

# 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

**Edmonton, Alberta** - S.S. & Study Class 10 A.M.; Memorial 11:15 A.M.; Bible Class 8 PM in homes. Bro. Steve Armstrong, Box 16, Site 440, RR#4, Stony Plain, AB T7Z-1X4, 780-963-7115; stevearm@icrossroads.com

Dear Brethren and Sisters,

Considerable time has elapsed since our last ecclesial news was submitted from this corner of Yahweh's vineyard. We enjoyed the company of several Brethren and Sisters last November for our fall Study day, and we thank Bro Dan Jackson for speaking to us on the subject of Numbers in Scripture. Please watch this magazine for the date of our upcoming Spring Study Day (God willing). It is indeed uplifting to all who are able to attend study days, study weekends and Fraternal gatherings during this dark, degenerate age.

During this past year we have enjoyed the company around the table of the Lord the following Brethren and Sisters: From the Richard Ecclesia: Bro. Ed and Sis. Delma Truelove, Bro. David Humphreys, Sis. Jeannie Humphreys, Bro. Dan and Sis. Sandra Jackson, Sis. Kim Jackson, Sis. Annetta Jones, Bro. Gordon and Sis. Linda Jones, Bro. Sid and Sis. Christine Jones, Bro. Kelly and Sis. Sandra Readman, and Bro. Terry and Sis. Lisa Readman. From the Lampasas Ecclesia: Bro. Craig Kiley. From The Calgary Ecclesia: Bro. Jonathan Jackson, Bro. Darren Truelove, Bro. Joey Marple. We thank Bro. Ed Truelove, Bro. Sid Jones and Bro. Dan Jackson for bringing us words of Exhortation.

Our Ecclesia has just had elections and there has been a change of Ecclesial duties for the Brethren. The position of Recording Brother has been assigned to the writer; any future Ecclesial correspondence should be forwarded to the address above.

On behalf of your Brethren and Sisters in Edmonton,  
Your Brother in Christ, Steve Armstrong

**LITTLE ROCK**, Arkansas - Meeting Sunday 10:00 A.M. 4219 Kenyon St. Little Rock, AR 72205; 501-663-6104; E-mail; ElpisIsraelPress@aol.com

Dear Brethren and Sisters,

Health and blessing in Jesus Christ our Lord,

It has been a little over a year since our last report. During that time enough has transpired upon the territories of the Dragon, Beast and False prophet to tell us clearly that the day of our redemption draweth nigh.

I would like to take this opportunity to thank all of the brethren and sisters for their thoughtful e-mails, cards, and phone calls during the past year. Such is a source of great encouragement, particularly for those of us in isolation. God willing, any passing through central Arkansas are welcome to visit.

We all note in the Berean Ecclesial News that some have put on the saving covenant name of Christ during this past year. We give thanks to the Deity

that He is still visiting the Gentiles to take out of them a people for His name. May our Lord Jesus Christ soon return and deliver us from this present evil age.

Fraternally,  
Bob Widding

RICHARD, Sask.- S.S. 10 A.M.; Memorial, 11:20 AM; Wed Class 8 P.M. Meetings held at the Richard Ecclesial Hall. Bro Sid Jones, RR#1, Richard, Sk., S0M 2P0, 306-246-4468, sc.jones@sk.sympatico.ca

Our Dear Brethren and Sisters,

We at the Richard ecclesia wish to extend our fraternal love and greetings to each of our Brothers and sisters wherever they may be. Of the many things we have to be thankful for, one of them is the love and companionship of those of like precious faith, and the communications we are afforded with one another in these days of technology. May we use these privileges wisely for the glorification of His Name, and for working together in harmony and love.

Since the last reporting from our ecclesia, we have had the joy of receiving visitors around the table of the Lord. On Dec. 15/02, we welcomed Bro. Darren Truelove of the Calgary ecclesia, and again on Dec. 22 Bre. Joey Marple, Jonathan Jackson, and Darren Truelove, all of Calgary, were with us to see the Sunday School Students of our ecclesia demonstrate the things they had learned during the past year at our annual Sunday School Program.

Just two weeks following, we were able to celebrate and witness a great occasion, the baptism of our Sunday School scholar, Meredith Cumming, who after giving a good confession of her faith, was immersed on Jan. 5th/02, and extended the right hand of fellowship that day by the members of the Richard ecclesia, and Brother Darren Truelove who was also with us that Sunday. We are pleased to run with our new sister, the race for the prize eternal life.

We are witnesses to evidence that the great clock of God's purpose continues to progress toward the great day of God Almighty, as we see the nations unwittingly performing the roles outlined for them in the pages of scripture. Many times we think as we read about the Children of Israel in the Bible, that they should have known better. With all the signs and wonders and God's stretched out hand, how could they lapse into slackness and disbelief? Yet it is the human condition to see great things done and happen, and not feel them in our heart, and add them to our reasons to have faith and carry on in the fight. May we treasure every bit of fulfilled prophecy, and be strengthened and uplifted in that most holy faith.

For the Ecclesia at Richard, Your Bro. in the hope of the promises,  
Bro. Sid Jones

**NEWTON**, North Carolina; Memorial Meeting Sunday 10:30 AM; Bible Class following; Bro. Mike Murphy, 347 South College Avenue, Newton, North Carolina 28658; 828-465-6779; skydvrrmm@twave.net

Dear Brethren and Sisters,

This last weekend the Newton Berean Christadelphian Ecclesia (NBCe) had 3 visitors. Brother Michael and Sister Leslie Morrell and a newcomer Joe Barker. Joe is studying the key lessons and is on lesson 11. The normal attendees were Brother Mike Murphy and his wife, Joyce Murphy. Joyce is studying the lessons and is on lesson 14.

Now on a less formal note. The Newton Ecclesia is doing well, we have meeting every Sunday at 10:30. AM. If any Brothers and Sisters are driving through the area they are welcome to attend. They can e-mail me at skydvrrmm@twave.net or call me 828-465-6779.

Love in Christ Jesus,  
Bro. Mike Murphy

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

**NEWTON STUDY WEEKEND**.....March 8-9, 2003

Bro. Mike Murphy, 347 S.College Ave, Newton, NC 28658, 828-465-6779

The Newton Berean Ecclesia is planning their first ever study day on Saturday, March 8, 2003. This is a new ecclesia with, as yet, only one brother and two Bible students.

We shall be staying and meeting at the Conover/Hickory Ramada Inn for a study day on March 8 and meeting and a lecture on Sunday, Mar. 9.

Brothers, sisters, and friends attending are asked to make their own room reservations. Everyone is asked to please make their own arrangements for arrival and departure to the hotel and to please come prepared to pay for their rooms and meals.

The Conover/Hickory Ramada Inn is in Conover, North Carolina, 1-828-456-1100. People calling for reservations should let the clerk know you are making reservations with the Morrell-Norwood party. This will give you a room rate of \$59 which includes a continental breakfast that has muffins, cereal, fruit, fresh waffles, coffee, milk and juice. There is a small, indoor swimming pool at the hotel. There is also a restaurant on site that serves lunch and dinner, and a Shoney's Big Boy restaurant is across the street and a very easy walk.

The Ramada Inn is located just off of I-40 at exit 128 on Fairgrove Church Road, Conover, North Carolina.

This is going to be fun! We will have the opportunity to meet and study and visit for the entire weekend. There will be three talks and two workshops--the topic is still being decided upon.

