

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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Please send Ecclesial communications to:

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

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

www.bereanecclesialnews.com

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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

CANTON, Ohio — Sunday School, Sunday 10:00 AM; Breaking of Bread, Sunday 11:00 AM; Bible Class Tuesday 7:00 PM; at Mayfield Senior Center, Bro. Beryl Snyder, 4095 Prosway S. W. , Massillon, Ohio, 44646

We have been very grateful for the visiting brethren and sisters amongst us, rejoicing in holy association in Divine Truth. It is indeed a great joy to have those of like precious Faith visit us. It gives us added strength and courage to press on towards the great mark of our high calling, which is a place in God's Kingdom with love, joy, and peace. In the company of the faithful from all the ages. Since our last intelligence we have welcomed around the table of the Lord: Bro. Noah Brown, Bro. Ricky Hurst, Bro. Jim Rankin, Bro. Antonio La Barbera, Bro. Stephen Male, Bro. Mike Neely, Sis. Sharon Osborne, Sis. Sarah Snyder, Bro. David Van Pelt, Bro. Fred and Sis. Ruth Higham, Bro. Dan and Sis. Sandy Jackson, Bro. Steve and Sis. Sharon Osborne, Bro. Jim and Sis. Kelly Sommerville, Bro. Tim & Sis. Kay Stinchcomb, Bro. David and Sis. Kathy Sommerville, Bro. Michael and Sis. Leslie Morrell, and Sis. Leah Morrell. Brethren who exhort are performing an important service in keeping the body alert and on that note we would like to thank the following brethren for giving us the word of exhortation: Bro. Antonio La Barbera, Bro. Mike Neely, Bro. Jim Sommerville, Bro. David Van Pelt, and Bro. Michael Morrell.

Since our last intelligence we have accepted our Bro. Harry Phillips back into fellowship.

On a sadder note we must announce that our Bro. Braden Edwards, Sis. Joyce Edwards, and Sis. Kathy Dodds have withdrawn fellowship. It is our fervent hope that they may someday realize the misjudgment they are making and return to fellowship.

We held the northeast fraternal gathering last October. Many brethren and sisters being welcomed from other ecclesias and altogether a very happy and profitable time was spent. The ecclesias which were represented were: Dedham, Denver, Detroit, Edmonton. Hengoed, Holladay, Houston, Lampasas, and Richard. It is a privilege to know and understand the gospel. To be able to spend time with like minded individuals is priceless in the midst of the general indifference which prevails.

The Monday after the gathering we had the notable pleasure of witnessing the marriage of Bro. Stephen Male and Sis. Elizabeth Phillips. We trust they will find their new relationship a help on the way to the Kingdom. We are remiss in announcing the marriage and would apologize to all for the time it took to get this intelligence out.

Our annual Sunday School picnic was held at the end of August at Baylor Beach. We enjoyed a weekend in which Bible games and scriptural discussions 242 were the order of the day. We find these outings are very profitable, giving

us an opportunity to benefit from the companionship of the brotherhood, as well as providing a relaxation from the routine of everyday life.

We realize the call to the virgins, " Behold the bridegroom cometh" will shortly be heard by all. Let us walk and work in the Master's service to be counted worthy when our Lord returns.

Bro. Beryl Snyder, Recording Brother.

ODIADO, Busia Kenya. - Sunday School 9:00am-10:00am-11:30am, Memorial 11:30am, Wednesday Bible Study home visiting 2:30pm, Friday New friends class lecture 2:30pm. Bro. Humphreys Odaba Budedu, Odiado Berean Christadeiphian Ecclesia, P.O. Box 142, Bumala (Busia) Kenya.

Dear Brethren and Sisters in our One Faith,

We have been busy in the Ecclesia this season. First we were committed in finding the Truth through Bible lessons and gatherings. We have had time also to work on our meeting hall. It calls for such a place for convenience.

We were greatly blessed through the Bible classes held between 23rd August and 26th August 2001 at Odiado Berean Christadeiphian Ecclesia. It was a wonderful time to be joined by Brothers and Sisters from other Ecclesias, i.e. Bro. Epa Wekati and Bro. John Simiyu among others. Together with them they brought a number of Sunday School youths who shared lessons with youths of Odiado Ecclesia. It was quite an exposure to the youths and we believe that would instill more interest in them to find the Truth.

Among the lessons were, Resurrection and Judgement-Bro. Simiyu; Promises of Abraham-Bro. Francis Ogama; Second Coming of Christ-Bro. Humphreys Odaba; One Bible many Churches-Bro. Epa Wekati; Resurrection and Judgement-Bro. John Kuto, and others just to mention a few.

There was an encouraging response from friends who attended in quite a good number. Many questions were raised and discussed to their satisfaction. We believe that Almighty is opening up minds of people towards the Truth of the Bible. It is our prayer that the Lord comes and finds many prepared for the harvest.

Thanks in the loving grace of our Lord Jesus Christ,
Bro. Humphreys Odaba

SAN ANGELO, Texas - Sunday Memorial Meeting, 11:00am; Meetings and Bible study *are* held in member's homes. Bro. Gary Smith, P.O. Box 447, Blackwell, TX, 79506. (915) 282-3829; email BsmithG@aol.com
To all of like precious faith, greetings in Christ's name,

Since our last communication, I am glad to report very good news. After a good confession of faith, Todd Smith put on the saving name of our Lord 243

and Savior, Jesus Christ. He was immersed on Sept. 22. Those attending were Bro. Lee Smith, Bro. Carwyn Smith, Bro. Nick and Sis. LaRue Mammone, Sis. Becky Knox, and Bro. Gary and Sis. Brenda Smith.

