

# The Berean Ecclesial News

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Upholding the Truth since 1923.

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God Willing, The Berean Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

## Ecclesial News

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

Dear Brethren & Sisters,

Another 6 months has quickly passed since our previous communication. The summer seems to have been a busy one again for the members here at Richard and once again it is time to report some of the significant activities of this ecclesia to our fellow-believers in other parts of the world.

Beginning with a note of sadness, in March we received from Sister Tamar Hopper a letter of withdrawal – stating personal reasons. We continue to be in touch with Sister Tamar and are constantly praying that she will soon return to our midst.

In May we had the pleasure of the company of Bro. Noah and Sis. Shiloh Brown. After the Memorial Service, Bro. Terry and Sis. Lisa Readman hosted a BBQ lunch, which was attended by most of the members and provided us with a good opportunity to spend some time visiting with Bro. Noah and Sis. Shiloh.

The annual ecclesial SS picnic and outing was held June 23<sup>rd</sup> in Saskatoon at the Forestry Farm & Zoo – an afternoon of quiet and relaxing enjoyment in the company of one another.

In early August we were blessed with the company of Sis. Shirley Luard, Sis Jennifer Luard and Sis. Grace Punter who met with us around the table of the Lord on August 11<sup>th</sup>.

A very positive event of the summer was the baptism of Joey Marple on Sept 1<sup>st</sup>. Bro Joey was given the right hand of fellowship on behalf of the Berean Fellowship the same day by the members of the ecclesia in addition to the visitors in attendance: - Sis. June Jones, Bro. Steve and Sis. Gwen Armstrong, Sis. Brenda McChesney - all from the Edmonton Ecclesia; Bro. Darren Truelove and Bro. Jon Jackson from the Calgary Ecclesia. Bro. Steve Armstrong provided us with uplifting words of exhortation. Bro. Joey will be a member of the Calgary Ecclesia.

Bro. Jon Jackson and Bro. Joey Marple were again with us and met with us around the Lord’s memorial table on Sept 29<sup>th</sup>.

The world is a very troubled place – more so than ever – with terrorist threats and rumblings of war, bombings, shootings, etc., almost an everyday occurrence. We expect no less. “Men’s heart failing them for fear...” is the Scriptural comment & prediction concerning these and future times prior to Christ’s return. Nothing is random or haphazard. In the great and wonderful Divine scheme of things there is a reason and a purpose to every occurrence and incident – to the very “jot and tittle” 3

– though for the present it may not seem so, or may be difficult to see. The focus of our hope, that enables us to endure the present trauma, comes from the same prophetic context: - “... when these things begin to come to pass, then LOOK UP and lift up your heads; for your redemption draweth nigh.”

Keep the Faith. Watch and be ready.

For the Ecclesia at Richard,  
Your Brother in grace, Ed Truelove

**LAMPASAS**, Texas, 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 – 4<sup>th</sup> Sunday 1:30 P.M., Bible Class Wednesday, 7:30 P.M.; Fraternal Gathering, 2<sup>nd</sup> weekend in June – Bro. Lee Freeburg, 200 Gabriel Forest, Georgetown, TX 78628; 512-869-2008, email [freebs@gtwn.net](mailto:freebs@gtwn.net)

Dear Brothers and Sisters,

On behalf of the Lampasas Ecclesia we report the following news: Bro. Matthew Brown has left the Berean's. He is not in fellowship any where right now. We hope he will come back to the Truth soon. Sister Shiloh Brown has transferred to the Austin Ecclesia. Sis. Linny Henning, Ruby and Marie's sister, has moved to Lampasas. Her husband died not long ago, so upon moving to Lampasas, she joined the Lampasas meeting. We welcomed her to Lampasas last Sunday.

We have had visits from many brothers and sisters from around Texas, and we have enjoyed their visits. Last Sunday Bro. Lynn Osborne and Bro. David Humphries visited us and we enjoyed their support at meeting as well as at our afternoon Eureka class.

It is with joy that we announce the baptism of Becky VanPelt into the Saving Name of Jesus Christ. Sis. Becky has transferred to the Wanaque Ecclesia to be near her parents.

Brother Lee Freeburg, Interim recorder for Lampasas

**AUSTIN**, Texas -- Memorial Meeting 11:00am in home; Exposition of Daniel Class, Thursdays at 8 P.M.; Bro. Jim Phillips, 14723 Single Trace, Austin, TX. 78728; phone (512) 218-0920

Loving Greetings to all our brethren & sisters in Christ Jesus,

Since our last report we have had several members added to our Ecclesia, including Sis. Sarah Brown, Bro. Seth Brown and Sis. Shiloh Brown. We are delighted to have their association and fellowship around the table of the Lord each Sunday.

We have also had the pleasure of numerous visitors around the table of the Lord including: Bro. Jerry & Sis. Kitty Connelly, Bro. Ben Darter, Sis. Sarah Snyder, Bro. Sid & Sis. Christine Jones, Sis. Annetta Jones, Sis. Shirley Luard, Sis. Jennifer Luard, Bro. Ted & Sis. Marguerite Mingham, Bro. Fred & Sis. Ruth Higham, Bro. Antonio LaBarbera, Bro. Noah Brown and Bro. Craig Kiley.

Love to all,  
Bro. Jim Phillips

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

**LAMPASAS FRATERNAL GATHERING**..... June 7 - 8, 2003  
Bro. Ricky Hurst, P.O. Box 1381; Goldthwaite, TX 76844, 915-938-5109

**RICHARD FRATERNAL GATHERING**..... June 27 - 30, 2003  
Bro. Sid Jones, RR #1, Richard, Sask., SOM 2P0 Canada, 306-246-4468

**HYE FRATERNAL GATHERING**..... July 21 - 27, 2003  
Bro. Curtis Hurst, Rt.1 Box 40, Mullin, TX 76864, 915-985-3868

**DETROIT FRATERNAL GATHERING**..... Oct 18 - 19, 2003  
Bro. Fred Higham, 20116 McKishnie, Clinton Twp, MI 48035 586-790-2156

## The Bread of Life

We are midway in the week of Hye that many of us use as a spiritual revival. It's a time for fresh starts—new beginnings—like a new year. We humans need and like a time that we can have a clean slate, a time to make new resolutions—a time to plan.

We have a peaceful setting here in Central Texas on the banks of the Perdenales River. We have had little communication with the outside world—yet we know that just right over there, news is being made. People are living in fear. There are diseases, pollution, crime, death, laughter, fun and excitement.