**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

## Showing Others The Word of God

The other day I was speaking to somebody who told me the Bible is not something to hear about, because it is such an old book. Their voice drifted off, dramatically, and they repeated - "an old book, so old." I don't really know what they were thinking that made them say that. But, I thought about it for a few days and came to realize that in one sense, the Bible is as old as you and I. When we saw it for the first time, the book began for us. No book is older than we are, from that perspective, so there is not much wisdom in tossing it aside because it is "old."

What is our approach to showing others this Word of God? Do we attempt to do so openly and regularly? It is to be shown openly. Jesus said,

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

The light we have comes from the Word of God. If we speak and it is not according to that Word, it is because there would be no light in us. (See Isaiah 8:20). The people without hope are those who speak the weird illogical things, superstition and wizardry. Those might be entertaining and weird, but the superstitions and wizardries that prevail in this world cannot save people.

The lies and fables cannot make sins be forgiven and present them no hope for the future. Our lord shows us that the Word of God is everything - even magnified above God's name as we are told in Psalms 138:2,

"I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name."

Are we so impressed with the Word of God that we desire to worship towards God's holy temple? Do we love the Word of God so much that we would break out in song and praises to Him? Is it a lamp for you to see with in the way you walk? Can you say (Psalms 119:162,) "I rejoice at thy word, as one that finds great spoil." Can you readily acknowledge that it's the Word of God that keeps you going in life? Is your hope in the Word of God? Is it new to you each day? For this talk, I want us to think about this question: is the Word of God so very important, lovely, special and wonderful to you, that you wanted to tell everybody about it? Psalms 119:172 says, "My tongue shall speak of thy word: for all thy commandments are righteousness." Is our love and devotion to the Word of God so keen and strong that we want to talk about it with others, as well as with each other, every day? Do we make it our nature and our business to do with the Word of God as was commanded to the Jews in Deuteronomy 46:5-9,

"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Think about this picture, for people who truly love Yahweh, the Word of God, His words that He delivered to us, through prophets, through holy people down through ages, and then it was compiled into this book called the Bible. For those people, the Bible is everything.

And they love it, and they talk about it and take notes about it and have posters about it, writing it on their walls and doors, talking about it when they sit to eat, when they stand around, when they are traveling and walking. People who are completely and totally in love with the Word of God and are completely taken with and given to - God, are so completely excited about that Word, that they want to tell others about it and get others to join them in their love and devotion to that Word. They devote themselves to the development and maintenance of saints, like those spoken of in 1 Corinthians 16:15, "ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints." Are we so impressed and do we so love the Word of God that it addicts us to teaching with it, preaching it, using it to show others the way of Life?

Brethren and Sisters, we know the Kingdom of Heaven is at hand. Jesus said it back in Matthew 4. It made him preach. It should make us preach. A prophecy was fulfilled which says, Matthew 4:16, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." People today, more than ever, are sitting in the

shadow of death. The sun is setting on this little empire called the world, the shadows are getting long, very long and twilight is approaching. Time to die, is a phrase that comes to mind.

People are in that darkness now. It is time for this world to grind to a halt and be dispensed with, so that a new world order will be established that will become a day of light. Not that the day of the Lord will be light and happiness - no. Not for the world it won't. That day will first come as a dark, dark cloud, a storm that will judge the earthland only after that time will the light spread throughout the world. Amos alludes to this, "Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the LORD. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?" For those who love the world and all of its superstitions and wizardry, it will be a day of darkness. Jeremiah 13 counseled people and its meaning is as clear today as it was then.

Verse 16, "Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness." The kingdom of God is at hand and we should be telling everybody about it. We need to be teaching and preparing people everywhere that the day is approaching, so that when it comes they can think and remember and understand what is happening. Watchmen have the knowledge of what is happening, and therefore they are bound to tell others what is happening. We are like watchmen seeing the Kingdom of Heaven is at hand and it should make us preach.

It is true that people don't want to hear it. But should that stop us? Many of us didn't want to hear it at first. Little kids don't want to be taught, corrected and instructed. Think of how many people hate sitting through classes - lectures at school, but they do it, and learn the discipline required to listen. They don't like having to do homework all the time, but if they try they learn to do it anyway. But most people don't like to learn because its hard, and many parents surely know that it gets hard to keep trying to teach children the correct ways to do things, and the importance of avoiding the wrong things. But, when those children refuse to listen and refuse to do what they are told, would parents just stop and let their children do whatever they imagine? Unfortunately some parents do that. But, as much as we may look down on some parents for that failure, do we not do the same when we give up on teaching the Bible to the people around us? Do we expect to just place the meal on the table and children will always know to be there and eat it while it's hot? That would be silly. I once knew a mother that felt her job was done if at 5:00 PM sharp she had food on the table. It didn't matter if the husband was known to be

working 'til 7 and the children were at baseball and band until 6 and 8. She felt her job was done if she put out the plates of food at 5:00 PM. That may seem really weird to many people. It certainly did to me.

But, are we not the same, if we aren't actively out pursuing people who are in need of the Word of God, if we just place it on our tables and chairs while neglecting to tell people that its time to eat, come to the kitchen? People might complain they don't like lectures, but they certainly go to them at school, they sit through movies and fights and games and plays and symphonies. They don't mind sitting through endless meetings at work. They might not want to hear what we have to say either, but it doesn't mean that they won't listen. They need to be taught, and prepared - they need to be saved from their inevitable demise.

We might feel that we tried preaching and teaching others when we were younger and it's a young person's job. We might feel that we are sure others will do it and we can sit down and rest a little. But, there was another time in history when the end was approaching. The end of the world. Always remember, the world ended already. Whenever its tempting to our flesh to think: "end of the world? that's silly", always remember, the world came to an end already, and everyone died, everyone was judged and perished, except for a few who learned, believed and obeyed the Word of God. Noah was 600 years old when the flood came, he was married had children who were married and his age didn't stop him from building a large ship and embarking on a project to save life on the earth. The earth at that time, as it is now, was filled with violence, but that didn't stop Noah.

The animal gathering must have been a huge undertaking, but that didn't stop him. He was HUNDREDS of years old, but that didn't stop Noah either. The world is coming to an end again. We have been assigned a task. The ark has been shown to us, and that ark is Christ. We can invite people to enter the ark. We can invite unclean and clean, its all the same to God. Just like Peter was shown in a vision that all people can be called and saved, so we, too, must be willing and must have an excited desire to present, patiently and yet consistently, the teachings we have learned. We are never too old; we always can work at this.

When somebody comes to our meetings, are we excited about it? Do we quickly approach them, shake their hand, greet them and tell them about what we are up to here at our meetings? Let's hope we never judge anyone externally as maybe not wanting to listen, or not willing to hear. Let's not assume they are asleep if their heads are bowed in reverence to what is going on, or that they are too proud to listen if they have their heads held high, or they are too ignorant because of how they are dressed or are too crude because of how they talk. God doesn't judge by outward appearance, and we are forbidden to ever do so. Hopefully each one of us feels welcome at our own meetings, if we don't then there is a problem.

But for the stranger, the visitor, it is even MORE of a problem if they do not feel welcomed. At least four times in the letters of the New Testament we are told to always exercise what is called in the Greek "philoxenos" PHILOZENOS - which means, "Love the Strangers." In a couple of these places, which occur in Romans, 1 Timothy, Titus, Hebrews and 1 Peter, we are told that if a brother doesn't practice this "love of strangers" then he is disqualified from being an overseeing brother. It is fundamental to the Truth. We are all commanded to practice it. And we must never do it grudgingly either as it is stated in 1 Peter 4:9. All of us must be practicing this love of the stranger. If a stranger comes to us, are we willing to make them feel welcomed, a part of it all - a special visitor? "A SPECIAL VISITOR" you might ask? Yes, some in the Bible treated people as such and found out later that the stranger who wandered to their door was an Angel.

