

# 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

**BOSTON**, Mass. – S.S. 9:30 am; Memorial, 10:45 am; Mid-week Study Class, Tues. 7:30 (West of Boston) and Thurs. 7:30 pm. (South of Boston) Meetings held at 310 Washington St., Dedham, MA 02026. Bro. Jim Sommerville, 34 Birch Hill Rd, Northboro, MA 01532 508-393-2874

Dear brethren and sisters in the One Hope,

We had the joy of witnessing the marriage of our Sister Terri Davey to bro. James Rankin of Tenn. on May 8, 2004. Most of our ecclesia was able to attend and enjoy the occasion. Bro. Fred Higham delivered fitting words on the scriptural concept of marriage, after which we enjoyed an afternoon of association together that consisted of dinner and singing of hymns. We now commend our Sister to her new ecclesia in Holladay, Tennessee and wish Jim and Terri God speed in their new life together.

Visiting for this occasion were: Bro. Jim, sisters Dot, and Donna Rankin of Holladay, Tennessee; Bro. and Sis. Fred Higham of Detroit, Michigan; Bro. Lynn Osborne of Denver, Colorado; Bro. Gary Stephen of Glen, New Hampshire; Sis. Jessie Prentice and Sis. Norma Rankin of Worcester, Massachusetts.

We held our annual Sunday School Program on Sunday afternoon April 18, 2004 on the subject “Bible Animals and What They Teach Us.” It is encouraging to see the young growing in the knowledge of the Lord especially as we see the day approaching and know that our master’s return is near at hand.

With much love in the Bonds of the Truth,  
On behalf of the Boston Ecclesia,  
Bro Jim Sommerville, Recording Brother

**TEMPLE/BELTON**, Texas - Study Class 11am; followed by Memorial at the home of Bro. Carwyn Smith. Sunday afternoon class - Law of Moses, followed by a Wrested Scripture Class

Greetings to those of the Household of Faith,

The last ecclesial news reporting has been some time. Since then, we have had a variety of visitors, some having come more than once, which include the following: Bro. Gary and Sis. Brenda Smith; Bro. Noah Brown; Bro. Ricky and Sis. Julie Hurst; Bro. Shauywn Smith; Bro. Bob and Sis. Sharon Wolfe; Sis. Sarah Snyder; Bro. Carl and Sis. Robin Hurst; Bro. Todd Smith; Bro. Jim Rankin; Bro. Dan and Sis. Misty Wolfe. There may be additional ones who have attended unlisted here. If they are identified, they will be reported in the next news.

Brethren who gave words of exhortation included: Gary Smith, Shauywn Smith and Jim Rankin.

We have had an ongoing presence of a few Sunday School Scholars and periodic visits by aliens, whose visiting numbers have ranged from single individuals, to groups of people coming at one time.

In December, 2003, a public "Open Bible Forum" was held in San Angelo, Texas. It was an effort by individual members from the Houston, Temple/Belton and San Angelo ecclesias. Newspaper and television notices were used as invitation sources. The entity and advertising name being used was: "Advocates for Bible Accuracy."

A "panel" formed of five brethren responded to both question and comments from the audience, which totaled thirteen visitors, with other ecclesial members in the audience. There was active and open dialogue during the entire meeting. It was clear some of the audience had done Bible study and were willing to express their views, resulting in a lively and expressive evening.

Short power point presentations were also interspersed during the evening.

The Apostle John's Apocalyptic visions revealed the presence of "two witnesses," composed of the "earth," witness, and the (faithful remnant of) "the woman witness."

Although their greatest work may have been played out in the 4th thru the 16th century: and while "the woman" is not openly persecuted at this time, evidence of her faithful remnant will be evidenced at least in two ways:

1. They will be public "witnesses" of the Truth - at least individually, if not collectively. Are we witnessing the Truth to the habitable world?
2. They will uphold and defend all of the Truth's first principle doctrinal elements - no exceptions, no compromises.

As a result of the woman "witnessing," she may have to flee persecution; but her remnant will not compromise, wink at or ignore doctrinal error of the first principles, within the Body.

Are we of the remnant of the "woman's" witnesses in name only? Or, do we truly have conviction in the Truth?

Fraternally, Bro. Carwyn Smith

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

**VIRGINIA & NORTH CAROLINA STUDY WEEKEND... May 29 - 30, 2004**

Contact Bro. Dale Lee at [dleecpa2@mindspring.com](mailto:dleecpa2@mindspring.com)

Subject: "God Manifestation" in The Eloheim, Israel, The Cherubim, The Ecclesia and Jesus Christ with a public lecture on the "Rainbowed Angle"

**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**

**KILIFI MAWENI FRATERNAL GATHERING ..... July 30 – Aug 1, 2004**

Bro. John Wanjala, Bro. Julius Garama – Maweni Ecclesial Hall

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

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

## Temples

In the readings for the day we have heard read out, we note that both readings are about buildings. As we look a little closer, we see that the first is Solomon building a temple for the worship and honour of God. As we look at the other, we have Ezekiel in a vision being instructed as to the building he is to write about. And there is no doubt that those of you, who had the pleasure of attending the weekend in Tennessee, had a valuable consideration of another building, albeit it more of a tent—the Mosaic Tabernacle.

Now the question becomes, "Do these buildings have any connection?" And also, "Do they have any meaning for us?" The answers are in the short form "yes" and "yes." In the more detailed answer, we must do some explanation.

As to the Mosaic, I will make no attempt to go into any amount of detail. Certainly those who have attended the Tennessee effort will be far more up on this aspect than I am. Suffice it to say that the Mosaic tent was a literal building, which did exist during the sojourning of the people of Israel in the wilderness—a tent which was prescribed by God for the use of His people in their worship of Him—a tent which was part of a system of worship and civil law for the people of Israel, and which was rich with symbolism, which we understand pointed forward to not only Israel's deliverance but also of the whole world. This tabernacle performed its role for a limited time and has ceased to be long ago, because that system to which it belonged has passed away, being fulfilled in Jesus.

As to this second building that we read of in the time of Solomon, this is known as Solomon's Temple. It was built very similar to the Mosaic Tabernacle, but perhaps double the dimensions. It was built of stone, cedar, and much silver and gold. For example, King David personally contributed three thousand talents of gold for the construction of the temple. (That works out roughly to about a billion dollars worth in today's

values.) This temple was very simple in its construction, but was also very magnificent and certainly very expensive for its size by any standard. It was used as a more permanent replacement for the Mosaic tent and as well housed the Ark of the Covenant. The symbolisms would have been nearly identical to the symbols of the Mosaic.

In regards to the temple of which Ezekiel speaks in great detail, while the other two are past as history verifies, this one is as yet future. We know that it has never existed as yet, and we know that the prophetic context wherein it is contained puts it amongst events yet to happen. There can be no doubt that this is to be a literal building, because it is spoken of in the most literal terms amongst prophecies, which are of literal events which must shortly come to pass. And when the details of this building are worked out, we have the blueprint of a completely majestic, but completely practical temple, suited to the needs of that not too distant day.

So, why is it then that God has three times dictated the construction of these temples to be used in His worship? Even Solomon recognized that any building cannot contain God, for even the heavens and the earth cannot contain Him. In all cases the buildings are built of the finest of materials, built by the finest craftsmen, built to the most exacting specifications. What is the purpose of these specially built buildings?

