

# 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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[www.bereanecclesialnews.com](http://www.bereanecclesialnews.com)  
Lampasas, Hye, Boston

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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

LAMPASAS, Berean Christadelphian Ecclesia - S.S. & Study Class, 9:50 A.M. ; Memorial 11:00 A.M.; Seasons of Comfort Class 1:15 P.M., Lecture-4th Sunday 1:30 p.m.; Bible Class Wednesday, 7:30 P.M.; Fraternal Gathering, 2nd Weekend in June. — Bro. Rusty Stephen, 1301 N. Hwy. 281, Lampasas, TX 76550; phone (512) 556-6771, e-mail [sstephen@n-link.com](mailto:sstephen@n-link.com)

Greetings in the Master's name,

The Lampasas Ecclesia would like to extend an invitation for all in our Berean Ecclesial world to attend our Fraternal Gathering, the second weekend in June, being the 7th, 8th & 9th. We would love to have anyone who can attend. If you need accommodations or have special needs, please feel free to let us know.

Bro. Pat Cassidy had a fall several weeks ago and was in the hospital a few days. He is back home and back at Meeting. Thanks for all the inquiries.

As usual we have had several visitors to our corner of the vineyard and it certainly brightens the day when they can attend our Memorial service.

Among those visiting *were* Bro. Harry & Sis. Cindy Cassidy, Bro. Jack Carroll, Bro. Bob Bent, Bro. Bob & Sis. Sharon Wolfe, Sis. Anne Prado, Bro. Jim & Sis. Kay Phillips, Bro. Matt Phillips, Sis. Naomi Phillips and our new Bro. Mark Braune.

We would like to send a special thank you to Bro. Jack Carroll for the word of Exhortation and Bro. Jim Phillips for the Lecture given during their visits with us.

On a sadder note, we regret to inform the Brotherhood that Bro. Frank Darter is out of fellowship. We pray that Bro. Frank will rethink his position and come back to the fold.

Love in Christ,

Bro. Rusty Stephen, Recorder

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 508224-6840

My dearly beloved Brethren and Sisters in the Lord Jesus Christ,

It has been sometime since our last report, and the news that we have to share is certainly with great regret. On February 26, 2002, our Brother David Sommerville fell asleep in Christ. Though not a member of the Boston Ecclesia for too long, we all greatly enjoyed his presence while he was with us. I had remarked to our ecclesia in the weekly announcements that when I 114 was first introduced to Bro. David by my dad when I was approximately

10 or 11 years old, he shook my hand and at that young age made me feel very special, and every time since then he managed to make me feel the same way whenever we had the occasion of enjoying his company. Brother David was a mild mannered, soft spoken man who placed nothing before his service to the Almighty God of heaven and earth. He was truly an example to all of us. He now awaits the masters call, with those who have passed before him, in hopes of rising from the dust and hearing those words of, "*enter thou into the joy of thy Lord*" Where pain and sorrow will no longer exist, and the frailty of human flesh will be a thing of the past. This is the day that our Bro. David spent his life working towards. Let us pray that our Master will be merciful with each and every one of us in that day, so that we may spend eternity together in service to Him whose glory will fill the earth as the waters cover the sea.

In the way of visitors we have been pleased to have Sis. Sharon Johnnatty, of the Houston Ecclesia; Bro. Johnny and Sis. Mary Phillips, Bro. Harry and Sis. Phyliss Phillips, Bro. Beryl and Sis. Becky Snyder, all from of the Canton Ecclesia; Bro. Lynn Osborne, of the Denver Ecclesia; and Bro. David Humphries, from the Richard Ecclesia. We thank our Bro. Humphries for the encouraging words of exhortation that he gave us.

With Love in the One Hope,  
Bro. Paul Garvey, Recorder

**RICHARD, Sask. – S.S. 10am; Memorial, 11:20am; Wed. Class 8pm.  
Meetings held at The Richard Ecclesial Hall, Bro. Ed Truelove, 2165  
Douglas Ave., North Battleford, Sask. S9A 3N8, phone (306) 445-3240**

Dear brethren and Sisters,  
Greetings in the name of our Lord,

Another eventful winter has quickly passed and brings us just that much nearer to the return of our Lord.

Since the previous communication, the writer, along with Bro. Sid Jones of this Ecclesia, and Sis. Kaye Yuen of the Vancouver Ecclesia completed a successful and beneficial visit to the Kenya Ecclesias. A report of the trip will be forthcoming in the near future, God willing.

The younger members of this ecclesia hosted another Richard Youth Study which took place December 26 – 29, 2001. The event was well attended and supported by young people from many areas of Canada and the USA, and it would appear that it was a profitable exercise for all involved.

Early in January we had the opportunity to welcome Bro. Darren Truelove to the Berean Fellowship. This event was cause for another spiritual celebration in which we all rejoiced together with Bro. Darren in the mutual opportunity & challenge of glorifying God by our actions and activities. Bro. Darren is currently residing in Calgary, Alberta and has now, together with Bro. Jon Jackson, formed a small ecclesia there.

We are pleased to have welcomed around the table of the Lord the following visitors: Bro. Jon Jackson and Bro. Darren Truelove, Calgary; Sis. Sarah Snyder, Sis. Tanya Darter, Bro. Craig Kiley and Bro. Ben Darter, Lampasas; Bro. Lynn Osborne, Denver; Bro. Jonathon Garvey, Boston; Sis. Jennifer, Sis. Rachel Luard, Bro. Steve and Sis. Gwen Armstrong, Edmonton. Bro. Steve brought to us thought provoking words of exhortation on the occasion of his visit.

The passage of time is accompanied by many changes that affect all of us in varying ways and degrees. The Truth brings to our lives a welcome constant, an accurate compass of principles and values that can guide us through the very complex labyrinth of life and direct us all to our ultimate objective and destination. The year 2002 finds us all part of a very small family of believers, and it is the responsibility of each and every member to do their part in contributing to the duties of our stewardship - the growth and production of God's building – the "building not made with hands".

For the Ecclesia at Richard,  
Bro. Ed Truelove

## **Ecclesial Correspondence**

Loving Greetings Brethren and Sisters,

I have sad news today from the Sommerville family:

It is our sad duty to report that our father David Sommerville, fell asleep in Christ yesterday morning, Tuesday Feb. 26<sup>th</sup>. He put up a brave fight with cancer for the past seven years. It was only this fall that he became too weak to continue to care for himself and had to move to MA. David Sommerville was baptized at a very young age (12 years old) on Thanksgiving Day, 1927. His older Sister (Emily Phillips) was also baptized with him at their Aunt Grace Frisbee's home in Pennsylvania. He had 74 years of labor in the vineyard and leaves behind him a loving and caring example that many of us strive to attain. He will be missed, but we sorrow not as others that have no hope. We see another of that generation gone - the torch is quickly being passed to the next generation. May the rest of us have the faith and courage to continue firm and steadfast unto the end.

The Sommerville Family

Dear Brethren and Sisters,

Twenty years ago, for the first time, I met an American citizen. His name was Bro. David Somerville senior. I was eight at the time, and at such an impressionable age, I was struck with his experience, knowledge and enthusiasm for the Truth. When I met up with him again many years

later, he told me that he remembered me waving goodbye to him with a big bar of chocolate in my hand, as he boarded a train in Cardiff, Wales, to go back to London's Heathrow airport (I actually remembered that he had bought me the big bar of chocolate!!)

