

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

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

Our dear Brethren and sisters in the hope of everlasting life,
From this part of the lord's vineyard, we wish to send our greetings to each and every one of you.

Surely, there are no more exciting times to live in than our own. We can observe the course of the world as it plays out the last days of man's dominion. We are able to see that the time has all but run out. Never has it been more urgent to be able to speak of these things to all we may meet: To warn them of impending events, and to bring to their attention, the most wonderful news in the world, the good news of the gospel of salvation!

Of course, in these times as we are faced with a glamorously marketed world, and all the promise we are told it holds, we need to look at the ecclesia, and be ready to strengthen and encourage one another. The bonds of the ecclesia will be tested for strength and endurance in these last times, and it is now that the togetherness of the members must be built, so that when hard times come, the bonds will have the resilience to hold fast. Are our ecclesias alive and doing things together? Are we a family in the true sense of the word? Do we actively work on a common goal, so that one by one our members do not drift away with the tide of worldly attractions? If we are busying ourselves with the work at hand, we will enjoy the closeness created by working on a common goal.

Since our last communication, we have had the pleasure of assisting two of the called, in taking their first step towards the kingdom of God, as they passed through the waters of baptism. Liz Knight, who had been attending Sunday School with us here, and James Fuhr, who had been visiting us from the Calgary Alberta area, were baptized after giving a good confession of their faith. We have also had Bro. Darren Truelove added to our numbers here, as he has moved to our area from Calgary Alberta. We shall enjoy his help and support here in Richard.

We held two study weekends, one in September and the other in December, each one about different aspects of living the truth.

We had the pleasure of sharing the company of several brethren and sisters on different occasions, Bro Norm and Sis. Tina Blacker, Sis June Jones, Bro. Steve and Sis. Gwen Armstrong, Bro Ben Darter, Sis. Jennifer Luard, Sis. Rachel Luard, Sis Shirley Luard, Sis. Brenda McChesney, Bro. Darren Truelove, Bro. Joey Marple, Bro James Fuhr, Bro. Lynn Osborne, Sis Grace Punter. We appreciate their support, and encouragement both for our study weekends and for other occasions. Our thanks to Bro. Lynn Osborne, Bro. Steve Armstrong, and Bro. Darren Truelove for kindly administering the words of exhortation.

May we all keep in mind the presence of Yahweh in our lives, and continue steadfastly in the way leading to life everlasting.

On behalf of the ecclesia at Richard, Bro. Sid Jones

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 Bre. and Sis. in the bonds of the Abrahamic Covenant,

Since our last ecclesial news we have had the blessing of being with brethren and sisters at our Spring Gathering. The theme was the prophecy of Ezekiel and we experienced a time of great spiritual refreshing as the brethren provided out of the Word of Yahweh the glorious visions of the Kingdom, and the principles of redemption. We were also exhorted by the failures of Israel to hold fast to the Truth so that the future blessings laid up in store for the faithful may be realised. We drew (with joy) from the wells of salvation, and we would like to extend our thanks to the brethren for their efforts and preparations to provide these words of comfort and stimulation for those present. Thanks are also extended to those brethren who provided talks especially for the young people. This is a mighty work in itself.

We would also be negligent in not appreciating the presence of everyone who attended - brethren and sisters. In essence, this is what made the Gathering! We know long and difficult journeys were made to get to this part of the world, and the Hengoesd ecclesia appreciated the efforts made by all. A major part of any Gathering is talking about the things that the speakers have brought before the mind, and this was also enjoyed. We hope and pray that the time spent together may have assisted a little more in the development of that character that will withstand the scrutiny of the supreme Judge.

We also have great joy in announcing that Sis. Lori Gustavsson has returned to fellowship after an absence of some years. Sis Lori now lives in Sweden, and was able to attend the Gathering in March where the brethren from Hengoesd interviewed her, along with Bro. Paul Neely from Lampasas (which was her previous ecclesia). Sis. Lori acknowledged that she had followed an unscriptural way of life, and was determined to follow the Master faithfully from now on. All the brethren were delighted with the interview, and Bro. Steve Male welcomed her back into fellowship on the Sunday morning of the Gathering. We pray that our sister will hold fast to the Truth, especially in her isolated position. We hope to be able to make a visit with her, Bro. Aleksei and Sis. Natalia in the not too distant future (God Willing). We would like to thank Bro. Paul for his help with the interview.

With regards to visitors, we had the company of Bro. Dan and Sis Sandra Jackson of the Richard Ecclesia. They arrived a week before the Gathering. We really enjoyed their company and fellowship, and would like to thank Bro. Dan in providing the word of exhortation to help us on our walk Zionwards.

With love in Elpis Israel and on behalf of the Brethren and Sisters of Hengoesd, Bro. Phillip Hughes

KIMUKUNG'I, Kenya, East Africa – Sunday School Lesson, 9 A.M., Sunday Memorial Meeting, 10:30 A.M., Bible Class, Wednesday 2:45 P.M., Sisters Project, Fana (B) Academy - Bro. Arphaxad Wekati, P.O. Box 552, Bungoma (50200), Kenya, East Africa

Dear Brethren and Sisters,
Greetings in the grace of our Lord Jesus Christ,

It has been sometime since we sent news from this Ecclesia. This does not mean that nothing has not been happening in this part of the World but to the contrary a lot has been happening.

We have had meetings on Sundays and Bible classes on Wednesday and other associated activities. We also hold business meetings regularly and the last one

was on Tuesday June 1st, 2004. During this meeting the need for doing things together was underscored. It was also agreed that while other readers of the Bible insist of 10% of free will offering, the brotherhood here will give their all towards God's purpose; since it has been observed that God will require only the best but also give with an open heart and with sincerity. This was with reference to Cain's offering compared to Abel's and further with the story of Annaniah with his wife.