In all cases, I believe, the dedication services provide that answer. In every case these were and are to be houses of prayer for people to come to God in dedication and in rededication. These places were and are to be the meeting places between God and man. In all cases, and especially so with the temple not yet built, they are grand and uplifting to the worshipper. Yet they are reminders that God's holiness is to be respected and regarded at all times. In short, I think it is proper to say that these temples were more a provision for man's needs than for God's, who needs nothing from man, but rather desires to be worshipped in spirit and in truth.

There is another building spoken of in the Bible, one of the locations being I Peter 2:4-10. Here, Jesus is spoken of as the cornerstone of the building, and those who become called and chosen as the living stones which comprise the rest of the house. Now we know we have moved into symbolic territory here, because of the context and the fact that Paul refers to this as a spiritual house.

But there are some parallels or allegories that are worth pointing out as we consider the meanings, first of the literal or natural, then of the spiritual. First of all, these temples were all designed by God and not man. Every part was to be exactly the way God specified it to be. The counterpart? Every individual who becomes a part of that spiritual house will in fact be designed by God, by a process that Paul calls transformation, referring to a willing change in the motivation and will of

the individual. There is not one of us who can circumvent this process, if we hope to have any usefulness in God's purpose. This is a mental transformation, which comes with hearing the Word and absorbing it into the mind. It leads to a moral transformation, which affects our conversation, which is Old English for our conduct. This is the shaping process, which must go on in any believer to make that stone fitted for a place in the wall of that building. This is also known as the shaping of character useful to the Master.

Another aspect of these buildings was that all the shaping and trimming had to be done previously to the assembly of the building. Surely that must have meaning for us. We cannot expect to arrive at the moment of decision without having significantly done the shaping and trimming. The day of assembly is not far away.

All of the materials were of the finest: cedar of Lebanon, gold of Ophir, fine linen, oil beaten thoroughly, precious stones without flaw. All speak to us of the need for the individuals chosen to be completely genuine, single-minded, without hypocrisy, genuinely repentant, completely forgiven, absolute integrity throughout.

That the materials were available is perhaps the most telling of all. What is it that creates value? Rarity? Yes. When it is hard to come by, we value it all the more. Workmanship? Yes. The more we esteem the quality of the work that has gone into it, the higher we value it. In short, when it is the best that is out there, and when it is just what we want, the more we value it. God holds these values, too. He will only have those stones that He esteems of value in His building.

These building were and will be graceful, majestic, inspiring, uplifting pieces of work. They were and they will be glorifying to God. And true saints must be that way too. They are tried faith, gracious humility, noble character, joyful service, rejoicing under trial, incarnate. They will reflect these characteristics of God everywhere they go.

And just as these buildings were God's meeting point with man, houses of prayer, so eventually all true saints will become. These temples caused the worshippers to look to God in reverence and for help and solace in need. So the true saints will and to an extent must do now.

These are but a few parallels taught by these pages of God's Work and some of the lessons we may take from them. There are no doubt more, which I have failed to see. What a beautiful picture these things reveal to us, as a way of better understanding God's will for us, which further proves to us the divine authorship of these pages. Yet what powerful warnings these things present to us, especially as we see the day so close to where that temple that Ezekiel saw in vision will in fact become a reality.

## WHY FOUR GOSPELS?

I cannot remember that in the course of my reading of the expositions of the Truth I have ever come across what has appeared to me an adequate reason why there should have been written four of what are termed the 'Gospels,' but which, I think, should more properly be called the 'Biographies of Jesus' . . . I have been thinking over this matter, and have come to the conclusion that to be in harmony with many of the Types which are grouped together in fours, and all of which find their Antitype in the person of the Lord Jesus Christ, there must of necessity have been four of these biographies, and not more than four, and that each biography sets forth a special phase of the character of him whose life, sayings and doings they record.

Let us look at a few of the types. There were four coverings to the Tabernacle and of four different colours. There were four pillars upon which the veil hung, and which was of four different colours. 'The door of the tent' was of four different colours; also the 'Gate of the Court.' The candlestick had four bowls to it. The altar was four square, and had four horns upon it. All these things we know find their Antitype in the person of Christ. The Cherubim on the Mercy Seat had four faces. The Ark and the Mercy Seat we know typify Christ, and the two Cherubim being made of the same golden material and representing, as I take it they do, both Jewish and Gentile believers made one in Christ (the same as the two olive branches, which 'stand before the Lord of the whole earth,' in Zechariah, represent believers of the good Israelitish olive tree, and the Gentile wild olive tree.

Therefore it seems to me that these four faces also typify Christ, both personally and multitudinously. Ezekiel saw four living creatures and they had four faces each, and the four had one likeness. Zechariah saw four carpenters, and we can easily identify them, and John in the Apocalypse saw four living creatures—the first like a lion, the second like an ox, the third had the face of a man, and the fourth was like a flying eagle.' The Israelites in the wilderness were divided into four camps, each camp under a particular banner or ensign, which bore the device upon them, it is believed, of a face of a lion, an ox, a man and an eagle respectively; and when we read that the Scripture which states that 'out of Egypt have I called my Son,' applies both to the nation of Israel and to Christ personally, I feel sure that the study of these symbols of the four faces will help us to understand why there are four lives of Christ written.

In Isaiah we read, "In that day there shall be a Root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek, and his

rest shall be glorious." Here, it seems to me we have in the person of the Lord Jesus himself the true Israelitish banner with the four-fold device, under which, in the age about to dawn upon us, the true Israel, the immortal brethren of Christ, will be gathered, and by whom, and through whom, as the Cherub or chariot of the Eternal Spirit, the nations will be at first subdued and then blessed. I see that Dr. Thomas states in Eureka, vol. 2, that the four faces symbolise the Eternal Spirit in flesh manifestation. This is true without doubt, and establishes my point, and where are we to look for this manifestation but in the person only of the Lord Jesus (at present at least) who was God manifest in flesh, and the person through whom He made Himself known to Israel, and how are we to know anything about this wonderful God-Man, that is, of his life upon earth, but from the biographies which delineate him in the four-fold character which he sustains. Let us look at the symbols a bit, and see if they can be applied to the biographies.

The Lion, we all know, symbolises royalty; the Ox, I take it, symbolises a servant, as the following Scriptures shew—"Thou shalt not plough with an ox and an ass together" (Deut. 22:10); "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4); the brazen sea stood upon 'twelve oxen' (1 Kings 7:25); "That our oxen may be strong to labour" (Psalm 144:14). The face of a man speaks for itself. The flying Eagle symbolises, I think, divinity and immortality, as the following Scriptures will shew—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings. So the Lord alone did lead him" (Deut. 32:11, 12); "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run," etc. (Isaiah 40:31.) This, I think, applies to the immortal state, "Thy youth is renewed like the eagles" (Psalm 103:5); and others. Cruden states that between the eagle and dragon there is continual enmity. The eagle does not die of old age, but is starved to death generally, in consequence of its beak getting so hooked that it cannot eat its food. It flies in the face of the sun, and if its young ones cannot do so, it rejects them as unnatural; and many other interesting particulars he gives, which seem to me to indicate why it was chosen of God as the symbol of His nature. Now it seems to me, that just as the four colours of the veil, the 'Door of the Tent,' the Gate of the Court, and the priestly garments symbolise principles in the human nature of Christ, so these four faces symbolise different phases of his public character, if I may so say, and I think the four biographies themselves give evidence that they have been written with the special object of setting forth these different characters.