We are in the world—we live there; we work there. We too take diseases, and we die. We have some fun. We do a lot of things, but there is a difference. We are the brothers and sisters of our Lord and Savior and the sons and daughters of God. Therefore, there is that special relationship that we have with the Father that others do not have. Paul says, and we know, that “all things work together for good to them that love God, to them who are called according to His purpose.” Lots of things happen

5 in our lives—some very good and some very sad—in the end, we know that all things work together for good.

We have had some wonderful, informative exhortations and lectures and opening remarks and comments. We have had some beautiful prayers. Our exhortation this morning will not be as academic and with the depth that some have been. We will direct our thoughts to the young and to those who are young in the Truth especially.

When the boys were living at home, about once or twice a week there was a statement that was voiced from the kitchen. That proclamation came in different ways. Sometimes it was “There is not any bread.” Or, “There’s only one slice of bread left.” Or, “Don’t forget to get bread.” Just months before taking Mother to the nursing home, we began to always eat out. Mother would order her meal and when the waiter or waitress would bring her plate, they would invariably forget the bread. Mother was beginning to fail health-wise, but she always remembered to ask, “Would you please bring me some bread.”

I counted in Strong’s Concordance how many times the word bread occurred – 367 times. That didn’t include other derivatives or similar words, such as cakes or loaves.

According to the United States Department of Agriculture and their food pyramid, the bulk of our food for good health should come from 6-11 servings daily of grain, bread, and pasta.

3500 years ago, God was leading through Moses and Aaron His chosen people, the Hebrews, out of Egypt. They had been gone 30 days, and they began to complain and to murmur. You know the slightest temporary lack of food or water or money or air conditioning or conveniences will test the metal of a man. If man is without God in his life, the best of them will complain under any increased pressure beyond the normal.

We have to be different. We must pray for faith and strength that we will trust in God, when times are good and when times are hard. Exodus 16:2-3 – “And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”

They totally lost faith. Thirty days were they in the wilderness. They had seen the hand of God kill the first born in Egypt, and they escaped. 6 They saw the hand of God part the Red Sea and let them pass through

on dry land and then the Egyptians—every last one drowned. They saw God’s presence as He led them through the wilderness. Exodus 13:21-22 – “And the Lord went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire to give them light; to go by day and night. He took not away the pillar of the cloud by day; nor the pillar of fire by night, from before the people.”

They knew what would happen to ordinary people in the wilderness—of course they would die in that barren place. But this was no ordinary trip. This was a chosen people, being led by God. They forgot that, so they complained and became afraid for their life.

Exodus 16:11-17 – “And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less.”

They were to gather it each day and only enough for that day, except for the Sabbath, when they gathered for two days. In Psalm 78, it was called angels’ food. They were given angels’ food! They were to gather bread for their physical health and for the physical life.

1400 years later, Jesus said, in John 6:31-35 – “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, 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. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

What a beautiful contrast the Scriptures have revealed! Bread for our physical health and bread for our spiritual health. Physical bread—the manna from heaven given to the Hebrews was for their physical life 7

that they wouldn't starve. They should have used the physical strength that the manna gave them and to lay up treasures in heaven. But they were lacking in faith and trust.

The Psalmist wrote in Psalms 78:37 – “For their heart was not right with him, neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away; and did not stir up all his wrath.”

We, here under this tabernacle, have been enlightened. We understand that while we have any life—any being—we must seek that spiritual bread that came down from heaven. If you need to make amends with any brother or sister at this time, you had better do it. If your life is out of sync with Christ, now is the time to get right. Jesus gave his life—his body broken—that through that sacrifice we might eat that bread that came down from heaven. We do that each first day of the week—each Sunday.

Verse 41 of that same chapter – “The Jews then murmured at him, because he said I am the bread which came down from heaven.” They never got the picture; they murmured at him. Those Jews were repeating the same mistake that their forefathers had made many years before—no trust in God—the blind leading the blind. Their hearts were not right. We had better check our hearts.

Verses 48-51 – “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.”

Those stiff-necked people, referred to as hypocrites and vipers, refused eternal life because of their hard hearts and their unbelief. We must examine our hearts and see if we, too, could be rejecting that bread of life.

The Jews to whom Jesus was speaking in John 6 were discussing what Jesus had said about his flesh, that it was the bread of God that cometh down from heaven, and they ask, “How can this man give us his flesh to eat?”

Verses 52-58 – “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  
8 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.”

That must have really caught their attention! Drink his blood! Eat his flesh! That's pretty strong! We had better be doing some things right in this life, if we are partaking of those emblems each first day of the week. We had better take that bread and wine seriously, because it represents his body and his blood—his sacrifice, his death.

So what do we do? We are in this world, and we have obligations. We have families and work—certain things that we need, like a good job. Jesus said in Matthew 6:33 – “But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.”

One way to answer that question—what are we to do—is to do this:

First – Be aware of your own personal dangers. Know your weaknesses. Know your shortcomings. All of us know what our weaknesses are. Know the enemy—the lust of the eye, the lust of the flesh, and the pride of life. Know the devil.

Second – Be aware of the cares and pleasures of life. Oh, how we can talk our way into some good ones! Doing this or that is all right. We can convince ourselves. We can become so involved in the world and not realize the subtlety of it all.

Third – Cast our cares and worries upon our heavenly Father. We can become so burdened that spiritual things can take second place. We can try to handle all our problems and become overwhelmed. We must learn to trust God and depend upon Him. We must turn our problems over to the Father.

Fourth – Examine ourselves—our hearts. Where are our interests? Where do we spend our precious time? There is so little time and so much that we need to do in the Truth. How often do we talk to those of the world and give them a chance for life eternal, too. We are to love our brothers and our sisters and to take care of them. Run to those who are crying out for help, especially spiritual help. If you talk to people about the Truth, you have to be prepared and know your Bible. That takes time and preparation. We need to be prepared for the battle, rather than spending time on some of the other things we do. Where is your heart?

So many great events were centred around bread or the eating of a meal. We would like to make note of a few of those 367 listings. After Adam and Eve had disobeyed God's command and had eaten of the tree, God passed sentence upon them. First, they would die, and in

Gen 3:19 God told them this – “In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

I don't know if they were used to eating something far better than bread, but “in the sweat of thy face shalt thou eat bread.” That was it.