Wouldn't it be terrible if an Angel of God had visited and was not welcomed for any reason at all? When somebody comes to our meetings, we must be excited and share with them the most important refreshments we have available, and remember, man does not live by bread alone, but by the WORD of God. We must be willing to teach them, personally, the Word of God, explaining the hope that is in each of us, and the reason we have it.

Do we love Christ and all that he taught? What things did Jesus love and practice as an example to those around him? He certainly hated hypocrisy, he openly condemned that as one of the most wicked of all things. He condemned judging people when you were doing those same things. He condemned those who were quick to judge others when refusing to recognize their own blatant sins. He promoted loving women, loving children, loving the young, healing those that needed healing, attending to people's hunger, and constantly, consistently, relentlessly inviting them to repent and join him in preparing for the coming Kingdom of God. He taught freeing those who were bound up, and drawing near to people, instead of sending people away. Mind you, not everyone stayed. Even when mercy was shown to them, and they enjoyed that mercy greatly, they didn't like the part that required them to show mercy to others too. That though, is not our problem.

If people come to hear about the Truth, and listen to us, and act interested even for a while, it doesn't mean that they will stay. Remember, God calls very many people but few are chosen. In fact, in the times of ignorance it was as if it was overlooked by God. Winked at, if you will, but now that there is knowledge, He commands people everywhere to repent. God calls so very many, but only a few are chosen. So we do not need to become anxious that many will not grow properly. We need only be concerned with spreading seed, which is God's Word, feeding the new plants that may spring up, watering them and attending as best we can.

But it is God-business who grows into a fruitful plant. We need to act like our Lord Jesus acted, and believe in love for our fellow man, and teach about

it and practice it every day. Only then are we providing a proper environment that will help those who want to know about God, the knowledge they need to be saved. We must love Christ and all that he taught.

What about a time to preach and a time not to preach? There are times when words cannot be said. For example, what if we got sick, what if we are overcome with grief or sorrow, what about when we are in the midst of doing tasks that don't allow us to speak. For what to do then, draw upon the example of Christ. Jesus taught that there are times and places for things. He often would resort to desolate places where no people resided. He actually even walked out across the sea to get to the boat carrying his disciples. He would go to lonely places. Other times, he was told by his disciples that it was time to go to the city, and he'd say - "My hour is not yet come." There is a place for the idea that sometimes it might be inappropriate to talk about the Gospel. But, that doesn't mean that our preaching and showing our light has not stopped. Jesus had a mission to accomplish, and he relentlessly pursued his goal until the day the "it is finished finally occurred." He pressed to that mission, towards the end it was obvious that he was completely focused on getting to Jerusalem to accomplish his death. He was going up to Jerusalem.

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him ."

Jesus pressed towards his goal, the key to remember here in regards to letting our light shine before men is that it was obvious he was pressing to that goal. No matter what we are doing, and can be obvious that we are pressing toward the Kingdom of God. It can be obvious that we put God first in our lives, that it is God first and last and everything in between. Jesus delivered himself to Jerusalem to be captured, tried and killed. We can be very obvious about having faith in God, and that we believe in what Jesus teaches. We must press on as he did, and in that pressing provide visible and audible evidence that the Kingdom of God is coming, that this world is ending, and that we know how people can be saved from the coming judgments. Christ, even in his anxiety and grief, in the midst of his sorrow, ate with his disciples, and set an example by washing their feet. He did not lord authority over them, he instead, shared responsibility with them. He cared for his mother and disciples, even on the cross he quoted scripture, teaching even to the end. That is what we remember today brethren and sisters. It is always the right time, for the Word of God, its always the right time to walk in the light of the Gospel, even when it is the only lamp for our feet as we walk through the dark and scary valley of the shadow of death. It is always the right time to show that we believe Jesus Christ, that we believe he died for us and was resurrected, that he loves us and that we also love those we meet.

There is always time to show love and care for those around us, and teach by words, example and by our own attitude and reactions to every person we deal with. The time is right for it. As we break bread and drink wine, even now we show the Lord's death together.

It's because we believe that the Bible is true. Jesus is the Word of God made flesh. We believe that, and we must share that newness of life, that Living Word with the people we meet. We learn new things every day in the study of that Word. It is truly an ancient book, and yet it's Light and Truth and a Living Word that we can share with others. Let's remember that as we remember Jesus' work on earth.

Bro. Michael Morrell

## Representative Things - Ensamples

The acquisition of knowledge by mere verbal signs is tedious and generally difficult. All kinds of teachers, from the teachers of babes to the dignified professors of the highest branches of philosophy and science, are so convinced of this, that where the case admits of it they endeavour to exemplify by representations addressed to the senses of their disciples. Thus the teacher of a child is not content with telling his pupil that *h o u s e* stands for house, but he demonstrates it by presenting him with the representation or picture of a house. This impresses the idea on the child's mind indelibly, so that whenever he sees the word house this representative word is immediately succeeded in his mind by the idea or image of the thing itself. The professor of mathematics points to his representative diagrams; the chemist to his experiments; and so forth, all of them for the common purpose of making more intelligible the precepts they inculcate.

Knowledge of all kind gains access to the human mind by all the senses—by seeing, by hearing, by tasting, smelling, and feeling. If only one sense be engaged in the acquisition of it, it is not likely to be so quickly and comprehensively acquired as when two or more senses are employed. The prophets of Israel were sometimes made to see, hear, taste, smell, and feel in relation to one and the same subject before they were permitted to make known, or deliver their message to the rulers and people of the nation. This gave them a full assurance of knowledge which could not be made more certain, seeing that there remained no other avenue to their minds, no sixth sense to receive additional impressions.

It is manifest from the divine oracles that God teaches men as they teach one another, not by precept only, but by example, type, or representation also. This is apparent from the many visions seen by the prophets, who in describing what they saw delineate and paint it, as it were, on the minds of those that read their descriptions; so that in this way

the visions are transferred from their minds to them. Vision, however, is not the only representative mode of instruction exhibited in the sacred scriptures. The events of Israel's history, the leading men who figured in their several generations, the temple furniture, national festivals, and other institutions of their law are all representative things, that is, things illustrative or shadowing forth a something God has declared shall be. The proof of this is contained in the following passages: thus it is written in 1 Corinthians 10: 6,

“These things were our examples (typoi, types) to the intent we should not lust after evil things, as they also lusted.”

The things here referred to were the overthrowings of the Israelites in the wilderness because of the displeasure of God at the faithlessness and obduracy of their hearts, although he brought them safely through the tempestuous sea, fed them with “angels' food,” and slaked their raging thirst with water from the flinty rock. The food, the drink, and the rock are styled “spiritual meat,” “spiritual drink,” and the “spiritual rock,” the spirituality of which they did not perceive. The word spiritual in this place is pneumatikon in the original text, and evidently means figuratively, typically, or representatively; for, says the apostle, “that Rock was,” or represented, “the Christ” from whom rivers of living water were to flow. The Rock in Horeb was indeed a beautiful and expressive emblem of the Lord Christ; for when Moses smote it Jehovah's representative stood upon the top of it, thereby connecting the Lord and the Rock as the sign and the thing signified. From the seventh to the tenth verses of this chapter the apostle cites various instances of the perverseness of Israel in the wilderness notwithstanding the goodness of God to them, and finishes his citations by declaring that—

“All these things happened unto them for ensamples,” (or types); “and they are written for our admonition upon whom the ends of the world,” (or ages of the Law, aionoon), “are come.”