Turning to other ecclesial activities, we have two constant seekers of the Truth who are under instructions. This is with the help of our brothers and sisters who have put so much efforts in imparting the essential knowledge to those who seek to impress our faith.

We had a very successful Kimukung'i fraternal gathering in April from 21st to 25th being the longest ever having lasted for a total of five days. We were blessed with brothers and sisters who attended the gathering from the following ecclesias, namely: - Kamukuywa, Kimilili, Mayanja and Odiado. We also had guests from the neighbourhood Mukhwa and Musokho. The total number for those who attended was forty people. The theme of the Gathering was "Knowledge of the Gospel essential for Salvation."

We want to sincerely thank all the brethren who spoke as they did an excellent job of covering the essential topics in fulfilling the theme namely; God the Almighty, Devil and Satan their significance, The nature of man, God's dwelling place, Baptism, Fellowship, Rapture, Sabbath and Sunday and Essential elements of salvation. The Gathering was very profitable that we received so much spiritual food thus encouraging us to fight a good fight of salvation. During this occasion however we missed the company of Sis. Tunai Namukuru, who is also the mother in flesh of Bro. Philip Wekati who could not be able to attend the gathering on reasons of old age as she is almost 100 years.

We were privileged to have Bro. Francis Ogama from Odiado Ecclesia giving us the word of exhortation on Sunday 25th April, 2004 after which the Gathering came to an end.

We want to sincerely thank all, those who have been supportive of us in many other forms and in particular those who have been donating books and literature through Bro. Stephen Juma for the betterment of the spiritual nourishment and the Truth.

Your Brother in the Truth,
Arphaxad Wekati,
Recording Bro. Kimukung'i Ecclesia

FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

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

Show Us The Father

Philip asked Christ, "show us the Father and it is enough." Christ answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father... Believest thou not that I am in the Father and the Father in me?"

Yahweh commanded Israel, "Thou shalt love Yahweh thy Elohim with all thy heart."

The first pronouncement of the tables of the covenant was: "I am Yahweh thy Elohim which have brought thee forth out of the land of Egypt."

The first feature of the national economy was the selection of a tabernacle where Yahweh would place His name.

The first duty of every Israelite in every experience of life had to do with Yahweh at the center of the nation's existence in some way or other.

The first-born was Yahweh's, and had to be remembrance by the offering of a sacrifice in recollection of the fact that God smote the first born of Egypt in the day that Israel was redeemed by the observance of the Passover.

The first appointment for a young male was circumcision, in token of the covenant that made Israel "Yahweh's nation."

The first fruits of his harvest were to be presented formally to Yahweh, at the feast of ingathering.

Three times a year, his whole family had to appear before Yahweh in the place appointed, to rejoice and give thanks in connection with some special form of divine indebtedness. His private life was similarly bent towards Yahweh.

He was to speak of Yahweh in His doings, and His laws, to his children continually.

He was to write the leading statutes of the law against his door posts, that his eye and his heart might be continually in contact with them and not forget.

For the same purpose the priest was to wear a border of blue in his garment - that looking upon it, he might remember Yahweh and His statutes.

He was to avoid certain articles of food in obedience to Yahweh's commandment, that he might be holy unto Yahweh.

For the same reason he was to avoid certain objects as causes of defilement and was to come to the priest in confession with the appointed sacrifice.

At every turn in their life, Yahweh was kept under Israel's continual notice. Yahweh was the pivot of their national existence - the regulating

power of all individual life.

Israel forgot Yahweh, and turned aside from His commandments, and they were dispersed among the nations till this day; but the aim and purpose of the Mosaic economy was to keep Yahweh before Israel's mind as prominently and constantly as He was before the mind of David and all the righteous men of Israel's generations. Moses impressed upon the people the Creator's existence, and His power, and His requirements.

"There arose not a prophet since in Israel like to Moses, whom the Lord knew face to face."

This was the condition throughout Israel's history under the law: but later in Israel's history, we are permitted to see a greater than Moses, - the prophet like unto Moses, of whom Moses testified beforehand:

"A prophet shall Yahweh your Elohim raise up unto you of your brethren, like unto me: him ye shall hear."

This prophet was like unto Moses, but exceeding the greatness of Moses in all points and appeared at "the end of the (Mosaic) world," yet as part and parcel of it, in a sense, for; "God sent forth His son . . . made under the law."

We are given the relationship in Paul's writings to the Hebrews of Moses to Christ when he states,

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Both historically and spiritually Christ was at "the end of the law." Moses was at the beginning. Christ was the fulfilling of all righteousness.

The lesson of this history is shown in the writings of Solomon in the Proverbs. "The fear of Yahweh is the beginning of knowledge."

Morality without having this "fear of the Lord" is a form of wisdom without having the life giving power. There are some which may comfort themselves in the idea that since Christ is "the end of the law for righteousness," he is the end of it in all senses, and therefore an end in itself, not regarding the main purpose of the Law which pointed to the greatness of Yahweh and the need for an intercessor, which the law sought to establish in all relations of life in the midst of Israel.

This is termed "the liberty whereunto Christ hath made us free" - and taken to be a liberty to withdraw our thoughts and minds from God. Such an idea is not in harmony with the beautiful picture of God manifested in His Son Jesus The Anointed.