Many years later Abraham was in the plains of Mamre sitting in the door of his tent, and he looked up and saw three men. They were angels on the path to Sodom to destroy that city. Abraham jumps up, bows before them, not knowing their purpose, and says in Gen 18:3-5 – “My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.”

Sarah was instructed to take fine meal and make cakes. The three were served butter, milk, bread, and beef. At that meal and on that occasion Sarah and Abraham were promised a son, and also Abraham bargained for Sodom and Gomorrah.

Three generations later, Joseph, who had been sold into slavery by his brothers, is in Egypt. His brothers have been sent to buy grain, and it is the second trip to Egypt, and they have brought with them their brother Benjamin. Joseph has not told his brothers that he was their lost brother, and he is becoming overwhelmed with joy. Genesis 43:29-31 – “And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread.” For Joseph, it must have been the most wonderful meal of his life.

400 years later, those descendants of the twelve brothers are in bondage. God has sent death through out Egypt to kill the firstborn. The instructions to the Hebrew children were to take a lamb and kill it, and in Exodus 12:7-8 – “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.”

This event would be one of the most memorable events in all Hebrew history. Passover is still observed today and is a very significant

event. Can't you imagine the small talk and the discussions that night, as God's angel passed through the night?

The next event is with Job. He has been through all this trials—lost everything that he had, except his wife. He has been told to pray for his friends. Now it is time to eat bread. Job 42:11-12 – “Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold. So the LORD blessed the latter end of Job more than his beginning.”

Job had successfully survived the trials and all have come to celebrate with him, and they ate bread together. It was a joyous occasion. It was a new start in life.

Jesus, many many years later, is appearing for the third time to his disciples after the resurrection, and it is by the Sea of Galilee. Present were Simon Peter, Thomas, Nathaniel, James, and John, and two others. They had been fishing all night and had caught nothing. That morning Jesus was standing on shore and asked if they had caught anything. He told them to cast on the right side of the boat— instant success and sudden recognition. The Lord was back with them there. The net was drawn in and “Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? Knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.” Once again, they were eating bread and fish with Jesus—an event they would never forget.

Next week, when you are settled down from this trip, I hope that when you are sitting for a meal and you take a roll or piece of toast or bread, you will remember Abraham and the angels, Joseph and his brothers, the Passover and unleavened bread, Job and his new life, and Jesus with those few on the shore.

I hope you will do that.

Bro. Gary Smith

## James Chapter 3

Good morning brothers, sisters and friends. This is the third day of study this week, in which we are covering the book of James. He seems to have been the recognized leader of the Jewish brethren, so it was but natural that he should address his letter to “the twelve tribes which 11

are scattered abroad” (as read in James 1:1). No special occasion appears to have caused the writing of the epistle, other than the self-evident errors; which it rebukes. It consists mainly of moral precepts, and on that account has been called by some, “The Christian Book of Proverbs.”

The main thrust, in this chapter, concerns those among the 12 tribes that desired to be teachers without proper qualifications. There is not a particular connection with this chapter and the others of the epistle. The interpretation of this chapter may be better recognized if we approach it from the point of James, writing to those which wanted to be religious teachers, yet without qualifications.

James cautions those who seek to be public teachers, for they may suffer deeper condemnation. In particular, those whose business is public speaking are in danger of the evils connected with the improper use of the tongue. This is mentioned from v. 2-12, which we will look at in further detail. James also informs us that the tongue must function as a part of the whole body, although it is a small member; much the same as an individual brother or sister is a member in the body of the ecclesia. We can accomplish great things as a small member or wreak havoc and cause great offense. We are not to assume the writer is trying to prevent one from entering the ministry – rather suppressing the desire in the world for one to become a public teacher for the sake of gaining more influence and power - without any regard for suitable qualifications.

In v. 1 he says in effect, “Be not many of you teachers” – a work is better managed by a smaller number of well qualified, similar to the management of modern business which has attempted to cut back on workers, reducing cost and providing the same production or service. The word “masters” should be rendered teachers, as found in John. 3:2, Acts 13:1 and Romans 2:20. It should be based on authority and not power. Jesus taught as one with authority (Matthew 7:29). The Jews gifted with eloquent speaking, desired much to be called Rabbi. In Matthew 23:8 we read, “Be not called Rabbi; for one is your master, even Christ.” A harsh way of lecturing ones neighbors is a natural vent of a cold intellectual belief. Much care should be taken when introducing men into the ministry of the Truth (1 Timothy 22, Acts 1:15-26, 13:2,3). The word condemnation in v. 1 means “trial, judgment or account.”

In v. 2 we read – “For many things we offend all” – to offend is not necessarily in completeness, as an end. Rather to “stumble” as found in Romans 11:11. “A just man falleth 7 times and riseth up again,”

Proverbs 24:16 Many who keep their hands pure are still careless of their tongue. Often sins of the tongue come first and lead to sins of action as found in (Matthew 15:11, 18:20). Moreover, of the sin that shall not be forgiven – a sin of the tongue rather than the hands (Matthew 12:31). As we remember – Moses was shut out of the land of Canaan for speaking unadvisedly (Numbers 20:10, Psalm 106:33).

Also in v. 2 James says, “If any man offend not in word – the same is perfect” - not the sense of being spotless but one that can control his actions – in other words, if his thoughts and passions can be restrained, the rest of his members can be controlled. Controlling the tongue is compared to a bit used to control the horse and a rudder to control the direction of a ship; both small, yet able to control.

In v. 5 James mentions the power and influence of the tongue – it’s boasting is similar to that of fire. We become conscious of our ability to control situations with words. There may be comments or strong suggestions, which are astray from the true word of God. If the comment or belief goes unchallenged, it may have the same effect as a fire. “Behold, how great a matter a little fire kindleth” (The Greek means wood, forest or grove.) A little fire can become a large blaze. Thus a tongue may set a neighborhood or village “in a flame.”

Verse 6 is an expressive phrase similar to a town being referred to as "a world" in miniature form. All in the world as represented on a small scale. James says the tongue is a “world of iniquity.” Everything that comes across the tongue including iniquities such as profaneness, perjury, slander, blasphemy, obscenity, contention, strife, wars – if all men could not speak – many crimes would be controlled. Who can have faith or confidence in a man of blasphemy or obscenity? “Setting on fire the course of nature” (In the Greek it is “wheel of nature”). Nature should read birth; that is a "wheel of birth", as a wheel revolving; the tongue tends to keep the world ablaze in excitement – “as set on fire of hell” – Gehenna was the place of continual fires.