We hope our new brother will use every precious moment of time to the honor and glory of God.

We have been blessed with many visitors since our last correspondence. Thanks to Bro. Buddy Banta, Sis. Ruby Wolfe, Sis. Dorothy Summerville, Bro. Lee Smith, and Bro. Carwyn Smith. Those that visit bring that needed strength to help encourage us in our walk to life eternal.

Love in the Truth,
Bro. Gary Smith

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

Dear Brethren and Sisters in the one true hope of Israel.

It is with great joy that we in this corner of the Master's vineyard wish to update all to the most recent events that took place on the weekends of September 22nd and September 29th. On September 22, after a good confession of his faith, **Malachi Morrell** was immersed into the saving name of our beloved master.

One week later, on September 29th, we had the extreme pleasure of immersing 2 former Sunday school scholars. **Jeremy Osborne** and **Jonathan Garvey** were both baptized on Saturday, and received the right hand of fellowship at memorial on Sunday morning.

It is still clearly evident amongst all the trials and tribulations that we survive on a daily basis that our Heavenly Father is still calling out a people for His name, in this we can take great comfort. It is our prayer that our Heavenly Father may use us as he so sees fit to help our new brethren arrive at our Master's judgment seat, and hear the joyful news proclaimed, "Enter thou into the joy of thy Lord!"

With love in the One Hope,
Brother Paul Garvey
Recorder, Boston Ecclesia

FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

HENGOED FRATERNAL GATHERINGMarch 22 - 25, 2002
Bro. Phillip Hughes, 25 Hoel Y Gelli, FForchneol Parc, Godreaman, Aberdare, Mid
244 Glam., UK CF44 6LN; phone (011) 441-685-870254

John Chapter 6

My Brothers and Sisters in Christ Jesus, in the Readings of yesterday in the Gospel according to John, I found words that are very fitting for this occasion. They record our Master's words, his teachings concerning himself and his mission as the anti-typical lamb.

In his discourse to the people of Capernaum, he goes to great lengths to explain his purpose, and what their relationship as the seed of Abraham was to him. In the sixth chapter of John, we find Jesus near the sea of Galilee: a great multitude had gathered around him because of the miracles they had seen performed by him.

When Jesus had seen them, he had compassion upon them knowing their situation. Food and shelter were not as accessible as they are today. Transportation was slow and physically exhausting. Jesus said to Phillip, *"Where shall we buy bread that these should eat?"* (v.5) Phillip answered, *"Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."* (v.7) Andrew answers, *"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"* (v. 9) Jesus said, *"Make the men sit down."* As a result, five thousand ate from those five loaves and two fishes: twelve baskets of fragments were gathered. This was an unquestionable miracle. It was a testimony of Jesus' credibility being sent by God.

The time, according to the prophets, was near for the appearance of Christ. And the people longed for the Roman yoke to be removed, and the Royal Throne of David to be re-established.

It is recorded in the 14th verse, *"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world."*

[15] When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

Now was not the time for Zion to be favored in that sense. Now was the time for him to accomplish that which we have before us, symbolized in the Bread and Wine. He was that one who would accomplish what the first Adam did not. He was the one to fulfill the hope of all that walk in sacrifices and faith throughout all the ages.

He came to fulfill all the promises made to the fathers. He knew he was to be King. When Pilot asked him, *"Art thou a king then? Jesus 245*

answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world...." (John 18:37).

In the 4th verse of this 6th chapter, we find that the Passover was nigh – that most important feast involving the sacrifice of the Passover Lamb which he himself was soon to fulfill. With these thoughts, we find him alone on the mount: sorrowful, not only on the contemplation of his death, but also about the fact that those who had wanted to forcibly make him king, would shortly depart from him. The remainder of his ministry would be filled with a greater degree and intensity of adversity.

We sometimes think of Jesus as the Christ, the Anointed of God, the perfect character, the Lamb without blemish, and forget or minimize him as Jesus of Nazareth, the man who was touched with the feelings and infirmities like us, and was in all points tempted, as are we. He offered up his prayers and supplications, with strong crying and tears, over the weakness of his mortal frame. Yet, he conquered sin. *"Be of good cheer; "* he said, *"I have overcome the world."* (John 16:33) As a result, he was justifiably raised to life after his death. By the grace of God, because of the Lord, we can become "heirs of salvation".

We are heirs not yet in possession of our inheritance, though we see it through the eye of faith. Now is the time we have to prove, or secure, our "heirship." It is contingent upon our performance. It is something that is "being acquired". The will is finished, secure, and sealed, but the list of the recipients (or heirs) is not complete. The Book of Life, for us, is not yet closed, but one day will be.

This is why we are here to day, to look within ourselves to see if we are proving our "heirship," to remember our Elder Brother with this Bread and Wine. Our presence here is an acknowledgment of our calling. It does not prove, by itself, our "heirship." We are to remember him by his presence in our thoughts, and in our hearts: not just specifically **this** day, but always. We are to remember imperatively today (in the broader sense) and as many **tomorrows** as we are allotted – from our waking moments, to our dimming consciences in the evening we are to remember him. We must let his words govern our words and our steps, for his words are spirit and life.