The biography by Matthew evidently bears upon it the symbol of the Lion, and has been written to present the kingly aspect of Christ. In it we

have the principles laid down which we will obtain in the Kingdom. In this only is mentioned the symbolic Star, which went before the wise men, and stood over the Young Child, the star that was to arise out of Jacob, and a Sceptre out of Israel—Jesus, the King of the Jews; and when we turn to the genealogy given by Matthew, we find it only traced up through David to Abraham, shewing distinctly that Jesus was the Seed of Abraham, the Son of David, the Lion of the Tribe of Judah, the King of Israel. Here, I think, we have conclusive evidence that this biography has been written to present to us the kingly side of the Lord Jesus. But a critical eye will find many other evidences than I have mentioned.

The biography by Mark, it seems to me, bears upon it the impress of the Ox, and exhibits to us the Lord Jesus as the Servant of Jehovah, according to the prophet. Isaiah says: “By his knowledge shall my righteous servant justify many.” Again, “Behold my Servant, whom I uphold, mine elect in whom my soul delighteth, I have put my spirit upon him. He shall bring forth judgment to the Gentiles,” again, “My servant whom I have chosen,” and “Thou art my servant, O Israel, in whom I will be glorified,” and again, “Now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him,” etc., beside many other references to the same effect. In Mark we have no genealogy given. The pedigree of a servant is a matter of no interest to an employer: all that is required of such an one is that he be faithful, willing, and obedient, hence no genealogy is given, and from the construction of this biography it seems to me unmistakably evident that it has been written to portray Jesus as the righteous and faithful servant of God.

In Luke’s biography we have, I think, brought before us the perfect humanity of Christ, and hence we have his genealogy traced right up to Adam, proving him to be the Son of Man, a little he so often applied to himself. Here we have the antitype of the ‘face of a man,’ or so it appears to me.

In the biography by John we have that side of Christ typified by the ‘Flying Eagle,’ or the divine nature, or origin. Again no genealogy is given, but the book commences ‘In the beginning was the word, and the word was with God, and the word was God,’ and here are recorded his wonderful words showing his Oneness with the Father. How that he came forth from God, etc.

In the foregoing I think I have said quite sufficient to convince anyone, on consideration, that these four Gospels, as they are generally called, have been written for the especial object I have named, that of exhibiting the four-fold character of Christ, and that four were written not merely that there might be multiplication of evidence. This view to my mind is

altogether inadmissible. What! shall the word of man be established in the mouth of two witnesses, and the word of the living God require to be established by four? Regarded as the works of God they are beautiful and perfect, exactly in harmony with all that He had said before respecting His beloved Son.

Is it not fitting that such an one—the Son of God—the Perfect Man, and the destined Monarch of this World, exalted above every name, and under whose wise and kindly but firm rule everything will be gathered, a perfect exhibition of the goodness and loving kindness of God; I say, is it not fitting that the biography should be different from all others that have been written? And so it is, for here we have his Divine Biographer, His Father, the Eternal Spirit, influencing the minds of four men, causing them to select and write just such incidents and utterances, etc, in his life, as would illustrate that particular character they were called upon to write about. With this view of the matter there is no need to consider for a moment the so-called discrepancies, omissions, and I don’t know what else people cavil about. No two are exactly alike: they could not be any more than an ox and an eagle are alike; but each is perfect in itself and is of Divine workmanship.

The men who wrote them are nothing, in a sense; but what they wrote, and the object for which they wrote what they did is everything. Shew this, and the reason why there are four of the Lives of Christ; then all differences of literary style, omissions, discrepancies, etc., can be disregarded.

Christadelphian - 1892

## THOUGHTS GLEANED BY THE WAY by a wayfarer

There seems to be an idea growing in the minds of those who have left the firm foundation of sound fellowship, that a certain amount of false doctrine can be fellowshipped, or it can be tolerated under certain circumstances, or that one is not responsible for the toleration of false doctrine if it is in another ecclesia other than his own, especially if it is far away. Some have already reduced their responsibility to their own meeting, and the number appears to be growing who are resigning themselves to the "comfortable" feeling that so long as they are individually free from error they are in no danger. Just a step from the churches on the matter of fellowship.

These conclusions are neither based upon imagination nor opinion. They are based upon the awful fact that many brethren, once esteemed as

stalwart supporters of sound doctrine and fellowship, have had to completely revise their position of fellowship in order to adjust themselves to their new associations and justify themselves in forsaking those who refused to be moved away from the firm foundation on which all faithful brethren have stood since the days of Dr. Thomas.

To such the passages of scripture which teach us how to deal with teachers of error are becoming meaningless and useless. Toleration is now becoming a definite policy and practice. Brethren who now uncompromisingly stand for the old position on fellowship are discredited and despised. The tolerant, the liberal, the compromising and the worldly-minded type of brethren are the ones now who are admired, honored, exalted to leadership and chosen as "counselors" by those who have forsaken their first love for modern Laodiceanism.

And so, it seems, that the time has come for vigorous teaching and action by those who have not been victims of this "strong delusion," that we may revive and keep alive that which "has been committed to our trust," in the hope that we may "strengthen the things that re-main," and save as brands from the burning a few who have been victims of this latter-day departure from the Faith in its purity.

Questions which naturally arise in doubtful minds when the subject of fellowship comes up, are: To what extent can we bear with the teacher of false doctrine? How much false doctrine can we tolerate without endangering the purity of the Faith? What attitude should we assume toward the teachers of error?

Such questions come only from those who have failed to heed the Apostolic admonition to "be not unwise, but understanding what the will of the Lord is." For divine instruction concerning the preservation of the purity of the Faith, and the manner in which error should be dealt with is so clear and positive that there is no excuse for anyone who is instructed in the word having any doubts about what to do when error appears in the body.

Failure to take action against error, as a rule, is not so much a lack of knowledge as to what should be done, but a lack of faith and courage to do it. Personal admiration and friendship for the teacher of error, a desire to maintain peace at any price, weakness for kinship, a desire to remain with the majority, etc., are more often barriers to courageous and decisive action in the dealing with error than a lack of knowledge of what should be done.

However, let us consider the questions above noted.

When Bro. Roberts was faced with the problem of dealing with teachers of error (and not the least of his difficulties was well-meaning brethren who wanted to take a tolerant attitude toward these corrupters of the Faith) he wrote down his conclusions, based upon scriptural truth, in "My Days and My Ways," page 203, as follows: "By what means shall a community, based on the Truth, preserve the Truth in purity in its midst?"

"Obviously by the means indicated by Paul and John, that is, by exacting of all who are in it an implicit adherence to the things, facts, principles, points, tenets, or whatever else they may be called, which go to make up the Truth in its entirety, and by re-fusing to associate with those who oppose or refuse to endorse any of those elements. Some recommend in opposition to this the employment of argument with those who may be in error...But if an ecclesia is to go no further than argument, how could its existence continue? An effort should doubtless be put forth to reclaim those who are in error; but, where those efforts fail, dissociation by withdrawal is natural and inevitable.

"The ecclesia is not a place for argument; it is for worship in agreement. When a man requires to be argued with, his natural place is outside, and if he will not go outside, separation must be enforced with withdrawal on the part of the rest. Division is the inevitable concomitant of an uncompromising adherence to the Truth. Peace purchased at the cost of compromise is doubly dangerous. The Truth is the standard and must alone be allowed to rule. All doubt ought to be solved in its favor. The action of separation is not an act of judgment against those from whom we may separate. It is an act of self-vindication; an act by which we discharge a duty and wash our hands of evil. The Truth has gradually emerged from the fables in which for centuries it had been lost, and only an inexorable policy on the part of those receiving it will preserve it from a recurrence of the disaster which drove it from among men shortly after the days of the Apostles."