In v. 7 James provides a brief list of the animals tamed by man – which includes every kind of beast. Man’s domination over animals is remarkable. Any circus show or sea animal show, demonstrates man’s control of animals. The navy uses bottlenose dolphins for various military purposes and dogs are used for search and rescue. Verse 8 tells us, “The tongue can no man tame.” The verse does not mean that the tongue 13

cannot be brought under control – but cannot be effectually subdued – “It is full of deadly poison.” The serpents’ poison is under their lips.

Recently, the Hye grounds received much rain, as can be seen by the damage to nearby roads and trees – the water also caused snakes to be on the move. After the waters subsided, a large rattlesnake was found on the grounds – which had the potential to kill a man. In comparison, the tongue of man can kill thousands of men with words of war. The tongue can kill the happiness of man. “Surely the serpent will bite without enchantment; and a babbler is no better” Psalm 58:3.

In verse 9 James continues by noting that we bless our Father with the same tongue that we curse our brother – who is made in the image of God (Genesis 1:26 1 John 4:20). There is an incompatibility with the love of God and the “want of love for men.” A person must be able to love their brother whom they can see – before they can love God whom they cannot see.

The first half of verse 10 is the sum of the foregoing statement and the second half of the verse begins his exhortation of v. 11 & 12.

Verse 11 – The Jews knew of the bitter waters at Marah (Exodus 15:23) and the healing of the spring at Jericho (2 Kings 2:19) and also knew of the Salt Sea. (Genesis 14:3) – The fountains gave life and animation to the landscape which the bitter water could not. To them, this was a comparison easily understood.

Verse 12 shows absurd combinations of the natural. Such things do not occur in nature and should not occur in man. We must not be double minded – as Bro. Lee Smith mentioned in the first chapter. As also mentioned in verse 26 of the first chapter, we are cautioned to bridle the tongue. As read in Proverbs 18:21 “Death and life are in the power of the tongue.” Verse 12 in the 3<sup>rd</sup> chapter of James concludes the thrust of his exhortation concerning the dangers of our verbal expressions.

Verse 13 begins somewhat with an understanding of the qualifications needed for the office of a religious teacher. These qualifications include wisdom and knowledge; mere power of eloquent speaking is not enough. This person should live an upright life, a holy life. True wisdom is always meek, mild, and gentle. We should never place into a position of teaching, one that is noisy, aggressive in style, boisterous, or stormy. He may accomplish much in this manner but he should not be placed in a position where far reaching thought or deep consideration of Scripture exposition is

14 required. Ministry of the Gospel requires calm, gentle, thoughtful wisdom, throughout all actions of life.

In verse 14 James issues a caution to those who seek the position of instructor – if their life presents the spirit of envy and strife and an unholy zeal against one another, he says, to “glory not.”

In verse 15 he says this wisdom “or carnal, worldly wisdom” is not from above but is earthly or “natural” - it is of the flesh. In a difficult situation, this wisdom may cause a man to use extreme measures and make something bad – to appear as a better reason. The word devilish is “demonical”. A good intended action might lead to an “evil work” with this carnal wisdom approach.

In verse 16, “envying and strife” are better rendered tumult and unquietness – there is no unity, no common bond for the single cause; one action is defeated by another. “Confusion and evil work” will tear apart a community at the core; no love or happiness can prevail. An ecclesial setting cannot expect to progress in divine study, under these conditions.

Verse 17 shows the comparison with “wisdom from above” and that of verse 16. This heavenly wisdom is first pure. Not necessarily concerning doctrine; rather spirit. A pure spirit affects the man to make him sincere, upright and holy. An ecclesia should be pure in doctrine and belief. But a pure spirit should affect the heart and the life. A force to make doctrine pure, above the spirit, has led to the inquisition and much persecution in the ecclesia. A pure spirit is the best promoter of peace and will best secure prevalence of the Truth. A pure spirit will not relinquish its hold on God’s Truth. However pure a man’s doctrine, if he has not a pure, peaceful spirit, he is none of Christ’s. James does not indicate preference of the pure to the peaceable, only the order in which to be exercised. The word “gentle” is mild, inoffensive, patient – hence the word gentleman – “Easy to be entreated” or persuaded, compliant – which does not imply to agree with things improper or wrong. The spirit from above should provide the influence. “Full of mercy” – we should show compassion to others in all things. “Good fruits” – being just, benevolent and kind. “Without partiality” – with true wisdom we are impartial in our treatment of others, which Bro. Bob Bent spoke on yesterday. We should not be influenced by dress, position, or wealth and should show kindness to all according to their needs. “Without hypocrisy” – we should be sincere. Our actions should indicate what we believe.

In verse 18, these alone sow the seed from which the fruit of righteousness is gathered (Matthew 5:9). It is “sown in peace” or

scattered in a peaceful manner. The farmer does not plant in an unorganized war-like manner. The “seeds of the kingdom” are planted in a peaceful way with a peaceful spirit without contentions – “of them that make peace”. Who better to plant the seeds than those that promote peace. It may be our lot to conquer nations, at the return of our Master – but at this time, James concludes this chapter instructing us to be examples of peace, promoting peace with that “wisdom from above.”

15

Bro. Mark Dylla

## DANIEL – THE DESTRUCTION OF THE 4<sup>TH</sup> BEAST

“The taking away of the dominion of Babylon, and the bringing of its kingdom to an end, is the work assigned to the Holy Ones; who in overthrowing the Gentile powers will also appropriate to their own use all they possess. Hence, at the coming of the Ancient of Days, it is testified that the hitherto vanquished holy ones should become conquerors in their turn – should conquer the gold, and the silver, and the brass, and the iron and the clay; or the four kingdoms of Powers that exist on the Babylonish earth, and take them for themselves: as it is written, “These great beasts, which are four, represent four kings, or royalties, which shall arise out of the earth. But the holy ones of the High Ones shall take the Kingdom (of Babylon) and possess the kingdom for the age, even for the age of the ages”. (Exposition of Daniel – page 16-17)

After contemplating the rise of the fourth Beast, and in particular its “Little Horn” phase, it was a great comfort to learn of the “Coming of the Ancient of Days.” The persecuting zeal of the Catholic apostasy will be recompensed upon her head, for as the Psalmist wrote, “Precious in the sight of Yahweh is the death of his saints.” (Psalm 116.15)

