

The Berean Christadelphian 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. Defending the original, foundation principles upon which the Truth was uncovered from darkness, and upon which the Christadelphian movement was developed.
Upholding the Truth as Bereans since 1923.

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God Willing, The Berean Christadelphian 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 P.M. in homes. Bro. Steve Armstrong, Box 16, Site 440, R.R #4, Stony Plain, AB. T7Z-1X4. Phone (780) 963-7115. Email -: stevearm@icrossroads.com

Dear Brethren and Sisters,

Loving greetings in our Master’s name,

Since our last correspondence we have had the pleasure of many Brethren and Sisters and have enjoyed the fellowship of the following -: From the Boston Ecclesia: Bro. David and Sis. Kelly Sommerville. From the Calgary Ecclesia: Bro. James Fuhr, Bro Joey Marple and Bro. Darren Truelove. From the Lampasas Ecclesia: Bro. Craig Kiley and Bro. Ben Darter. From the Richard Ecclesia: Sis. Meredith Cumming, Bro. David Humphreys, Sis. Jeanne Humphreys, Bro. Dan and Sis. Sandra Jackson, Sis. Kim Jackson, Sis. Annetta Jones, Bro. Sid and Sis. Christine Jones, Bro. Kelly and Sis Sandra Readman, Bro. Terry and Sis. Lisa Readman, Bro. Ed and Sis. Delma Truelove.

We thank Bro. David Sommerville and Bro. Darren Truelove for bringing us encouraging words of exhortation.

In April the Brethren from the Edmonton Ecclesia put together a study weekend and we enjoyed Character studies on some of the Judges, Deborah, Gideon, Samson and Samuel.

On August the 3rd we were very pleased to welcome Bro. Ben Darter (formerly from the Lampasas Ecclesia) to the Edmonton Ecclesia as a permanent member. Bro Ben is a great asset to our small Ecclesia and we have all enjoyed his positive attitude towards the Truth and his effort as a speaking Brother.

We enjoyed the company of Bro. Craig Kiley from the Lampasas Ecclesia for six weeks during the months of October and November and were sad to see him go home again. We pray he will be back soon, God willing.

On November 8th and 9th we had another Study weekend. The subject was "The word of God is sharper than any two edged sword." We thank Bro. Darren Truelove for his labour of love in giving 3 excellent talks with a great deal of exhortation and uplifting. We also thank Bro. Joey Marple for his instruction to the Sunday school students.

During this past year we have had several special lectures and had visitors at nearly all of them. We must all continue to preach the word of Yahweh to all who will hear during this dark and degenerate age, a time when the Father continues to take out of the nations a people for His Name. We do, though, long for Christ’s speedy return to bring an end to this Gentile age. May it be Yahweh’s good pleasure to give all in the household of faith a part and a place in His great and glorious kingdom.

On behalf of the Brethren and Sisters in the Edmonton Ecclesia,
Your Brother in Christ, Bro. Steve Armstrong.

HENGOED, Wales, UK – Breaking of Bread, 10:45 A.M.; Sunday School, 12:45 P.M.; Lecture, 2:30 P.M.; Bible Class and Elpis Israel Class - held in the homes of the brethren and sisters; Youth Evening – held every 2 weeks on Friday at the Country Park at 6.30pm – Bro. Phillip Hughes, 25 Hoel Y Gelli, Fforchneol Parc, Godreaman, Aberdare, Mid Glam., UK CF44 6LN; phone (011) 441-685-870254

Beloved Brethren and Sisters in the bonds of the Abrahamic Covenant,

On Saturday 22nd November (2003) the Ecclesia had the great joy of witnessing the baptism of David Hughes (son of Bro. Phillip and Sis. Cheryl Hughes). After giving a good confession of faith on the previous Tuesday, he was baptised in the Swimming Pool at Aberfan. As usual, this was a source of spiritual encouragement to all the brethren and sisters, as the hand of Yahweh was observed once again in taking out of the nations a people for His Name. Our joy was also enhanced by the presence of Bro. Ricky and Sis. Julie Hurst of the Lampasas Ecclesia, who shared with us in witnessing this new birth. Our new brother was exhorted after his baptism to hold fast and to continue to study the Holy Scriptures that he had known from a child - and the words of exhortation were as applicable to all the brethren and sisters as well as to our new brother! A baptism is a time for all to reflect on their growth in the Truth, and it was sobering to think on these things. Bro. David was given the right hand of fellowship at the Breaking of Bread the following morning, where all were exhorted to labour together in the building whose foundation was Christ (based on the readings in Nehemiah).

Bro. Ricky and Sis. Julie were also present the following weekend which was our November Study. Bro. Ricky gave the Sunday morning exhortation based on the Slain Lamb. He provided sound spiritual thoughts upon a vital subject that is so misunderstood by many calling themselves Christadelphians. The theme of the weekend was based around some of the titles of the Lord Jesus Christ, and despite the illness of some of the Ecclesia, a spiritually uplifting time was experienced. We were also delighted to have the presence at that time of Bro. Bob Bent from Lampasas, who exhorted us on the “True Vine”. Bro. Bob provided practical words of encouragement in times of trial, and we appreciated the way in which he constantly directed our minds to the Word, turning up the Scriptures to prove his points. With the other studies given by the brethren of the Hengoed Ecclesia, we had a feast of good things, and much to enable us to compare our development in the Truth. We really enjoyed the company of our visitors, and appreciated the long journeys they undertook to be with us.

Since our last Ecclesial news we have also endeavoured to strengthen ourselves in the way of life by having a study in November 2002 based on Solomon’s Temple, and another in the Spring of 2003 based on the Psalms, when we considered Psalms 20 to 23 with great profit. These are times of spiritual refreshing along the way that help us to keep the vision strong in our

minds. We are looking forward now to our next Gathering in March 2004, God Willing. We hope, as many that are able will attend.

We have also started a new activity for the young people, meeting at the Country Park every two weeks. Studies around major Biblical events and times are being considered with the aim of increasing awareness of when and where things happened in the Bible.

Finally, the Brethren and Sisters will note the new time for the Breaking of Bread at 10:45 (15 minutes earlier than the previously advertised time).

With love in Elpis Israel and on behalf of the brethren and sisters of Hengoed,
Bro. Phillip Hughes

Books For Kenya

If you have books and material that you can send and would like to help in this effort, please contact Sis. Kaye Yuen at Syuen33550@aol.com or fax (604) 925-0649.

FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

HENGOED FRATERNAL GATHERING..... Mar 19 - 22, 2004

It will be held at Buckland Hall - (See web site www.bucklandhall.co.uk)
Bro. Phillip Hughes 25 Hoel-Y-Gelli Fforchneol Parc, Godreaman, Aberdare, Mid-Glamorgan, South Wales, U.K., CF44 6LN, phone 011-441-685-870254

LAMPASAS FRATERNAL GATHERING..... June 10 - 13, 2004

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

HYE FRATERNAL GATHERING..... July 19 - 25, 2004

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

Study Class Topics: Galatians – Daily Bible Readings - Discussion

CANTON FRATERNAL GATHERING..... Oct 9 - 10, 2004

Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 330-494-7717

Because They Had No Root

“My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God” - Psalm 84:2.

This verse expresses the way that we SHOULD be at all times in the service of God. Truly, we all recognize this, but unfortunately we find ourselves always wandering from the ways of right and doing the self pleasing that is so common to us.

Each day as we go about our several duties we are busy with thoughts of the world - thoughts about our business - thoughts of what we will do next with our lives and where we will go and what we will do.

We are constantly filling up our lives with a lot of things which seem important at the time but which, when examined, really are very shallow. Actually, if we were to honestly tabulate the way we spend our time from day to day, we would find most of it is spent on trivial and less important things.

This is where we need help. It is not easy, and will never be easy. The way of Truth and Righteousness was never meant to be easy for human flesh, but it is glorious and has great joy and reward.

The easy way is the way of the flesh - the way that the world is constantly going. It is from this way that we must separate ourselves. We must always be trying to do better in the ways of the Truth.

The Truth is, and must be, a very strong bond in all of our lives. We are constantly made aware of this fact. When talking about religion with friends they almost always ask why we travel so much. Our work in the Truth draws us close together and the love in the Truth is often far greater than with those of our immediate families.

And so it should be. If our own relatives do not accept the Truth, we have no real ties with them. We cannot feel the warmth of being one with them. On having them over for an evening, they are not interested in the reading of God's Word, but most often prefer the relaxation's and pleasures of the world.

If we are not careful, a constant association like this can stagnate us and make us weak in the Truth and starving for the spiritual food. This is our most important food which is essential in our daily diet. As we can get malnutrition from not eating the right natural foods, the same applies to our spiritual food.

We have recently completed the Gospel of Matthew and in this Gospel we have many good lessons taught by Christ to the people of Israel in the form of parables. One of the first of these is the Parable of the Sower, which he spoke to the people as he sat by the sea of Galilee as recorded in Matthew 13 and Mark 4.

This part of the land was hilly and not good farm land, as we would call good farm land. Around here it is relatively flat and good land to raise crops, but in much of Israel there are small patches of good and bad land all in the same field, which would probably be on a hillside. When taking the whole area into mind, the parable has much more meaning for us.

"Some seed fell by the way-side (that would be on a path-way) and the fowls came and devoured them up. Some fell upon stony places where they had not much earth, and forthwith they sprung up, because they had no deepness of earth. And when the sun was up they were scorched and because they had no root, they withered away. And some fell among thorns, and the thorns sprang up and choked them. But others fell into good ground, and brought forth fruit - some a hundred fold, some sixty fold, and some thirty fold." (vs. 4-8)

This parable illustrates a lot about how people in general differ. People won't always be the way we want them to be, nor do they do the things that we expect they should do.

"Many are called, but few are chosen."

Not all people are suited to the Word of God. For most, the bright and gay and thoughtless living of the world has far, far more appeal than a Book about what God wants us to do, and how He desires us to control and overcome our natural inclinations because of love for Him.

Christ is telling us here in this parable that the Word of God is spread far and wide in the form of the seed. The Word of God, as the Bible, is in most people's homes today and has been a best seller for a long, long time. But the fact that people have a Bible will not save them. They have to DO what it says they must do. If they do not, they are in God's sight as "dead." This is the group of people that the Word or "seed" was first thrown to. They had no use for it, so it just died in their midst. The Word cannot flourish amongst unbelievers.

The next group were those that fell into the stony ground where there wasn't much earth. They sprang up, but when the sun came up they withered away. Here is Christ's explanation Of them -

"He that receiveth the seed into stony places, the same is he that heareth the Word, and with joy receiveth it. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, he is offended."

How many of us could stand up under much tribulation and trials? In this country, we are indeed very fortunate not to have the persecution that is prevalent in many countries today, and which many faithful brethren and sisters have suffered in the past.

If we were put to a real test of our faith - to the loss of all our goods - to separation from our loved ones-to bodily injury and abuse - how many of us could hold fast, and be true to God, and also keep the right spirit of thankfulness, love and forgiveness?

"He also that received seed among the thorns is he that heareth the Word, and the care of this world and the deceitfulness of riches, choke the Word, and he becometh unfruitful."

This man is like the previous, in that he was overcome and became dead to the Truth. Unlike the other case, he wasn't zealous to begin with. This man heard the Word of God and knew what God wanted and expected of him, but was carried away with the things of this world. Paul says (2 Corinthians 4:34):

"But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of

the glorious Gospel of Christ, who is the image of God, should shine unto them."

The Word is only meant for those who will hear and do it. There are millions in this world today for which the Word is not meant. They are indeed blinded, as Paul says, to Gospel things. But we rejoice that-"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

We indeed hope and pray that we are of the latter seed which hears the Word and is faithful to it in all things---

"But he that received seed into the good ground is he that heareth the Word, and understandeth It, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

Again this same parable comes up in our reading in the next few days in Mark. It also is the first parable in Mark. In this chapter (Mark 4), we have many other good lessons to take heed of. Just before this parable, in ch. 3, was this incident:

"There came then his brethren and his mother, and standing without, sent unto him calling him.

"And the multitude sat about him, and they said, Behold thy mother and thy brethren without seek for thee. And he answered them saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

If we are the true brethren and sisters of Christ, we will try at all times to do the will of our Father, which is in heaven. This is often very hard for most of us to do.

God also realizes this. He knows our weaknesses and our infirmities, and that we are Weak mortal creatures.

Paul gives us some comforting but also solemnly warning thoughts along this line in 1 Corinthians 10, where he is talking of the wandering of Israel and the lessons that we should learn from their wrong doings:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea He is impressing them with the fact that just beginning -just being "in the Truth"- is not enough-"And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them and that Rock was Christ."

All Israel entered the Mosaic covenant, and THOUGHT they were God's people-"But with many of them God was not well pleased: for they were overthrown in the wilderness."