The deduction from which is that the gospel was preached to the generation of Israel that came out of Egypt, as well as to the generation contemporary with the apostle; but that it did not profit them because, although baptised unto Moses, they did not continue in the faith but turned back in their hearts to Egypt; so also the belief of the same gospel would be unprofitable to those who are baptised unto Christ, if they continue not in the faith, but commit sin even as they.

But these representative things or “ensamples,” do not find their full and complete significance in the spiritualities pertaining to the believers of “the truth as it is in Jesus.” They have a meaning which will appear only at the engrafting of Israel again into their own olive tree. The passage of the Red Sea and baptism of the Twelve Tribes into Moses is an historical event which has an individual and a national signification. Thus as the

national baptism into Moses released Israel after the flesh from their bondage to the Egyptian adversary, so an individual baptism into Christ releases the believers of the same gospel, or Israel after the spirit, from their moral bondage to the adversary, or sin incarnate in the flesh. But the national baptism into Moses also represents the future national baptism of the Twelve Tribes into Jesus as the Christ, and prophet like unto Moses whom the Lord their God was to raise up unto them from among their tribes. They have sung the song of Moses, but they have yet to sing the song of Moses and the Lamb on the shores of the Egyptian Sea in celebration of their Second Exodus from the house of bondage. The man whose name is the Branch, even Jesus and not Moses, will be the king in Jeshurun who will divide its waters, and lead them in triumph to the eastern shore. Then will the nations rejoice with Israel; for the Lord will have avenged the blood of his servants, and have rendered vengeance to his adversaries, and have been merciful to his land, and to his people. — Deuteronomy 32: 43.

The testimony which writes these things upon our hearts is found in nearly all the prophets; a quotation or two must therefore suffice in this place: Let the reader consult the eleventh and twelfth chapters of Isaiah. There he will find that a Branch is to grow out of Jesse's roots who is to judge the poor with righteousness, and to strike terror into the hearts of his adversaries, at a time when the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day of glory and intelligence, He is to stand as an ensign for Israel and the nations, around which they will all be gathered in one glorious dominion. The introduction of that day of rest is to be characterised by the assembling the outcasts of Israel, and the gathering together of the dispersed of Judah from the four wings of the earth a second time. A return from Egypt is especially referred to in the eleventh and fifteenth verses, in the latter of which it is declared that "the Lord (that is, the Branch) shall utterly destroy the tongue of the Egyptian Sea (that is of the Red Sea:) and with his mighty wind shall he shake his hand over the river (Nile) and shall smite it in the seven streams (or mouths) and make go over dry shod." This can only refer to the future, for there has been no second gathering of the Ten Tribes called Israel, or of the Two Tribes styled Judah, since the first gathering of the latter from the Babylonish Captivity. The Branch, whose name is the Lord our Righteousness (Jeremiah 23: 5, 8), is the ensign and the gatherer; for Jehovah formed him from the womb to be his servant, to bring Jacob's tribes again to him, and to restore the desolations of Israel. (Isaiah 49: 5-6, 8) He is Jehovah's servant, then, to do all these things, which are the exact antitype of what Moses effected, and therefore illustrated or represented by the redemption from Egypt; as it is written,

"There shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that they came up out of the land of Egypt."

The result of this second national redemption from civil and ecclesiastical bondage among the gentiles, will be the restoration of political harmony and concord among the Twelve Tribes, their national supremacy over the rest of the world, and their drawing water out of their own country's wells in safety, and therefore termed "the wells of salvation" in their song of joyful thanksgiving for the restoration of their land and kingdom by "the Repairer of the breach, the Restorer of the paths to dwell in." (Isaiah 58: 12)

Once more, the national probation in the wilderness of Egypt for forty years under Moses is also representative of the individual probation of believers subsequently to their baptism into Christ and of the national probation of the Twelve Tribes in the wilderness of the people previous to their being brought into the bond of the covenant, and into the land of Israel. That the Mosaic probation is representative of spiritual or individual probation appears from the apostle's reasoning in the third and fourth chapters of Hebrews. The exhortation in the ninety-fifth Psalm, which he quotes, he applies to the believers in Jesus, and to Israel at large, by connecting the two classes of the commonwealth together in his reasoning. The testimony in Ezekiel shows its applicability to the Twelve Tribes hereafter as well as to "the children of the promise" in the days of Paul. Let the reader consult that prophet in the twentieth chapter from the thirty-third to the thirty-eighth verse inclusive. He will there find that similar things are to be enacted over again as have already transpired in the days of Moses. Israel is to be brought out from the countries wherein they are scattered with a mighty display of divine power; they are to be brought into a wilderness, where, says the Lord,

"I will plead with you face to face LIKE AS I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you."

The carcasses of the rebels are to fall there, so that although brought into the wilderness from their present houses of bondage "they shall not enter, saith the Lord, into the land of Israel;" in other words, "they shall not enter into his rest" under Christ when he sits upon the throne of David in the land.

The twofold representative character of the "ensamples" supplied by the history, the typical history, of Israel in the flesh, arises from the nature or constitution of things pertaining to the kingdom which is to be restored again to Israel, styled the kingdom of God and of Christ. There are two classes belonging to this kingdom the members of which must necessarily be proved before they can be admitted to its organization. Neither class can be dispensed with in this organization, yet both must previously "pass

under the rod” that the approved may be manifested. These two classes are “the children of the kingdom” (Matthew 8: 12) after the flesh, or the natural descendants of Abraham in the line of Isaac, and Jacob; and “the children of the kingdom” (Matthew 13: 38) after the spirit, or those of Israel and the Gentiles who believe the promises, “the exceeding great and precious promises of God,” and are therefore styled also “the children of the promise who are counted for the seed.” (Romans 9: 8) Israelites according to the flesh are the natural born subjects of the kingdom, and therefore God’s people in a political sense. The generation that came out of Egypt was proved and found to be unfit to occupy the land as the subjects of the kingdom and commonwealth under the first or Mosaic constitution. It was therefore destroyed in the wilderness, and their children of the next generation previously trained by Moses were planted in the land promised to the fathers. The descendants of this generation of the tribes of Jacob, now scattered among the Gentiles, are as unfit to occupy the land of Israel as the subjects under its new, or second, divine constitution or covenant, as their fathers were whose carcasses fell in the wilderness. Nevertheless, unfit as they may be they will not be condemned unproved should the kingdom be established contemporarily with the present generation. They will be made of necessity to pass under the rod that the turbulent and rebellious spirits among them may be purged out; for if they were permitted to occupy the land under Jesus as the “King of the Jews,” they would prove as ungovernable and disloyal as their fathers who exposed him to ignominy upon the accursed tree.

But the generation of Israelites according to the flesh which shall be approved as fit to occupy the land when the kingdom and throne of David are re-established, will not furnish inheritors of the thrones of David’s house. These are taken out from Israel and the nations upon the principle of faith in the gospel of the kingdom perfected by good works. A son of David, such as Solomon or Hezekiah, cannot occupy the throne of David under the future constitution simply because he is David’s son according to the flesh. The flesh profiteth nothing in relation to the honor and glory, might and majesty, dignity and renown, of the kingdom. The throne must be occupied by that son of David who has been made perfect through sufferings, who though a son of God, yet learned obedience by the things which he suffered. Probation must precede the introduction of either class as elements of the kingdom, which though essentially dissimilar, yet pertain to one and the same institution, in the relation to one another of rulers and ruled.