An all-consuming desire, in earnest effort, to emulate Jesus must be our prime directive in life. Such character was Jesus seeking; not the on-lookers, not those who looked for a free meal, not the spectators, and not those who were bent on improving the here and now by throwing off the Roman rule (with God secondary in their thoughts). He was looking for those who the 246 Scribes and Pharisees had hindered, whose minds were God-ward, and

who looked upon the miracles as confirmation from God of his authority, and were ardently seeking him out.

Having established his credibility as being sent from God, he sent his disciples across the Sea of Galilee to Capernaum. He follows, undetected by the people, in a most miraculous fashion. The people followed, and much to their surprise, found him there, for they knew not that he had departed. Jesus, knowing what was in the heart of the majority, said to them, *"Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."* In this, he was drawing the people away from the thought of physical and natural sustenance, to which the miracle of the loaves stood related. He was now laying the foundation for the higher and true reason for the miracles he did. He goes on, *"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."* (John 6:27)

The people ask for another sign. Their short-lived memory had forgotten the impact of the loaves. *"What sign shewest thou then, that we may see, and believe thee?"* (v. 30) They, then, pointed the sign they perceived had confirmed the authority of Moses, looking for something along the same magnitude from Jesus. They said, *"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."* Jesus seizes upon the perfect opportunity of using the example (the example of the manna in relation to him) in drawing attention to the **source** of the manna, the true meaning of the manna. Jesus said unto them, *"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."* (v.32-33)

The mind of the people is still not moved from the literal: very similar to the woman at Jacob's well. They are looking for more of the loaves and fishes, for they answer, *"Lord, evermore give us this bread."* They were looking for something like manna. They were looking for an easy source of bread: *"Lord, evermore give us this bread."*

At this point, Jesus embarks on a course that will separate out the shallow: the demarcation of those who would serve God and those who would not was about to be made. From here on open hostility would deepen, and though he would confuse his true disciples also, with his words, his words would (in time) endear him to them and bind them to him with an unbreakable, cohesive force.

Jesus answers, *"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not."* (v. 35-36) Their

frustration becomes apparent because of their stubborn failure to see the clear truth in the figure. They did not see, because they did not want to see. Their desire was to the immediate physical needs and desires. To them, Jesus was ambiguous: first he promises them bread, then he says he is bread. They react with dissatisfaction. They still could not see the obvious.

"The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (v. 41-42)

Jesus, knowing the hardness of their hearts, expands on his thoughts in more difficult speech: they were not worthy of simplified speech. They were of the class who was to be spoken to in parables. We find this in Matthew 13:14, *"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:"* And why? *"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."*

Jesus continues in the 47th verse (of John 6) *"He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."* (47-51)

Then Jesus said unto them, *"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."* (v. 53-58)

Verse 52, *"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?"* (v. 60)

Jesus, again, expands upon his statements using hard speech. He says. 248 *"Doth this offend you? What and i fye shall see the Son of man ascend*

up where he was before?" (v. 61-62) Indeed, he was with the Father in the sense that John writes in the first chapter in the first couple of verses. And surely he came down from heaven, when the Power of the Highest overshadowed his mother; and more fully by manifesting the Father, Whose ways were far above those of his adversaries. It was expedient for him to ascend to perform his priestly function for those who had ears to hear and hearts to obey.

In the 63rd verse, the whole discourse is summarized. *"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."*

Bro. Roberts words are very expressive on this verse. He comments: *"It is the spirit that quickeneth; the flesh profiteth nothing. That is his flesh, as flesh, would have done them no good in the eating: a thing he never intended. It was the doctrine about his flesh that was the saving power. The 'words that I speak unto you, they are spirit, and they are life.' They were the Spirit's ideas expressed in words which (when they attain a lodgment in man's understanding and affections) become in him the power of the Spirit; quickening him into the moral life of the Spirit in this present state. And preparing the way for that physical manifestation of the Spirit-life in the resurrection which will so assimilate the body to its nature, that the subjects thereof shall not die anymore, but are as the angels of God in heaven: the children of God being the children of the resurrection."*

The multitudes were not recipients of his doctrine. Even one of the twelve was not. We can take comfort from thought that we, in the literal sense, are not as the multitudes. We see. We understand. We follow. Yet, we must always consider that even one of the twelve who saw, understood, and followed (and not as we who only see through the eye of faith and the words of the Scriptures), that even he (an eye witness) was not worthy of him, even betrayed him. It is possible to follow along in the Truth, and not be of it: to participate, and yet deny.

We may literally eat of this bread, and not be nourished by it. We, like the multitudes, may be blinded by the cares and needs of our physical existence. We cannot be satisfied with a thorough knowledge of First Principles. We must continue to grow in the knowledge of the Word to be able to understand and use the words of the wise, to understand prophecy, to look forward and anticipate its fulfillment, to understand parables and types and lessons, and most importantly of all to acquire wisdom. We must acquire wisdom to be able to apply it in correction and instruction in the ways of righteousness to ourselves. Knowledge by itself, puffeth up, we need wisdom for 249

application. This comes from more than just our daily readings: in depth study and prayerful meditation of the Word is necessary to all.