Last weekend, when Liz was talking to her mom on the telephone, we were told that Bro. David wasn't doing too well and then on Wednesday we were advised of his falling asleep. I not only felt saddened at the news, and sympathetic towards his closest family and friends, but also felt a coldness in my body that another of the older generation had been removed as an upholder of the Truth without compromise. We were told this afternoon in meeting that Bro. David during his years in isolation (New Jersey) never once failed to prepare his own exhortation, despite the fact he was the only Brother in his Ecclesia! He knew what was important in life and truly pursued the way that leads unto the Kingdom. I only had limited contact with him, yet my impression was that the Truth was his life ... he was both in the Truth and the Truth was in him.

*"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love his appearing." 2 Tim 4:7-8*

Bro. David's time of probation in God's service has come to an end. For him, the resurrection will be the next step in his life, subsequent to which he will be called forth to the judgement seat of Christ. The sum total of Bro. David's life was the TRUTH and he sacrificed everything to make his calling and election sure.

Brethren and Sisters, if we were to pass away today what will the sum total of our life be ... will people say "his/her life was the Truth!" or will they be worried because we've had one foot in the Truth and one in the world?

Today indeed is the day of opportunity .... a day of opportunity to do less with sport, to do less with career progression, to have less contact with the world ... a day of opportunity to preach the gospel, to do more reading and studying, to do more to help others and a day to develop that love for the appearing of Christ in our fellow Brethren and Sisters.

Both Liz and I wish at this sad time to convey our deepest sympathies to both his natural and spiritual family.

*"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

*For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:15-16.*

With much love in Christ,

Dear Brethren and Sisters,

Twenty years ago, for the first time, I met an American citizen. His name was Bro. David Somerville senior. I was eight at the time, and at such an impressionable age, I was struck with his experience, knowledge and 116 enthusiasm for the Truth. When I met up with him again many years

# FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

**LAMPASAS FRATERNAL GATHERING ..... June 7, 8 & 9, 2002**

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

**HYE FRATERNAL GATHERING ..... July 22 - 28, 2002**

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

**BOSTON FRATERNAL GATHERING..... Oct 19 - 21, 2002**

Bro. Jim Sommerville, 34 Birch Hill Rd., Northboro, MA 01532, 508-393-2874

## Books For Kenya

There is an ongoing need for books, tapes and study material on the Truth for our Brethren and Sisters in the various Kenya Ecclesias. If you have books and material that you can send and would like to help in this effort, please contact Sis. Kaye Yuen for instructions on where to send to each ecclesia and she can let you know where the current need to send is and the best route to send them. She can be contacted at [Syuen33550@aol.com](mailto:Syuen33550@aol.com) or fax (604) 925-0649.

## Joshua

In our readings in Joshua, we are again instructed in God's ways by how He dealt with Israel. It is important to try to get what we can out of these lessons, because we know that they are written for us—not just because it might be interesting, but because it holds instruction for us as to what God wants and does not want.

Joshua is the Hebrew equivalent of Jesus; and therefore, signifies the same meaning: God shall save, pronounced Ye-ho-shoo-ha.

This encompasses Israel as they were going in to possess the land that they had been promised; perhaps a foreshadowing of the day when God's chosen inherit the earth. At this time Israel has gone through the wilderness and has had the rebels purged out from them. This is a new generation under Joshua, himself a type of Christ, perhaps more in his conquering phase of judgment, as he leads the people into the promised land, after probation and judgment in the wilderness.

In the first chapter, Israel is exhorted to be courageous and to obey the command to go in and possess the land, and at the same time are warned not to rebel on pain of death. Again and again it is mentioned how the hearts of the inhabitants of the land were faint because of the fame of God's works with Israel. God is able to accomplish His purposes so powerfully and in so many ways that we must not be like Israel—hesitating when He commands.

We see the working out with Rahab as God's provision to get the spies inside the city and to find an ally behind the lines. We also note the sign that was set up for the soldiers to save Rahab by—the sign of a covenant between Israel and Rahab. God has seen fit to use this method with His people through the ages, using many different signs at different times. In our age the sign of the covenant is the correct and proper understanding of the Gospel, of course, followed by actions reflecting that awareness.

God now tells Joshua that He will begin to make Israel aware that God has chosen Joshua to lead His people.

Joshua in turn is expected to speak for God to Israel, and to bring them into the land. Joshua tells Israel that God will without fail drive out seven nations before them, and as proof that He is amongst them and will do this, He stops the flow of the Jordan for the ark and the congregation to pass over—a miracle that must have bolstered the people's confidence and certainly did put the fear of God in the nations around.

Once again we see God decreeing a sign for the people and for their children. After passing through the Jordan the people are commanded to build a stone monument to this event so that all generations might know the might of God in bringing Israel into the land. We see how God wants us to recognize Him as all powerful, and to trust His Word when He promises something. Every once in awhile He does something outstanding which He knows will provide subsequent peoples with powerful enough reasons to believe His promises, and those who refuse to believe enough reason to fear Him. In each age there is something for people to see and fear and believe.

In today's chapter (5), it is again mentioned that the nations around were afraid when they heard of God's mighty deeds. Is there a reason why this is mentioned several times? Yes! Because God wants to reveal Himself to the whole earth for what He is, and has chosen certain people to work through, in this case Joshua and the Israelites.

Then we see something that seems a little odd, naturally speaking, especially at a time when the nation of Israel is conquering the nations. God now commands Joshua to circumcise all the males. Again we see a sign. This same thing was the sign which was used with Abraham when God made a covenant with him. Here Israel was making a kind of fresh start, not unlike the day when God's people will inherit the earth. God wanted the Israelites and the nations around to know that these were His people, and that they were special.

The Apostle Paul speaks of circumcision of the heart as being the earmark of God's people. Again we are made aware that God fills His precepts with meaning, if we can but discern them. Circumcision comes from the root meaning of *to cut off, to destroy*. This is significant, because it signifies the cutting off for the purpose of destroying the desires of the flesh. It is probably the most meaningful symbol that could be chosen out of any others. It also, and by extension, stands for the cutting off and the destroying of the flesh in Jesus himself in life and in death.

So here we have a nation newly delivered from Egypt, passing through probation in the wilderness leaving only a remnant to survive the judgment. They then enter the promised inheritance bearing the sign of the covenant, having this pronouncement upon them, "*This day I have rolled away the reproach of Egypt from off you.*" And they then sit down with Joshua to eat the Passover together and to partake of the fruits of the promised land.

Next follows an incident, which standing on its own might not seem to have much meaning. We have Joshua faced with an angel with a drawn sword in his hand—usually a sign of impending judgment. Joshua, upon understanding who he is talking to falls to the ground in worship and awe. Upon asking what the commandment is, he is told to remove his shoes, because the ground is holy, or set apart. This was the place of God's rolling away of the reproach of Egypt, which is the meaning of Gilgal, *to roll*. What was the reproach of Egypt? Being bondsmen in a country which was not theirs. Now here was Joshua, a man whom God delighted in, yet being humbled before God, not to humiliate Joshua in the eyes of the congregation, but to elevate God in the eyes of the congregation and in the eyes of Joshua.

There may be many more types that I have missed, but perhaps this is enough to get us thinking about God's purpose with us, if we are faithful. How much different are we from Israel? How can we avoid the same mistakes? That is why these things are recorded for us. We know that Israel soon forgot, and became entangled with the nations and their ways. Are we any different? I hope so. I challenge you to find how if any way in which we are different in any meaningful way. Do we want to enter the promised land? We cannot hope to enter it without a cutting off daily—a curtailment of the ways that seem right in our own eyes, an honest examination of our motives and goals when put up against a "*Thus saith the Lord*" or "*It is written.*" We cannot go blindly on our way copying those around us and hope to end up in the promised land. We cannot look to the world around us for inspiration and hope to follow God's ways as a result. We must do as Joshua did; he lifted up his eyes and looked.