In John we see Christ in close relation with his disciples. He goes to the root of all matters, in exalting and exhibiting the Father to their

attention. God is the root and backbone of all Christ has to say. We must change our character's to be like his. In this life it is our character that we can build and change once we have the knowledge of the Truth. This present life is to develop our character to be more Christ like so that we will have the personalities that Christ wants of us for the positions in the Kingdom age. Christ has to recognize us as one of his. Just having knowledge or faith will not be enough for salvation if Christ cannot find the characteristics he has set forth for us to follow. Faith without works is dead is the same as knowledge without character. Christ's lessons to the disciples are best described in his own words, as used in prayer to his Father:

"I have manifested Thy name unto the men whom Thou gavest me out of the world. Thine they were, and Thou gavest them me, and they have kept Thy word. Now they have known that all things whatsoever Thou hast given me are of Thee. For I have given unto them the words which Thou gavest me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me."

Instead of the appearance of Christ having lessened the force of the Mosaic lesson, it has illustrated and brought it home more powerfully and forcefully. We cannot look at Christ scripturally without seeing God, for the scriptural exhibition of Christ is this: "God was in Christ, reconciling the world unto Himself." When we are impressed by the kind loving nature of Christ, we are seeing the benevolent Father who has infinite love and kindness - "not willing that any should perish, but that all may come to the knowledge and goodness of Him."

Jesus gives powerful testimony to this aspect of the case in John. He says, "He that hath seen me hath seen the Father." Let us trace this saying from its rise in the beginning of the conversation, so as to realise all of its force. He was seeking to comfort the disciples in prospect of his approaching separation from them. He said,

"I go to prepare a place for you," adding, "whither I go ye know and the way ye know."

Had he said no more, we and they might have supposed he meant his ascension - the way to the Father's presence through space: but Thomas, feeling a lack of understanding, said,

"Lord, we know not whither thou goest, and how can we know the way?"

In answer to which, Jesus said, "I am the way," which shows that the "whither" of Christ's then impending separation and the way thereto, had relation to what was to be accomplished in his own person - by his death and resurrection - in opening the way to the Father: for he immediately added,

"No man cometh unto the Father but by me."

Why should Jesus assume that his disciples knew the way, saying to them "the way ye know?" Because he had frequently informed them that he would be delivered into the hands of the Jewish authorities in Jerusalem, and by them be condemned to death, and killed, but raised again the third day.

But they did not understand. Consequently, when Jesus spoke of going to prepare a place for them, they felt he was speaking in parables, which, no doubt, he was to a certain extent, though parables not so utterly dark as the disciples felt them to be. Their lack of discernment prompted a rebuke from him which must have hit them hard:

"If ye had known me, ye should have known my Father also,"

Which was as much as to say that they had not yet discerned him in his true relation. This was doubtless true, for though they confessed him as the Christ, they had not yet risen to a scriptural apprehension of all that the Christship involved. They knew the Messiah as the King of Israel in the Davidic succession, but there was something much greater than that, leading David to address his son as "Lord."

Jesus added this statement: "From henceforth ye know Him (that is the Father) and have seen Him." What could this mean? The disciples were at a loss. Nothing was more in harmony with their desires than to know the Father. As men of divine choosing, they shared the feeling of Moses when he said,

"I beseech thee, shew me Thy glory," and when David said, "Oh, when shall I come and appear before Elohim? My heart and flesh cry out for the living El. As the hart panteth after the water brooks, so panteth my soul after Thee, O Elohim"

But what could Jesus mean by saying they had seen the Father? Philip expressed the feeling that was on all the disciples minds:

"Lord, show us the Father and it sufficeth us."

This was their highest desire. Christ's quick response to Philip was:

"Have I been so long time with you, Philip, and have ye not known me? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?"

The disciples had said on another occasion:

"What manner of man is this!" He was the manner of man defined in the prophets. In the beautiful chapter 9 of Isaiah, which we have read recently in our daily readings, we read the prophetic words spoken of Christ:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called

Wonderful, Counsellor, The mighty El, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Yahweh of hosts will perform this."

He was the Word made flesh - God manifest in the flesh - the character of God exhibited in a Son begotten of God by the Spirit of the seed of David, according to the flesh; and the power and presence of God manifested to Israel after the anointing of this begotten Son, with the Holy Spirit without measure on his attaining maturity.

Those looking with understanding on Jesus, looked on the Father in human manifestation, But did Jesus mean he was the Father in the primary sense? His own words preclude such a meaning.

Having saddened his disciples by the intimation that he was about to leave them for the presence of the Father, he said:

"If ye love me, ye would rejoice because I said I go unto the Father, for my Father is greater than I."

Although he said, "He that hath seen me hath seen the Father," he did not mean that his Father was only in him and not in the heavens dwelling in unapproachable light. His character showed the Father's glory and loving attributes - which attributes we need to develop within ourselves. He explained himself in the words immediately following those we are considering:

"Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works."

The scriptural teaching concerning Yahweh enables us to understand this. When we realise that Yahweh dwelleth in the heavens, yet fills the universe by the invincible energy of His Spirit, and though he dwells in the far distant heaven, He is not far from any one of us. We have the comforting words:

"For in Him we live and move and have our being."

We are enabled in some small measure to understand how the special manifestation of His wisdom, character and power was exemplified in "the man Christ Jesus."

Jesus, the Anointed, was an exhibition of the Father to all who wish to fully understand him without interfering with the aspect that Christ was obedient and subordinate to his Father. Yahweh presented him as His Son who did nothing of himself, but always did the will of the Father.

We are not as privileged as the disciples were when this conversation took place. We do not have the Lord in our midst before us, but we are assembled this morning to obey the words of the same Lord: to call him to our remembrance in the way which has been appointed by himself in the partaking of the emblems before us. Christ was the Anointed One, and our remembrance of him in the memorials, on the table before us, signifies the love of Yahweh to us in manifesting Himself in His son Jesus Anointed. The One manifested was ever existing; but not the one through whom the manifestation was accomplished. Jesus, the medium of the Father's manifestation, was of the seed of Abraham, and of the seed of David.