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

We "tempt Christ" - test his mercy and patience-whenver we do anything we know we should not do.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

And he brings home the lesson, and the reason these things were recorded-"Now all these things happened unto them for en-samples: and they are written for our admonition, upon whom the ends of the world are come wherefore let him that thinketh he standeth take heed, lest he fall."-

There is never room for carelessness or relaxation of effort. But he also gives us the assuring guarantee that-"There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

This way of escape is Christ, as he further relates in the chapter. It brings our minds to the emblems before us this morning. We should always keep these in mind in all that we do. Paul is exhorting us here in telling us of Israel's relationship in the purpose, and how it related to Christ. He goes on further in the same chapter to emphasize the need for separation from all that is out of harmony with God- "The cup of blessing which we bless, is It not the communion of the blood of Christ? The bread which we break, is it not the communion of the body 'of Christ?

"For we being many are one bread, and one body: for we are all partakers of that one bread. "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be par-takers of the Lord's table, and of the table of devils."

Many get discouraged when they think of the responsibilities that we take on when we accept the Truth and are baptized. Indeed we DO have great responsibilities, but if we do not accept them, we will be far worse.

We will always fall far short of our desired mark of perfection in the Truth, but that is no excuse for giving up, and not trying our best and hardest to please God. Paul, writing to the Romans, puts this very well-

"For we know that the law is spiritual: but I am carnal, sold under sin. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I

know that in me (that is, in my flesh,) dwelleth no good thing: for to win is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

He is not condoning and making excuses for wrongdoing, as some take this to mean, for he plainly says in the next chapter (Romans 8:13) that if we "live after the flesh" we shall die, but if we by the Spirit put to death the deeds of the body, we shall live.

Rather he is describing the great struggle all must constantly face. He continues- "I find then a law, that, when I would do good, evil is present with me .For I delight in the law of God after the inward man: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

And then he gives the glorious answer to it all - "I thank God through Jesus Christ our Lord." So then with the mind I myself serve the law of God; but with the flesh the law of sin. This law of sin will always be with us and warring in our members.

He concluded by thanking God for the deliverance from sin and death, and this is some-thing that we should always be doing-giving thanks and praise to God Who giveth all things. A joyful, thankful frame of mind is well-pleasing to God, and it helps us to overcome.

He has shown us the wonderful ways of right and truth and salvation. Therefore we should openly manifest our faith by our works and our actions. It is by our actions that men of the world in our daily contact will judge us. If we hide the Truth they will think we are part of them, and indeed we would be. We are called out to be separate from their ways, to do the ways of God rather than men's ways.

After Christ had finished the parable of the sower, he said- "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad."

God also knows the hearts of each and everyone of us. There is no escaping His presence. We are placed here for a purpose, and we must fulfill this purpose to the best of the ability God has given us, and WILL give us, if we seek Him. In regard to this, Paul is very clear and emphatic as he sums up in that same letter (Romans 12:1)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Are our lives God's, and our bodies living sacrifices?-

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable, and perfect, will of God."

Each one of us differs in our ability, and each will have to account to God for the ways in which we used the talents He has given us

"For to him that hath shall be given, and from him that hath not shall be taken even that which he hath."

We must constantly strive to use our time wisely and not fall into the pleasure seeking of the world, if we are to be amongst the seed which fell on good ground and which was found acceptable at the great harvest.

Bro. Fred Higham

I Peter 2 and 3

Peter's first epistle was directed to the pilgrims scattered throughout the five Roman provinces in Asia Minor: Pontus, Galatia, Cappadocia, Asia, and Bithynia. This region is in modern day Turkey, just north of the Taurus Mountains. The original audience of the letter was under intense and increasing persecution, and this epistle was intended to prepare them for the difficult times that were soon to fall upon them. Peter uses Jesus' own suffering as the cornerstone of his exhortation: admonishing believers to suffer as brethren in Christ, not as lawbreakers.

Chapter two continues Peter's exhortation to holiness that began in the first chapter. This exhortation is enforced using several reasons taken from the foundation on which the believer's faith is built, Jesus Christ, and from their spiritual blessings and privileges in him. The means of obtaining holiness, the Word of God, which is an incorruptible seed, is necessary, and we should desire the Word, even as newborn babes desire their mother's milk.

Peter's description of Christ in verse four, as "a living stone," may seem rough and harsh to people today. Yet to the Jews of the time, who placed much of their religion in their magnificent temple, and who understood the prophecy of Isaiah, which calls the Messiah a stone, it was very elegant and proper. Jesus was "disallowed ... of men," rejected by his own people and by the generality of mankind, "but chosen of God" and foreordained, or foreknown, "before the foundation of the world." The setting-up of Christ Jesus as the head of the ecclesia is an eminent work of God, while the setting up of the pope as the head of the church is a human work, and therefore subject to all of the shortcomings of the human race.

Peter also writes that Christ is a "stone of stumbling, and a rock of offence" "unto them which be disobedient." Christ is the cornerstone for the

support and salvation of no one, except those that are his sincere people. Even this “chosen generation,” to which Peter is writing had to be warned of fleshly lusts – to abstain from, and to suppress their first inclinations. These fleshly lusts “war against the soul.” This is what sin does to mankind: it impairs conscience, and we must war back at it. The more we yield to these fleshly lusts, the harder it is to resist them. The more we ignore our conscience, the more it fades until it is eventually silent.

Peter also exhorts to let “your conversation [be] honest among the Gentiles.” They were pilgrims living among the Gentiles, people of another religion, who were enemies to them. The Gentiles were already slandering them and constantly speaking evil of them. However, a clean, just, good conversation may not only stop the slandering by the disobedient, but may cause them to glorify God.

We can also use this same lesson today. Are we only being Christadelphians when we are around other Christadelphians? Many of us must interact with the world on a daily basis. Do we view this as a break from sanctity? It should be an opportunity to spread the Truth. Jesus said, in Matthew 5:16, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” We should treat everyone as if they were our brothers in Christ, because one day they might be.

The people of God are also supposed to submit themselves “to every ordinance of man for the Lord’s sake.” People normally object to those whose rule is tyrannical, oppressive, and ungodly. However, we are told in verse 17 to “honor the king.” We should submit to the worldly leadership “for the Lord’s sake.” The Lord has ordained them for the good of mankind. Those who rule over us have also been placed there by the Lord “for the punishment of evildoers, and for the praise of them that do well,” and it is the will of God that we submit to them. This should be easy nowadays. None of us are subject to a tyrannical dictator, or chased to the nether regions of our country and slain for our beliefs. Usually the worst thing we face from our governments is increased taxation. Look to Christ as an example. Christ suffered wrongfully and without cause. He committed “no sin, neither was guile found in his mouth.” When he was persecuted, he did not even threaten back, “but committed himself to him that judgeth righteously.” The ruling of God will be a just determination upon every man and for every cause. Therefore, we should with patience and resignation submit ourselves to the kings of men, and in so doing, we will be submitting ourselves to God’s will.