Daniel was actually informed that the saints would only be given into the hand of this persecuting power for “a time and times and the dividing of time” (verse 25). Strong defines the Hebrew word as “a set time, technically a year.” A Jewish year has 360 days in it, and the calculation would therefore be as follows:

“time”	(1 x 360)	= 360
“times”	(2 x 360)	= 720
“dividing of time”	(.5 x 360)	= <u>180</u>
		1260

On the (Scripturally) typical ‘day for a year’ principle, the period of 16 time depicted symbolically is 1260 day/years. The “little horn” would have the ability to “wear out the saints” (Daniel 7:25) for 1260 years. There are a number of interesting calculations that can be explored using this figure from different points in time, and from different parts of the Word. However, in considering this particular testimony, the date to be considered is from AD 608-610. As we saw in a previous article, this was the time when the Emperor Phocas reigned in Constantinople. Events before this date had prepared the ground for the decree which Phocas made in favour of the Papacy. His decree was a pronouncement that made the Pope the head of all the churches. This was a significant step in the power which this system developed enabling it to exercise its will on pain of death. History affords heart-rending testimony to the inquisitions and massacres which the little horn inflicted upon those who refused to submit to its authority. One such example was the massacre of “St” Bartholomew in 1572, where thousands were mercilessly and ruthlessly killed (actually 1260 years from the triumph of Constantine in AD 312).

This period of time when Rome wielded such power is often referred to as “the temporal power of the Papacy”. This means that as well as exercising ecclesiastical authority in the church, the Pope possessed civil authority as a king does, over the Papal States of Italy. He had an army, as a king would have, and had diplomatic relations with other nations. This was granted by Pepin and Charlemagne.

However, this “temporal power” which Rome exercised during this period came to an end in 1870. At this time there was a movement for the political unification of Italy (known as the Risorgimento). Garibaldi was an Italian patriot, and a leader of this movement. He fought against the Austrians and French in Italy (1848-49; 1859), and with 1000 volunteers, conquered Sicily and Naples for the emerging kingdom of Italy. During 1868-70, Garibaldi occupied Rome, and made it a capital of Italy. The Papacy opposed him militarily with the addition of French forces. However, in 1870 war broke out between Prussia (a former German state in north and central Germany), and the French troops were withdrawn. The Papal forces were defeated, and Rome fell to the Revolutionaries. The Pope no longer had a military force, of any diplomatic power – or “temporal power”. He withdrew into the Vatican where he became, as he described himself, “a prisoner.”

Before continuing in the exposition, it is worth pausing briefly by way of exhortation to consider how the Papal system was allowed to inflict its cruelty upon those who opposed such tyranny. The eleventh chapter of the Apocalypse needs to be studied with particular regard to the Two

Witnesses, to have the complete picture. However, the following extract from Eureka in reference to them will provide details for sober reflection;

“But in process of time their power of resistance was diminished. This was attributable to the testimony of the One Body being enfeebled by the admixture of traditions which had crept in, and, in so far, rendered it ineffectual. The pastors whose business it was to keep the light stand well supplied with the golden olive oil of Truth, were deteriorating in faithfulness and aptitude for teaching. Hence, the light grew dim and smoky, and men did not see their way as in former years. In consequence of this enfeebled perception, their Christian virtue became too easy and tolerant of the traditions of the apostasy, until at length their individuality converged towards, and was finally lost in, the indefiniteness and confusion of the Lutheran and Calvinistic novelties of the sixteenth century. This fatal termination of their labours is styled in the prophecy, “the finishing of their testimony.” Their word having lost its power, the energy of their ancient helper, the Earth, was enfeebled likewise. When men’s hold upon principles is relaxed, they lack that enterprise and force which is necessary for their preservation in this evil world. A worldly and “charitable” spirit generates indifference, by which the pointedness and sharpness of the Truth are destroyed....The word being ministered thus, the power of energetic resistance, and of a bold and valiant advocacy of their ancient principles, was wanting, and deprived both classes of witnesses of their efficiency. Hence, the Spirit had no longer any use for them; for the protestantised testimony they were now only able to give, was not of that brightness necessary to constitute the Golden Oil Light of the word”. (Eureka vol.3 page 631)

What an exhortation to hold fast to the purity of the One Faith! In these dark and treacherous days, let us ensure that the Word does not lose its power in us, or in our testimony for it!

But to return to the exposition, we find that Daniel not only learned that the Little Horn would only be able to exercise power to “wear out the saints” for 1260 day/years. He also beheld the utter destruction of this fourth Beast, as recorded in verse 11, “I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”

The writer of the Apocalypse in Patmos beheld similar visions. In Chapter 18 he beheld an angel who “lightened the earth with his glory” (verse 1). He also heard him cry mightily with a strong voice “Babylon is fallen, is fallen and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” (verse 2).

The chapter graphically describes the fall of Rome, and announces the reason for such utter destruction:

“For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.....for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is Yahweh Elohim who judgeth her.” (Verses 5-8)

Bro. Thomas expressed this judgement in the following words:

“Does the reader suppose that the just and merciful Father of the Lord Jesus Christ, and of those who keep His commandments and have His testimony, hath looked on the fiendism of the sin-power with indifference; and that He will permit their wrongs to die unavenged? If he do, he has greatly mistaken God’s character, and knows nothing at all of the awful judgements He has decreed against those who “bruise the heel” of His beloved.” (Elpis Israel p 352-353)

The words of Daniel and John indicate the obliteration of arrogant Catholic Europe, and the emancipation of mankind from the dark superstitious myrmidons of the “European Community” as Babylon is swept with “the besom of destruction” (Isaiah 14:23). The “constitution of the Latins are (to be) exterminated” (Exposition of Daniel page 17). See also Eureka volume 3 page 379 where Bro. Thomas states that war has been determined against all Europe, for the utter destruction of all its institutions, civil and ecclesiastical; and the subjugation of all its peoples, nations, tongues, and rulers, to the absolute sovereignty of David’s Son and Lord (Psalm 110:1).

