count. There may be recounts in a couple of other states as well. New Mexico is so close that there may be an impounding of paper ballots in case there is the need to redo that state. Many question the old Electoral College system of electing a president and want reform so that the office is filled by popular vote. My reason for mentioning this about the American elections is that the office of the Presidency in this nation has become such a coveted prize, that men will go to almost any length to obtain it. At this time it looks as if this election could become a legal battle in the courts of law!

The Whitehouse has become the prize to be captured by the man of the world. It has become the ultimate symbol of success in this world (by those of the world). The prestige that goes with the office of the Presidency is (by worldly standards) unsurpassable. It is the most powerful office militarily and economically. The personal rewards and privileges must be very great. Some of these are known and there are others that doubtless aren't publicly known. There is, though, so much effort put forth by those who seek this office every four years. It is (it would seem) the very best this world can offer. The man who has it lives as a king in absolute luxury. He only has it for the short space of four to eight years at most. The downside of this office is that it comes with terrible stress, 262 pressure and constant political and private scrutiny!

Even offices of lesser degree are prizes for which those of this world strive. There is a man, in the State of New Jersey, (Jon Corzine, a Democrat) who challenged Bob Franks, a Republican for the office of State Senator. Bob Franks has been in office as State Senator for twenty-three years. Mr. Corzine spent \$63,000,000 of his own money to obtain that office! He only won the election by a mere three percentage points! I don't want to accuse that man of wrong-doing, and I don't know the privileges of that office, but a man doesn't usually spend that kind of money unless he expects a return in some capacity.

My point in mentioning these things political is this. Men are given to and driven by COVETOUSNESS. It is one of the most prominent signs of these times in which we live. Coveting is forbidden to us. It is one of the most dangerous and deadly sins into which we can fall. It was forbidden the children of Israel by commandment from Yahweh. ***"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."*** (Exod 20:17) It is specifically mentioned as being one of the identifying marks of the apostasy in the last days. ***"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."*** (2 Tim 3:1-5)

It is quite natural to covet. We have to be ever on our guard against this and all sin. We ask ourselves how this natural desire for things begins. It begins at a very young age which is quite obvious when you sit back and watch the young play like so many in this age. At the tender age of six, a child is well on their way to being spoiled. They may well come to expect lavish attention. There are many lessons for us each to learn. When we covet, we are really showing un-thankfulness and dissatisfaction for what we have already been given and entrusted with from our Heavenly father. We are really being selfish and most disrespectful to Him who has called us in hope. Covetousness leads to unhappiness, envy, jealousy, hatred, hurt, pain, injury and murder.

Let us be more like him who became poor that we might be rich in the things of Yahweh.

What does that mean?

"But wisdom is justified of all her children." (Luke 7:35)

To understand this phrase we must look at the context in the preceding verse where Christ says, *"The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children."* (Luke 7:34-35)

We see that Christ did not allow the criticism of hypocritical-- or even of well-meaning -- people to deter him from his work. He knew the wisdom of his association with publicans and sinners would be vindicated from the charge of licentiousness and wanton behavior by the changes manifested in the lives of those who accepted his teachings. Those who accepted the Word were the true "children of wisdom" who are made wise unto salvation. They justified him from all such scandalous imputations, and by the changes in their lives, proved that the doctrine of Christ is not licentious, and does not indulge men in their carnal sensual lusts and pleasures as he was accused. On the contrary, the effect is as Paul wrote to Titus in chapter 2:12 *"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;"*

Christ, who is "the wisdom of God", acted in a wise trimmer by reaching out to all sorts of men, even publicans and sinners. He was able to call them to repentance, to convert them and make them his children; children who were "given him by the Father." He knew that the wisdom displayed in reaching out to this class would be justified by the behavior of these repentant and wise "children of God."

We may learn from this that some men will not be pleased with our preaching methods, regardless of the effort we put forth. Some will object to and will reproach even the best efforts. This has always been the case. It happened to Christ, do we expect any better?

We remember the criticism Brother Roberts received when he used newspaper advertisements and printed flyers to announce lectures. His critics considered the printing press a "modern worldly invention" (in their day), and stated that the apostles did not use "hand bills" for their preaching efforts. But, once again we see "wisdom justified of her children" in this matter. As we very well know, many turned to the saving hope of the gospel through this method—and through other "controversial" methods-- in the last century.

We must use our talents and abilities to win people to Christ and should not become discouraged because some do not readily accept or agree with our preaching methods and efforts. We are to be instant both "in season and out of season." Whether it is convenient or inconvenient; whether welcome or unwelcome, the work must go forward. **Noah was counted faithful: not because of the number of people he converted, but because of the sincerity of his preaching effort.** Let us all continue steadfast in the work.