Chapter 2 concludes the apostle’s advice to the brethren, reminding them of the differences between their present and former conditions. Formerly, they “were as sheep going astray.” They were sinful, straying from the will of God, and straying from the pasture, the flock, and from the shepherd, exposing themselves to innumerable dangers and temptations. They were

recovered from this by conversion. They “are now returned.” The word “returned” here is passive; therefore, showing that the return of a sinner to godliness is by divine grace, and not only of one’s own accord.

Chapter 3 begins with Peter’s description of the duties of husbands and wives. He begins with the duties of the wives, instructing them to “be in subjection to [their] own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives” (verse 1). He does not instruct wives to be slaves to their husbands. He does, however, suggest that a loving subjection and chaste conversation would be the most likely way to win those disobedient and unbelieving husbands who had rejected the Truth. There is nothing so powerful to display our love for God as what we say and how we say it. Again, we see that conversation must be clean, just, and good.

Wives should prefer the ornaments of the mind to those of the body. At the time this epistle was written, plaiting of hair and wearing of gold and ornaments made of gold was the attire chiefly worn by harlots and wicked people. Putting on of pleasant apparel is not strictly forbidden, but too much nicety and costliness in it is. Those in Christ should be holy in all manners on conversation, and apparel that is too excessive conveys a proud, puffed-up position—imitating the vanity of the worst people.

Instead, Peter directs wives to put on much more excellent and beautiful ornaments. The part to be adorned is “the hidden man of the heart,” and the ornaments should not be corruptible, that is, the virtues of God’s Holy Spirit. Meekness and calmness of spirit are of great price in the sight of God. This is how the holy women of old, “who trusted in God, adorned themselves, being in subjection unto their own husbands.” These are the women that should be imitated.

Peter also instructs husbands in their duties towards their wife. A husband is told to dwell with his wife, forbidding unnecessary separation. This also implies a mutual sharing of goods with gladness and harmony. A husband should honor his wife, giving her due respect, protecting her, delighting in her conversation, and placing trust in her. Husbands and wives are “heirs together of the grace of life,” and should behave lovingly and peaceable one to another that they should not, through conflicts, quarrels and fights, hinder the success of their prayers.

Peter teaches us that brethren should “be of one mind.” We should be unanimous in our belief in the great points of faith. Peter exhorts the brethren to unity, love, compassion, peace, and patience under sufferings. Though we cannot all have exactly the same mind, we should have compassion and love towards each other, and ought not hate nor persecute one another.

He also instructs us on how to act towards those that would do us evil. Those who are in Christ will oppose the slanders of their enemies, not by

returning evil for evil, but by blessing, a ready account of their faith and hope, and by keeping a good conscience. The apostle knew that those in Christ would be hated of all men for Christ's sake. To render evil for evil or railing for railing is a sinful practice. "The face of the Lord is against them that do evil." He is more an enemy to those who do wickedly than are men. To suffer for righteousness' sake is our honor. We read in Matthew 5:10, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Instead of fearing men, we should sanctify the Lord in our hearts. We do this when we with sincerity adore Him, when we have complete faith in Him, when we submit to His wisdom, and when we through our acts and deeds encourage others to glorify Him.

It may seem a bit harsh to suffer for well-doing, but sometimes it is the will of God that good people should suffer. However, Peter uses the example of Christ's suffering to encourage the brethren to patience under the burden of afflictions. Christ himself was not exempted from sufferings in this life. These sufferings were necessary to make atonement for sin, just as our sufferings are necessary for trial and correction and to shape us during this period of probation, for His use now and in His kingdom. We can also take comfort knowing that God will not try anyone beyond what they can bear.

I Peter 3 verses 18 through 20 are frequently cited by modern-day Christians to prove the conscious existence of the dead as "disembodied spirits." Let's read these verses again—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

It is alleged that when Jesus died, he went to an unseen world to preach to the disobedient dead. However, what would be the purpose of preaching to these souls? Could they somehow obtain salvation? No. "They that go down into the pit cannot hope for thy truth" (Isaiah 38:18). "The dead know not anything" (Ecclesiastes 9:5). The passage does not state that Jesus personally preached to the spirits in prison, but rather, "by which also he went and preached." It was the "Spirit of Christ" in Noah which preached to the spirits in prison (who were live persons in bondage to sin and death) many years before Jesus was born. By means of the Holy Spirit given to the prophets, they were able to speak as Christ.

The whole human race stands as a community of prisoners condemned to death on account of sin. Even while awaiting the impending sentence, the responsible are "all their life-time subject to bondage" (Heb. 2:15). The way of escape from this prison is by baptism into Jesus Christ. Noah's salvation in the ark upon the water prefigured the salvation by baptism into Christ. The

external participation of baptism will save no one without "the answer of a good conscience toward God" (verse 21).

We can still use Peter's words of exhortation today to help us through our own trials and sufferings. While we are not persecuted in near the same magnitude in which the believers to whom this epistle was originally written, we do not have an easier path to God's Kingdom. The unparalleled wealth and innumerable distractions that exist today to draw us away from our studies and our brethren can, and do, cause a lax attitude toward the Truth. Without continually and eagerly resorting to the Word of God, it would be much too easy to fall into the cares and imitations of the world.

Bro. Mark Braune

Our Ways Are Before The Lord

Let us remind each other that great in counsel and mighty indeed for thine eyes are open upon all the way of the sons of men to give everyone according to His ways and according to the fruits of His doings. His eyes are upon the ways of man and woman and seeth all His doings. This means there is no darkness nor shadow of death where the workers of iniquity may hide themselves, the Lord looketh from heaven. He beholdeth all the sons of men from the place of His habitation. He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike. He considereth all their doings. Are you highly considering what you are reading?

Why do I ask this question? Because the ways of man or woman are before the eyes of the lord, and He pondereth all his doings. The iniquities of the wicked ensnare him, and he is caught in the toils of his sin. He dies for the lack of discipline and because of his great folly he is lost. My eyes see all their ways they are not can hid from me nor is their iniquity concealed from My eyes. The Lord searches the mind and tries the heart to give to every man or woman according to his ways according to the fruit of his doings. Blessed is the man or woman that trusteth in the lord and whose hope is the lord. He shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit. Blessed are all they that put their trust in him. Because God shall bring every work in to judgment with every hidden thing, whether it be good or whether it be evil.

Jesus said, "the son of man will come in the glory of his father with his angels and then he will reward each person according to his work those who are in the graves will hear his voice and come forth those who have done good to the resurrection of life and those who have done evil to the resurrection of condemnation." John 5:28-29. Warm welcome of Jesus!