Again we quote Bro. Thomas in relation to the destruction of the 4<sup>th</sup> Beast. In verse 26 of Daniel 7 it is recorded “The judgement shall sit, and they shall take away his dominion, to consume and destroy it unto the end.” In Elpis Israel we have the following:

“The judgement sits upon the whole beast, and consists of slaying and burning. This distinction is preserved in the Apocalypse; for whilst the beast and false prophet are cast alive into a lake of fire, “the remnant,” or the horns that remain, are “slain with the sword of him that sits upon the horse, which sword proceedeth out of his mouth.” “With the breath of his lips will he slay the wicked.” This implies a prolongation of existence to certain powers beyond that of the beast and false prophet. These will be totally destroyed by “the saints”; but “the remnant” are reserved for a future fate at the hand of the King of kings and Lord of lords. Daniel

makes the same distinction in the judgement of the fourth beast. Speaking of it as a whole, he says, "I beheld till the beast was slain, and his 19 body given to the burning flame." The consuming affects the body; and the destroying, "the remnant" of his political carcass by the sword. Turkey, and the Austro-Papal dominions, constitute the body and Little horn of the beasts. These go into perdition first. They entirely disappear from among "the powers that be"; as completely as a carcass cast into Nebuchadnezzar's furnace. After their fate is sealed, a power arises to conquer the toe, or horn-kingdoms, which are not suppressed, but made tributary to the conquering power; and are incorporated as vassal kingdoms into his dominion; and under his banner meet the Lord of hosts in battle in the plains of another Waterloo, called Armageddon, where both he and they are overcome, and lose their crowns for ever." (page 354)

This is a judgement that the saints execute. They are invited to participate in the great work of subduing the nations and establishing Yahweh's righteous kingdom. Daniel records that when the Ancient of days comes, "Judgement was given to the saints of the most High; and the time came that the saints possessed the kingdom" (verse 22). In the Psalms it is written

"Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of El be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgement written: this honour have all his saints. Hallelu Yah.." (Psalm 149:5-9)

What an honour indeed to be a constituent of the Angel of the Bow (Apocalypse 10), whose aspect will be as "the Sun" and his feet as "pillars of fire," to tread down the wicked; for when he cries with a loud voice as when a lion roareth, "seven thunders uttered their voice." This will bring the thunder claps of the terrifying Judgements of Yahweh El Shaddai upon the heads of the nations whose wickedness is great (Joel 3:13).

While the destruction of the papal system is assured, verse 12 states, "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time."

We will again let Bro Thomas comment upon this verse:

"...at the consummation of the judgement, the territories comprehended in the dominions of the four beasts to their full extent will be divided between two independent dominions of the Latter Days – namely, that of Gogue and that of the Lion of Tarshish. Gogue's will include so much of the territory as to entitle his dominion to be represented by

Nebuchadnezzar's Image. Assyria proper, Persia, Asia Minor, Armenia, 20 and Mesopotamia; Egypt, Italy, Germany, Belgium, France, Spain, Portugal, Sardinia, Naples, Lombardy (the last three now being parts of Italy), Bavaria, (now part of Germany) Hungary, and Greece – countries all included in the catalogue given by Ezekiel in his prophecy of Gogue – are symbolised by the head, breast, body, thighs, legs, and toes of the Image. These are at the crisis united together in one dominion, which is broken to pieces as the result of the battle of Armageddon. Gogue's yoke being broken off the neck of these nations, Assyria and Persia resume their independence; but they do not retain it long, for it is "taken away", yet they continue separate states for 1,000 years, only ruled by the saints... The Lion of Tarshish is Alexandrine in its dominion, and will then possess much of the territory represented by the Unicorn Goat and the Leopard – all, indeed, not included in the Image. Alexander the Great extended his conquests over Afghanistan, the Punjab, and into India beyond the Indus.. the Lion of Tarshish survives the destruction of the Image. But subsequent events will affect it in common with the Lion and the Bear; for though it may, in alliance with Assyria and Persia, hold out for a time against the Stone of Israel, its "dominion will be taken away;" for the kingdom he is to establish will "break in pieces and consume all these kingdoms;" yet Assyria, Persia, and Britain will continue to exist as people for "a season and a time" being subject and obedient to the King of Israel, in the light of whose government they will walk with joy, and lay their wealth and honour at his glorious feet." (Elpis Israel pages 436-437) (See also Exposition of Daniel page 17)

What a wonderful theme to conclude this article – the government of the future age! An administration whose laws will bring universal blessing and peace. May we hold fast to be able to behold its King in his glory.

Bro. Phillip Hughes

## Signs and Events

### Signs of Christ's Return

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things

which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,<sup>1</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Romans 1 v 24-32)

At the end of October, 2002, the following article appeared in a local newspaper: -

"Just four councilors vote 'No' as city allows first 'gay weddings' in Wales."

The first so-called "gay weddings" in Wales will take place in Swansea, it emerged yesterday.

The city council has become the first to offer the idea of commitment ceremonies for gay couples at registry offices.

The ceremonies are open to unmarried heterosexual couples and to gay or lesbian couples who want to publicly show their commitment to each other.

The authority hopes the move will boost tourism in Swansea Bay by drawing couples and their family and friends from all over Wales and further afield to the ceremonies.

But while there was almost unanimous support for the commitment ceremonies, veteran independent councilor Richard Lewis said the initiative brought shame on the city. "It's purely and simply a Christian matter," he said. "Homosexuality is a sin and we should not be allowing this.

"These ceremonies are an attempt to legitimize same sex relationships when in the eyes of Christianity they are not legitimate and not the norm." (End of quote).

The above quote shows two things: 1) homosexuality is accelerating at tremendous speed; and 2) people's attitude, especially those in positions of authority, is changing so that the practice is widely accepted and tolerated (49 council cabinet members voted for and 4 voted against).

It reminds us of the days of Sodom and Gomorrah, when Abraham pleaded with the angels of Yahweh to save the city if they found therein ten righteous men and women. Sodom and Gomorrah were destroyed, not just because of evil and wickedness, but also because of people's attitude towards it.

22 The Brotherhood today must ensure that its stand is firm against all of the sins mentioned in Romans chapter 1. We, too, can be worn down and start to find this type of sin less shocking than what we found it five or ten years ago. Sodom and Gomorrah were destroyed by divine judgement. Lot's wife looked back and was turned into a pillar of salt. Let us therefore make sure that we keep ourselves separate from the world, holy, harmless, undefiled and separate from sinners! "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26 v 9)

The Hengoed Ecclesia has agreed to write to both Swansea City Council and the newspaper concerned, to highlight how contrary to Scriptural precepts their actions are.