For us we have the first love of our calling which fans the flame of that love for him which the gospel message has kindled in our hearts. While enjoying this present privilege, we are permitted to contemplate the hour that will certainly arrive when we shall look upon him in the flesh as they looked upon him, and hear his voice as they heard it, and rejoice in his love as they also did.

Our privilege will be greater indeed than that of the disciples in the days that are past; for if the Lord gives us the unspeakable honour of counting us among his friends in that day, we shall see him in his beauty instead of his weakness, and we shall share in his joy instead of his suffering, and rejoice in the promised change from this corruptible, instead of toiling in a service in which we groan and are burdened with the cares of this life.

The joy of salvation will be intensified by the immensity and completeness of the multitude of the saints of every age who will sit down to that feast of glory together, ascribing all thanksgiving and praise to him that sits upon the throne, and to the Lamb, for ever.

Yahweh will be with us if we are showing forth the attributes of his Son, as His Son manifested the attributes of his Father. We will no longer have to ask to be shown the Father, for we shall see His blessings in our midst, of zeal and holiness, and love and preparedness for the great day of the Lord, which is at hand.

Bro. Fred J. Higham

God Manifested in the Cherubim

The subject of God Manifestation in conjunction with the Cherubim is a glorious subject indeed. The Cherubim speaks to us of divine glory and is a huge and comprehensive study. If we were able to give a dozen addresses on the subject, I'm sure we would still have only touched the surface and so today's exposition will be limited to the work and general character of the cherubim.

When Adam was in the garden there was no religion and hence there was no cherubim ... the cherubim would not be in existence if religion wasn't needed. The cherubim is centered around God's plan of salvation. It

was when man was cast forth from the garden that the principles of religion were founded. The Cherubim placed at the door of the garden illustrated the plan of salvation.

Why didn't Yahweh build a high wall around the garden, why did Yahweh not place an angel there to protect the way of life, why not a wall of fire? The cherubim were created because new circumstances, new conditions arose. Conditions which involved man being in a state of enmity with God. A state which involved there being no fellowship between God and man. An illustration is better than a thousand words. When Christ gave the Sermon on the Mount he provided the basis for everything he was going to say for 3 and a 1/2 years to follow, the groundwork upon which everything he was going to say was to be built. The Cherubim was similar in that it spoke volumes of truth - it laid the very foundation that the whole work of God Manifestation was to be built on, right from the start in Genesis to the 22nd chapter of the book of the Apocalypse.

Adam, after transgression, was sent forth from the area that provided life; man was without hope. Adam had no hope when he was expelled from the garden. The plan was expressed to him as he was sent forth. Mankind today would be without hope apart from divine revelation. Man would face eternal death because of transgression. Let us bear this in mind as we take a step forward and see the Cherubim and flaming sword burst in on the scene. Its purpose is to preserve the way, to keep the tree, and to profoundly show forth God's mercy (we will remember the words of David that were repeated time and time again "thy mercy endureth forever"). Adam could look back to the cherubim and be reminded of the mercy of Yahweh. Showing that, despite his own transgression, that one act of gross wickedness, Yahweh was to preserve the way. Anyone who saw the object would have beheld the divine plan and it was there for the first 1656 years of the life of man until the flood, when an end of a specific era terminated. Throughout these early years, man did not build an altar, no not one, for the cherubim of glory showed that man would only be accepted through the shedding of blood. Yahweh appointed the altar of the Cherubim as the one place that He had dedicated for this purpose, and man was shown that no other way was possible. All other ways were Cain Worship.

After the flood, we are informed that Noah was commanded to build an altar and offer burnt sacrifices upon it.

What comes out time and time again is that "the cherubim" were guardians of divine truth. That is its purpose. There was no cherubim for a period after the flood for other guardians were appointed. Noah and his family became the Cherubim; Yahweh has never left himself without witness. His truth has always been and will always be guarded. After 1656, Deity was no longer manifested in the Cherubim at the door of the garden;

instead he was manifested through the life and work of Noah and his family.

From Genesis to the end of the millennium, the cherubim, in one aspect or another, always has been and always will be in operation. Religion will be needed, salvation will be required until the plan of redemption, until the need for remission of sin comes to finality and for as long as religion is needed the Cherubim will be there to guard the truth and to preserve the way until religion is needed no more.

At the time when the divisions occurred in the Christadelphian body in the late 80's, bro Roberts wrote that it is necessary to guard the truth against all error. He said, "Though all vote for union, I will stand aside and reject it on my own." That's the principle we must always adopt in preserving the truth in all kinds of circumstances. We must do this without compromise and without diluting the principles of the Truth. It is our responsibility and something for which we will be held accountable.

Genesis 3:24, "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The work of the cherubim is to preserve the way to the tree of life ... for all time.

At this point, the cherubim became a light stand in the earth and it will remain a light stand throughout the 7,000 year plan. Divine acceptance was proclaimed and God's character was revealed in a multitude of truth keepers or truth guardians. These characteristics of preservation and defense are the characteristics of the Christ body, they are the manifestation of the glory of the Christ-body.

The principles reveal, they indeed introduce our minds to the gate, the way, and the tree. Christ said during his first reign on earth: "I am the way" ... "I am the gate" and, "I am the life (light?)"

The form of the Genesis Cherubim are not described, only their work and their character. Why is this? Well, there's been many suggestions that the Pentateuch was written during the period 1459 to 1410... it was all one book. There was no need to describe in Genesis when the subject is described in detail elsewhere, and so soon as the book of Exodus. Although different symbols are used in different parts of the Scriptures that deal with the Cherubim., the same message is conveyed.