The King having passed through a probation of great suffering to the joy that yet awaits him, it is not to be supposed that those who are to rule with him shall enter into that joy without probation also. The co-rulers with Christ must be proved as well as he; for none can reign with him who

do not suffer with him in some way or other. A tried and approved nation, and tried and approved rulers, will constitute the Kingdom of the Age to Come. The probation of these, that is, of the nation and of the rulers at different periods is represented by the things that happened to the nation and rulers under the law; the one constitution of things being typical of the other. Hence the twofold signification of the types.

The Law of Moses constituted things which are remarkably representative of the realities of the age to come. These realities are styled the substance or body, of which the institutions of Moses are “the shadow;” and because of this intimate relation between them he was strictly enjoined by Jehovah to see that he made all things precisely according to the pattern he had showed him in the mount. Hence they are styled “the pattern of things in the heavens,” which things in the heavens will be manifested when the kingdom and throne of David are established by Jesus under the new constitution. The patterns are the representative things of the law, which constitute “the form of the knowledge and of the truth.” (Romans 2: 20; Hebrews 9: 23)

Among the representative things pertaining to Israel under the law are certain men who are styled in the English version “men wondered at,” or as it reads in the margin, “men of sign,” that is, typical, or representative men—men representing some other person than themselves. Joshua the son of Josedech and his companions are expressly set forth as typical men. So are Isaiah and his children. He said to Ahaz—

“Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, who dwelleth in mount Zion.”

Paul quotes this in Hebrews and applies it to Jesus and his brethren, the children of God. Hence the prophet and his children, Shear-jashub and Maher-shalal-hash-baz, were signs or types of Jesus and the saints who are appointed to perform wonders in Israel when the Lord returns to build up Zion.

Thus much, then, at present upon this subject. We shall return to it hereafter and make further use of what is herein adduced for the illustration of the things of the kingdom of God.

Bro. John Thomas – 1851 Herald

### Ask According to His Will

John says, "And this is the confidence we have in him, that, if we ask any thing according to his will, he heareth us."

Our requests in particular cases may not be according to His will. His will concerning those who please Him is that they shall have what is for their best



interest in the ultimate sense. Of this we cannot be judge; but it must certainly be our desire that we should have this and this only.

When, therefore, we ask a specific thing, it is because we think it would be for the best; but in this we may be mistaken; and if God withholds it,

He is really answering our prayer in not giving us what we ask. We would not desire what might interfere with our relation to God. So we should reason fallaciously and do ourselves an injustice if we were to conclude that God disregards our prayer because He grants not what we request.

We know how it is with our own children sometimes; they ask us to do this or that in their innocent inexperience. We have to say, "My dear, I could not possibly do it." Why? Because we love our children not? Nay, but because we love them. Let us have this faith towards God, then, that the best answer He can give us sometimes is not to permit us what we ask.

But there are things He is willing we should have, things perhaps that He may be purposing, and yet which we have to ask for. Samuel was in God's purpose; yet see the interesting method by which He is brought upon the scene -- the agonized and tearful prayers of a beloved daughter Hannah.

It is the principle expressed in His words to Ezekiel concerning His purposed favor to Israel; "For these things will I be enquired of."

The practical use to make of this principle would be here. Let us conceive to ourselves, from our acquaintance with the word, what God would have us to be and to do; and then submit this ideal in earnest and constant prayer to Him that we may be permitted and assisted to conform to it -- for the Glory of His name and the comfort of His people. "If we ask anything according to His will He heareth us."

Bro. Robert Roberts - Seasons of Comfort

## DANIEL – THE RAM AND THE HE-GOAT

“In the third year of the reign of Belshazzar, king of Babylon, another vision was presented to Daniel, which he has recorded in the eighth chapter of his book. It was communicated for the purpose of exhibiting certain important events in the future history of Judah, characterised by the suppression of their religious polity, the destruction of their commonwealth, and subversion of their power for a long series of ages; but with the consolatory assurance that God would avenge them, and by a Great Deliverer destroy the power that had so long oppressed them.” (Exposition of Daniel – page 22)

Once again we are presented with further symbols in the eighth chapter of Daniel as Yahweh's purpose is outlined and developed with the aid of pictures! This is a simple, yet very powerful and effective way of teaching and driving home lessons.

Before we consider what they represent however, it is interesting to note that from Daniel chapter 2 and verse 4 (in particular where the verse begins “O king...”) the original language is Chaldean. It was Hebrew up to this point. The Chaldean language is continued right through to the end of Daniel chapter 7. From chapter 8 Hebrew is resumed. This is very significant, as from chapter 8 onwards, the details revealed are very closely related to the Hebrew nation (Israel), and their land, as we hope to see as we move through the chapter.

In examining the eighth chapter we can consider the following events:

1. The Battle between the Ram and He Goat.
2. The Appearance of a Little Horn.
3. The Down-treading of the Holy Land.
4. The Conquest of the desolating power by the Prince of Princes.

With regards to point 2, it must be remembered that the “Little Horn” of Daniel 8, is not the same as the “Little Horn” of Daniel 7. There is a connection, but there are important differences. Briefly stated they can be summarised as follows:

Chapter 7 – The Uprise of the Western Roman Empire – the Little (ecclesiastical) Horn.

Chapter 8 – The Uprise of the Eastern Roman Empire – the Little (military) Horn.

We hope that as the exposition of Daniel chapter 8 develops, this will become clear.

The Battle between the Ram and He Goat.

Daniel tells us in verse 2 of this eighth chapter that he was in a vision at Shushan, which was the seat of Persian rule. We need to remember that Daniel had this vision in the third year of the reign of Belshazzar (verse 1), and therefore before Babylon had fallen. In other words, Daniel had the vision in chapter 8 before the details recorded in chapter 5. Having this vision at this time emphasised that Babylon would be overthrown by the Medes and Persians, which obviously came to pass.

The details in chapter 8 actually refer to a period over 200 years after Babylon had fallen, and when the victorious Persian Empire that had levelled Babylon, would herself become prey to a greater conqueror.

The first thing that draws our attention in this chapter is the battle between the two animals, i.e. the Ram and he Goat. We are clearly told what they represent in verses 20 and 21:

“The ram which thou sawest having two horns are the kings of Media and Persia.

And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.”

In the details revealed in this chapter we see the uprise of the Grecian Empire. Persia had held sway for over two centuries, and was to be overthrown by the power of the brazen coated Greeks. These details have been brought before our notice when we considered the meaning of the symbols in chapters two and seven. Further details are now revealed in this eighth chapter, and the following table connects these details together:

EMPIRE	DANIEL CHPT 2	DANIEL CHPT 7	DANIEL CHPT 8
Persia	The Breast and Arms of Silver	The Bear	The Ram
Greece	The Belly and Thighs of Brass	The Leopard	The He Goat

In seeing a Ram representing Persia, Daniel was looking at a most appropriate symbol. Persian kings wore crowns shaped like a ram’s head, and Persian coins have been found with a ram stamped upon them. The Bible is proved to be the Word of God in so many ways!