# Thoughts Surrounding Sisters

(Excerpts from Bro. Roberts)

There is a lesson in the 16<sup>th</sup> chapter of Romans, which comes as a counteraction to the ideas that some have drawn from Paul's remarks on the position of women in the ecclesia. Paul has said, *"Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law."* There is a tendency with some to drive this doctrine to an extreme. I have heard some speak contemptuously of the sisters as "mere women, only fit to nurse babies, and look after the pudding." Against such a doctrine every true brother will earnestly protest. It is not only degrading to her whom God has given us for "an helpmeet," but it is inconsistent with the spirit of the Gospel which teaches that there is neither male nor female in Christ: that we are *all one in Christ Jesus*. It is probably the natural extreme of the theory which flourishes on the other side of the water, and is equally to be reprobated in Christ. The one puts woman too high, and the other most certainly too low — so low as only tyrannical and selfish men would put them. Paul's allusions in the chapter referred to (Romans 16), help us to put the right boundary to Paul's doctrine of feminine subjection in the other case. He commands to the attention of the Roman ecclesia one Phoebe, a sister, whom he distinguishes as "a servant of the church at Cenchrea." This implies a prominent, active, if not official position on the part of the sister in question. He further distinguishes her by making her the bearer of the epistle to the Romans, of which, for a time, she was the sole custodian. He entreats the whole Roman ecclesia on her behalf, saying of her that "she hath been a succourer of many, and of me also." In the next verse he mentions another sister — Priscilla, as one who had with her husband, for Paul's life laid down her own neck. In verse 6 he sends love to "Mary, who bestowed much labour on him." Further down, he salutes, among others, Tryphena and Tryphosa, Julia, and the sister of Nereus, and the mother of Rufus. This is a standing apostolic recognition of the high place which sisters may fill in the Lord, if, in the grace of God, they have wisdom sufficient.

Sisters are never likely to develop into noble servants of Christ if the door is shut in their face, by a theory which would consign them to cradles, pots and pans. I do not mean to suggest the cradles and pans are incompatible with higher duties any more than the hammers, shoe lasts, or baking troughs of their rougher brethren, but a doctrine which would tie them all the time to these, is an offense and a mischief. It is part of true nobility to shine in the performance of the humblest duties; we will not say "stoop" or "condescend," because there is no stooping in the case. These humble duties, which are the most important in the economy of

life, become exalted in the hands of intelligence and worth. But to insist on confining sisters to these, would be to ignore the fact that they have brains as well as bodies; and that men have other needs of help-meetship besides those of knife and fork. Such a boorish doctrine would destroy companionship, where brethren need it most, and unfit their wives to fulfill the highest function of motherhood, which is to bring up their children in the nurture and admonition of the Lord. In fact, it is a doctrine to be opposed and detested as much as any hurtful doctrine may be. The man who holds, and much more the man who preaches it, deserves to be deprived of every social advantage, and to be shut up in a cave. This, in fact, is his destiny at last.

Jesus marks the position of woman in a very distinct manner, and on more than one occasion. He rebuked Martha for her zeal in the very department where our ogre friends think women ought exclusively to shine. He commended Mary for her preference for spiritual things and spiritual society. To "the women" he first appeared after his resurrection, and sent his first message to the disciples through them. Shortly before he suffered, one showed the exuberance of her affection by anointing him with expensive ointment. A certain brother standing by (John 12:4), who probably thought women were "only fit to look after babies and puddings" said, "Why was not this ointment sold for three hundred pence, and given to the poor?" It was a hypocritical plea, for the speaker, who "bare the bag," was a thief, and sold his Master for thirty pieces of silver. Hypocrites always oppose the deeds of righteousness under pious pretences. How did Jesus receive his very proper, very prudent, and very judicious protest against such useless "extravagance"? He said, *"Let her alone: why trouble ye the woman? She hath wrought a good work upon me ... Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her"* (John 12:5; Matt. 26:13). And wheresoever during the past eighteen centuries these apostolic records have been read, this incident has been made mention of to the credit of a woman – a sister – a beloved Mary, who very likely put all her spare money into the act.

If a sister is an intelligent, active, useful, noble servant of Christ, her being a woman is no disqualification or barrier; it only precludes her from the act of public speaking, and involves subjection to her husband. It does not shut her up to babies, pots, and pans, though these will dutifully receive the right share of attention at her hands. She is a partner, a helper, a fellow-heir in all things pertaining to Christ, and the man who would degrade her from this position is not fit for a place in the body of Christ.

But of course, there are trying women, women of no sense, or perhaps a little sense with a clattering tongue – just sense enough to comprehend the 122 trifles – smart in a small way, with large relish and capacity for the

small things of life. They may even talk about "the Truth" in the glib fashion in which they talk about Mrs. Jones. Such women are not sisters, though they may bear the name. Such women may covet the respect shown to real sisters; they cannot get it. They may envy the appreciation and love exhibited towards true Marys, but they can no more get what they wish than a farmer can reap harvest who does not sow in spring. They may steal a little by surprise, but stolen goods have to be given up with bitterness. Insipid, petty, gossiping, garrulous, spiteful women are amongst the most grievous nuisances of creation; but it does not exclude the fact that there are noble daughters of the Lord God Almighty, nor does it justify the refusal of the right position to such when happily they make their appearance.

For both men and women, there is a place in the kingdom of God. Though they neither marry nor are given in marriage, we may depend upon it that God, who never makes mistakes, has a place in the higher state for the companionship arising out of the natural and radical differences between man and woman as constituted in this preliminary state. This is one of the sweet secrets we wait to see disclosed. Meanwhile, they stand related to the same rules of admission. Each must be faithful to Christ in their several spheres. The man must be enlightened, believing, courageous, trustful, prayerful, and obedient; and the woman must be no less in her more contracted circle, aiming particularly at those active, repeated, and untiring good works in the Lord which obtained for sisters of old the approbation of the Lord and the praise of the apostles. Thus may both earn for themselves a good degree which will shine forth with glorious luster in the blessed ages that are to succeed the present evil world.

We shall look also at the reciprocal duties of husbands and wives. The Truth comes into *our* houses and tells us how we ought to behave there. It has to do not only with the nature of man and the purpose of God, but with the way husbands and wives carry themselves towards each other. This has a practical interest for us. Let us hear what Peter has to say to us on the subject (I Peter 3:1). The wives then, in subjection to their own husbands, are to exhibit a "chaste conversation (or behavior) coupled with fear" in illustration of the power of the Word over them. This is the opposite of the brazen-faced self-assertion which finds favor in some quarters in our day. They are to commend themselves to their husbands by their attire, but not only their external attire. They are not to aim at effect in this department: "*Whose adorning,* " says Peter, "*let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.* " This is a very cheap kind of ornamentation. Only poor-minded women would aim at distinction by its employment. Daughters of Sarah can afford to allow the other daughters to have a monopoly of finery. It can be purchased at so much a yard! Not so 123

with the adorning that Peter recommends. *"Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."* Wise and worthy women can afford to act on this exhortation. A woman is attractive enough in herself to make her independent of trinkets and ribbons, not that she is to go to the other extreme and be prudish and unsightly. There is a medium in all these things which good sense easily finds. Women of worth will be found on the medium line. It is the same among men. Where do you find dressiness, dandyism, foppery? Always among the empty heads – never among the wise and righteous. In fact it is almost a safe rule of calculation that in proportion to the amount of adornment outside is the want of adornment inside. Wives are to be modest, and discreet, and sober of character and attire.