The thing about the cherubim is this. It is hidden... what does it mean? It gives us a tremendous vision - it reveals so much. The tabernacle is a classic case in point. Around the tabernacle there was a 10 ft. linen cloth. Men couldn't see through it. A wooden gate was lifted up for men to pass through it to get into the way of life. Genesis therefore demonstrates the glory and office of the cherubim. We have to wait until we come to

Exodus to the actual building of the tabernacle before we can see the work of the cherubim. Even then its parts didn't mean anything ... the elements scattered abroad as it were, each one with its cloth and its gold and the wood and so forth. Each one doing its part with no divine manifestation, with no divine meaning in their singular form. But suddenly the tabernacle is complete; we find it assembled and immediately the cherubic glory filled it.

Back to Gen 3:24. We see here the word "and" and this word in the Hebrew is very similar to the word "even". Bro Thomas suggests in fact that the word should be "even". (see verse). Let us make the point clear that the "flaming sword were not the cherubim" but the cherubim's work was a flaming sword. In Hebrews 4:12, there is a description of this.

Here in Hebrews we have a wielding sword of judgement... as an acceptor or rejecter of men. This is also illustrated in Genesis 4:7 with the divine rejection of Cain and acceptance of Able. All we are given to understand about the events that took place between Cain and Able, illustrate to us of Able knowing, appreciating and accepting the works of salvation in regards to the revelation given to him at the cherubim door ... he knew what to offer which was no doubt a goat. We'll see this in a moment. He submitted to divine rules. We are liable to forget that it is according to divine rules that we receive the salvation of the truth. The truth either rules us or we rule the truth. We can worship God to our own conscience ... that is Cain worship. That is exactly the way that Cain reasoned on this occasion. What was the result? Cain was a religionist after a willful stamp (Bro. Thomas's words). He was a gardener, which is a lovely occupation, but in this symbol portrays someone who is a lover of the ground, a naturalist if you like. Able in contrast was a shepherd, a lover of the sheep.

There was nothing wrong with Cain going to Abel and buying himself a goat for sacrifice. David says: "I will not give unto Yahweh that which cost me nothing." So the way was open for him to do right... but he refused to do what is right. What did he see at the alter? Not much. He saw BLOOD, animals and a smell which was unpleasant. That's what he saw and experienced. If we do away with the shedding of blood like the Roman Catholics then there's nothing left, no point in it. This is the point in the whole incident. There was no point in Cain offering because he didn't believe. He failed to appreciate, he failed to acknowledge and he failed to understand the plan of salvation - the work and operation of the cherubim. But one thing is clear. "Cain was a Worshipper". He probably spent a great deal of time preparing the best of the fruit and presented at the Cherubim his harvest thanksgiving. A beautiful array of fruit and things of the ground was presented no doubt with a delicious aroma. Verse 3 of this chapter says... he brought his offering, he was a worshipper. So

no wonder it says in verse 5 that he was "very angry" that Yahweh rejected his offering and accepted Abel's. The whole significance was lost on Cain. V 7 if thou doest well, in accordance with the revelation, shalt thou not be accepted. Here for the first time revealed in the cherubic alter is the marvelous fact that Yahweh accepts man who fails through weakness. If thou doest not well, a sacrifice lieth at the door of the Cherubim. If our heart condemns us not then we are at peace with God... if our heart condemns us then God is greater than our hearts and knoweth all things when true repentance is offered.

Man is like Cain through and through. That is the nature we bear. The one talent man goes to great lengths to do what Yahweh hasn't asked but refused to do everything that Yahweh did ask. Everything that is not commanded the Roman Catholics do. They won't do anything that is commanded. This whole incident provides us with a day of judgement ... and so Abel offered his sacrifice and the fire bursts forth from the Shikinah glory and consumes it. There is no record that Abel took wood or fire ... when Cain comes along to offer his harvest thanksgiving there were thick clouds and darkness hiding divine Glory ... a refusal to respond, as later revelations show it to be. There is a grand illustration of this in the 14th chapter of Exodus v 19 in the separation of Israel from the Egyptians. The Pillar of cloud went before their face. It came between the camp of Israel and the Egyptians and what did the Egyptians see? They saw darkness and cloud and tempest as it were. A darkness that could be felt but it gave light all night to the Israelites. So we have darkness to the world and light to the truth. This is what we have in the symbol of the Cherubim.

Genesis 4:13-14, "And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

From thy faces I shall be hid... indicating plurality of cherubim ... we have here an illustration of how Deity manifests himself in the acceptance and rejection of man. These illustrations show us that those accepted by the work of the cherubim manifest the same characteristics, a point we'll elaborate on a little but later.

We would like to speak now on the aspect of the fire and the cloud. The fire illustrates acceptance (think of the sacrifices being consumed by Yahweh when the offering was accepted) and the cloud illustrates rejection. The tabernacle was dead and useless during the process of construction and even when assembled. A person is dead and useless without life.

When the tabernacle was completed, suddenly the cherubic glory appeared. All the elements of the tabernacle could be seen in the making of it. But they did not have meaning, they did not have purpose until the glory of

Yahweh burst forth upon them. The Same idea is expressed in Psalm 80.

Psalm 80:1, 3, 7, 19, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Turn us again, O God, and cause thy face to shine; and we shall be saved. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved."

Without shining forth, without God manifesting His glory, all was deadness - all was silent. When it shone/burst forth in glory then we see the divine acceptance manifested.

We turn briefly to Christ, moving among the Israelites ... the hidden glory of Yahweh only seen by a few. In Jesus' life and especially in his death, we see this cherubic glory blazing forth, not only in acceptance but also in rejection.

In Matthew 27:45-51, "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." ... darkness, tempest and judgement.

One meaning of the word cherubim is the "held fast ones" (holding fast ones) .. Bro. Thomas defines it this way. So we get the overall idea of the truth being preserved in and through those holding fast.