“Come ye the blessed of my father inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:24.

You are those who have continued with me in my trials and I assign to you as my father assigned to me a kingdom that you may eat and drink at my table in my kingdom and sit on the thrones judging the 12 tribes of Israel. Luke 22:28-30. Peter asked Jesus! Lo we have left everything and followed you, what then shall we have? Jesus said “truly I say to you in the new world when the son of man shall sit on his glorious throne, you who have followed me will also sit on the 12 thrones judging the 12 tribes of Israel. Matthew 28:29. Jesus added a word, “who shall not receive many times in these present time, and in the age to come eternal life Luke 18:30 Jesus said” oh you of little faith do not worry what shall we eat or what shall we drink or what shall we wear. But seek first his kingdom and his righteousness and all these things shall be yours as well. Matthew 6:30, 31 33.

Whatsoever you ask, work hardly serving the lord and not men, knowing that from the lord you will receive the inheritance as your reward. You are serving the lord Christ. Colossian 3:23-24. Judah the brother of James said” I desire to remind you though you are once for all fully informed that he who saved a people of the land of Egypt afterwards destroyed those who didn’t believe. Jude 1:5. We are his workmanship created in Christ. God prepared before that we should walk in them. May mercy, peace and love be multiplied to you.” Jude 1:2

Bro. Philip Wekati

DANIEL – SYMBOLIC DEATH AND RESURRECTION

“Some idea of the extraordinary change wrought upon the “mortal body” by its quickening, may be formed from Daniel’s description of the “certain man” he saw in the third year of Cyrus, which was the year in which he was consigned to sheol (Dan 10:1,5). That certain man represented to him, was what Paul styles in Eph.4:4; 1:22-23, the “One Body, the Ecclesia,” of which Christ is “the Head.” Daniel describes this body corporate of the quickened just ones, as “a man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.” Of this host, Daniel was assured he should be one, “at the end of the 1335 days”: which would reach from a given event to the epoch of resurrection “in the

latter days.” Now, while contemplating “this great vision,” he was subjected to an operation indicative of his approaching decease; and of the process he and others would have to go through, in passing from the death-sleep of sheol, to the firmamental and enduring brightness of the kingdom.” (Anastasis page 21)

Having seen the glorious vision of the “certain man” in verses 4-6 of Daniel chapter 10, Daniel now enacts his own death and resurrection, the details of which teach us some very interesting and important lessons, reinforcing the doctrine of Resurrection and Judgement. Bro. Thomas deals with this subject magnificently and comprehensively in the booklet Anastasis (a word signifying a rising or a standing up), where the process of Resurrection is expounded at length.

As the details are unfolded in this tenth chapter we are also able to consider some sobering exhortation. We each will be required to stand before the Son of Man in the day of Judgement, and give an account of our stewardship. Any references therefore in Scripture to that time are bound to make us think seriously and soberly if the things of the Spirit exercise our minds.

Commencing at verse 8 of Daniel chapter 10, we see the death state typically represented in the events that Daniel experienced (compare also The Apocalypse chapter 1 and verse 17 where the Apostle John in Patmos describes a similar experience).

Daniel describes it in the following words:

“I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.”

We can well understand the suitability of these words to describe the position of man in death. The Scriptures clearly and repeatedly teach that death, rather than being the portal to bliss, is the end of all conscious existence. Solomon declares that “There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Eccl.9:10). The body decays and becomes a mass of corruption that even our warmest friends would recoil from in horror (to use the words of Bro. Roberts).

Daniel completes the description by adding in verse 9 that he was:

“ in a deep sleep on my face, and my face toward the ground.”

The “deep sleep” of death has been the lot of most of Yahweh’s servants during the 6000 years. The ‘grim reaper’ appears to have gained the victory over the servants of the Deity. However, one has “prevailed” and now lives for evermore, having the keys of hell and of death (Apoc.1:18). Death itself is powerless before him to hold its victims. As Bro. Thomas beautifully expresses it, “An angel’s whisper can wake the

dead, when breathed by the command of Him, who is the resurrection and the life. This would be a “great sound,” though inaudible to ears of flesh” (Eureka volume 2 page 552).

It was in this “deep sleep” state that Daniel hears “the voice of his words” (verse 9), and the symbolic resurrection is then enacted. Again Bro. Thomas comments as follows:

“Now, after remaining thus an indefinite period, the time arrived for him to awake from this death sleep; and to be raised from his recumbent position on the ground. He did not make a sudden and vigorous leap to an upright position in which he was fearless, fluent of speech, corruptionless, and strong, as some imagine the dead to be, when they dream of their leaping forth incorruptible and immortal. No, he had to progress by stages from his proneness in corruption, to a state of confidence and power.” (Exposition of Daniel page 45)

These stages are referred to in Anastasis and the Exposition of Daniel and are extremely interesting. The stages are detailed below and are a summary of the Doctor’s words taken from these writings:

The First stage of the process.

“And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.” (Verse 10).

This is the application of the mighty power of the Deity that will be invested in His Son. As stated above, the power that formed the mighty universe and sustains it will have no problem in resurrecting the saints from their incarceration of the tomb. This is the first stage in the resurrection process that gives existence, or life to the sleepers in the grave. This mighty power will effect the “reorganisation of dust as a basis for the restoration of personal identity; then the breathing into the nostrils breath of the spirit of life, that the individual may awake, and stand upon his feet” (Anastasis page 20).

Although the individual has been subjected to this wonderful operation, it has only given life to the newly emerged body. Bro. Thomas expresses it in the following words:

“It only placed him (Daniel) upon his knees and the palms of his hands; and in a state of mind apparently expressed by the word quandary. He was awake, but in perplexity, not knowing what move to make; he was, however, relieved of this, by being invited to “stand upon his feet.” Although he was addressed as “a man greatly beloved,” he arose from his hands and knees with fear and trembling. “I stood,” said he, trembling.”

The Second stage of the process

“And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright.” (Verse 11)

“And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake.” (verses 15-16)

In this stage the restoration of personal identity takes place, thus enabling an account to be rendered to the Judge of all the earth. Abraham will realise who he is, and be able to render his account, and so with all the responsible who will stand again on the earth. The intervening period of time between their death and resurrection (even though in Abraham’s case upwards of 4000 years) will only seem to be but a moment. Bro. Thomas graphically describes this process, thus giving substance and reality to this vital doctrine, and to the great Hope we have in Christ Jesus our Lord.