Then the husbands have their part. They are to "dwell with the wives according to knowledge" – not according to ignorance: not according to unwisdom. A husband of the apostolic type is governed by intelligence in his ways. A wise man is a beauty anywhere, but especially by the side of a good wife. How is he to behave to her? There is something on this point. He is to "give honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." There is a good deal implied in this. The wife is told to be subject to her husband: but the husband is not told to lecture her on her duty to be subject. He is told to "give honor" to her. This is the opposite of telling her she is subject. To tell her of her subjection is to cast dishonor upon her. To treat her as a subject is to make her a slave and not a co-heir of life eternal. Let a man do his part and a woman is very likely to do hers. Where is the woman that would not find it easy to be subject to a man who honored her, "who nourished and cherished her, even as the Lord the church"? (Eph. 5:29) There may be women who even in such a case would be insubordinate and untractable: but they would be out of the common run. If a man, however, loves, nourishes and cherishes his wife, he will not be under much temptation to lay down the law to her on the subject of her subjection. In fact he could not do such a thing, for such a course would be inconsistent with the honor he gives her. If each side would preach and concern themselves with their own duty, each would find their own part easier. It is not for a husband to say to a wife, "It is your duty to obey me." It is not for a wife to say to a husband, "It is your duty to honor me." This mode of going to work would frustrate instead of forward the end in view. A wife is not likely to be the more obedient for being told it is her duty, but the reverse; and a husband's love is not likely to grow for being ordered. Rather let the wife say, "It is my duty to obey you"; and let the husband say, "It is my duty to honor

you." Such an attitude, taken sincerely and naturally on each side, and  
124 carried out in a practical way, would be a powerful mutual help.

The other way is a mutual hindrance and destruction. The right way is the attitude divinely enjoined, and it is the attitude taken by the children of God. Those who act otherwise are not "obedient children." A man knowing the gospel and able to talk of it, but acting the part of a tyrant at home, is no Brother of Christ, however, he may pass current among men. He is what Paul calls "sounding brass, or a tinkling cymbal." So a woman having understanding of the ways of God, but acting an insubordinate unloving part in private, is no member of the sisterhood of Christ, however distinctly and decidedly she may be recognized as "a sister" among professors of the Truth. These things concern the spirit of Christ, and "if any man have not the spirit of Christ, he is none of his."

It wants just one other element thrown in to complete the picture of the conjugal relation as scripturally defined – an element apparently incompatible with the mutual concern just considered – yet not at all so. It is the element of a certain sort of mutual uncarefulness, that is referred to by Paul when he says, *"But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none"* (I Cor. 7:29): alluded to also by Jesus when he says *"If a man come to me, and hate not ...his wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."* It seems at first sight impossible to reconcile this with the love that a man is enjoined to bestow on wife and children. It is one of those sayings that are apt to make a man feel as certain disciples felt who left Christ, saying of another matter, *"This is an hard saying: who can hear it?"* Persistent dwelling in the Word will open this as well as other dark matters. The allusion to a man's "own life" shows the sense of Christ's words. A man is not to value any human thing on a level with the things appertaining to Christ. The things that are seen are temporal – short-lived and inferior: the things of Christ, not yet seen, are all eternal and lofty and glorious. Christ asks us to hate the one by comparison with the other. He asks us to put him first before wife and child and life. This is reasonable. The family relation is ephemeral, an adaptation to the needs of a transitory phase of the world's history. Enlightened husbands and wives will recognize this, and while loving each other as is meet they will each give to Christ the higher place.

Finally, says Peter, going outside of the domestic circle, *"Be ye all of one mind, having compassion one of another; love as [brethren](#). [be](#) pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing."* The sons of God answer to this character. Unity, compassion, and love prevail among them – even now. Where contrary conditions exist, it is because of the presence of a foreign element. There will be no foreign element in the perfected body of Christ. The assembled family will be perfect and entire, lacking nothing. A powerful mutual affection, on the basis of mutual and unblemished excellence, and

nurtured by the unfailing strength of the spiritual and immortal nature, will provide a chief and glorious feature in the feast of good things to come that awaits the accepted brethren and sisters of the Lord Jesus.

## DANIEL - THE FOUR BEASTS

"Daniel had a vision of these things which he records in the seventh chapter. He saw a storm in the Mediterranean Sea, representing the conflicts in the countries surrounding the Mediterranean, out of which the various dynasties would arise, for the beasts are said to "rise up out of the sea," and "out of the earth." It also goes to show that the storm on the sea which developed the results of the storm, was to be taken as a storm affecting the countries bounding the Great Sea or Mediterranean. While he was contemplating the strife of the elements, he saw four extraordinary looking beasts arise out of the waters. These may be called the first beast, the second beast, the third beast, and the fourth beast." [*The Book Unsealed* p.9]

We have previously drawn attention to the beginning of the book 'Exposition of Daniel', where Bro. Thomas points out that Daniel's prophecy reveals two great powers. The one styled "The Kingdom of Men" (Dan.4:17), the other "The Kingdom of God" (Dan.2:44).

In Daniel chapter 2, Nebuchadnezzar had a dream in which the Kingdom of men is shown as a metallic image, whose form was "*terrible*" (or "formidable" – Strong). The image describes that hostile and antagonistic kingdom, as it will exist when Gog comes to fall upon the mountains of Israel. The different metals and the clay, symbolise the Image's five distinct forms, viz., the Chaldean (gold), the Medo-Persian (silver), the Grecian (brass), the Roman (iron), and the Russian (the clay).

In chapter 7, Daniel himself has a dream. It was not the image of human form that he beheld, but four strange and "*diverse*" beasts. There is appropriateness in Nebuchadnezzar being given the dream of an image in human form. It seems to epitomise the pride and arrogance of man. This is just how mankind would view itself. However, Yahweh views mankind quite differently:

*"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts..... a man hath no preeminence above a beast."* (Ecclesiastes 3:18,19)

The interpretations of Daniel chapter 2 and chapter 7 are very closely related as they both refer to the four world empires. Chapter 7 however, 126 has much more information regarding those empires; in particular the

details of the Roman Empire and the development of the ecclesiastical papal system. As Bro. Thomas says, the beast representations enabled important particulars to be revealed in connection with the empires and kingdoms of the Metallic Image, which could not be suitably expressed through a symbol of human form.

The metals in chapter 2, making up the one image, represents *one united confederacy* in the latter days. The different beasts on the other hand revealed to Daniel "the successive phases through which the kingdom of the Serpent was to pass" (Bro. Thomas), resulting from the tempest of war in the Mediterranean countries (see chapter 7 verse 2).

So Daniel dreamed and saw the Mediterranean in a stormy condition, reminding us that *"the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt"* (Isaiah 57:20). Isaiah continues, *"There is no peace, saith my Elohim, to the wicked,"* and such has always been the case, and always will be, until the time arises for the condition of the sea to change (see Apocalypse 15:2), and ultimately be no more (Apocalypse 21:1).

During the "night" of Gentile times (Dan.7:2), Daniel saw *"the four winds of heaven"* striving upon the great sea.