It is time consuming and arduous work, but it is highly beneficial. Through its study, we can more fully appreciate its harmony and accuracy. We will grow in wisdom, understanding, and in faith. The Word becomes more of a certainty to us.

Faith generates confidence. Confidence helps us to do what we know we must do.

The understanding of the multitudes was shallow. Ours may become shallow. What we know now, or in the past, is not enough for us in the future. When we come together each week, what do these words of the 6th chapter of John mean to us? *"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."* (v. 54-56) and *"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me"* (v. 57) and *"the words that I speak unto you, they are spirit, and they are life."* (v.63)

Do these words mean more and more unto us each week? Do we more fully understand them in living them day to day? Are we drawing closer and closer to the pattern of perfection of our Elder Brother? Do we increasingly desire the day when the word spoken to us shall be realized in life at the resurrection?

These are questions we must ask ourselves; and it *is* imperative we arrive at the correct answer. The answers to these questions are being recorded against the day of judgment. The answers are difficult, but we must judge ourselves that we be not judged in that day. The more we understand and live the Word, the more we understand ourselves.

Jesus warns the twelve not to fall into the grip of complacency. After the multitude departs, he asks the twelve, *"Will ye also go away?"*

Peter answers, *"Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God"* (v. 68-69). Even though Peter may have been confused for awhile, he recognized the source. He realized his deficiency was due to himself.

Jesus told them, they were the fortunate ones having been chosen by him. By not naming the offender, earlier, he put them on the defensive. So it is 250 with us, Brothers and Sisters. We do no great service to God by our

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obedience. We are still unprofitable servants; we have only done our duty. It is rather our good fortune to have been chosen to become heirs of salvation. This is made possible by what was accomplished by Christ and symbolized in this bread and wine before us.

We know not for certain what the outcome will be; therefore, let us watch. Let us not be shallow in understanding like the multitudes, and let us not be satisfied with our present status. But let us satisfy our hunger and thirst for the things of the Word, and never lose our appetite for study. Let us participate in this service with deeper understanding and appreciation, and a greater desire to partake of the Bread of Life daily.

Bro. Wayne Johnson

DO ALL UNTO THE GLORY OF GOD

This morning I feel very fortunate to be with you all to once again celebrate Christ's life with you and to remember his death. God has been gracious to us, by giving us another opportunity to be together and to fellowship with each other as we reflect what kind of a truly great opportunity we really have been given.

These thoughts are what runs through my mind as I try to shock the conscience with how truly fortunate we really are. I know how easy it is to say those words and yet become callous to them. We lose sight of how great our opportunity is, that God has given us. We may get weighed down with problems in the ecclesia and we may see now real visual danger threatening us or our beliefs from without so we sometimes get confused and lose our perspective. We may in some cases feel NOT so fortunate about knowing the Truth but more like we're being tied down, when there's so many fun things to do out there in the world. The Truth doesn't feel like a blessing but a curse. The world pulls us so hard from one side and our beliefs from the other. It's amazing how a world with so many problems, so much corruption, murders, thefts, starvation, pollution, disease, fraud and general chaos can have such a strong pull on you and I.

The problem is our makeup. We are designed with a nature that fights against what's right and hangs on to what's evil. This old world is no exception, it's evil, unfair, and it seems to be every man for himself, stepping on whose ever to get where "you need to be". However, it is done in such a glamorous way that it becomes appealing. You've heard it yourself, "Looking out for #1", or "You take care of you, because no one is going to do it for you". But this attitude was not how God intended it to be.

Please turn to 2 Kings chapter 6.

This morning we have focused on the first portion readings. For some reason even as a child I always remembered this chapter. I really don't know why, whether it was because it was so awful or so miraculous or if it was because of the happy ending. But it stayed with me and so I felt like maybe it was time to look at the lessons it had to teach.

We find in our story the city of Samaria under siege or being surrounded by the Syrians. The city was in a terrible situation, the people were in a famine to the point where a donkey's head was being sold for 80 pieces of silver and dove dung or dove droppings selling for 5 pieces of silver. Now I don't know how much Canadian money that translates to, but to put it into something we might be able to relate with we only need to recall that Joseph was sold as a slave for 20 pieces of silver and Christ sold to be put to death for 30. Also bear in mind that a donkey is not a cloven hoofed animal and these were Jews. They were eating unclean animals by law, not to mention eating the waste of doves.

The sheer desperation begins to become apparent to us and we start to feel that they had little to nothing left. But the real clincher comes when we read the words of a woman crying to the king saying, *"This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son."*

Just imagine what state you'd have to be in to do that. "That's crazy," you might be thinking. "I'd never do that". Never?? Remember these are human beings like you and I, they're desperate to save their own lives. They have no hope, their thoughts are just to get through the day. What could they do? Inside the city they were bound to die of starvation, outside they were bound to die by the sword.

Their beliefs in God obviously abandoned, as we see by what they were eating, and by the lack of recorded prayers of individuals and by their leader the king. The leadership especially had failed these people, for they were responsible to set an example. Did they? No!! How do I know that - because we read in Lev. 26:27-29, *"And i fye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat."*

They were warned by God years and years before that this would happen

252 to them if they turned their backs on God. Again we read the same

As the messenger neared the door of the house where Elisha was staying, Elisha commanded the men that were with him to hold the door shut so he could not enter, for, as Elisha put it, *"is not the sound of his master's feet behind him."*

warning in Deut. 28:53. We read in detail how the most tender person will turn into the most vicious person and eat their own offspring and spouses.