“What then remains for the establishment in these resurrected men and women of a consciousness of having existed as members of human society three thousand years, more or less, before? All that remains is that, like Daniel, their lips be touched with the lightning of divine power – “He touched my lips: then I opened my mouth and spake.” This magic and enlightening touch restored to him the consciousness he had lost on falling into the deep sleep, in which all his vigour was turned in him into corruption, and he retained no strength. The electrical vibrations of his former self, by that potent touch upon his lips, were flashed upon his brain; and he was enabled to give an account of himself as affected by the vision before he slept. And so with the just and unjust in general. Their histories will be flashed upon their brains, being transferred thither by Almighty power from the divine and electrical page upon which they are all inscribed. So that truly of the dead it may be said, “they all live to Him.” (Luke 20:38) (Anastasis page 24)

Bro. Thomas refers to the persecutions of former ages, where saints have been burnt to prevent their resurrection (as their “religious” persecutors imagined in the depths of Laodicean apostasy)! But is anything too hard for Yahweh? Cannot He that made all things, recreate those who have been enlightened by His Truth. It is not without significance that Peter refers to Yahweh as a “faithful Creator” (1 Peter 4:19). Nero (whose persecutions form the backdrop to Peter’s Epistles) may well have destroyed many of the faithful by the flames, or by the beasts, but Peter reminds his readers that Yahweh is the great Creator. They will rise again! He can as easily form again men and women from any particles of dust just as he formed Adam in the garden from the dust of the ground, breathing into Adam’s nostrils the breath of life. Their identity too is not in the dust that may remain after the flames have consumed their bodies, but “in the character already formed being flashed by the spirit upon the new creature.” (Ibid page 25)

Several things present themselves to us in considering these things. The first is the harmony of the Word of God throughout when it is correctly understood. The word “resurrection” is not found in the Old Testament, as it is throughout the New. However, the teaching is taught time and time again. The golden thread of Truth runs unbroken throughout the Word of God. The mortality of man, and the Hope of Resurrection is one of the key differences between the Truth and the great apostasy, which as a veil is “spread over all nations” (Isa.25:7).

Secondly, the fact that we will be required to render an account of our lives is a sobering reminder of our great responsibilities. “What manner of persons ought (we) to be in all holy conversation and godliness”(2 Peter 3:11). The characters we are developing right now are going to be permanent! At the Judgement Seat there will be no time to change what we are really like. A snippet by a Bro. Shuttleworth that appeared in The Christadelphian for 1875 is to the point here:

“Vain comfort is that which supposes that the power which changes the vile body will therewith change the vile mind and make the morally wrong things right: no, if the mind be not previously made right by the word, it will be unfit for the stereotyping process by which its thinkings will be rendered permanent in the changed body.” (page 164)

Lastly, the thought of the Judgement Seat taking place in the presence of the Lord Jesus Christ and the holy angels, is so overwhelming that we may wonder just how we will have the actual physical ability to speak in such an august assembly to our Beloved Master. What will we say? What can we recall of ourselves at that precise moment? The words recorded here are illuminating and instructive. Daniel’s lips were touched and he was able to render the account. Perhaps we should say enabled to render an account. When we are called upon to speak to our Judge we will not be paralysed by fear, unable to formulate our sentences, and express ourselves. We will no doubt be strengthened to speak clearly and coherently, thus giving a true account of our actions, our words and our thoughts, be they good or bad.

The Third Stage of the process.

“Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea be strong. And when he had spoken unto me, I was strengthened.” (Verses 18-19)

The sentence is now given in accordance with the account rendered, as the Apostle Paul states in 2 Corinthians 5 verse 10 “For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” Bro. Thomas writes as follows on this stage:

“He had now arrived at the third stage in which he was to be quickened into courageousness, tranquility and strength; by which he might “stand in his lot at the end of the days”; and shine a star of great brilliancy in the constellations of the “New Heavens,” in which alone righteousness shall reign. This quickening is accomplished by “one like the similitude of the sons of men,” touching him. In this way he alludes to Jesus, then unborn, who, in “the time of the dead,” shall touch him with Spirit power; and impart to him the peace, wisdom, and potency of incorruptibility and life.” (Anastasis page 22)

The question for us to consider is, what position will we occupy in that great Day. Will we be regarded as “greatly beloved” as Daniel was? Now is our day of opportunity - and we only have one opportunity! One brief moment of existence to develop a character which will be pleasing to the Lord when he (shortly) appears. One opportunity to manifest the attributes that were seen in perfection in Christ himself - a reflection of the altogether lovely one that he will see fit and desire to perpetuate. Let us make our calling and election sure, that we may have the experience of Daniel.

“He was bidden not to fear; and was further encouraged by assurances of good, based upon his previous devotion to the Word, and his conduct before God.” (Anastasis page 22)

Bro. Phillip Hughes

SIGNS AND EVENTS

Have we ever really considered why Yahweh took the decision to flood the earth in the days of Noah? We often think of the words of Scripture at the introduction in Genesis chapter 6, which say, “And Yahweh 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” (verse 5).

We wouldn’t be wrong to think that these were some of the main attributes causing the wrath of Almighty God to be poured out upon the Antediluvian world. However, we are specifically told “Elohim said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” (verse 13). “Violence” was the specific reason pronounced to Noah for the judgements to be poured out. Brother Thomas says in the first few paragraphs in Elpis Israel, that man, left to his own impulses is more cruel than the fiercest beasts of prey! Generations of history have shown that this is true. Unenlightened men thrive on violence, probably as much today as they did in 2344 B.C. For the time being, Yahweh is willing to wink at their doings, but the time is coming when those who have been ‘watching and waiting’ will help the King of the World pour out judgements on the

nations as severe as the flood. The Kingdom age promises a time of 'peace and blessedness' the very antithesis of the conditions presently in the Kosmos.

The news, in recent months, has been full of terror and violence. Scenes of injured innocent victims appear in every newspaper. Islamic extremists have claimed responsibility for most of this horror, and why - because they hate the Jews and their allies (America and Britain). In the past month, Turkey has also been a target. Why Turkey? They have cooperated with coalition forces in Iraq and even pledged to send in troops. Will this terrorism serve to sever relations between Tarshish and the Young Lions, and the rest of the world? It will certainly make nations think twice before generously offering their assistance. Will this cause Britain and America to take Israel under their empathetic wing driving a wedge between themselves and the rest of the Muslim world? I believe we have already witnessed this to some degree. Will it separate us from Europe? We certainly know the European Union has much sympathy for the Islamic nations. With the collapse of talks to form a new European Constitution, Britain is no closer to becoming part of Europe, but in fact seem to becoming increasingly hostile to the restrictions that would be imposed upon our justice, farming, transport, energy, defence, social policy, the environment, and areas of public health. Only time will tell what will separate the King of the North and King of the South, but we still follow these accounts as they continue to unfold, with much interest from a Biblical point of view.