"The winds were not all blowing at once, but successively and at long intervals, each tempest resulting in a change in the constitution and government of the kingdom of Babylon, as represented by the Beasts." (Bro. Thomas)

Verse four describes the first Beast that "came up from the sea".

## **THE CHALDEAN LION**

*"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."*

Jeremiah explains the symbol of the lion quite clearly. In chapter 4 and verse 7 we read of the armies of Nebuchadnezzar:

*"The lion is come up from his thicket, and the destroyer of the Gentiles is on his way."*

And in chapter 50 verse 17 we read:

*"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones."*

The lion with eagle's wings refers to the Assyrian (Chaldean) power with its widespread and extensive territory. It incorporated most of the world, as it was known at that time.

In process of time however, the power of Assyria waned, and provinces under the dominion and administration of Nineveh revolted, including the Medes and Babylonians. The Scythians also invaded Assyria and weakened the once powerful empire. The prophecy of Nahum outlines the doom of Nineveh in graphic terms:

*"But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold....She is empty, and void, and waste: and the heart melteth, and the knees smite together... Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces..."* (Nahum 2:8-12)

Nahum chapter 3 verse one also describes Nineveh as *"the bloody city."* In keeping with the symbol of the ferocious lion, it has been noted by historians that the brutality and cruelty of the Assyrians was such that they could be considered as contributing nothing to the progress of humanity, and left only a heritage of extreme brutality.

The wings being plucked from the lion represent the overthrow of Assyria:

"In consequence of its eagle's wings being plucked – that is, of Armenia and Persia being subdued – the Assyrian dominion was prostrated to the earth; completely overthrown, but not destroyed; for Daniel says furthermore, that, "the lion was made to stand upon the feet as a man." Nebuchadnezzar was at once the conqueror and re-builder of the Assyrian monarchy. He made it stand erect, and gave it a more civilised constitution....Nebuchadnezzar, though an idolater, was a man better suited to the purposes of God. There was more of the man, and less of the wild beast, in him than in the kings of the dynasty he had overthrown. Therefore, when the Assyrian lion was made to stand erect upon its hind feet like a man, Daniel says, "a man's heart was given to it". [Elpis Israel p330]

The 'wing plucked lion' now stood for the Babylonian dominion, the head of gold in the Image of Daniel chapter 2, and Nebuchadnezzar, though a dictator, was not as fierce as the Assyrians. As one writer expressed it, Nebuchadnezzar raised the prestige and status of the empire to its golden greatness.

Incidentally, a visit to the British Museum highlights the symbol of the lion in the amazing "winged lions" that are on display. Archaeologists have discovered many artefacts of this nature that can be seen in museums around the world.

However, the Chaldean power was to experience an even greater 128 change of events. The "man's heart" that depicted a more humane

administration than the Assyrian was not the characteristic of Belshazzar, the last king of Babylon (as Daniel chapter 5 revealed). This impious and blasphemous potentate lifted up himself *"against the Lord of heaven"*, **and** Daniel states:

*"..the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified"* (Dan.5:23)

For such impiety, his kingdom was divided, *"and given to the Medes and Persians"* (Dan.5:28), - the breast and arms of silver. The sentence was not long in reaching its fulfilment. It was executed the same night.

## **THE MEDO PERSIAN BEAR**

*"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."* (Dan.7:5)

The Bear was the symbol of the Medes and Persians, and the unusual features of the beast harmonise with the history of this particular empire. As Daniel viewed the bear, he saw that *"it raised up itself on one side."* The same idea is expressed in chapter 8 verse 3 where Daniel has a vision of the Ram and he Goat. The Ram, which also symbolised the Medes and Persians, had two horns, *"but one was higher than the other"* and *"the higher came up last."* We know that the Medes and the Persians worked together in the overthrow of Babylon. However, while the reign began with Darius, the Mede (Dan.5:31), it soon passed to Cyrus the Persian. When Darius died, the sovereignty continued in the race of the Persians until the dominion was superseded by the Leopard. So even though the Median horn came up first, the Persian (though last) was the most prominent.

The three ribs in the beast's mouth, were the three presidencies, which administered the conquests of the Persian empire.

*"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first."* (Dan.6 :1-2)

This new power upon the world scene proved to be an effective and powerful military machine. *"Arise, devour much flesh"* found its counterpart in the military skill of the empire which was unrivalled, and undefeated, until the appearance of the Greeks, which is the subject of the third beast.

Before moving on to consider the Leopard, Bro. Thomas makes some interesting remarks upon the Bear which are relevant to the times in which we are living.

"In dismissing this symbol, it is worthy of remark, that while the Ram, by which the Persian represented themselves in Daniel's time, is

their symbol in relation to the Macedonians under Alexander, the Deity bath chosen for them the *Bear* to signify them as an element of the Image in the latter-days. The latter-day symbol then of Persia, is a Bear; and a Bear is at this time her formidable neighbour, and has already taken from her a large portion of her territory. The Russian Bear is destined to supersede her present government as an independent sovereignty, and to grasp Persia between its teeth from near India to Ethiopia, which is to be "*at his steps*". This is no mere conjecture, but absolutely certain; for Yahweh has declared by Ezekiel that Persia shall be an element of Gog's confederacy, and that Gog is the Russian power." (Exposition of Daniel p.12)

We are living at the time when the things referred to in the above paragraph are about to come to pass. Russia, though appearing weak in the eyes of many, will soon make her move for world domination. The unpredictable nature of the Bear will soon be observed by a world that will be divinely brought to Armageddon.

Knowing these things, let us prepare ourselves for that great event, so that we may find acceptance at the hands of **The King of Kings** , and Lord of Lords.

*Bro. Phillip Hughes*

## **II Timothy 1**

Timothy lived in Lystra, which is in East Asia Minor. As we read in this chapter his mother, Eunice, and grandmother, Lois, are mentioned as faithful believers. His father was a Gentile (Act 16:1), and we know that Timothy was not circumcised, until he joined with Paul in Acts 16:3.

Paul, we remember, made three major journeys preaching the Truth. When Paul arrived in Lystra on his 2<sup>nd</sup> journey, Timothy joined him and traveled on with him to Berea. Paul was driven out of Berea, but Timothy and Silas stayed. Timothy later went to Athens, then Thessalonica, and later rejoined Paul in Corinth and stayed with him for the rest of the 2<sup>nd</sup> journey. He then accompanied Paul on his 3<sup>rd</sup> journey, which ended in Paul being taken to Rome and imprisoned.

The first epistle to Timothy is felt to be written between Paul's imprisonments. The second epistle is believed to be the last epistle written by Paul, as he is in prison in Rome.

As we read this second epistle, let's remember the position in which Paul had been placed. He was a prisoner, in chains at times, and about to be put to death. His concern however was not for himself, but for the 130 Truth, and on strengthening and encouraging Timothy. This was not

a letter of despair. Paul knew that God's plan would continue. His intention was to emphasize to Timothy to "*stir up the gift of God*" which was in him and to hold fast to the Truth.

Can we imagine how Timothy must have felt? We know that he was young, and for most people this could have been a very un-nerving time—knowing that the man, who had taught you the Truth and who had been such a close companion, was in jail and could die shortly.