(We cannot help but think that, if a brother of the caliber of Bro. Roberts had continued in the publication of "The Christadelphian" to this day, the division and confusion in the body for the past 95 years would not have happened.) But God does things His own way. Is it not more probable that a last-days' purging of the very thing which Bro. Roberts cried out against was necessary to save the body from complete apostasy on the eve of the appearing of Christ?"

It was the judgment of Bro. Roberts, based upon sound scriptural reasoning, that the teacher of error, when it is evident that he cannot be turned away from his error, must be fellowshipped no longer; that it is imperative that we withdraw from anyone who holds doctrine contrary to any

element of the One Faith; and, that the teacher of error should be considered as out-side the unity of the body and a corrupter of the Truth.

All of which is in strict accordance with Apostolic precept. How many times have we read, and have heard read and discoursed upon the words of the Apostle Paul in Gal. 1:6-9 - "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you and would pervert the gospel of Christ. But, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

It is vain to try to make it appear that Paul here was speaking only of those who completely departed from every element of the Faith. This was not so, though it led to that very thing, which is one of the reasons why a "slight" departure is so dangerous: Just a little thing; a harmless crotchet; it should not be made a matter of fellowship," the compromisers of the Truth would doubtless say if such a perversion of the Truth should occur today. It was nothing more than a claim by some of the Jewish converts that it was necessary to keep certain provisions of the law of Moses in order to be saved. But it was not a small matter to Paul or any other earnest defender of the Faith. It was a denial of the word of God; a perversion of the teaching that salvation came only through faith in the things contained in the Gospel; by the grace of God, and not the keeping of the law of Moses. They were denying that salvation came by Jesus Christ.

Just so, the various crotchets which have plagued the body have denied some element of the one saving Gospel, the most recent one causing division in the body being a perversion of the doctrine of the Atonement, or the truth concerning Christ's nature and sacrifice. Who has the authority to say that these latter-day perverters should be treated tolerantly, when Paul said of all such, "Let them be accursed?" How dare anyone bid them God speed by fellowshiping them and assisting them in carrying on their corrupting influence by condoning, evading, whitewashing and sugar-coating their pernicious errors that they may be continued in fellowship? Has not the divine sentence already been passed upon all who do such things? How dare we try to change it? Is the teacher of error today any less guilty than those of Paul's day? Is the teacher of error any worse than those who aid, encourage and fellowship him? Not according to the inspired Apostle John: They cannot escape the stigma of the error. They cannot escape complicity with the teacher thereof - they are "par-takers of his evil deed."

We showed that ANY departure from ANY element of the One faith is just cause for separation from the teacher thereof. Unity of the body cannot be maintained so long as erroneous teaching is allowed to exist in the ecclesia.

Hesitancy in taking action against the teacher of error often comes from lack of understanding of just what is involved in the separation. He may be a brother whose previous record in the Truth is irreproachable. He has many friends and admirers to whom it is a heart-breaking experience. Attention is called to his previous good deeds. Surely we can overlook the "little departure" because of his excellent record in other directions.

It is mistakenly thought that we are displaying the spirit of Christ toward such brethren by dealing tolerantly with them, while as a matter of fact we could do them no greater disservice than to condone their error. Our only hope of doing them any spiritual good is to persuade them if possible to forsake and abjure their error. All who seek to help them evade and cover up their error are not only committing an offense against God's word - they are doing the greatest injury possible to the brother in error.

It should be borne in mind that it is not so much an act of putting the false teacher out, as the fact that he is putting himself out of the body by his heretical teaching. The ecclesia is upholding the truth by formally disassociating themselves from his perversion of the word of God. It is the only thing that they can do consistent with the Truth. Those who separate themselves from him are not causing a division. The division has already been caused by the teacher of error and those who support him, a division which would grow wider and more destructive to the unity of the body if such a teacher of error were retained in fellowship.

Some misguided brethren think that they can keep themselves free from responsibility in the matter by constantly and relentlessly opposing and speaking out against the error. Recently we heard one say, "I suppose that we shall have to put up with it, but I will fight it as long as I live. As Bro. Roberts so aptly shows ("My Days and My Ways" p. 203), arguing and con-tending with the teacher of error 'within the body is in itself contrary to the spirit of Christ and the apostolic teaching, provoking turmoil and dissension.

The scriptural rule is, "A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10-11). Notice also Matthew. 18:15-17. Note that a more correct rendering of verse 15 is, "if thy brother be in error."

The obvious scriptural rule, in harmony with the spirit of Christ is: In a spirit of meekness, with a Sincere desire to redeem the heretic, or the brother in error, admonish him; but if he does not renounce his error, have no fellowship with him.

This rule could not possibly apply to those who, for many years have taught error, and who were admonished time and again; to keep on trying to get some acceptable statement from them without any renunciation of error. Utter abjuration of the error is the only method by which the false teacher can clear him-self, or those who fellowship him.

Complete separation from all who depart from any element of the One faith, or who live in disobedience to the commands of Christ, is the only course that is in harmony with the divine precept and example. Under the Law of Moses separation from every manner of false teaching, uncleanness and wickedness was one of the most prominent things enjoined upon the children of Israel. They were to deal summarily with the false prophet or teacher; they were to have nothing to do with the teaching nor the practices of the nations around them; they were to separate themselves from anything that defiled or made them unclean, even in a ceremonial sense, that they might be a holy people unto the Lord.

These things were "written for our admonition;" a type of the separateness which the body of Christ must maintain in order that they may be holy and retain communion and fellowship with the Father and the Son, and be the children of the Father (2 Corinthians 6:14-18).

It is not a matter of choice. It is not a question of our pleasure or convenience. It is a solemn duty enjoined on all who have been privileged to know the Truth, to keep it in its purity as the word of God, unperverted, uncontaminated by human error, that God may be glorified and His word magnified.

It is not possible to worship the Father except in "Spirit and in Truth." Christ said so. Therefore one cannot worship the Father, neither can he remain in fellowship with the Father and the Son while believing or condoning a lie. One cannot remain in fellowship with the Father and Son while believing or teaching a perversion of the word of God. Neither can anyone re-main in fellowship with the Father and Son while remaining in fellowship with those who believe, teach, or tolerate error.

If there was not another passage of scripture dealing with the matter of fellowship, the 2nd epistle of John would fully verify what we have been saying. It has been one of the many portions of scripture which has sustained the faithful brethren ever since the days of Dr. Thomas in their battle against error and their position on fellowship; "We will not

fellowship anyone who teaches error, neither those who fellowship them."

Some would now, judging by their words and actions, have us believe that the brethren of old put "too strict an application" on these words, and that we now should assume a "more tolerant" attitude toward teachers of error and those who fellowship them. Nevertheless these words still ring true. Let not the compromisers diminish from their strength:

"This is love that ye walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it. For many deceivers have come into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves that ye lose not those things which we have wrought, but that ye receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

"For he that biddeth him God speed IS PARTAKER OF HIS EVIL DEED."

Let us note well: Teaching error is an evil deed! Those who fellowship the teacher of such are partakers with him of the condemnation of the Almighty God for perverting His word - accursed.

Those who lost the love of the truth in the great departure from the faith during the first centuries after Christ, were cursed with "strong delusion." There is good reason to believe that now Bible history in this respect, is repeating itself in the latter day departure from the purity of the faith."

Bro. Oscar Beauchamp – June 1969

## The Wise Shall Understand

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." - Matt. 7:24-25

The house we are building is called the temple of God, because, if we build it right, with the materials that God has furnished us with, it will be the eternal dwelling place of God in all the ages to come. Of the righteous God has said -

"I will dwell with them and be their God, and they shall be My people."