And why? Because that's what dwells in us. That's why we need God in our lives. He is just and true and shows mercy to us. Why did they get to this level? Deut. 28:58 sums it up. *"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name The Lord thy God."* So with this information we can be very sure that the King and his people have turned away completely from God.

With this background information we now read of the king flying into a rage after hearing of the woman eating her child. He decides that his troubles are not so much the Syrians but the Man of God, "Elisha". 2 Kings 6:31

The kings in his fury attacked the one thing that was good and holy. He was evil and this light of the truth condemned him. Elisha's presence reminded him that he was wrong and it burned in Jehoram's mind. Just the way it does for us when someone points out that we're wrong, that maybe we made a bad choice, and you know they're right. What they said to you was right and out of the Bible, but, we can't accept that, can we? Because how dare they say anything to me, I've done a lot more good for others than they ever will or I've seen them do worse than what I'm doing. And we begin to justify and hate and either remove ourselves or them from our lives. And that's what Jehoram was trying to do. Elisha represented good and it made him look bad. He wanted him removed, killed in fact. So he sent his messenger to Elisha to cut off his head. He lashed out in anger. His conscience burned within him and removing Elisha would fix that, he thought.

God is not so easily stopped - he knows our hearts and our minds and killing the messenger won't erase that. His word and His laws are still there and if we've violated one or more of them, killing the messenger won't solve that. Admittance and repentance is the only way around it.

Responsibility for our own faults fixes them. The messengers are only friendly reminders but sometimes the truth doesn't sound so friendly. To king Jerhoram it seemed to be a threat that needed fixing.

King Jehoram had repented. He was on his way to stop his messenger from killing Elisha, and God allowed Elisha to know this in advance so that the king would not make a grave mistake. The realization was made that this famine was from God and in a form of servitude the kings ask, *"Should I wait for the Lord any longer?"* He is now ready to listen!

No longer justifying and pointing fingers or accusing others for his mistakes he had humbled himself. Now here is the miracle. *"Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."* 2 Kings 7:1

We hear it again and again, repentance brings forgiveness, and in this case immediate forgiveness. The king had all but given up hope. There seemed to be no way out of this mess. He was asking *"should I wait"* as if to say if you (Elisha) say so, I will surrender. That meant certain death to him as king. But that is all God needed to hear. Things were not out of control for God. The king no longer tried to fix the problem himself, he asked God "what do I do?"

How simple that sounds and how hard it is to do. Can we do that? Or are we in such control of our lives that we'll fix it ourselves? Maybe we're not humble enough? Maybe we're too proud to say "we need help, God," or maybe we're too self-righteous to hear messengers of God correct us. What is a messenger of God? Anyone, anyone conveying God's word. It doesn't matter if they're 2 years old or some bum on the street, if they point out to you that what you're doing is wrong according to God's Word, then they are a messenger of God. They are your friendly reminder. Will you hear them or will you say in your mind they're too young, too old, too poor, too non-Christadelphian to tell me what to do? Be quick to hear, slow to speak, we are told. God sends messengers of every description. Don't pass them off as not worth of your time. Remember we're nothing but servants ourselves.

As these words rolled off Elisha's tongue the king's right-hand man replied with disbelief and what appears to be a form of contempt. *"If the Lord would make windows in heaven might this thing be?"*

Elisha's words are clear and concise, *"Behold thou shalt see it with thine eyes, but thou shalt not eat thereof "*

When God's Word is spoken it is not to be mocked. Judgment came swiftly on the pessimist. His heart was not converted or moldable.

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God's power should never be questioned! Only respected. The following
254 morning at twilight four lepers made a decision that they could no longer

survive on their own and they must either go into the city or out to the Syrians. Either way they would probably die.

However, there was a remote chance that they might be kept alive by the Syrians and fed. The four proceeded to take the chance and in the darkness they enter the camp of the army. The camp was empty. God had chased the Syrians out, with the sounds of invading armies. The lepers were rich - all they could eat and drink, gold, silver and beautiful clothes, and at first they ate and drank all they could and get raiment for themselves.

Amongst the darkness they had found a true gift - one that was given to them by God. They were rich, they had need of nothing. They could have kept it that way, but they had a change of heart. 2 Kings 7:9

The lepers were given a great gift from God, one that kept them alive and clothed. They discovered it in the darkness and now had made the decision to share it with the people in the city - the same people that had put them out of the city for their leprosy. But they realised that it was God's rules that they be put out and they did not feel it necessary to hate the messenger or the people for it. Instead they shared their special gift with them and out of the darkness they brought them news of that gift. For they said, "*We do not well, today is a day of good tidings.*" They could not hold their peace for it was wrong and meant they would be punished.

Let's think about this for a minute; do we see a parallel with ourselves? These lepers, unbeknownst to them, were foreshadowing our lives today.

Who could have known that four leprous men could deliver such a gift of salvation to a people destined to die. These men carried the Good News and glad tidings of salvation in a dark world. They didn't keep it to themselves. They shared it, and by sharing it, they saved their own lives and others. Were they likely messengers of God? Definitely not, they were outcasts. Romans 10:13-15

There was repentance by king Jehoram, there was a gift offered by God, there were messengers that announced the Good News and there was acceptance in a dark world to "that call", by king Jehoram.