The first couple of verses of this chapter start out with the introduction and salutation from Paul. Most of Paul's letters seem to open with this similar wording, and most include the phrase "*Grace, Mercy, and Peace from God the Father.*" **GRACE, MERCY, PEACE**—these three words are what we are working for. GRACE is the loving care and guidance from God. MERCY is the overlooking of our failures. Without it, we are hopeless. And along these lines, it should make us realize that no one is perfect; we all make mistakes, and we should always be ready to forgive. "*Blessed are the merciful, for they shall obtain mercy.*" PEACE is the confidence that God is with us. It's a comforting position to know that God is on your side. This is what kept Paul strong while in prison. He knew that regardless of what happened to him, that God was with him. "*For all things work together for good to them that love God*" As Bro. Roberts wrote, this has reference more to our standing in the Kingdom of God than to present results.

In verse 2, Timothy is called Paul's son. There was a very close bond between the two of them. We read in verse 4, that at their last parting, Timothy had wept, which showed the deep affection they had for each other. Timothy was one of the closest of all of Paul's companions. Timothy was also very trustworthy and dedicated. In Philippians 2:20-21, it is said of him, "*For I have no man likeminded, who will naturally care for your state, for ALL SEEK THEIR OWN, not the things that are Jesus Christ's.*"

In verse 5, we see Paul commenting on the faithfulness of Timothy, which his mother and grandmother had also exhibited. We also see in these first few verses that he prayed for his friend constantly. Again, not so concerned about his own predicament as much as for his brothers and sisters.

Verse 6: "*Stir up the gift of God, which is in thee.*" We all need to be constantly exhorted and pushed to continue to strive to increase in the Truth. We should never be satisfied. We should never be stagnant. We need to stir up the fire within us so that it will shine brightly. If we don't constantly tend to it, it will fade out and die. We all know of people who have been in the Truth, who at one time had so much energy and zeal, and appeared as a bright flame, but now sadly are no longer in the Truth. 131

We must always be constantly aware of this, helping others to fan their flame and allowing others to help us with our own.

*"For God hath not given us the spirit of fear"(vs 7) ; " but of power, and of love, and of a sound mind."* As we come to understand and love God and the Truth, we begin to realize that our present problems or trials are here to mold us and help us to get closer to our goal. *"We must through much tribulation enter the Kingdom of God"* But as we experience these trials we must remember that *"all things work together for good to them that love God"* And, *"If God be for us, who can be against us?"* These are very comforting verses that can help us get through the rough times.

In relation to this verse and to Timothy, a timid man might have fear and reservation about broadcasting a belief that might land him prison, but Paul knew that Timothy had love and a sound mind, and he was reminding him of that. He continues in verse 8, *" Be not thou therefore ashamed of the testimony of the Lord."* Are we ashamed of God's Word? In today's environment we can travel to almost any spot in the world and preach the Truth if we so desired. Unlike Timothy, we don't have to worry about getting stoned, or whipped, or imprisoned, or put to death. What do we have to risk? Our time? Our money? Are we ashamed of God? Are we more concerned with our present lives? Is God ashamed of us?

In verse 12 Paul follows this thought by saying, *"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed"* That must be our goal. Not to be superficially acquainted with the Truth and with God, but to **know** Him. We must study hard, constantly keeping Him in mind. It doesn't happen overnight. It's an ever-growing process—a RELATIONSHIP. If we don't, we might be among the ones who hear those words *"I never knew you."*

Bro. Rene wrote in this article on Timothy in Be Ye Transformed, Vol. 1, "Can God expect to open Himself to one whose heart is not firmly set on developing the acquaintance into a permanently devoted affection."

Verse 13, *"Hold fast the form of sound words, which thou hast heard from me."* This idea runs through the epistle. Even at this time, just a few years after Christ's death, there was much error being taught, and many going astray. It is sad to think that with all the work and labor Paul and others had dedicated to the people in Asia that they would turn away from the Truth. Even though this can be perplexing, we should never give up our efforts. Something good will always come of it.

It is interesting that he says, in verse 15, "all" that were in Asia had turned away from him, but then he mentions Onesiphorus, who appears to be from Ephesus. Onesiphorus is only mentioned here and then again in 2 Tim 4:19, and nothing more is known of him, except that he was kind to 132 Paul and one that was not ashamed of his bonds.

As we continue to wait for the Lords return, let us stir up the gift of God and hold fast the form of sound words, so that we might obtain grace, peace and mercy from God.

*Bro. Lee Smith*

## **II Timothy 2**

We are here today to discuss Paul's epistle to Timothy. It's hard to relate to the fact that all things are the same now as it was in their generation. In every age, God's Truth has been assailed by error. In Apostolic times some taught that justification was by the works of the Law (Acts 15:5), others claimed that the resurrection was past (2 Tim. 2:17-18), others again, that Jesus Christ had not come in the flesh (1 John 4:3), and so forth. The Apostles vigorously challenged the errors, and warned that false doctrine was destructive of faith. Paul pronounced a curse upon those teaching these errors (Gal. 1:8), and urged upon believers the need to pay attention to their conduct and to their doctrine. Paul has urged Timothy to be strong, and likewise, so must we.

Paul exhorts Timothy to find faithful men, who expound the Truth, that they may teach others. We are to do this because we are at war with the world around us--as well as at war with our very nature. As soldiers of Christ we must do our duty. Have you considered what happens to a man when he answers his country's call to arms? He leaves all—everything--dropping all of his former existence, and taking but a few of the very necessities of life, joins in the fight, united in purpose with his fellow troops. The faithful man sees great changes ahead, having heeded the spiritual call. It has far reaching effects on his business and his private affairs-- separation from family, friends, and the cares of this world. Like the conscript in battle, we have no strength unless there is unity. It is far better that wrong doctrine, or a wrong outlook, be set right at once. As in the natural warfare, so also in the Truth. Soundness, loyalty, trust, faith in the cause, are highly important, if we are to endure hardness as good soldiers of Jesus Christ.

We are in a constant struggle with the world around us. Part of this fight is external. It is our duty to seek out those who are willing to learn how the Divine mind works. Thus teaching the "things concerning the Kingdom of God and the name of Jesus Christ." We toil in a vineyard full of rotting fruit. A vineyard where many remain in hopeless ignorance of the faith and hope, which God has graciously set before us in His Word. It is a hard, cold fact that "the Mystery of iniquity" is still at work paraphrasing the gospel of the kingdom and the name of Jesus Christ to none effect. There are those violently opposed to "the Truth as it is 133

in Christ Jesus." They blaspheme the Word of God. To blaspheme in the scriptural sense is to bring Divine things into contempt.

As Paul warns Timothy, there is an internal component to this battle. The desires of the flesh have their beginning in the mind, as influenced by the abilities of the body. Thoughts, whether good or bad, are therefore the first thing to be considered. It has been truly observed, "As a man thinks so is he." Paul therefore in, Philippians 4: 7-10, writing to the very faithful brethren at Philipi, indicates that the best way to overcome the tendencies to evil that exist in all of us is to think on those things which are righteous. He says it is the final thing (vs. 8) by which we can see he means the most important in our conduct. Paul said, Think on things that are true. Think on things that are honest. Think on things that are just. Think on things that are pure. Think on things that are lovely. Think on things that are of good report. Then the result will be true praise of God. The faithful gladiator will govern the body by thinking of good things and leaving no room for evil thoughts.

Paul chose an unusual and interesting way of uplifting Timothy. He was pointing out how he himself suffered and endured trouble. Bro. Roberts points out in Nazareth Revisited, "It may seem poor consolation to be told that some one else, less deserving of it, has suffered the same or worse treatment than you. But there is a real consolation in it. If Christ, the perfect servant of God, was misconceived—hated---killed, it is easier for the erring servants to endure a similar experience. Suffering in good company is always felt to be easier suffering than suffering by ourselves. This is the help Christ gave to the apostles: "If the world hate you, ye know that it hated me before it hated you." It is a real help. It strengthens the mind to that performance which Paul describes as "enduring hardness." It fortifies us for the bitter experience of being regarded and hated as evildoers for a course of life that is in reality dictated by the highest considerations of righteousness, truth, and benevolence."