The two horns represent the kingdoms of Media and Persia. We have already seen this represented in chapter 7 where the Bear “raised up itself on one side” (verse 5), indicating that the reign of the Bear began under a Mede, but soon passed to Cyrus, who was a Persian. Here the horns were “high” (Dan. 8:3) (indicating that the Persian Empire exceeded that of Babylon – i.e. “arise, devour much flesh” Daniel 7:5), but one was higher than the other, and “the higher came up last”. The Persian rulers became more prominent and finally dominated the Empire, and it was Cyrus who pushed westward, northward and southward (Dan.8: 4) so that no “beasts” (other kingdoms) were able to stand before him. The Persian came from the east, so the vision Daniel saw was geographically correct, as we would expect from the infallible writing of the Word of God.

Daniel notes that the Ram was a formidable power, before whom none could stand, and exercising irresistible power – that is until another power enters the scene of world conflict, which “ cast him down to the ground, and stamped upon him” (verse 7).

“As I was considering, behold an he goat came from the west on the face of the whole earth and touched not the ground: and the goat had a notable horn between his eyes.” (verse 5)

A look at a map will again show the accuracy of this vision. Greece was west of the Holy Land, and the he goat represented this new power which sought to “bear rule over all the earth” (Daniel 2:39).

As the Ram was a fitting symbol of Persia, so the goat was an appropriate designation for Greece. The following quote from the Expositor is interesting in this respect:

“A legend states that Caremus, their first king, when seeking new habitations in Macedonia, was referred by the oracle to some goats for his guides. Accordingly, when he saw a flock of goats fleeing from a violent storm, he followed them to Edessa, and there established the seat of his power. The city was called Aegeoe, i.e. Goat’s Town; the people were named Aegeado, or Goats’ People and the same name was given to the ocean itself; Aegean Sea, derived from the root, Aigeos. Alexander’s son was named Alexander Aegus – or Son of the Goat.”

Alexander was the “notable horn” that we read of in verse 5. In verse 21 it is interpreted as “the first king.” The power and progress was certainly historically “notable”! Alexander set his sights on world domination, and had the military genius to accomplish his designs. While we learn from the previous accounts in Daniel that Greece overthrew the power of Persia, this chapter gives the sense of “the battles” which took place to achieve this. We are invited to enter into the drama and determination of the wars that ensued between these powerful nations.

Verse 5 says the goat “touched not the ground.” This describes the speed in which the army of Alexander conquered the world, allowing no obstacles to impede their progress.

Alexander was a brilliant military leader and strategist, as has been remarked on in a previous article. He was highly skilled in the art and discipline of war. He developed a new form of warfare that is even studied today. In particular, he capitalised on the use of the phalanx. This was a battle formation of hoplites (a heavily armed infantryman in ancient Greece) presenting long spears from behind a wall of overlapping shields. The following description taken again from the Expositor will give some idea of its construction and use:

“A phalanx could be of any size, comprising any number of warriors. The foot-soldiers composing it were armed with spears 20 feet long, and when advancing moved forward in a solid line eight ranks deep. The front rank held their spears near the point, the second rank somewhat farther down the shaft, and so on to the rear rank, so that the points of all the spears in the phalanx were in front of the first rank. If attacked from the sides or rear, the phalanx immediately formed a square that bristled with spears on all sides. On each side of the Grecian phalanx were detachments of archers, infantry armed with swords, and bodies of cavalry. These troops were able to move very fast, and it was their duty to sweep round the sides of the enemy army and try to attack if from the rear as the phalanx advanced.”

This was used with terrible effect upon the enemies of Greece. In 12 years, Alexander had overrun the civilised world. In The Book of Maccabees it is

recorded “He made many wars, and won many strongholds, and slew the kings of the earth.”

In verse 6 we are told of the ferocity of the Grecian advances. The he goat, we read, “ran upon him in the fury of his power.” The Persians had earlier invaded Greece, and ruthlessly imposed their will on them with great cruelty. Alexander was eager for revenge, and in B.C. 334 he was ready to move on an expedition that would give him the world! The first significant victory was near a river called Granicus. The following is a brief summary of the progress of the forces of Alexander, which is interesting to trace on a map, especially as many of the areas were the field of apostolic labours in later years, and which had been influenced by Greek art and culture.

B.C. 334 – Alexander set out against Persia with 35,000 men. He crossed the Dardenelles at Eleus and fought his first battle against Persian satraps (provincial governors) who governed Asia Minor, routing their armies on the banks of the river Granicus. The Persian army was five times as large as Alexander’s, but this did not deter Alexander. The Greeks swam across the river and attacked their enemies with irresistible fury. This became known as The Battle of Granicus (B.C. 334).

Alexander ordered his general, Parmenio, to secure the royal treasury at Dasylium, and then proceeded south.

He captured Sardis, and then the coastal cities of Ionia after defeating Miletus and Halicarnassus. Even a strong Persian navy that attacked the coastal towns failed to halt the movements of Alexander, who advanced into Coria and Lycia.

From Side, he turned inland to Aspedus and Sagalassus, and then to Gordium (the ancient capital of Phrygia.) He there joined forces with Parmenio who arrived from Sardis. They marched onwards to Ancra.

In the meantime, Alexander had learned that Darius 3<sup>rd</sup> was amassing an army in Assyria. Alexander moved south to Tarsus (the capital of Cilicia), then to Soli, and eastward to Myriandrus. Here he learned that Darius had arrived at Issus at his rear.

B.C. 333 – Alexander then hastened back to Issus and by a daring cavalry attack, defeated Darius, who escaped with his life, but lost his family and treasury. (It appears to have been a common practice for Monarchs to take their families on such expeditions!) This was The Battle of Issus (B.C. 333).

Alexander then headed south to capture Phoenician cities whose fleets remained loyal to Persia. Aradus, Sidon and Byblos surrendered without resistance. He then proceeded to Tyre (while Parmenio went to Damascus to seize the royal treasury). Tyre refused to surrender, relying on its location on an island off the coast, and on the help of their colony Carthage.

(We recall that the people of Tyre had partially frustrated the victory of Nebuchadnezzar. The city of Tyre was destroyed by Babylon, but its inhabitants fled to the island.)

Alexander laboured and fought for 7 months against Tyre until they had completed a causeway to the island, and the Tryian fleet was defeated in July 332 B.C. This also completely and wonderfully fulfilled the prophecy in Ezekiel 26:12.

(to be continued)

Bro. Phillip Hughes

## SIGNS AND EVENTS

If we consider the judgments that Yahweh has poured out in His fury in the past, we recollect that they have been executed because of the declining conditions of the household of faith. Take for example, the flood.

Genesis 6 verses 1, 2 and 5: “1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 5. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

Divine judgment poured out as a direct result of the sons of God failing in their duty toward their Creator!

Take also the account of Sodom and Gomorrah (Genesis chapters 19 and 20). Abraham pleads with Yahweh’s Angels not to destroy the cities if they find fifty, or forty five, or forty, or thirty, or twenty, or ten faithful men and women. Yahweh finds less than ten faithful servants and takes action to annihilate the wicked.

So it will be in the latter days. Yahweh has one primary purpose in sending forth His judgments on the nations of the kingdoms of men. That is, that the inhabitants of the world will learn righteousness (the inhabitants will be just a remnant of all mankind who will accept the gospel proclamation)!

Our brethren and sisters over the last 150 years have known that there would be a terrible falling away from the faith in the time of the end, in the same way and to the same extent as in the days of Noah and Lot. But I don’t believe that they anticipated it would get as bad as the situation has become in the brotherhood today. I will share with you information, which has come to hand regarding current beliefs of the Endeavour Christadelphians. We do this, not to stir up strife between our body and their body, but to warn the brethren and sisters of the Berean fellowship what the Endeavourites truly believe and how serious their doctrines have become. This decline into their apathetic state of apostasy truly is one of the greatest signs of the times! Christ’s return is near and those who have perverted his Gospel will be accursed.