Yes, it is a place for God to dwell that we are preparing now. It must be built with a strong foundation, so that it cannot be destroyed by the winds and storms of trials, persecution and judgment. But it must also be a place of holiness, righteousness and truth; for God will dwell in no other.

What we build must conform to divine specifications from foundation to the superstructure, so that as the Spirit moves in to find eternal rest, there may be found such atmosphere and surroundings as will make for peace and unity between the one and the other.

As we think on these things we are able to grasp the magnitude and importance of what lies ahead for us as we picture in our minds the goal to which we are working. The riches of the inheritance of the saints in light will come only to those who are wise and faithful, who hear (understand) the Truth of God, and walk in the light of it.

Bro. Thomas and Bro. Roberts who, under God, were the instruments for bringing the Truth to light in the latter days of Gentile times, well knew, from their knowledge of the scriptures, that God's people must be always fully occupied from day to day while the time of their probation is running its course.

The arrangements which they worked out, based upon scriptural precedent, example and commandment, such as we find in the Bible Companion and the Guide for the Formation and Conduct of Ecclesias is designed to afford scope and opportunity for the development of wisdom, knowledge and strength in the word, and the application of its principles to the lives of the brothers and sisters.

These arrangements were made with a view to completely fill the lives of the brethren with Bible study, meditation, association one with another, worship and praise to God, and the weekly Memorial service commemorating the sacrificial work of Christ, who died for our sins and rose again for our justification.

If these things were followed through rigidly, with deep zeal and interest, by every member of the ecclesia, the blessings of God would be upon us and the light of divine Truth would shine forth from our lightstand with purity and brilliance.

It is indeed a general practice among us to read our daily Bible lesson, but the thing that is important in this connection is whether we always get the message the Spirit intended to convey to us. To read in the scriptural sense is to get the thought from the printed page. A letter we get from a friend is carefully scanned till every letter and word yields its meaning. We are only benefited from our Bible reading in so far as we make the mind of the Spirit our own.

Since our time is not our own, but belongs to God, Who has purchased us, that we might be unto the praise of His glory, and since we are commanded to redeem the time, we can see that the daily Bible reading is not all sufficient to continually fill the hours of each day when we are free from our jobs where we earn our daily bread.

From the beginning of the Christadelphian movement in our time, it has been the practice of the ecclesias to have the Sunday morning Bible Class, the Breaking of Bread, the public lectures and the week-night classes. This is found to be a necessity that cannot be dispensed with. It affords the brothers and sisters something definite and worthwhile to occupy the hours and days, that otherwise could be spent in idleness, or still worse, in partaking of the pleasures and interests of the natural man.

We cannot maintain a steadfast, lively and active interest and faith in the way of righteousness unless we keep our thoughts and affections always directed in the channels of the Truth.

The Bible classes are indispensable, but the good we derive from them, the growth we attain in godliness of character, and in the knowledge of God's will, depend upon how much we put into these activities.

Do the currents of thought, the high spiritual atmosphere that pervade these meetings, seem strange, unreal and quite without meaning to us, so that it awakens no interest or strikes no familiar chords within us, and we go away without edification, and with little if any increase in knowledge of divine things?

If this is so, is it not because we have put little into the preparation of the lesson? The important thing is to learn the lesson: it may take hours of hard study, before the light breaks through, but with each succeeding effort the task becomes easier, and the vision broadens.

Bro. Emmett W. Banta

## DANIEL – THE KINGS OF THE NORTH AND SOUTH (continued from last month)

“The eleventh chapter, from the fifth to the thirty-first verse, treats of two (of the four horns), the northern and southern horns in their struggles with one another for ascendancy in the Holy Land, and consequent lordship over Judah; and thus the treatise fills up the interval between the foundation of the horn kingdoms and the incipient intervention of “the breakers of Daniel’s people” who should exalt themselves to establish the vision”. (Exposition of Daniel page 24)

We have now arrived at verse 20 of the eleventh chapter of Daniel having looked at a considerable amount of history that was foretold in great detail by the prophet Daniel. How could Daniel have such a clear view of events that were to take place after his decease? There is only one reasonable and satisfying explanation. He wrote under the power of inspiration. His written words were infallible, and his recorded utterances of the future were absolutely certain of fulfillment, because breathed by the power of the Deity that rested upon him; the power that knows the end from the beginning. We can perhaps appreciate to a greater extent the words of Peter in his second Epistle:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.” (verses 19-21)

The subject of our last study was Antiochus the Great, who died in B.C. 187 attempting to plunder the temple of Elymais to raise the tribute levied on him by the Romans. His son Seleucus Philopater succeeds him.

#### (c) Verse 20 – The rise and Fall of Seleucus Philopator.

He is described in this verse as “a raiser of taxes.” His kingdom (or “estate”) consisted of Syria, Cilicia, Palestine, Mesopotamia, Babylonia, Media and Persia, and he determined to raise the money that was required from his father by the Romans as a condition of peace. He raised money from many new sources, even sending his trusted minister, Heliodorus, to Jerusalem to plunder the temple.

Ironically, this minister poisoned him in an attempt to usurp the crown. This was “within few days” or twelve years. Thus he (Seleucus) was “destroyed, neither in anger, nor in battle.” That is, he was poisoned by Heliodorus, and verse 21 states “And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom.” This was how the authorities of the state regarded Heliodorus, i.e. as the poisoner and usurper.

Seleucus did, however, reign long enough to pay the last installment to the Romans.

(d) Verses 21-30 – The Power of Antiochus Epiphanies (the King of the North) in conflict with Ptolemy Philometer and Ptolemy Euergetes.

This particular section will begin with the words taken from the middle of verse 21. There it reads: “But he shall come in peaceably, and obtain the kingdom by flatteries.” The “he” in this verse relates to the brother of Seleucus who had been held in Rome as a hostage for the payment of the annual indemnity. He had been released and replaced by his nephew Demetrius. Antiochus arrived at Athens and heard of the death of his brother (Seleucus). He determined to remove Heliodorus, and he did so by “flatteries” and not by war. He endeared himself to the Athenians, the king of Pergamos, the Romans and the Syrians. He even became popular with Heliodorus’ supporters. Gaining the upper hand he drove out Heliodorus and assumed the name Epiphanies, which means “the illustrious.” However, as events were to show, he was anything but distinguished or renowned, except in a bad sense.

Even though he had established himself in his kingdom, trouble lay ahead in the designs of the “king of the south”. Ptolemy (VI) Philometer was now king of Egypt and a plot was made to recover Coele-Syria and Palestine. The plot became known and Antiochus Epiphanies prepared for battle. The Egyptian government declared war on Antiochus, but Antiochus crossing the frontier first, routed the Egyptian army, and a peace treaty was made at Memphis. Thus “with the arms of a flood shall they (the Egyptians) be overflown from before him and shall be broken; yea, also the prince of the Covenant” (verse 22). The Covenant referred to here was the Mosaic Covenant, and the prince was Onias, who was High Priest in Jerusalem. Antiochus replaced Onias in B.C. 174 with Jason, who had promised Antiochus money and the Hellenization of Jerusalem. He then replaced Jason in B.C. 171 by a wicked man named Menelaus who outbid Jason and became the High Priest. Menelaus desired to have Onias destroyed and subsequently arranged for his murder.

The peace treaty referred to above did not, however, stop Antiochus “working deceitfully” (verse 23). Under false pretexts, the war was renewed and Antiochus came to Alexandria with a small army and established himself in the country of Egypt (B.C. 170). The verse continues, “he shall come up, and shall become strong with a small people.”