## TERROR

Some five weeks ago, terror struck the Indonesian Island of Bali killing 200 and injuring 300 westerners. These victims of what appears to be an Al Qaeda inspired terrorist attack against the West, were mainly holiday tourists in a crowded night club, many of them young Australians, others British and European. A car bomb exploded causing fires and devastation as gas bottles ignited. The effects were dramatic underscoring the vulnerability of the United States and its allies since the attack on the world trade centre in New York in September last year. After a lull of some many months, suddenly, Islamic fundamentalists have struck at the heart of Western decadence, which is how these flesh pots appear to the fanatical followers of Mohammed. The Australian leader, as a result of the bombing, has now given his full commitment to the war on terrorism. As we know, Australia, in the time of the end, will be one of the young lions, with America, Canada, New Zealand etc.

The West becomes increasingly degenerate as every day passes and new laws are passed sanctioning heathen abominations like unto Sodom and Gomorrah. This violation of moral law will come at a price and ultimate in the apocalyptic judgements of God. As every restraint is cast aside in freedom for the flesh, so the days of Noah are echoed when the world was full of violence and corruption, and every imagination of man's heart was evil continuously, so that it repented God that he had made man (Genesis 6). Both America and Britain have pledged to continue their war on terror, and remain undeflected in their resolve to topple Saddam and prevent him, by pre-emptive strike if necessary, using his weapons of mass destruction.

ISRAEL has stated that if attacked by Saddam, they will strike back unlike their restraint in the Gulf war of 1991. Mr Ariel Sharon, Israel's

leader, has been in Washington for talks. President Bush has in effect given Israel his full backing for this policy as a right of self defence. Israel's Samson option means that if their survival is threatened, they will use nuclear weapons to annihilate their enemies. The storm is gathering in the cockpit of nations. Israel is gathered back from her captivity to be a thorn in the side of the nations, goading them to war, for God will gather all nations to Jerusalem to battle (Zechariah 14 v 5). Let us make no mistake the storm is brewing as never before. For those who hesitate, now is the time to act before it is too late. "Blessed are those servants, whom the Lord when he cometh shall find watching... Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not." (Luke 12 v 37 & 42)

#### Events at Christ's Return

"The more we understand of what we profess to believe, the stronger is our faith therein; and the nearer we approach its development, the more necessary is it, that a lively interest be kindled in us, that our lamps be well trimmed, and our lights be found brightly burning (Matthew 25 v 4, 7, 10) - Anastasis

We said in our last events article that we would go on to develop the process of resurrection. We underline the word process because we cannot understand Paul's comments in 1<sup>st</sup> Corinthians 15, without realising that the body which has been built, or raised, incorruptible, is referring to the point in time when the judgement has been pronounced of a righteous man, and he is clothed upon with immortality. Let us not make the mistake of some who believe that, Brother Thomas in Anastasis, was wrong in saying that the body is raised incorruptible on the basis they thought that he was referring to grave emergence. Brother Thomas was not referring to grave emergence in his book. He was talking about the three distinct cycles of a seed being sown, it sprouting up, and it being gathered when ripe. It is only at the end of this process (post passing of judgement!) can we say that the body was raised incorruptible.

Brother Thomas in the following article explains that the seed being sown (the seed-body), it sprouting up above the ground (sprout-body) and the shooting up and becoming alive (the raised body) are all part of a spiritual process. He further says that this cycle is 'progressive' and not 'instantaneous'.

I quote from Anastasis, page 36: -

"Paul's proposition in relation to resurrection, is, that "there is a physical body like the first Adam's; and a pneumatical body, like the last Adam's". The former he styles a living, breathing frame, and earthy or 'of the dust': the latter 'quickening spirit'; out of or from heaven. In the

wisdom of Deity, no body coming out of the dust can be anything but earthy; and, therefore, neither incorruptible nor immortal. Incorruptibility and life, which is the incorruption of spirit, must come down out of heaven; so that a body issuing from the dust, when invested with this incorruption, is reckoned as a body from heaven, or heavenly - "a house from heaven".

Now the thing to be accomplished in resurrection is the development of a spirit-body, with the consciousness that the character flashed upon the new earthy body was evolved through an old earthy body in a previous state. In this wonderful development, the new resurrection-earthly body takes the place of the old body dissolved in the grave; so that, as far as body is concerned in the matter, the one character on record in the Lamb's book of life, when glorified, will have been related to three bodies, more or less intimately connected -- the first, the body of sin; the second, a body like Adam's before he sinned; and the third, this second new body changed, or transformed, by quickening, into a glorious, powerful and spiritual body. When this is manifested, the process is complete; and the spiritually embodied character, named Abraham, for example, is "clothed upon with his house which is from heaven." He is then "raised incorruptible".

Now this remarkable process, Paul illustrates by the rising of wheat or of other grain. He was a more intelligent botanist (means a study of plants and where they grow) than most of his readers. In raising of wheat, he did not make the sprouting and ripening one and the same phenomenon, as they do. He did not first put his seed into the earth, and as soon as it showed itself above the ground, run with sickle to reap it! The raising of grain is a process which takes months to perfect; and it is not said to be "raised" until it is ripe in the ear. When the naked seed is put into the ground, that particular seed never reappears. It dies and loses its form; it is no longer a seed-body; but is succeeded by a new body, which appears above the ground. This is the sprout-body from that sown, and, therefore, said to have been sown. But as Paul says, "it is not that body that shall be." It has to tarry for months until it shall have received a body according to the pleasure of the Creator. Here, then, are three bodies in grain-raising, more or less nearly related - the seed-body, the sprout-body, and the raised-body, divinely given. This third, or raised body, was not sown; the sprout-body was the body sown, because it sprouted or sprang forth from the naked grain cast into the ground. The springing forth is the third stage of the sowing process. It is first begotten in the earth, it is then quickened, or made alive; and, thirdly, it springs forth, or is born. All this is of the earth, earthy; and, without the further spiritual influences from heaven, such as air, rain, and sunshine, this terrestrial (of or on the earth)

and inglorious body would never become a raised body bearing fruit. It would fade, shrivel and die.

And "so also", says Paul, "is the anastasis, or standing-up of the dead ones" (1 Corinthians 15 v 42). This is resurrection and becoming glorified and incorruptible! May heaven speed the day when our loved ones in the tombs of remembrance will be resurrected from the dead, and let our earnest petitions request that they be 'raised incorruptible.'