Police Hold Man Suspected of Istanbul Bombing

November 29, 2003

ISTANBUL (Reuters) - Turkish police on Saturday arrested a man they suspect helped plan a suicide bomb attack on a synagogue earlier this month, state-run Anatolian news agency said.

The bombing of the Beth Israel synagogue was one of four attacks on British and Jewish targets this month that killed more than 50 people and injured hundreds more.

"The man was arrested as he tried to leave the country," Anatolian quoted deputy Istanbul police chief Halil Yilmaz as saying. Prosecutors have already charged several people in connection with the bombings

Police suspect the man ordered the bombing of the Beth Israel synagogue and had visited the area of the synagogue on several occasions prior to the attack, Anatolian said.

Turkish prosecutors accompanied an unidentified man to the bomb site earlier on Saturday and the local NTV television said it was the same man who had been arrested.

The Turkish courts have now charged more than 20 people they say are linked to the bombings.

Suicide bombers struck two synagogues on November 15 and the offices of British-based bank HSBC and the British consulate five days later.

Once again we see threats of nuclear action by North Korea. People in the world are living in fear, wondering what will happen next, which is certainly an indication that we live in the latter days. Now we see North Korea's biggest ally, China, actually defending them against the US. We are also witnessing the downfall of the six nation talks, which include Russia. While we still hear reports of war torn Chechnya and the rebel fighting, we can see Russia's alliances with such nations as China becoming stronger all the time. These are certainly significant political developments pointing to the time when Nebuchanezzar's image shall stand upon it's feet (note: see article below on the image) only to be annihilated by the Stone cut out of the mountain without hands.

China tells US: Be more flexible and practical on North Korea

December 15, 2003

BEIJING Chinese Foreign Minister Li Zhaoxing has told US Secretary of State Colin Powell that Washington needs to be more flexible and practical to keep alive six-nation talks on North Korea's nuclear ambitions.

Li made the comment in a phone conversation initiated by Powell late Sunday, amid reports that the US is insisting that the abolition of Pyongyang's nuclear weapons be open to international scrutiny.

Japanese press reports Sunday said the US, South Korea and Japan have revised a Chinese-drafted joint statement for the six-nation talks because it was seen as ambiguous on the "verifiable and irreversible" manner of dismantling the nuclear program.

The revised draft statement was sent on Saturday to China, North Korea's closest ally.

According to a report from Washington quoting a negotiation source, China was expected to adjust the content of the statement with North Korea over the weekend and early next week.

North Korea said last week that it would return to the talks only when the United States agreed to drop sanctions and resume fuel aid in return for a nuclear freeze, an offer rejected by US President George Bush.

The world rejoiced to hear the report:

“Saddam Hussein is captured December 13, 2003, in a raid near his hometown of Tikrit after evading U.S.-led coalition forces in Iraq for months, according to coalition authorities. He is found in a hidden hole near a farmhouse and taken into custody without firing a shot.”

However we know the reality is the war will continue with or without Sadam Hussein. We know that there will never be peace on the earth until the Son of God returns in like manner as he ascended to bring order and justice to a world in chaos. We see reports of man’s failed attempts to rule affectively again and again.

In our next article, we will deal, God Willing, with the subject concerning God ordaining war throughout all nations, as one of His weapons in the control He alone has over the Kingdoms of the world.

Russia’s Inclusion in Nebuchadnezzar’s Image

It is customary to style Daniel’s Fourth Beast “the Roman Empire,” by which is meant the dominion exercised by Rome and Constantinople, until the latter city came to be possessed by the Turks, A.D. 1453, when it fell, or passed away. It is true, it does symbolize said Roman Empire, but it also symbolizes a vast deal more. The Roman Empire, of which Gibbon wrote the decline and fall, has never yet embraced within its jurisdiction the hundred and twenty-seven provinces of the Medo-Persian Bear, which it is necessary it should have done that its Leopard-Body might “bear rule over all the earth,” and that it might stand upon its Bear-Feet, and with these feet “break in pieces and stamp THE RESIDUE.” John’s Sea Monster with the Bear-Feet and Leopard-Body, represents Daniel’s Fourth Beast in its amplest development of the last of the days. It answers to Nebuchadnezzar’s Image at the crisis of its demolition by THE STONE. When John’s Beast of the Sea comes, in fact, to stand upon its four brazen-clawed Bear-Feet, its dominion will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria. When the throne of the Russian Autocrat is transferred to Constantinople, the Apocalyptic Bear-Feet, armed with Brazen or Greek Claws, will also be enthroned there, and be prepared for the work that remains of “stamping the residue”. This residue that yet

remains to be stamped, are the “many countries” to be “overthrown,” inclusive of Turkey, Egypt and part of the Glorious Land....

From these premises, then, it will be seen that this Apocalyptic Sea-Monster is not exclusively the Romano-Gothic Ten-Horn constitution of Papal Mediterranean Europe, but symbolical likewise of the Byzantine, or Greek Empire, as indicated by the Leopard-Body and Bear-Feet; for, that the Bear is Greek as well as the Leopard, Daniel shows by testifying that the Fourth Beast “had Nails of Brass” (Daniel 7:19); and in his prophecy brass is the symbol of the dominion of “the brazen-coated Greeks.” Because, therefore, this Beast of the Sea symbolized the dominions of the whole eastern and western Mediterranean world, all the “kindreds, and tongues, and nations,” styled Apocalyptically “the whole earth,” in subjection to them, are said to have “wandered after the beast,” and to have “worshipped” both the Dragon and the Beast—Verses 3, 4. (Eureka volume 3). To be continued

Bro Stephen Male

YAHWEH - God's Memorial Name

EXODUS 3:14: "And God said unto Moses, "I WILL BE WHO I WILL BE," and He said, "I WILL BE' hath sent me unto you."

-EXODUS 3:15: "And God said moreover unto Moses, `Thus shalt thou say unto the children of Israel, the LORD GOD of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is MY NAME FOREVER, and this is MY MEMORIAL unto ALL GENERATIONS'."

-In verse 15, where it reads LORD GOD, it should be YAHWEH ELOHIM. YAHWEH meaning, HE WHO WILL BE, and ELOHIM meaning, MIGHTY ONES. YAHWEH ELOHIM, then, in sequence, will mean, HE WHO WILL BE MIGHTY ONES.

-In EXODUS 3:14, "I WILL BE WHO I WILL BE", is rendered from the Hebrew, EHYEH ASHER EHYEH. EHYEH meaning, I WILL BE, and ASHER implying, A MULTITUDE. These two: I WILL BE, and, A MULTITUDE, are comprehended in the `name', YAHWEH ELOHIM.