It is the way of salvation illustrated through a story but it speaks directly to us. We have the message, we have found the tents of plenty in the Syrian camp. Now are we going to share that message with the others out there or are we going to let them die? You decide but remember, if you choose to keep it to yourself you will be lost as well. 1 Cor. 10:24

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The gift we have found in a dark world of sin is none other than the Truth God has left for all who would have ears to hear. What is the Truth - the Truth

is - sin is corrupt. God is good. Man's way is sin, sin and equals death. In death is return to the dust and we are lost. God's way is just, true, righteous; it is the only way, it is a way that leads to life; it requires obedience to His laws and it requires to be told to all. God is just. We are not. Left to ourselves we will die in a world of sin. Humble adherence to God's laws brings life, nothing else works, nothing else matters.

We have the gift of life, let us share it with all! It is not ours to hide.

Bro. Kelly Redman

Honey

Beloved Brethren and Sisters, the subject of this article is "Honey". It is written in Proverbs 24:13, *"My son, eat thou honey, because it is good;"* My message is select God's way – Word and Wisdom – because it is good and sweet like honey.

[It is not my intention to recommend, extol, or suggest using honey. Those who have diabetes have to avoid it, because it raises the sugar level in their blood. But, in general it is good.]

Jesus said, *"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."* (John 6:27) Obviously, the one sealed is Jesus, and so we should seek him, labor for him, instead of "foods" to satisfy the body.

As food nourishes and strengthens us, so God's Word feeds us. It not only enlightens us, but it is vital for Life. Isaiah said, in Isa. 55:1-3, *"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."*

Spiritually, many spend their money for worthless things; whereas, God's gift is free, good, and is often ignored. The Psalmist said, *"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way."* (Psalm 119:103-104) Why were God's Words sweet to David? Because they were true, they offered life, and happiness. Worldly works (food) can offer nothing 256 eternal, and therefore, David hated them. Just as one can become sick by

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eating too much honey, worldly ways cause us to become sick and disconnected from God.

Israel headed toward the Promise Land — a land flowing with milk and honey — but many longed for the flesh pots of Egypt. If they had been faithful, they would have inherited the land forever. However, they were not faithful. Worldly joys are mixed with woes: its joys are short and filled with vanity. Wisdom, on the other hand, seeks good things that are as honey to the taste.

There are three types of honey. We exclusively call the product of the bees "honey", but other kinds were had in Palestine. Palestine is described as "*a land flowing with milk and honey.*" Bees, abundant even in remote parts of the wilderness, deposit their honey in the crevices of the rocks, or in hollows of tree trunks. In some areas of northern Arabia, the hills are so well stocked with bees that no sooner are hives placed out, and they are occupied.

Another honey is made from the juice of grapes. This honey is an article of commerce in the East. It is this honey, and not the bee's honey, that Jacob sent to Joseph in Genesis 43:11, and which the people of Tyre purchased from Palestine — Ezekiel 27:17.

The third honey has been described, by some writers, as "vegetable honey". It is an extraction of the sap of certain trees and shrubs, such as the Tamarix Mannifera found in the Sinai Peninsula, and the Stunted Oak in Mesopotamia. It is the honey of which Jonathan ate in the wood in I Samuel 14:25, and the wild honey that supposedly John the Baptist ate (Mark 3:4). More than likely, though, this was probably the honey of wild bees.

Honey from the bees is wonderfully made. They do not actually create honey, but rather improve upon the product of the plant. The honey we eat is nectar that bees have repeatedly regurgitated and dehydrated. The female worker bees locate nectar, then 'dance' telling other bees of the location. They make many trips, traveling up to 50,000 miles — making 37,000 trips. They have to fan the honey to keep it cool. The cells of honey are perfect hexagonal in shape. They also provide wax to cap the cells. People appropriate the honey for their own use, but bees depend upon it to live.

God's Word is our honey, our life. The Word, like honey, is sweet and nourishing. God created bees in His wonderful wisdom. Evolution denies His work. Honey is mentioned as a symbol of wisdom. We should seek wisdom as gold, honey, or treasure. Some seek only material things — as gold or things that bring profit.

Habakkuk mentions how the fishermen regarded their equipment as objects of worship. He said (Habakkuk 1:16) *"Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."*

Solomon likens wisdom to honey. He says in Proverbs 24:13-14, *"My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off"* The Proverbs teach by comparison: the natural, tangible is compared to the spiritual. It is said that honey was given to students in Israel on their first day of school to inform them that learning is sweet.

A prophecy in Isaiah speaks of honey being given to the Messiah. It says in Isaiah 7:14-15, *"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."* Christ certainly knew how to refuse the evil and choose the good. The "butter" mentioned would not be such as we use, but what they had in those days.

The children relied upon the elders for their food, and received good things from their parents. We, as children of God, should seek to Him for spiritual food, and we should practice using pleasant words. We read in Proverbs 16:24, *"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."*

The words of Jesus were gracious. People wondered at the gracious words that proceeded out of his lips: they were words of life and happiness.