To really drive home an illustration of this point, let us turn to 1 Chronicles 21 v 9 where we have the account of the numbering of Israel. Here David is asked to choose from three judgements. The sword is one choice and this takes us right back to the book of Genesis, where God manifestation is revealed through the operation of the Cherubim, first in rejection and then in acceptance. Look at verse 16 of the 21st of Chronicles.

If the sword with the pestilence was over all the land, why did David see an angel with a drawn sword in his hand? It was to show that the judgement was spreading. So in verse 18 David is commanded to build up an altar. Certainly David had to build it and prepare the offerings to be laid upon it but no fire was needed. Yahweh was the fire, it came from heaven and consumed David's offering.

This is tremendous and is full of significance. In David's trials, at a time when David had been failing ... we see the glorious and divine manifestation

of forgiveness. Only David knew it. Failing or no failing, it is only truth holders that have the secret of the salvation of Yahweh. Let us remember then the aspect of the fire of the Cherubic work of 'acceptance' revealed in power through Divine manifestation.

Fire, in Ezekiel's representation is described as "fire - enfolding itself". It was described as being "bright". Fire is a figure that illustrates the power of God's hand. Brilliant radiant activity - full of power, majestic and fierce some. The fact that it enfolded itself demonstrates that the power was self-sufficient and self-sustaining. We think of the burning bush on Mount Horeb when we consider this power. Fire that came from Deity in a second! In 2nd Thessalonians it is revealed that Christ shall return to the earth to take vengeance upon its inhabitants "in flaming fire".

2 Thessalonians 1:8, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Fire in the Scriptures speaks of two things. It is presented in fierce-some consuming power in the case of judgement, but also has an aspect of purifying... to drive out dross. To chastise through tried faith. What is the end of a man who comes through the fire. He will become an integral part of the power and essence of the Cherubic object, capable and powerful of executing righteous and divine judgements in the earth. The word fire in Ezekiel is the word "apilos" meaning unblemished, without spot. Are our characters, having been brought through the fire of tried faith, unblemished? Are we without spot? In this figure of the cherubim glory we must be manifested as such. A brother said to me when I first came into the truth fourteen years ago that the truth is not about a list of do's and don'ts. Should we have TV (where's the specific scripture to say that I should or shouldn't) or should I have friends in the world (where's the specific scripture to say that I should or shouldn't). The truth is not like this at all. The Scriptures are full of revelations that are hidden. In this divine image of the cherubim we are shown that we must possess the same characteristics of Christ. Let this "mind of Christ dwell in you" exhorts the apostle. "Be not conformed to this world: but be ye transformed by the renewing of your mind." We must be the Christ-body now. Christ was the logos... he was the mind of the Father in flesh living upon the face of the earth. He said on several occasions "I and my father are one!" One in the sense of having one and the same purpose... the same goal, the same process of thinking.

Now in the symbol as we see it in Ezekiel, we have the four living creatures emerge, with faces and wings in perfect unity (v 13). These living ones speak of the limitless power of Christ and the saints in glory! They represent the saints in military action and civil administration - their movement at any given time determining which aspect. We see the living ones represented in Apocalypse five where they are presented as a sea of

glass. This sea of glass, as we well know, is indicative of the nations at rest. Ezekiel 1:24

When they stand they let down their wings, their wings of military action. First we have them in power and great glory pouring out divine judgement in the wrath of the Almighty, and then comes the peace (the sea of glass). A glorious day is coming indeed. The future of this is easy to see... Revelation 3:21, Revelation 4:6 and Revelation 5 : 9

Now the wings show a revelation of the cherubim reaching to the throne... being elevated to the throne. On those who are able to reach unto the throne (see Revelation 5:6), the Father's name is inscribed upon their foreheads. Revelation 14:1. The lamb spoken of here was covered with wool that represents the redeemed saints on Mount Zion.

So Revelation chapter 1:14 carries us into the future. That number which shall constitute the final redeemed multitude. All-seeing and all-powerful.

The whole cherubic manifestation was full of eyes. Eyes in the Scripture illustrate a multitude.

Ezekiel 1:18 ... "the hosts of Yahweh." (plural ... v 24) Here we have proof that the cherubim reveals a host of mighty ones. Revelation chapter 5 gives the multitudinous number as 10,000 x 10,000 and thousands times thousands so we can't start to number them.

This aspect of the multitudinous Christ is represented in the vision as clouds that came out of the whirlwind. A whirlwind is an intense wind of circular motion that causes devastating destruction. We know that the judgements of God are indeed characterised in this way. In Isaiah, God tells us that he is coming to 'shake terribly the earth' and so the usage of a hurricane is a fitting one in this context. Jeremiah 24 tells us that Yahweh hath a controversy with the nations.

Isaiah 34:1-8, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of

Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion."

We know that the cloud speaks of the multitude of saints. Isaiah 66:14-16, "And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many." The destruction shall be many.

There is an aspect to the cloud of brightness. Now we know that clouds are a formation of million of water droplets drawn up from the sea (sea in Scripture speaks of nations) - God is taking out of the nations, out of the gentiles a multitude - a people for his name! This is revealed here in divine manifestation - the people of the new heaven and the new earth. The time is at hand when that process is about to stop for this phase of the plan. We know that God will continue to redeem the inhabitants of the millennium and offer to them a gospel of hope, but the 6,000 year phase is drawing to an end and soon we will all see this Cherubic vision manifest itself in glory. The cherubim in a sentence was "spirit manifested and corporealised in the saints - the one eternal spirit in divine manifestation. John says that "he comes with clouds" a multitude of saints. Now another aspect of cloud is rain. Rain is a benevolent blessing of the righteous El. As we saw that the cherubim with wings outstretched represented something different to when the wings were let down, so we see a different aspect of the cloud. When the cloud goes forth in judgement upon the godless nations, God is manifest in a multitude as a consuming fire. On the other hand, when the cloud drops rain, feeding the earth, we see the manifestation of benevolence - of the love and the goodness of God. Divine judgement - then divine blessing.