(If you are thinking of noting in your Bible where YAHWEH occurs, and noting also where ELOHIM occurs, you have a big job ahead of you, simply because: YAHWEH occurs some 6823 times in the O.T., and ;,,ELOHIM occurs about 2470 times in the O.T.)

-JEHOVAH, the name given to God in the KJV of the BIBLE is not the correct translation of God's name. This quote says: "It is generally

acknowledged that YAHWEH, -is the correct pronunciation for the Memorial Name of God, proclaimed at the bush. Philologists & Theologians agree that the term Jehovah, frequently used instead of Yahweh, is a spurious form of the word.

In Eureka, volume 1, p 100, Dr. Thomas writes: "Yahweh or Yah, as a noun and signifying, 'He Who Will Be', is the Memorial Name the Deity chooses to be known by among His people. It reminds them that He will be manifested in a multitude."

The translators took the four Hebrew letters of Y.H.V.H. = YAHWEH, and made it J.H.V.H. = JEHOVAH.

This explanation why YAHWEH was originally translated JEHOVAH, was given by Bro. J.W. Thirtle in the Christadelphian for 1881. He explains:

"The name is a Hebrew word of four letters, and is spelled -Yod, he, vav, he. Some have wondered how the letter J came to be the initial of the word among us (i.e., the word Jehovah), as well as of the shorter form Yah -in the common version, Jah. The answer is found in the fact that early translators and commentators wrote in Latin -a language which has no such letter as Y in it, and those scholars selected J to do duty for the letter they wanted."
Bro. Nick Mammone

The Deep Things of God: CHRIST'S SACRIFICE UNSEALS THE MYSTERY OF THE DEITY

When we come together upon the first day of the week to remember our Lord and Savior Jesus Christ, first and foremost we think upon the efficacy of his sacrifice for both himself and the multitude of saints who would come unto God by him. We are thankful that the Deity provided a Son, who, through the Eternal Spirit, was willing to offer the acceptable sacrifice. During such remembrance, however, do we ponder the effect such had upon the prophetic testimony? Because of this sacrifice, the mystery of God was unsealed, and the servants of the Deity were given vital guidance, as the following excerpt from Dr. Thomas' book, Eureka, demonstrates. May each of us avail ourselves of the exhortations of the Apocalypse, for it was through the precious blood of Christ that such became available for our learning and admonition.

"In chapter 5:1, The Apocalypse is represented as a book in the right hand of God completely sealed up. When John saw the book, he heard a loud voice inquiring, 'Who is worthy to unroll the scroll, and to loose its seals?' But no man or angel came forward. 'And no man,' says John, 'in the

heaven, nor upon the earth, nor under the earth, was able to unroll the scroll, nor to see it."

John was exceedingly distressed at this. The words and the book that Daniel had been commanded to shut up and seal (ch. 12:4, 9) no man in the heaven, earth, or grave, was found worthy or able to open. Therefore John wept exceedingly. 'I wept much,' says he, 'because no man was found worthy to unroll and read the scroll, nor to see it.'

"The book remained thus concealed with God until the time of John's residence in the Isle of Patmos. He was there, he tells us, 'on account of the word of God, and the testimony of Jesus Christ.' He was in tribulation, and doubtless 'wept much,' both on account of his sufferings, and his inability to say 'how long to the end of the times' -- Daniel 12:6, 8; when the Lord Jesus should appear in his kingdom -- 1:9. But, at this crisis, a Messenger reached his place of exile, whom he styles 'one of the elders,' a constituent of the symbolic twenty-four, ch. 4:4; 5:8, 9 -- and said to him, 'Weep not: Behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to unroll the scroll, and to loose its seals' -- 5:5.

"Thus 'Jesus of Nazareth, the King of the Jews,' is brought before the reader as the only personage from among the dead, or among the living, who could open the words and unseal the mystery of God, as he hath declared the glad tidings to his servants the prophets -- 10:7. That mystery required the cutting asunder a covenant for the covering of iniquity; and for causing to come in a righteousness of Aions -- Dan. 9:24. In other words, 'Messiah the Prince' had to be cut off; and so to be made a covenant of, according to the saying, 'I will give thee for a covenant of the people' -- Isaiah 42:6; 49:8. Until this were accomplished no practical solution could be given of the end. Had the Second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did prevail: for, though in all points tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled, and separate from sinners -- Hebrews 2:10, 14, 16; 4:15; 5:2, 7-9; 7:26. When he died, he was delivered from death, and now lives for evermore. Death hath no more dominion over him. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did; and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom -- Psalm 68:18, Ephesians 4:8; 2 Timothy 1:10."

Bro. Bob Widding

What Does That Mean?

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Colossians 4:6)

Why does the writer compare proper speech with salt?

The Bible uses the word “salt” to convey two different concepts. Each of these symbols can be applied to the verse above, and give us something to reflect upon.

The first concept is salt as a method of preservation. People have used salt throughout the ages to preserve food. Salt can, therefore, indicate something that will last and not decay. For example, a “covenant of salt” was a covenant of perpetual (lasting) obligation. God’s covenants were “covenants of salt”: “...the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt”. (2Chronicles 13:5)

Israel’s right to approach to God and call Him “their God” was based on that covenant of salt. They were reminded of this every time they approached Him. All their sacrifices required salt; even those offerings that they did not eat still needed salt: “And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.” (Leviticus 2:13) If salt was the ingredient that allowed the Israelites to approach to God by reminding them of their position under the covenant, should not our speech constantly remind us and cause us to reflect on the covenant relationship that we have with God?

The Bible also uses salt as a symbol of that which provides flavor. “Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?” (Luke 14:34) Just as salt makes meat savory and agreeable to the palate, so our discourse must be savory, pleasant, and acceptable to a spiritual man. We are exhorted to use “sound speech which cannot be condemned.” (Titus 2:8)

When saints meet together, our speech should be about the grace of God that has incorporated us into that covenant of salt, and the great things and wonders which God has done for us. How easy it is to let our discourse be on things that have no lasting importance. Our words should “minister grace unto the hearer,” and be useful and edifying. Therefore, no obscene words, unchaste expressions, filthiness, foolish talking, or jesting, should be used. If we follow these precepts, our words will be savory--both comfortable and edifying.

It is our obligation to confer on exhortation and doctrine, and so instruct, establish, and build up one another thereupon. The reason why so many evil things proceed out of the mouths of men is that the fear of God is not before their eyes. We must be different. “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Colossians 4:6) This is important, brethren and sisters, because Christ has warned us, “That every idle word that men shall speak, they shall give account thereof in the day of judgment.” (Matthew 12:36) Bro. Jim Sommerville