Verse 24 emphasises this point stating that Antiochus entered “peaceably upon the fattest places of the province”. He made gradual progress until he had seized the best portions of Egypt.

Antiochus in achieving conquest at this time had done that “which his fathers have not done, nor his fathers’ fathers”, namely, take the battle to Egypt, taking Pelusium first of all before invading Egypt itself, and

“scattering among” his followers, “the prey, and spoil, and riches.” The following is recorded in the book of the Maccabees:

“And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms. And he entered into Egypt with a great multitude, with chariots and elephants and horsemen, and a great number of ships: and he made war against Ptolemy, king of Egypt, but Ptolemy was afraid at his presence, and fled, and many were wounded unto death. And he took the strong cities of the land of Egypt: and he took the spoils of the land of Egypt.”

Verse 25 indicates that even though Ptolemy prepared a great army to resist Antiochus, the army of Antiochus was greater, and he was crowned king of Egypt at Memphis. Seeing that they were in a hopeless position, the Alexandrians formed plans against Ptolemy (Philometer).

Bro. Thomas paraphrases the verses as follows:

“And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for the Alexandrians seeing him in the hands of Antiochus, and lost to them, shall forecast devices against him, and place the crown of Egypt upon the head of his brother, Euergetes II. Yea, they that feed of the portion of Philometer’s meat, even his courtiers, shall separate, or renounce, him; and his, Antiochus’, army shall overflow Egypt; and many of the Egyptians shall fall down slain.” (Elpis Israel page 402)

Euergetes and Antiochus met together to come to an agreement, but neither had any intention of honouring any agreement. Their promises were soon violated, and this was the divine will as verse 27 states:

“And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but is shall not prosper: for yet the end shall be at the time appointed.”

Whatever the kings determined in their hearts, Yahweh had other plans in the working out of His purpose. The fourth beast had to be developed further on the world stage, and nothing could thwart that purpose.

Antiochus now “returns into his own land with great riches; and his heart shall be against the holy covenant.” Antiochus heard of rejoicing in Jerusalem based upon a report that he had died. He sent his soldiers against Jerusalem, and Josephus records that 40,000 inhabitants were slain. Swine’s flesh was boiled and the temple and altar was sprinkled with the broth. The Most Holy was broken into, and the golden vessels were taken away along with other treasures to the value of 1,800 talents. Antiochus also took 80,000 prisoners and slaves.

This was not the final episode with Egypt, and Antiochus “at the time appointed” (verse 29) would return into Egypt. Again we quote from Elpis Israel to indicate the series of events at this time.

“At the time appointed, under pretence of restoring Philometer to the throne, he shall return, and come toward the south against Alexandria to besiege it. But it, this fourth invasion, shall not be as the former, or as the latter. He raised the siege, and marched towards Memphis, where he installed Philometer as king. As soon, however, as he had departed, Philometer came to an understanding with Euergetes, and they agreed to a joint reign over Egypt. This coming to the ears of Antiochus, he led a powerful army against Memphis for the purpose of subduing the country. Having nearly accomplished his project, he marched against Alexandria, which was the only obstacle to his becoming absolute master of Egypt. But the Roman embassy, sent at the request of the Ptolemies, met him about a mile from the city. They had left Rome with the utmost diligence. When they arrived at Delos, they found a fleet of Macedonian, or Greek, ships, on board of which they embarked for Alexandria, where they arrived at the crisis of his approach. Popilius delivered him the decree of the Senate, and demanded an immediate answer. Sorely against his will, he agreed to obey its mandate, and draw off his army from Egypt. Thus his invasion terminated very differently from the former: for the ships of Chittim (verse 30) shall come against him, and prevent him from incorporating Egypt into his Assyrian kingdom of the north.” (page 402)

God Willing, in our next article we will look at the indignation of this northern power (or northern horn of the Goat) against Jerusalem as Antiochus Epiphanies vented his rage at having to be evacuated from Egypt. We also hope, God Willing, to consider the incidents relating to the Maccabees.

As we think upon the verses under consideration, and contemplate the intrigues of the Kings of the North and the South, we are reminded of the significance of the events taking place in the Middle East. The armies of the King of the South are present in that area and deeply involved in the ongoing problems. The Holy Land is still in focus as it was during the times we have been considering. The King of the North has yet to move upon the world scene, but will do so when the time is right. We are assured that the Elohim are in control of the nations, and bringing about the purpose of Yahweh. Let us then lift up our heads, for our redemption draweth nigh.

Bro. Phillip Hughes

**Luke 21:10-11 "Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."**

We are well aware that the above quote relates to the well-known period of A.D.70. However, lessons can be taken from these prophecies for the future, for we know that a "time of trouble such as never was" is coming upon the earth. The following quote demonstrates the trouble that nations may experience prior to Armageddon: -

### Nineteen Injured in Pakistan Earthquake

An earthquake has shaken the south-western Pakistan city of Quetta, injuring 19 people. The 4.7 magnitude tremor was centred in south-western Baluchistan province where Quetta is situated, said Salim Akhtar, an official at the Pakistan's Seismological Centre.

Officials at Quetta's Civil Hospital reported at least 19 people injured, including one man who broke his leg as he tried to rush from his home. Others were hit by glass from shattered windows or suffered bruising. No major damage was reported in the city.

A 7.5 magnitude earthquake in 1935 flattened Quetta, killing 50,000 people.

The time of Jacob's trouble is coming when the vast majority of the world's population will be flattened by earthquakes, tidal waves, drought, and war upon the nations when "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. <sup>20</sup>In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; <sup>21</sup>To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. Isaiah 2 v 19-21

Speaking of drought, the following article shows us how totally dependant we are on God for all His merciful provisions: -

Peru has begun rationing water to its capital, Lima, following one of the worst droughts in a decade. Millions of people in the coastal city are being left without water supplies for twelve hours every night between 1700 and 0500.

The restrictions are likely to last through Peru's winter until December.

Lima is on the edge of the Pacific Ocean, but the coastal strip is desert and the city's eight million people get their water from the mountains over 160km (100 miles) away. Sedapal President Jorge Villacorta said water levels in the high altitude reservoirs had fallen to 165 million cubic metres, 120 million less than in a normal year.

Mr. Villacorta said people in Lima currently used twice as much as the World Health Organisation deems necessary for personal use.

But he knows it is not just up to the city's population to reduce the amount of water they use. Sedapal also needs to reduce its so-called non-revenue water - the 38% of its supplies that is lost mainly through leakage and illegal use.

"More droughts are forecast for next year" one source was quoted as saying.

The prophet Isaiah tells us that when Christ has returned to the earth to establish his Kingdom, conditions in the earth will be very different. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. <sup>2</sup>It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. <sup>3</sup>Strengthen ye the weak hands, and confirm the feeble knees. <sup>4</sup>Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. <sup>5</sup>Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. <sup>6</sup>Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. <sup>7</sup>And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. <sup>8</sup>And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. Isaiah 35 v 1-8

Secret of Eternal Life Discovered

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (Daniel 12 v 4)

In the above verse, Daniel tells us that knowledge shall increase. The following article is interesting from the point of view of the Bible student. The Bible student will know that "immortality is a conditional gift to be bestowed at the resurrection". However, man's knowledge of the human body is now vast and one wonders just how far scientists will be permitted to go in their manipulation of the human body? We know for sure that man is not able to make another immortal. No matter how clever scientists become, for every problem they cure, some other disease evolves that demonstrates that we are just the clay in the hand of the Almighty Potter.