Psalms 72:1-8, "In thee, O LORD, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord GOD: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise and with thy honour all the day."

Verse 15. The wheels demonstrate activity... power and life. That which inspires us to action is the contemplation of immortality. The terrible crystal (ice) Yah's power in his atonement. Jesus himself took hold of the Divinic covenant.

Genesis 3:24, "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The cherubim and flaming sword turned every way to keep the tree. The wheels we are informed turned not. Redemption is redemption, truth is truth and it turns not. The first four faces turned not... they went straight forward. In preserving the truth, we must adopt the same approach. Buy the truth we are told and sell it not. What a responsibility we have in ensuring that we guard the truth and hold fast to it - turning not! It would be easier to lay our defenses down and allow brethren and sisters to do as they desired with the truth. That would be the easy position to take. That indeed is the way the natural man always feels, but the commands of God propel us in a different direction. We are given information here that demonstrates to us that the Truth is Yahweh's and we must deal with it in a forward direction, not turning to the left or right hand way, but keeping it in the power of preservation. The truth is not ours to do with it what we will ... but as in the case of Cain and Abel, to do with it as Yahweh wills.

Going back to the aspect of the wings. What were the wings doing that weren't covering the body? We know that they weren't used for propulsion... the wheels took care of that. They were stretched upwards and we learn that they were joined one to another ... if you looked down from the throne you would see a perfect circle (in prayer) ... reaching forth through the crystal (ice) into the throne itself. This represents an acceptable community, those who offer grace to the world. Hands protruding from under the wings offering the covenant of grace. Hands speak of work, they can accomplish much. Hands that are trained can perform brain surgery, they can build sky scrapers, air-planes, ships but in this aspect of the cherubim, the useful and purposeful hands of the living ones are active in offering the covenant of grace.

What a wonderful responsibility for us, what a wonderful hope we've got. There's only two sides to the cherubic glory - the cloud and the fire. Is Christ, the hope of glory, in you?

These characteristics have to be blended into our lives. The prospect is wonderful. Isaiah 30 tells us that the name of Yahweh cometh from afar burning with his anger... this is the future glory about to be manifested. These are great and important truths regarding our future.

In the truth today, brethren and sisters are becoming more liberally minded. Things are done which would never have been contemplated by

those in Bro. Thomas' day. Our minds in society are conditioned to be liberal. To accept diversity and to accept change. Let every man do that which is right in his own eyes! Because of this liberal way of thinking, our consciences to some degree become seared and the activities which once horrified us are far more tolerable to us today. Everything we read that isn't on the truth, everything that is watched on TV, everything listened to on the radio, conditions our minds, but only in one direction. The direction of that which is carnal. The carnal mind is at enmity with God! This conditioning of our minds not only propels us to do that which we shouldn't, but we've also stopped raising the issues which concern us when our brethren and sisters do those things which we may not agree with. It's nothing to do with me, they have to answer for what they do, has become the attitude of the day! Was that the Apostle Paul's attitude? Let every man do that which is right in his own eyes? Paul exhorts us against this way of thinking. Paul says in 1 Cor 11 v 2 ... Keep the traditions as I delivered them unto you ... also chapter 15. Paul's ordinance, his tradition must always be kept before our minds. It was when the Judaisers came into the ecclesias that the traditions were turned right around and the traditions of the truth were destroyed by them ... 324 A.D. .. complete destruction of the truth. Let Christ be our example as we behold those divine characteristics of the divine Christ-body in the cherubim. If brethren and sisters become our example for us to follow, then at best we'll only ever be as faithful as our fellow brother or sister. That may be far short of where we need to be. If we take Christ as our example, then we will always know we are falling far short and will continue to try harder, each and every day. Like the wings of this figure, stretching up to the throne!

Do we truly see ourselves as a part of the cherubic manifestation? Are you and I the ones of this generation who shall be revealed in this type of majestic power and glory? Are our characters unblemished? Can our actions and our thoughts be described as 'without spot'.

1 John 1:5-7, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Deuteronomy 4:24-28, "For the LORD thy God is a consuming fire, even a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it;

ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.”... (our God is a consuming fire).

Ezekiel's vision speaks of our feet being straight ... and like the sole of a calf's foot. Upright and sure footed. The colour of burnished brass. Brass was one of the cheapest in value of all the metals, but brass is tough and hard-wearing. It speaks of steadfastness sure footed, it knows what it's doing and where its going, in an upright walk. Let us ensure that during the day of our opportunity, we pour our thoughts over these visions .. we will be taken out of the problems of the present and projected forth to the glories of the future when Yahweh the Almighty shall be manifested in the characteristics and work of the cherubim.

Psalms 149, “Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the LORD taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.”

Bro. Stephen Male

WHAT IS IN YOUR MEMBERS AND IN YOUR BURDENS

Brethren and sisters let us check in our members and in our burdens. Let the Bible check us before the judgment seat of Jesus Christ. The Bible speaks; “in your members another law at war with the law of sin which dwells in your members.” Romans 7:23, “Desires of the flesh are against the spirit and the desires of the spirit are against the flesh for other prevent you from doing what you would. My brethren and sisters if a man says he has faith but does not work; how can his faith save him? If a brother or a sister is ill clad and in lack of daily food and one of you says to them go in peace, without giving them the things needed for the body, what does it profit? For as the body apart from the spirit is dead, so faith apart from works is dead.” Look carefully then how you walk, not as

unwise men or women, but as wise. Therefore do not be foolish, but understand what the will of the Lord is.