There are some who remain in Central on the premise that allegedly Central are not in fellowship with the Endeavour group. The Endeavour ecclesias are listed in the Central Fellowship Ecclesial Directory as Central Ecclesias, and

Central clearly identifies them as being a part of their fellowship. Two years ago last March, Sis Julie Hurst of Lampasas (who was Sis. Julie Adams at the time and in the Central fellowship), together with Sis. Liz Male and myself visited a Bible Class of a Central Edinburgh Ecclesia (Scotland UK) listed in the Central Ecclesial Directory, to find that the speaking brother was Ian McHaffe, one of the originators of the Endeavour Group. We discovered later that the whole ecclesia (or should I say Church?) were part of the Endeavour apostate body. Sis. Julie had believed that the said ecclesia was a standard Central ecclesia.

I quote from a magazine, written by a brother who has been speaking out against their beliefs (text within [ ] are comments from the brother showing the Endeavour beliefs to be erroneous): -

Endeavour Magazine [The December 2002 issue contained more subversive articles from the pen of Les Boddy (Editor) of Grimsby and Ron Coleman and many others. Les Boddy argues that the title Son of Man used often by the Lord in the Gospel records is to emphasise his common humanity and counteract any immediate designs on his Messiahship or Kingship. We would say rather is it to emphasise his role as the Seed of the Woman (Genesis 3 v 15) and sin-flesh nature which had to be cut off (Daniel 9) but which he shared with Adam's race as their redeemer spoken of by the prophets. An example is in Matthew 26 v 64: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven". This utterance is seen as drawing upon Psalm 110 and Daniel 7 v 13-14. This we agree. But when it is stated that it is fulfilling Daniel 7, that the Beast is the Jewish hierarchy, and at this time he was to receive the dominion, glory and kingdom, we disagree. The Lord's words before the Jewish court are prophetic of his Second Advent as is Daniel's vision of the Ancient of Days or Son of Man who will slay the Roman fourth Beast. Yes, the Jewish hierarchy was a beast seed of the serpent, the bulls of Bashan that gored him (Psalm 22 v 12), dogs (v 16) but not the fourth Beast. This fourth Beast is Rome. It will be finally smashed at the Lord's imminent Second Advent. The clouds of heaven are the multitude of the (elevated) immortal saints who will accompany him].

(Daniel 7 v 9-12, 22): - "Until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom."

[The attempt to de-emphasize and suppress the prophetic aspect of Scripture is an apostate tendency, and totally astray from the emphasis and understanding of the pioneers].

Ron Coleman, a writer in the Endeavour Magazine, analyses Genesis chapters 1 to 3. He coldly and blasphemously demolishes in his own mind the Genesis record of the formation of the woman in Eden from Adam's rib, pointing out that it is impossible from the standpoint of modern genetics x/y chromosomes and such trash, as if the omniscient power of Israel's God was overruled by x/y chromosomes. Yahweh, the Master of all, designed and created ALL things. Based on such considerations of modern science he rejects the Scriptural account as Hebrew fable and allegory!

He dismisses Adam's naming of the animals as impossible for someone who had no knowledge of animals. In his mind this is more Hebrew fable.

If we went no further, these two examples would be sufficient to mark Ron Coleman as an unbeliever, subverter of the Word and a false teacher. It is clear that both Christ and Paul accepted the Genesis account (Matthew 19 v 4-6, Ephesians 5 v 25-33, 1 Timothy 3 v 13, 2 Corinthians 11 v 2). Is there any hint that they regarded the Genesis record as fable? To ask is to answer. Rather they considered the record as the inspired Truth of Yahweh, and to represent a great mystery of the sacrificial relationship of Christ and his chaste Bride (faithful, non adulterous).

Ron Coleman further denies the account of the serpent beguiling Eve on the basis that "it is impossible for snakes to speak". There follows a lot of detail taken from a book "How Babies think" so as to prove the difficulty of a "snake" having the mental capacity to utter the spoken word rather than a simple HISSSSSSS. He poses the question "Why then should God determine the history of mankind by subjecting this inexperienced, atypical couple to a test which would determine the fate of all their descendants?" He further adds in brazen denial to the inspired record "snakes do not eat dust, and their method of locomotion is not a curse, but highly suitable for their physical construction".

1. Paul answers the first question "As by one man sin entered into the world, so death passed upon all men." Adam was given all the knowledge required to fulfill his tasks. He was educated by Elohim. No better teacher could there be. But Adam still had his own freewill and feelings not only to intelligently comprehend the divine commandments and ordinances of prohibition upon the Tree of good and evil, but to be led away from the state of obedience and compliance into transgression, on the basis that that which is forbidden is often a strong focus of temptation and desire on the part of weak sentient man.

2. The second statement does not dignify serious refutation since it is the comment of an unbeliever in the inspired record. Whether or not snakes literally eat dust, misses the point. The serpent was abased as the Word shows. If we do not accept the divine record we might as well sling the Bible away as folklore and legend and myth. It is clear that Christ and the apostles accepted the Genesis record using it as a basis for much of their teaching on fundamentals. To claim that such points prove that it is a parable is naïve. All parables or allegory must first be rooted in literal events, literal garden, literal trees, literal serpent, literal dialogue, literal creation of the man Adam out of the dust, and literal creation of Eve out of the rib taken from the sleeping (anaesthetized) Adam. If the foundations of Scripture (i.e. Genesis) are not sound then the whole edifice of salvation collapses. The socialist historian H.G. Wells pointed this out, discrediting the introduction of sin and hence the need for atonement into the world as outlined in the book of Genesis. His arguments were based on his own carnal philosophy of evolution!

God Is Not Man – By Margaret Mcgregor. This article is unclear in its aim, although it contains much that is spiritual. It speculates on the nature of God,

whether corporeal or spiritual seeing a contradiction in these positions, and seems to come down in favour of God being some sort of Spirit without body or parts. This is very similar to the Trinitarian notion that God is supernal without body or parts, a heretical view.

Doctrines essential for Salvation – By Steve Cooper. This is another subversive article, which cannot be fellowshipped. It is totally heretical and blasphemous. It brazenly attacks Christadelphian core beliefs or the fundamentals of saving Faith as non-essential, divisive and isolationist, defining the traditional Christadelphian beliefs as “salvation by correctness”. Steve Cooper considers Christadelphian exclusiveness as a hangover from Victorian obsession with societies or exclusive social groups. “It fits with the pattern of Calvinistic sects at the time” he says and adds piously “and I simply cannot respect it”. In this article to support the evangelical contentions he lambastes Dr. Thomas as blind and “from John Thomas we get an ugly picture of an ugly God, God the bureaucrat, who can’t wait to trip up people and damn as many as He can.”

Steve Cooper further advances the notion that belief in the immortality of the soul was never refuted by Jesus or the apostles and was widely held by many of their hearers. This is blasphemous heresy which undermines the entire Hope of Israel rooted in the resurrection of the mortal body, and conditional immortality (Romans 6 v 23, 8 v 24, Ecclesiastes 9 v 4-5), a doctrine perceived by Bro. Thomas as early as 1835, if not earlier as a young medical student (June 1829).