The soldier of Christ is willing to do battle for the Truth's sake, but is not to struggle over unprofitable things. There are many unanswered questions in the Bible, and they are often disputed back and forth while the practical meat of divine instruction is overlooked. The real teaching of Christ bears down hard on the flesh, so naturally the flesh prefers to turn its attention to side issues which do not relate to the way of life. Words are but mere tools. Much strife has been caused by attaching different meanings to a word. Our contact with the mind of the Sprit is through the recorded Words of Scripture, so let us study to get the true meaning of those words, and to use them properly. Let us never think we know the meaning of a word until we have looked it up and have checked its use through scripture. The old and new testaments offer the only true  
134 education there is, but they are not something we can study

piecemeal. The Truth is simple. It is adjusted to our mental capacity. But it is best understood by slow, methodical plodding through the scriptures. Knowledge of the holy written Word of God is our implement of war. A soldier who does not keep his weapon prepared for battle may have a troublesome time when put to the test.

Bro. Thomas in Eureka gives a notable discussion of the disposition of those who engage in profane and vain babbling. He says, "But though fallen from his first estate, the Star-Angel had one redeeming characteristic; namely, that he "hated the works of the Nikolaitanes, which," says the Spirit, "I also hate." The word, *Nikolaitanes*, is used in no other book of the scriptures than this symbolical one of the Apocalypse; and in this, it only occurs twice,—that is, in ch. 2:6, 15. In the former verse, "*the works*" of the Nikolaitanes; and in the latter, their "*doctrine*," or teaching, is denounced. The word is a symbolical name, like Balaam and Jezebel, in the same chapter. In the original, it is *Nikolaiton* a word compounded of *nikos*, victory, and *laos*, people; and as a mystical name, signifies *Vanquishers of the People*. The class of men so designated, were the "grievous wolves" Paul predicted would stand up among the *episcopals* of the Presbyteries, and ravin upon the flock. These episcopal men, by their works, and by their teaching, would so bewitch, and deceive the people, as to get a complete ascendancy over them. They would persuade them at length, that they were "*the ambassadors of Jesus Christ*," and the true "*successors of the apostles*;" and that it was to them henceforth professors should look for the consolations of religion, and for a true exposition of the sacred writings, which were too holy and too recondite to be interpreted by any save "*the called and sent of God as Aaron was*," which they affirmed themselves to be! The people, not holding on to their "first love," that they might be saved, and neglecting the study of the Word for themselves, were easily beguiled by "the working of Satan with all power and signs, and lying wonders, and with all the deceivableness of unrighteousness," brought to bear upon them. They surrendered themselves to their spiritual guidance, selling themselves to the clergy for their "philosophy and vain deceit"—Col. 2:8. "For this cause, the Deity sent upon them a strong delusion to their believing in a lie, that all might be condemned who believe not the Truth, but have pleasure in the unrighteousness"—2 Thess. 2:9-12. Such was the transgression into which they were beguiled by Hymeneus, Philetus, Alexander, Phygellus, Hermogenes, Demas, Diotrefes, and other men of their stamp; and such is the punishment that came upon them to their exclusion from the kingdom of the Diety. The delusion waxed stronger and stronger, as centuries increased the distance from apostolic times, until now the human mind is so enchained by the clerical system 135 of unrighteousness extant, that the Truth has scarcely any influence at all."

Paul calls this gangrene. The Merck Manual shows gangrene to be an insidious infection: "Gangrene is the death of tissue, usually associated with loss of blood supply to the affected area, followed by bacterial invasion." It is caused by a type of bacteria, which will only grow in the absence of oxygen. It aptly shows the works of the Nikolaitanes.

As soldiers we may tend to get a little despondent over the lack of effect of our efforts in proclaiming the Truth. When we see worldliness gaining ground in the ecclesias. When we see the modern world making a mockery of scriptural ordinances. When we see some drifting away to other groups or loosing the one true Faith all together. But why should we be despondent. Paul writes of some vessels to honor and some to dishonor. Things were so in Paul and Timothy's day. Why should we expect anything different today. Be of good cheer we have the opportunity to be a vessel to honor.

Let us concentrate on the practical aspects, the holiness, the service to God and to others, the self-denial, the purifications, the putting away of earthly treasures, the faith and fearless allegiance of Christ, the humble, lowly way of life.

*Bro. Beryl Snyder*

## **II Timothy 3-4**

Our study of Timothy now brings us to the 3<sup>rd</sup> and 4<sup>th</sup> chapters of his second letter. The Apostle Paul instructs Timothy concerning the time of the end of the Mosaic system. He warns him that there would be a falling away of believers from the ecclesias. He mentions this in an interesting way, by saying, "*This know also, that in the last days perilous times shall come.*"

How many of us, when considering the Apostle Paul and perils, would normally associate this with ecclesial problems? The fact that Paul does impresses us with the importance he placed on doctrine and morality. The Apostle Paul lists his personal perils in 2<sup>nd</sup> Corinthians, and therefore is warning of similar dangers in spiritual life, when the Truth is allowed to degenerate.

We usually think of being in peril as a life or death situation. It is no different in this case. It is even more important, because we are dealing with eternal life or eternal death.

In Corinthians, Paul says he endured natural difficulties caused by the environment he was in and unnatural problems that others inflicted upon him. For instance, dangers at sea on the one hand and persecutions by his own countrymen who disagreed with him on the other. The ecclesias were going to suffer the same fate, as the Mosaic system collapsed, and the 136 brotherhood became more self-centered.

With these things in mind, the question for us is, what do we learn from their examples, and are we determined to prevent the same result on our watch? If we think things are somehow different in our day and that we will never face similar situations, we may find ourselves unwilling to accept the reality of failure, either in ourselves or others, and therefore unprepared to make the necessary scriptural adjustments.

All during the history of the world, after each reformation, there has been a falling away. Things began with Adam "very good." Then came the necessity of the flood. This was followed by the events of the tower of Babel, where men were scattered rather than destroyed to prevent their rebellion. Following that, after Israel entered the land with a new law, they quickly turned to idol worship. The various judges, kings and prophets brought reforms. Israel still refused to obey and were dispersed. God returned them to their land and gave them His greatest gift—His own Son, and also the apostles and gifts of the Holy Spirit, and still they failed to maintain the Truth and were scattered all over the world.

Now! Brethren and Sisters, through the reforms of our pioneer brethren, we find ourselves the custodians of God's precious Truth. What will our history be? With this long list of failure preceding us, our greatest challenges may be maintaining a positive attitude and continual spiritual growth.

In these two chapters of 2<sup>nd</sup> Timothy, the Apostle Paul does bring out the worst failures of human nature, but also the way to live a holy life, "*That the man (or woman) of God may be perfect (or complete).*" If we examine chapter 3 verses 2-4, Paul defines the ungodly attributes some people would develop. We must also remember that Paul is not going to waste his time telling Timothy about people of the world. These would be people who claimed to be "in the Truth," otherwise, he would not have listed these terrible things, and then say, they have "*a form of godliness.*" Nor would he say to separate from such.