The Word of God is like food. In I Peter 2:2-3, Peter said, *"As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."* Babies live on their mother's milk. Spiritually, we live by sucking the breast of Jerusalem – Isaiah 66:10-11 *"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory."* And spiritually, we eat of the Lord's body. Paul gave us this instruction in Philemon 4:8: *"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."* Good quality thoughts should be selected... "...think on these 258 things."

Honey, though ready made to us, must be gathered like the manna which supplied Israel for forty years in the wilderness. It is a great source of energy. The Greek Olympic runners, and Swiss mountain climbers, as well as long distance runners, used it. People in the bomb shelters during W.W. II used it, and even deep sea divers eat it, not to mention John the Baptist. He lived on it.

Honey is a treasure. (Jeremiah 4:8) *"But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey."* This was after Ishmael slew Gedaliah. Eighty men were going to the House of the Lord. Ten men spoke up.

Honey is like hydrogen peroxide when put onto a wound, it fights infection.

And there were many abuses of honey in Biblical times. Ezekiel laments Jerusalem's sins, and God speaking through him says, *"Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom... My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou halt even set it before them [idols] for a sweet savour: and thus it was, saith the Lord GOD."* (Ezekiel 16:13;19) Notice, God gave it, and Israel abused the gift to use it before idols.

Honey was also used as an aphrodisiac. Proverbs 5:3,4 states, *"That thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword."* Note the contrast between honey (which is sweet) and wormwood (which is bitter).

Honey illustrates 'self pride', or 'natural lusts'. Solomon said in the Proverbs, chapter 25 verse 16, *"Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."* Too much honey can easily make one sick. It is compared to searching one's own glory in Proverbs 25:27. *"It is not good to eat much honey: so for men to search their own glory is not glory."*

It is meant as a food not to be used for self-satisfaction. It must be increased gradually. Abuse of honey is like the abuse of the land. Many 'honey feasts' were for sensual pleasure only. In all we do, in word or deed, we should do to God's glory, not our own. There is a lesson for us in Israel's behavior. They were given manna and a land flowing with milk and honey; they were given honey from the rocks, but we read Jeshurun waxed fat and kicked. *"He made him [Jacob, Israel] ride on the high places of the earth, 259*

that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." (Deuteronomy 32:13-15)

Israel's sojourn in the Land of Promise was conditional. They failed to obey God, they did not meet the conditions. They were then cut off from it. Had they been righteous, God would have cared for them there in the land. Psalm 81:16 reads, *"He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."*

It is our duty, through wisdom, to avoid Israel's folly. We are tempted in many ways: books, modern music, television – especially television. Its programs lead us toward worldly things, and just like wine it "biteth like a serpent, and stingeth like an adder." (Proverbs 23:32)

Instead of taking pleasure in worldly things, let us trust and take pleasure in the Lord Jesus Christ. Christ, our Saviour, is strong like a lion. Like Samson he will destroy a lion (Spiritual Babylon, or Rome) and feed his people with honey, giving them the sweet things of the Kingdom. Doing God's will was his meat. His words are sweet: *"Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon."* (Song of Solomon 4:11) And in chapter 5 verse 1, we read, *"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved."* It is our desire to be permitted to eat this honey, and drink this milk with our Lord and Saviour.

Christ ate honey after his resurrection. He received God's sweet and goodly gift which he will share with all those that love him. Isaiah said in chapter 25:6, *"And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."* Here we have the future prospect of feasting with the Lord in things both natural (literal) and spiritual. This will indeed be a great treat! Let us treasure the great prospect laid out before us, and learn to choose the good. It is sweet as honey. Let us labor to receive it.

Bro. David Sommerville

INTEGRITY

Looking at the things happening around the world one fails to understand whether there is integrity among the world community. There is crime and war in all parts of the globe. All these I presume are happening due to lack of that characteristic trait of integrity.

Integrity precisely means honesty. There is lack of honesty among the world leaders both in government and churches that has resulted in devastating crimes, escalating wars and loss of human life.

LET US LOOK AT THE BIBLE and learn something from the book of 1 Samuel 12:verses 1-5. The Bible tells us of what type of a person and a leader Samuel was. He was a person of integrity, who had a lot of courage to stand and ask his subjects to testify on him (Vs. 3). Look at this type of leader that the nations of the world would cherish and the testimony that would be desired among the leaders. (Vs. 4-5).

According to statistics Kenyan population is 80% Christian community. But, in spite of that high figure, in a population of over 24 million people, it is perturbing that Kenya is ranked 5th among the most corrupt nations of the world. A question arises, where does this high range of crime come from if a larger percentage is composed of Christians?

Can these 80% Christian communities stand and challenge the reading in 1 Samuel 12? Can any of the 80% stand with courage and seek testimony like Samuel? If there be any, then people would obviously stand for you.

Samuel was a man of Integrity. It is in rare cases that people around us will talk like that of us. Brethren and sisters of the True Faith, let us seek the type of testimony that was given of Samuel by his subjects. Let us seek to know what the people around us say of us. Times of difficulty will always tell what we are. How do we handle problems?

Do we loose our balance as Christians to overcome the situation?

Looking at Job 27:4-6, we learn to know how Job was a man of integrity. God himself also testified about Job. Integrity holds our Brethrenhood together.

To be integral as Bereans, we need to hold our Brethrenhood together. There are some character traits that are essential to hold us In the True Faith till the coming of the Messiah.