Steve Cooper further advances the apostate notion of a personal devil (complete with horns and hoofs). He states piously “I cannot take the orthodox line, that belief in a personal devil damns you, remotely seriously.” In spite of the fact that such a doctrine totally undermines the doctrine of the atonement and Christ’s sacrifice.

[We say this, that these heresies are being promulgated in the midst of the Central Fellowship. They are apostate doctrines of Papal and Protestant Christendom from which the Truth was rescued by Bro. Thomas. Yet in spite of this diabolical heresy nothing is done to withdraw from such brethren. “A little leaven leaveneth the whole lump” says the apostle. This heresy is either withdrawn from otherwise the whole body is adulterated in spiritual whoredoms and stands scripturally culpable (Titus 3 v 10, 1 Timothy 3 v 14).]

Dr. Thomas in 1834 said: -

1. “There exists a body of persons without a clergyman amongst them who were resolved to keep alive the institutions of the Kingdom of Heaven and to disinter them from the heaps of rubbish under which they had been so long buried by the traditions and commandments of men. The minds of perishing people must be disabused of the leaven of their unrighteousness.”

2. “For if they call the Master Beelzebub, and charged him with casting out demons by the Power of the Arch demon, what will they not say of those who, not fearing men, dare to be singular for God. The proclamation of the unvarnished and naked Truth will always rouse a slumbering people either to active opposition or active obedience. God’s Truth is a sharp two edged sword, a double handed claymore, that hews deep cloven to the waste.”

3. “Truth will eventually topple all systems – Mohammedan, Pagan, Judaism, Sectarianism, Romanism – the hills and mountains of the moral world (Habakkuk 3).

In the very next issue of the Apostolic Advocate (Volume 1.5, 1834) Bro. Thomas resolves “to carry on the fight until death, or until the all ecclesiastico-sectarian establishments fall and bury the unclean and hateful birds that haunt their crannies in one glorious and universal ruin”.

The Truth is not ours to pervert as we like. It is Yahweh’s Truth and He has entrusted it to our care and protection. Let it be our resolve too, that we carry on the fight until death, or, until our Lord shall come!

Bro. Steve Male

## Once Upon A Time

How often do stories start out like that? In the Bible, time is mentioned all over the place. Jesus' time was not yet come, or there is a time for everything, or the time of the end, or a time of trouble. There is consenting for a time, there is a time accepted, and there are a time, and times and half a time.

Do we make time for each other?

Do we take time to do the readings?

Do we spend time on what really matters?

Do we save time by being the best at what we do?

Do we waste time on frivolous things?

Do we pass time time in frivolity or in studying to show ourselves approved?

Do we redeem the time because the days are short?

Do we remember how short our time is?

Do we say the time is not come, or do we say Now is the time?

John was told "Seal not the sayings of the prophecy of this book: for the time is at hand." Soon. Time will be up. Time for the judgment, time for the Kingdom. We had better make time for Christ now, and realize, that the time belongs to God and He wants us to use it properly.

Bro. Michael Morrell

## The Deep Things of God – Butter And Honey

While participating in a Bible class in the Deep South many years ago, an enlightening discussion centered upon Isaiah, chapter 7, verse 14-15. Therein the prophet declares: "Therefore the Lord himself shall give you a sign;

Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

After discussing the more rudimentary aspects of this forecast of the Messiah, the discourse moved to a question that many of us had often pondered, but with no satisfactory result: What does butter and honey have to do with the Christ, and how does the use of these foods enable him to refuse the evil and choose the good?

One would think that Bible students from a largely agricultural area would immediately see the relationship between the natural and spiritual. Actually, such a connection had eluded us all. But this day, the discussion would prove fruitful. As everyone contemplated the possibilities, someone made an eye-opening statement: "Butter and honey are worked products." This declaration immediately captured everyone's attention, for we knew that the Lord's ministry was one of work toward the accomplishment of his Father's plan and purpose.

An understanding of the relationship of these things to the Lord's work now began to unfold. We realized that neither butter nor honey appear naturally. Butter is obtained first from milking and then by arduous churning of the milk or cream. Honey is produced by various bees from the nectar of flowers which these laborers gather from both far and wide. It proceeds as a thick fluid that is then stored in a honeycomb carefully constructed from beeswax. Both of these food products are clearly derived from very hard and disciplined work.

The Lord Jesus Christ was a special creation brought forth for the purpose of a great work: The condemnation of sin in its own flesh and the opening of the way to deliverance for the faithful. Jesus describes his obligation to this work in the book of John. Our Lord declares: "My meat is to do the will of him that sent me, and to finish his work." The doing of this will, required tremendous effort. Jesus had to understand the will of God and let the indwelling of this Word govern his every action accordingly (e.g., Matthew 4:1-11). This work -- the complete conforming to Divine wisdom -- was the eating of butter and honey. By it he learned to refuse the evil and choose the good.

Have we reviewed our spiritual diet lately? Is butter and honey our nutritional mainstay, or is it basic milk and sugar? Milk is associated with our infancy in the Truth (Hebrews 5:12-13). We are exhorted to mature in the knowledge of Deity (2 Peter 3:18). Have we made an honest effort to do so? Sugar is good, but honey is far more beneficial to our physical health. It should come as no surprise, then, that honey is associated with the acquisition of wisdom (Proverbs 24:13-14). Are we learning to correctly apply what we have gleaned from the Word? Are we learning to refuse the evil and choose the good?

Bro. Bob Widding

## WHAT DOES THAT MEAN?

"But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go." (Exodus 10:20)

Was Pharaoh really responsible for his rebellion, or did God cause him to behave in this way?

The Scriptures allow us to view history and life in two very different spheres. The earthly sphere sees man as totally responsible for his actions, faced with the necessity of choosing either to reject or to accept the correct way. The heavenly perspective in no sense contradicts the earthly, but it does add a different --and infinitely more profound-- dimension. This dimension declares that God has an elective purpose, and that all that ultimately transpires conforms to this, His purpose. We do not live in a runaway world. God's hand is systematically guiding each age by working through individuals, and thus bringing each phase to its intended consummation.

God's purpose is to fill the earth with His glory. In Exodus and at this time in history, He used Pharaoh to accomplish his end: "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." (Rom. 9:17)

We can relate to this if we picture ourselves as captain of a baseball team. If our goal is to win the game, and it is in our ability to control all factors, we would scout throughout the earth and find the best person for our pitcher. We would next choose a very poor batter for the opposite team; one whose attitude reflected that he did not really care about winning the game. God, in this manner, can control affairs in the kingdoms of men: When a rich man is needed, there is a Joseph of Arimathaea; if a traitor is required, we find a Judas admitted into the inner circle. God does not "force" these people to make these decisions; He has "the right man for the job" already lined up.

"Even for this same purpose have I raised thee up...". This reference to Pharaoh clearly shows that God brought him into being; that He made him to exist at this point in time, raised him to the throne, promoted him to high honor and dignity and preserved him. He suffered him to go to all the lengths that he did, and in his obstinacy and rebellion, all that was done to Pharaoh ultimately happened "... that I might shew my power in thee, and v 15 that my name might be declared throughout all the earth."

God endured Pharaoh's defiance, blasphemy, and repeated violations toward Israel to a point, and then His patience was no longer available to this hardhearted man. God Himself then began working against Pharaoh, so others might see His wonders and turn to Him. God at this point actively hardened Pharaoh's heart as He poured out His wrath upon Egypt.

The lesson should be clear. God will put up with rebellion and stubbornness only to a point. He will then deliver us up to our own foolish ways: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. 1:28)

Bro. Jim Sommerville