The Diaglott translation of verses 2-4 seems to be more to the point. *For men will be self-lovers, money lovers, boasters, haughty, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, implacable, accusers, without self-control, ferocious, haters of good men, treacherous, rash, self conceited, lovers of pleasures rather than lovers of God"*

If we use the first line in verse 2 and connect with the last line of verse 4, we find it makes a statement that defines the problem people have that do these things. It reads like this: "*For men shall be lovers of their own selves, lovers of pleasures more than lovers of God.*"

Everything mentioned in between these lines are behavioral manifestations of the fact of loving oneself and pleasure more than, 137

or even rather than, God. It is simple cause and effect! We cannot love ourselves and only what we want AND be able to serve God. Jesus said, *"If any man will come after me, let him deny himself"*

Just to comment on one of the things mentioned: *"Men shall be disobedient to parents."* This is said about men—not children. The idea that at some age, such as 18, we are no longer to listen to the wisdom of our parents or older members of the ecclesias is a worldly concept invented to lead us astray, and is foreign to the Scriptures; as long as, of course, parents give scriptural advise.

From the 6<sup>th</sup> to the 9<sup>th</sup> verses, Paul mentions interesting aspects of these men who have a form—what we might call a facade—of godliness. He says that they lead astray silly or simple women with them. These women are those who choose their husbands based on their own desire and not on godly qualifications. Some Sisters may think that because they don't do public speaking, they do not need a deep knowledge of the Truth, but without it, how can anyone make good decisions of any kind?

Paul next mentions Jannes and Jambres. They seem to be the magicians Pharaoh poised against Moses. Their Egyptian priestcraft was proven to be false, and they themselves imposters. So Paul is saying that men of their stamp shall proceed no further than they did.

Starting at verse 10, the Apostle Paul then contrasts his own lifestyle with these men of immoral judgment, or reprobate minds. The Diaglott translation says, *"But thou hast closely followed my teaching, my conduct, my intention, by fidelity, my forbearance, by love, my patience, my persecutions, my sufferings,"* and verse 12 *"and indeed all who wish to live piously in Christ Jesus will be persecuted"*

The Apostle Paul does not say these things to brag about himself. He is writing to give clarity for generations to come as to the things he faced. Paul is, therefore, warning Timothy to accept the reality that anyone who stands up for the Truth, will draw attention to himself, and be challenged from outside of the body and from within. We, brethren and sisters, even have an expression for it: "No good deed ever goes unpunished."

Paul continues on through verse 15, encouraging Timothy to continue in the things he learned as a child. As stated in chapter 2, *"the foundation of God standeth sure."* The basic first principles would be Timothy's best defense against these evil men that Paul said would become worse and worse. Solomon gave the same advice many years before, saying, *"Train up a child in the way he should go: and when he is old, he will not depart from it."*

This chapter concludes with the definition of all inspired scriptures, the purpose of which is the development of the man of God, in perfect  
138 righteousness.

As we begin chapter 4, Paul gives Timothy a direct order. Paul concluded his first letter to Timothy by pleading with him, *"O Timothy, keep that which is committed to thy trust."* In this epistle, Paul starts by encouraging him softly and the intensity of his request increases throughout the letter. For instance, in chapter one: *"Wherefore I put thee in remembrance that thou stir up the gift of God"* Chapter two: *"Thou therefore my son, be strong in the grace that is in Christ Jesus."* And in this fourth chapter the urgency of what might be Paul's last chance to reach him is apparent, as he insists that Timothy *"Preach the Word."* He says, *"I charge thee therefore before God, and the Lord Jesus Christ...Preach the Word...for the time will come when they will not endure sound doctrine...and shall be turned unto fables."*

In verse 5, Paul encourages Timothy to *"watch,"* which means to be sober minded, and *"make full proof"* or to complete the work he had started.

Paul uses himself as an example, showing Timothy, now that it's about all finished for him, that it was all worth it *"I have finished my course, I have kept the faith: Henceforth (or hereafter), There is laid up for me a crown of righteousness."* This is, of course, representative of eternal life.

Paul then tells Timothy to be diligent and come to him shortly. He later says to come before winter. We ourselves can hardly imagine just how terrible it would be in a Roman jail. Surrounded by concrete, with no heat, one might not survive the cold, the dampness, the sicknesses and filth, and with that in mind we read verse 13. *"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."* How many of us in Paul's place would say, *"Bring my coat and by books, but especially by books?"* In other words, if you can only bring one or the other, bring my books and letters.

Paul then warns Timothy to beware of a man named Alexander. He doesn't speak evil of him. He leaves Alexander's fate in his own hands by simply saying, *"The Lord reward him according to his works."* Paul says when he stood before Nero, no one dared to stand there with him. But Jesus stood with him, and he never considered himself to be alone. He said, *"The Lord shall deliver me from every evil work"* He said this knowing he would die. His deliverance would come through his hope—the resurrection of the dead. So obviously, he only looked at death as a temporary pause in his life.

Paul closes his letter with salutations from those with him to the ecclesia at Ephesus. He concludes with his trademark farewell, *"Grace be with you. Amen."*

## What Does That Mean?

*"If a woman have conceived seed, and born a man child: then she shall be unclean seven days...And she shall then continue in the blood of her purifying three and thirty days... But if she bear a maid child, then she shall be unclean two weeks,... and she shall continue in the blood of her purifying threescore and six days." (Lev. 12: 2-5)*

Why would a woman be unclean twice as long for the female birth than for the birth of a son?

The problem addressed here is a type or lesson to "bring us unto Christ." When we approach the law as our "schoolmaster" what can we learn from the difference between the period of uncleanness at the birth of a son versus that of a daughter? And, why is there any uncleanness at all at this time?

This question is too involved to answer in one page. I will deal with the question of why a mother would be "unclean" from the birth of a child this month, and next month will deal with the question of the differing periods of uncleanness.

Under the law, we find that many of the ordinances were designed to teach the people holiness: *"And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine."* (Lev. 20:26)

When Adam and Eve took of the fruit, they were immediately conscious of their wrong-doing: *"And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons"*. (Gen. 3:7) Before this, they had been naked and free of any sense of shame (Gen 2:25). Concealing the shame of their nakedness became their first concern. "Nakedness" became the symbol of sin, and a covering was necessary. This does not mean that nakedness IS sin, but is used as a symbol of the flesh without any covering. To emphatically teach us this lesson, we are told that the priest had to wear linen breeches, and the directions were explicit: *"From the loins even unto the thighs they shall reach... that they bear not iniquity and die."* (Ex. 28:43) The altar stood for God; the priests' nakedness stood for sin; between the two, linen breeches (covering of righteousness) had to be in place before approach was possible.

Regarding uncleanness at birth: In the first place, no conception was possible without the contraction --by both male and female-- of ceremonial uncleanness (Lev. 15:18). **This shows that human life is imperfect, faulty and impure from the very start.** The lesson is that the birth of every child, male or female, produces another individual, weak and ineffective to obtain the holiness required by God. Every baby is born naked. The flesh is the source of all uncleanness and unholiness. Every child is a new bundle of propensities biased toward evil. This was shown in the mother's uncleanness, and the law which said: *"She shall touch no hallowed thing, nor come into the sanctuary, until the days of her purging be fulfilled."* (Lev. 12:4) There was to be no contact whatsoever with "the holy things during this period of uncleanness."

The lesson to us is clear. Human beings in their natural state are unclean, and have no relationship with God. He has condescended to offer us an opportunity for a close loving relationship via obedience to His will. Let us not act as Korah and company did (Num. 16), and attempt to use our own way to holiness.