1. Courage: There must be courage to overcome fear of spreading the Gospel of God's Kingdom.

LOOK AT HOW Caleb in the book of Numbers 5:13-28 faced a fearful situation after spying on the land of Canaan. He was courageous and did not discourage others over entering Canaan in spite of the fearful tribes they were going to face.

2. Discipline: It is of importance that as brethren, discipline must be maintained. We should be people with circumspective behavior. We should learn and train ourselves to remain calm at times. We should not be out to fight over issues. We should be able to control ourselves at all circumstances.

3. We ought to be full of humility. Humility results in learning. It is not a weakness. Humility will enable us to learn from others. We should be people who are able to listen to others for through good listening results better learning. We need to learn the Word of God through proper listening to lessons, exhortations and Bible studies. Jesus himself demonstrated humility.

4. Of course, loyalty cannot be exempted when accounting for good Brethren characteristic traits. We should submit to authorities as long as it is to the will of God, e.g. we ought to submit to our parents, leaders both in society and state to be able to live peaceful lives. Romans 13:1-7.

5. Optimism is essential. We have to develop good attitudes that would pave our way into the Kingdom. We should look at challenges by making contributions.

6. Diligence (hardworking): Brethren, we should be ready to work hard and not be lazy. Let us strive to work hard and be committed.

7. Finally, conviction is necessary for us to make contribution in the work of God

Brothers and sisters, let us strive to live to expectation so that when the time comes we have waited for, we shall not be ashamed. Amen.

THE BRIGHT AND MORNING STAR

The bright and the Morning Star, then, the Eternal Spirit glorified in Jesus, promises to give the morning star to him that overcomes. In other words, that he shall become a glorified constituent of the "*One Body*," when it is adopted at the manifestation of the Sons of Deity. Romans 8 : 19-24.

He will, then, be a star pertaining to the Millennial Dawn - a morning star; for "*they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars le-olahm wah-ed, IN THE OLAHM AND BEYOND*;" or, as Jesus said, "*Then shall the righteous shine forth as the sun IN THE KINGDOM OF THEIR FATHER*;" which belongs to "the Olahm and beyond." Daniel 12 : 4, Matthew 13 : 43

The redeemed will then be, in the aggregate, Cloud of Morning Stars, "*equal to the angels*," themselves "*the Morning Stars that sang together, and the Sons of Deity that shouted for joy*," when the corner-stone of earth's foundation was laid by the Eternal. Job 38 : 7

We look for the Bright and Morning Star from heaven, that he may "*change our vile body, and fashion it like unto his glorious body*," Phil. 3:21; and we know that "*we are now the Sons of Deity, and that when he shall appear we shall be like him*," 1John 3 : 2

This is equivalent to saying we shall be Morning Stars - stars that come forth as dew from the womb of the morning, shining in all the glory of the resurrection state. 1 Corinthians 15:41, Psalm 110:3

Of all the Stars of the New Heavens, Jesus will be the brightest; for in all things it is the Father's will and pleasure, not only that all the fullness shall dwell in him, but that he also shall have the preeminence.

"*There is one glory of the Sun*," and that is his; and "*there is another glory of the Stars*," and that is the glory of his brethren individually; and "*there is another glory of the Moon*," and that is the glory of the company collectively.

As his Bride, they "*look forth as the morning, fair as the Moon, clear as the Sun, as terrible as an army with banners*." Cant. 6:10, (Song of Solomon) He that overcomes, to him shall be given to be one of these - a splendid one sparkling in the glory of the great and fearful Name of YAHWEH ELOHIM.

What Does That Mean?

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1John 3:9)

This verse appears to teach that we can obtain sinless perfection, which we know is not possible. How can we explain this correctly?

We know that this verse does not teach that sinless perfection is possible because John clearly states in previous verses, *"If we say that we have no sin, we deceive ourselves, and the truth is not in us."* (1John 1:8) *"If we say that we have not sinned, we make him a liar, and his word is not in us."* (1John 1:10)

The Diaglott probably provides the most accurate translation of this verse by rendering it, *"No one who has been begotten by God practices sin..."* The verb "practice" relates to "a continuous habit." (Vine's)

Those "begotten" of God by the Word or "His seed" cannot practice sin or cannot live as if they are without law. This is the transformation that takes place at conversion and baptism. The old man is crucified and we arise as a new man, no longer the servant of sin. Our heart is drawn into a totally new relationship with God. Instead of being committed to the old principle of "myself first!" We now come under the lordship of Christ and servants to righteousness unto holiness.

How can people begotten to newness of life through the Word live in a state of lawlessness? The fact that we have His Word makes it impossible. Either our knowledge will cause us to avoid the sin in the first place, or if we sin, the knowledge and love we have of His Word constrains us to recognize our failings and seek repentances. A person who is guilty of failing is not a lawless person.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1John 3:10) Sonship is predicated upon our manifestation of faith in action, or "doing righteousness."

John is distinguishing between the two great families in the universe: the children of light (1:7) and the children of darkness and disobedience (1:6). What characterizes a true child of God is his wholehearted commitment to the standard of God; what characterizes the child of this world is his commitment to self-seeking, self-deification, and transgression of every kind.

Here John reminds us all that the true believer is committed to a life patterned after Christ, and that as the bearer of the seed of Christ, we will constantly practice righteousness. Only the unconverted and the counterfeit will practice a self-seeking, self-asserting life of sin.