"Researchers have opened the door to new ways of stopping the ageing process. A new mechanism by which cells become "immortal" and multiply indefinitely has been discovered by scientists in London. And the discovery could help in the fight against cancer, according to a report in the journal Cell.

The scientists, led by Dr. Madalena Tarsounas, discovered that a molecule called RAD51D places thimble-like caps on the ends of chromosomes (the genetic material within cells) that protect DNA from damage and slow the ageing process. These caps prevent deterioration of the telomeres - repetitive strips of DNA that act as a cell's "timer". The telomeres keep cells stable. Each time a cell divides, the telomeres shorten, until a point is reached when the cell's DNA becomes so corrupted that it dies. Cancer cells have the ability to reset or stop the timer, giving them an unlimited lifespan. In many cases, this is achieved using an enzyme called telomerase, which rebuilds telomeres. But scientists knew that something else must be involved, since even without telomerase cancer cells can become immortal.

The new research discovered that RAD51D seems to interfere with the timer mechanism. When the activity of RAD51D was blocked in experimental cells, substantial genetic damage resulted, signifying accelerated ageing. RAD51D is known to play a role in repairing DNA, but the new findings suggest it also supplies a protective cap to the chromosomes and telomeres.

Dr. Tarsounas, heading the study at Cancer Research UK's London Research Institute, said: "Cancer has an amazing ability to shake off the shackles of ageing and death, which is one of the reasons why it can be so hard to treat. "Understanding how cancer cells remain eternally young has been a key focus of

research for more than a decade, so it's particularly exciting to have made such a striking discovery. "We have found evidence of a completely new mechanism for stopping the clock on a cancer cell's timer and preventing its lifespan from ticking down. "It raises the possibility of starting the clock again and making cancer cells susceptible to death once more."

Scripture evidence on immortality is clear. Paul says in his first writing to the brethren at Corinth, chapter 15: <sup>51</sup>Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup>In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. <sup>53</sup>For this corruptible must put on incorruption, and this mortal must put on immortality.

## The Cosmos

"A new planet was discovered orbiting a star in the constellation of Sagitarius. This star was 1700 million light years distance from the earth, and the planet orbiting it believed to be a gaseous giant like to Jupiter but half as big again. New techniques make astronomers think they will be able to detect smaller rocky planets like the earth before very long" (The Times 16th April 2004).

"At the time of the end man's knowledge shall be increased" could apply to no other age than now, but such knowledge as that concerning the infinite dominions of the Almighty only serve to show how puny is man in the scheme of things, a tiny speck of dust, as is even the earth. "Man is like to vanity; his days are as a shadow that passeth away" (Psalm 144 v 4).

## A Perverse Turn of Fate - or the Hand of God?

The following article has come to hand on the subject of the new Spanish leader and the amazing developments of Spain's relationship with European leaders, which will forge relations with Europe and make dents in relations with Britain and America.

The dreadful terrorist attack on four separate trains in Madrid has had a powerful effect on the organisation of the European Union. A few days after the Madrid massacre, Spain held a general election. The people of Spain voted to oust their Conservative Prime Minister and replace him with the Spanish Socialist Party leader, Mr. Jose Zapatero. The immediate result was a devastating blow for opponents of the proposed European Constitution. "On the wave of anti-war anger unleashed by the

Madrid train bombings, the Socialist Party leader signalled a sharp change of policy that could re-align European politics and the transatlantic relationship”.

Mr. Zapatero threatened to remove Spanish troops from the Iraqi war zone and break with American policy on Iraq. He also said he would develop a more pro-European policy, and would seek “a magnificent partnership with France and Germany”. He made it very clear that he was not interested in restoring the stance of Mr. Aznar, the deposed Prime Minister, who stood shoulder to shoulder with America and Britain. He was determined to move away from Mr. Aznar’s alliance with Britain on several key European issues.

The Daily Telegraph devoted two whole pages to the initial shock caused by Mr. Zapatero’s election. It calculated that “Old Europe is back with a vengeance”. Mr. Zapatero’s victory “boosted the Franco-German axis and signalled a fresh drive towards a European superstate”. The article quoted Mr. Zapatero, who said, “I want to see us again as pro-European. My feeling is that the election has caused surprise but a lot of satisfaction in Europe”.

Under Mr. Aznar, Spain, with support from Poland, blocked approval of the European Constitution because they feared the loss of their increased voting status secured in 2000 under the Nice Treaty, giving them almost as much power as Germany, France, Britain and Italy. Now Spain, and later Poland (see below), have removed their objections, thus allowing further discussion on the Constitution. Spain’s leader of the Socialist bloc in the European Parliament said that “the political landscape had been transformed overnight. Spain is no longer blocking the Constitution, it’s as simple as that. And we’re not at war with France any more. France is a very important ally and we want to make sure that the Franco-German axis works again”. He criticised Mr. Aznar for “pursuing a semi-detached Eurosceptic policy along British lines”, adding that Spain would now “rejoin the drive for European integration”.

Mr. John Palmer, head of the European Policy Centre in Brussels, said, “Spain’s defection is a coup for Old Europe. The Franco-German axis has been greatly reinforced, and this won’t go unnoticed in Rome”. EU diplomats see Spain’s new position as “pivotal to its power structure”, holding the balance between the opposing views of Britain and France. Britain’s stance concentrates on close alliance with America, whilst France is all for a “European superpower able to stand up to America”.

Just a week after the Spanish turn-around, Poland also gave in after talks in Warsaw with Chancellor Schroeder of Germany. Although very defiant in the December 2003 discussions on the Constitution, Poland has seen the ground slip away from under them following the Spanish election. Faced with isolation, Poland buckled under pressure from Germany, paving the way for agreement to be reached by the end of June. All now seems to be set for the Constitution to be ratified. EU diplomats are confident that “nothing serious now stands in the way of an accord”.

This is bad news for Prime Minister Tony Blair, who fears that plans for the creation of a European superstate could dominate the campaigns for EU elections to be held on 10 June. If the treaty is ratified, the European Court will have the legal duty to ensure that states “actively and unreservedly support the EU’s common foreign and security policy”. The Daily Telegraph sees Europe as being a major issue in the next general election and is urging the Conservatives to be more principled and determined in its opposition. It concluded that “Britain is faced with a stark choice: sign up to the superstate, or leave”.

William Rees-Mogg, writing in The Times, described the aforementioned events as a perverse turn of fate. He said that the Franco-German alliance, now with Spanish support, would have just over 40 percent of the enlarged European population. Under current proposals, that would provide a veto in qualified majority voting. “A Franco-German-Spanish alliance would have a universal veto because it could meet the requirement of 40 percent of Europe’s population. The Commission and these three powers could dominate the new Europe; the Franco-German alliance would be the centre of the big wheel, the Boss”.

As we see these exciting developments impact on the building up of the Image that is soon to stand upon its feet, we feel that soon the Archangel Trump shall sound to revive and rebuild those who are dead in Christ and that we should all stand in the presence of the Righteous Judge of all the earth, for the sole purpose of giving an account of our stewardship.

The question, as always, is: "are you ready"?

Bro Stephen Male

United Nations – 6 May, 2004 – From U.N. Press Release  
GA/10240

The General Assembly affirmed this afternoon the Palestinians' right to sovereignty over the West Bank, Gaza and East Jerusalem.

By a recorded vote of 140 in favour to 6 against, (Israel, Marshall Islands, Micronesia, Nauru, Palau and United States), with 11 abstentions, the Assembly also affirmed that the Palestinian people had the right to self-determination and to sovereignty over their territory, and that Israel had only the duties and obligations of an occupying Power.