Bro. Stephen Male

### The Bible's Influence

There can be no doubt in the minds of those who have fully mastered the facts of the case, about the Bible being God's word. But there is a possibility that a man may assent to its being the word of God and yet fail to be influenced by its teaching in the way that ought to result from such an assent. Many causes may conduce to this. The leading cause is want of familiarity. Business and other studies interfere with that affectionate and intimate acquaintance which comes with daily reasonable deferential reading to the man who prays without ceasing. Let business and other things be attended to in their proper measure; but the Bible ought never to be displaced from the supreme position.

It ought to have an inalienable place in the day's programme. Constantly read and devoutly pondered, it will, in course of time, emancipate a man from the dreamy state of misconception which thinks the incidents of providence all very proper and natural in the lives of Abraham, Isaac and Jacob; but not to be looked for in the humdrum days of machinery and manufacturing districts. It will remove that blindness of mind which listens to a quotation from the history of Joseph with a sort of feeling, "Oh, that is only a school lesson—a story book—only Genesis," without being impressed—while attaching great consequence to any statement or opinion derived from a merely human source.

It will, in fact, bring us to see and accept and feel and be impressed and enlightened and comforted by and to thank God for the Bible, in every part of it, as a great light and a paramount authority, and an infallible teacher on things on which we can get instruction in no other quarter whatever, unless borrowed from itself. Persian, Rabbinical, Indian, Chinese, Greek, Roman and Mohammedan, Vedas and Mishnas, Talmuds and Korans, and Sanscrit literature and books of Confucius, and the law-making and philosophisings and dramatic outpourings of Greek and Roman Lycurguses and Catos, Homers and Horaces, Socrateses and Julius Caesars, Euripideses and Virgils, and the remaining host of the wise of this world—with whose valueless lucubrations it is esteemed a high honour to be familiar, will, by such a man, be at last esteemed at their inherent and proper value. He will not be afraid, but rejoice in boldly endorsing Paul's declaration concerning them all:

"The Lord knoweth the thoughts of the wise that they are vain. . . . The wisdom of the world is foolishness with God. . . . The foolishness of God is wiser than men."

### The Deep Things of God - The Third Resurrection

Proposition 29 of the Birmingham Amended Statement of Faith (BASf) states: "That at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years."

The same proposition in the Birmingham Unamended Statement of Faith (BUSf) states: "That at the close of the thousand years, there will be a final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years."

The careful reader will note that the doctrine of the post-millennial resurrection and judgment is missing from the latter. The Unamended Statement was, in fact, changed in 1910 by the editor of the Advocate magazine in order to exclude this teaching as a matter of fellowship. He wrote: "The words, 'a general resurrection and judgment' in relation to the thousands years are omitted, in Proposition XXIX, since they do not affect the question of fellowship" (The Christadelphian Advocate, 1910, p. 207).

To this day there are certain ones who believe that this changing of the Unamended Statement was wholly justified. The reason most often cited is that the post-millennial resurrection doctrine appears only once in the Scriptures, and that is in Revelation, chapter 20. They suggest that since there is no second witness to corroborate the teaching, it must not be elevated to the level of first principle doctrine. This writer believes there is no need for a so-called second witness.

A single statement of fact from the Scriptures should be sufficient for us all (2 Timothy 3:16-17). However, if one desires, such a witness in this case can be produced. It is the Apostle Paul. He writes: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then the end, when he shall have delivered up the kingdom to God..." (1 Corinthians 15:21-24).

Once again, the careful reader will notice that something is missing. We have omitted the word, "cometh" which appears in verse 24 of the KJV. But for a good reason. In the Biblical text, the word is set in italics, meaning that it is an interpolation supplied by the translators. By removing the spurious word, the passage will now be seen to teach three resurrections: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming; then the end, when he shall have delivered up the kingdom to God..." (cf. interlineary translation, Emphatic Diaglott.)

Herein is the doctrine of the post-millennial resurrection revealed. It is the third resurrection referred to by Paul. Is the teaching important? In his letter to the Hebrews, the Apostle says as much. Therein he lists the doctrine of the resurrection among the first principles of the Hebrew believers (5:12-6:2). Since he does not isolate any particular aspect of the subject for commentary, we must understand him to mean the doctrine as Biblically defined and in its entirety.

## What Does That Mean

“Therefore will I [God] be unto Ephraim as a moth.” (Hosea 5:12)

This seems like a very strange expression to describe the high, glorious, and almighty God. I would think it almost blasphemous to bring God so low by comparing Him to such a creature, had He not said it of Himself.

In order to realize the full impact of this comparison, let us consider how the moth operates. Moths are insidious creatures, working quickly and secretly to destroy neglected clothing or other items made of cloth. If a person’s garments are being used, inspected and cleaned regularly, there is no need to fear the moth’s destruction. If garments are stored improperly and not cleansed, the moth will begin its work and rotteness sets in. It does not matter to the moth if the garments are of cheap wool or costly velvet—he tears down any neglected material; little by little the threads come apart, largely unnoticed until destruction is complete.

In this reference in Hosea, God-- in describing himself “as a moth”-- speaks with a kind of contempt against the pride of Ephraim and Judah. They were haughty and proud, but God, to abase and humble them, tells them that a small worm or moth would spoil their beauty and destroy them. Eliphaz sums up man’s position: “His foundation is in the dust, and he is crushed before the moth.” (Job 4:19)

God’s wrath is often typified by “mightier” animals as in (Hosea 13: 7 & 8). Therefore I will be unto them as a lion: as a leopard by the way will I observe them: I will meet them as a bear that is bereaved of her whelps” To be crushed before the lion, leopard or bear is humbling, but to be overcome by a moth shows just how poor, weak, and feeble men and their kingdoms really are. God may pour out his wrath “like a moth” by taking a step or two, then waiting awhile to see what the effects are. Like the moth, He can -- in a secret and undetectable way-- spoil and utterly consume a nation or an individual. Also like the moth, God will not spare the rich more than the poor; the king over the peasant. Any person or entity that “neglects his garments” (i.e., righteousness) will face the consequences, regardless of station!

Let us examine ourselves and not assume security if God does not send his wrath in an obvious way, as a lion or bear. If we are careless and negligent with our garments (clothing of righteousness), they will be destroyed as if by the moth –secretly and little by little-- until they are good for nothing. Let this be our admonition: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” (Revelation 16:15)