Although voting for the resolution, the representative of Canada expressed regret that yet another resolution had been added to an already lengthy list of resolutions on the Middle East.

Most notably amongst the nations voting for the resolution were the following list of nations which also included all of the members of the European Union, Canada, Chile, China, Estonia, India, Ireland, Jamaica, Japan, Kenya, Mexico, New Zealand, Philippines, Russia, Sweden and the United Kingdom. Most notable amongst the 11 abstentions was Australia.

This resolution is another opening of the way for the hostile kingdoms to force their will on the Land.

Bro. Fred J. Higham

## One Like the Son of Man

The personage seen by John in the isle of Patmos "in the midst of the seven golden candlesticks" (Revelation 1:12 -13) was first and principally the personal Jesus, exhibited in vision. There were features in the vision that illustrate the Lord's multitudinous relations through his brethren, who are his Body, but these are subordinate.

It was the relations of the Head rather than the Body that are concerned, as is manifest from the introduction to each of the messages sent to the seven ecclesias. In these, one and all, Christ speaks to his brethren, and the speaker is in each case identified with some feature of the symbolic figure-

"These things saith he that holdeth the seven stars . . . I know thy works."

"These things saith he that hath the sharp sword . . . I know thy works."

"These things saith the First and the Last . . . I know thy works."

This could not mean 'I, Jesus and the saints, know the work of the saints,' but 'I, Jesus the High Priest and Judge of the saints, know their work while they are in the land, and circumstances of their probation.'

So John, in the opening salutation, identifies the personal Jesus with the attributes of the symbolic figure. He invokes, "Grace from Jesus Christ . . . the faithful witness, the first begotten from the dead."

Of him only could it be affirmed that he was the first and the last, and (at the time of the vision) that he had been dead and was alive. We must preserve the distinction between the Head Christ, and his Body the saints, while allowing for foreshadowed participations of the latter with the former.

Bro. R. Roberts Christadelphian 1892

## The Deep Things of God: Cleansed by Atonement

Now a sinner having studied "the word of the kingdom," and come to the understanding of it, has a power within him, which did not exist there in his times of ignorance. Paul styles this power, "the law of the spirit of life in Christ Jesus"; and he says that "it sets free from the law of sin and death." If then it sets free, it is "the law of liberty," as James expresses it. In another place, Paul styles this law, or power, "the gospel of Christ." His words are, "I am not ashamed of the gospel of Christ, for it is the power of God for salvation to every one believing."

This is, then, the saving power, and there is no other. If a sinner would be saved by God, and no one else can save him, he must be saved by the gospel, by the truth, by the law of liberty, which are the same, for his power is there. But this power can only save the believing. It has no power over the faithless.

But before dismissing the subject, the apostle tells us what gives the gospel of Christ its saving efficacy. He says, "it is the power of God for salvation to the believing, because God's state of being perfect on account of faith is revealed in it for faith: as it is written, The justified man shall live on account of faith." Here, then, is a state of being revealed in the gospel in which the believers are perfect. It is God's state of in-being perfection, as opposed to all states beyond its limits. In the English version, the state is styled, "God's righteousness..... his righteousness," or "the righteousness of God." It is his system, styled by Paul, "the faith of God," according to which he constitutes a sinner of understanding heart and divine disposition, a righteous person, or saint.

In order to do this, he places his absolutely holy and just image, his Son Jesus Christ, at the door of the entrance into the state, or sheepfold; who

proclaims, "I am the door of the sheep; if any man enter in by me, he shall be saved." But, he is not only the door of entrance, he is also in a certain sense, "a great and perfect tabernacle which the Lord pitched, and not man." "Destroy this temple," said the Spirit, "and I will in three days raise it up"; but says John, "He spake of the temple of his body. "Here, then, is "a building of God," a tent, tabernacle, or temple, "a house not made with hands eternal in the heavens." There is but one entrance into that house, and that is by the door. The area within that building is holy ground; and the jasper wall is holy. It is the true holy place, or place of holiness, perfectness, or righteousness. It is God's place of righteousness, "a heavenly in Christ Jesus," into which they who have "purified their hearts by faith" are invited to enter.

But there is "no admittance here for the unwashed." Before this Holy Place is an altar to which faith approaches; and which was cleansed by atonement being made for it, before it was placed there. It is most holy; and whatsoever touches it becomes holy. Paul styles this altar, Jesus. It was cleansed, when the blood of its consecration was poured out from his side. All the worshippers who would enter the Holy Place must first come to this altar, that touching it they may be holy. But between the place of God's righteousness and this altar, is a Laver or bath of water, styled by Paul, the New-Birth Laver; and in another place, the Laver of the Water. The law of this arrangement is, that when they go into the holy place, they shall wash with water, that they die not. Neither the altar nor the holy place could be approached without washing under penalty of death.

The gospel of the arrangement is not less rigid than the law. Who are they that shall enter in by the door, and be saved? Hear the voice of the Great Shepherd's words; "He having believed the gospel and been baptized, shall be saved." But may we not strike out the words "and be baptized," as an interpolation? If you do, you must also remove the New-Birth Laver away from between the Holy Place and the Altar; and if you do that, you approach them both under penalty of death, without the possibility of touching either. "He that believeth not shall be condemned." The unbelieving have nothing to do with the altar, laver, or holy place; for these are institutions only for the enlightened of the word.

Bro. John Thomas

## What Does That Mean?

“And king Solomon sent and fetched Hiram out of Tyre. He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre...” (1Kings 7:13-14)

There appears to be a discrepancy in the Bible regarding which tribe Hiram was from. In Chronicles he is described as, “The son of a woman of the daughters of Dan, and his father was a man of Tyre...” but in the verse quoted above we are told he was from Naphtali. Dissimilarity between verses are used to undermine the veracity of the Bible. What answer can we give?

It is true that people look for ways to discredit the Bible. If someone were making up these stories, they would be sure not to allow something as blatant as this to occur. However, when all facts of the case are known, the credibility of the writings becomes impeachable. For example, someone may describe a vehicle as “a pickup truck”, while another refers to it as a “Toyota.” We do not conclude that there is a discrepancy if we are familiar with Toyota’s product line. The discrepancy also disappears when we become familiar with the relationship between Dan and Naphtali.

The tribe of Dan was among the largest in population, but was given one of the smallest allotments. The book of Judges chapter 18, tells us that the tribe of Dan sent spies to search for more territory in the northern parts of the Land of Promise near the source of the Jordan River. Looking at a map you will find that Naphtali’s allotment was at this northern part of the land. In Joshua 19:33 we are told concerning Naphtali’s border, “and the outgoings thereof were at Jordan.” However, Naphtali had not occupied all of this extreme northern area. Dan saw it as a much easier area to expand into than expanding the area Moses had given them further south. So they marched north and took the city of Laish.

One familiar with the area could well say that a person living in the city of Laish (Dan) was from Naphtali, because Naphtali possessed the northern area of Israel. However, if they were talking about the lineage of a person of that city, they would describe them as coming from the tribe of Dan.

No one familiar with the history of the area would see a discrepancy in these differing descriptions. However, to someone looking for problems

with the Bible, verses such as these give them the evidence that they are looking for. To those of us who know and believe the Bible, these verses actually confirm the truth of the stories; verifying that the tribe of Dan did indeed live up north in the territory of Naphtali.

Our faith should not be shaken by objections like these. Instead, let us rejoice that we have not followed “cunningly devised fables.” We can say with Paul, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word

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Bro. Jim Sommerville