Whom do we cast all our anxieties on? The Bible said cast your burden on the Lord and he will sustain you. He will never permit the righteous to be moved. Therefore cast all our anxieties on him for he cares about us. The Bible urges us to maintain good conduct among the Gentiles, so that in case they speak against us as wrongdoers, they may see your good deeds and glorify God. On the day of visitation. You were called to freedom brethren and sisters only. Do not use your freedom as an opportunity for the flesh, but through love to be servants of one another. “But if you bite and devour one another, take heed that you are not consumed by one another.”-Galatians 5:13,15. Live as free men or women, yet without using your freedom as pretext for evil, but live as servants of God. 1Peter 2:16. Everything by prayer and supplication with thanksgiving let your request be made known to God. Philippians 4:6 because each other will have to bear his own load. Death and life in are in the power of the tongue and those love that it will eat its fruits. Jesus said by your words you will be justified, and by your words you will be condemned. Proverbs 18:21, Matthew 12:37.

Therefore, to you O men I call and my cry is to the sons of men. Proverbs 8:4 reason together with the lord not with the men. Jesus said, Matthew 11 COME TO ME ALL WHO LABOR AND ARE HEAVY LADEN AND I WILL GIVE YOU REST. Matthew 11:28 set forth your case says the lord bring your proof. Isaiah 41:21. Be in understanding that the lord formed you that you might declare His praise.

May I ask you to clear in your members and in your burden? Remember then from what you have done wrong. God said, “Put me in remembrance let us argue together - set forth your case, that you may be proved right.” Isaiah 43:26 “Behold I am coming soon bringing my recompense to repay everyone for what you have done.” Revelation 22:12 “Watch therefore for you know neither the day nor the hour.” Matthew 25:13 Let us not be as Rachel who stole the household gods and put them in the camel's saddle and sat upon them. Genesis 31:34. “Rachel said to her father let not my lord be angry that I cannot rise before you for the way of women is upon me.” Verse 35. Do you have these thoughts in your members? Have you stolen your father's household gods? Genesis 31:19 “Cast away seven things which the lord hates; Naughty eyes, a lying tongue, hands that shed innocent blood, a heart that breaths out lies, and a man or a woman who sows discord among brothers.”

Proverbs 6:16-19, “THE BURDEN OF THE LORD YOU SHALL NOT SAY THE BURDEN OF THE LORD. I WILL SURELY LIFT YOU UP AND CAST YOU A WAY FROM MY PRESENCE.” Jeremiah 23-38-39

“PUT AWAY THE FOREIGN gods OF OUR FATHERS TRADITION.”
Genesis 35:2

“The burden of the Lord is every man’s own word.” Jeremiah 23:36
Bro. Phillip Wekati

DANIEL – THE KINGS OF THE NORTH AND SOUTH (cont)

“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)

Our study of Daniel chapter 11 will, in this article, consider verses 31 to 35. Our last article concluded with Antiochus Epiphanies being repelled from Egypt by the Romans. The frustration of his plans angered Antiochus and he sought to vent his anger in some other direction as verse 30 indicates, “Therefore he shall be grieved, and return, and have indignation against the holy covenant.” The holy covenant is a reference to Jerusalem. Antiochus Epiphanies now began a systematic attempt to destroy Judaism. He sent an army of 20,000 men under his general Apollonius with orders to destroy Jerusalem (B.C. 168). They plundered the city, pulled down the houses, slew most of the people, and built a castle on an eminence that overlooked the temple. They also polluted every place of worship so that the temple service was abandoned. Antiochus decreed that all should conform to the Grecian worship, and that the temple in Jerusalem should be consecrated to Jupiter Olympius. The Book of Maccabees records the following:

“...they shall follow the law of the nations of the earth, and should forbid holocausts and sacrifices, and atonements to be made in the temple of God. And should prohibit the Sabbath and festival days to be celebrated. And he commanded the holy places to be profaned, and the holy people of Israel. And he commanded altars to be built, and temples, and idols, and swine’s flesh to be immolated, and unclean beasts. And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God. And that whosoever would not do according to the word of king Antiochus should be put to death.”

Antiochus conferred with Menelaus who we referred to in our previous article as being a wicked man. He was the apostate High Priest who arranged for the death of Onias who Antiochus had removed from the office of High Priest. Menelaus united some of the Jews with him, and they betrayed their fellows to Antiochus. As one writer expressed it, they were the Judases of the times, who should have remained faithful and separated from Antiochus. The concluding part of verse 30 expresses this treachery as, “he shall even return, and have intelligence with them that forsake the holy covenant.”

Opposition was raised against Antiochus and we will consider this period of history under the subtitle:

(e)The Revolt under the Maccabees – verses 31 to 35

As stated in the introductory remarks, Antiochus sent an army that destroyed a great part of Jerusalem, profaned the temple, and prohibited the offering of sacrifices to the God of Israel. He also placed a Greek idol on the altar, and appointed a man by the name of Athenaeus to carry his edicts into effect. He forced the people to sacrifice to idols on the king’s birthday, and eat swine’s flesh. This is the import of verse 31, “And arms shall stand on his part, and they shall pollute the sanctuary of strength.” The sanctuary was polluted by shedding the blood of its worshippers!

Not only that, but the Mosaic “daily sacrifice” was taken away by Athenaeus. This was in June B.C. 167. The following is how Bro. Thomas summarised this particular period in an extract taken from Elpis Israel:

“and they shall take away the daily sacrifice; and they shall place a strong fort and garrison to command the temple, even the abomination that maketh desolate, and overawes the nation. As soon as Antiochus Epiphanies was returned to Antioch, he published a decree by which all his subjects were required to conform to his religion. This was aimed chiefly at the Jews, whose religion and nation he was resolved to extirpate. Athenaeus, a man advanced in years, and extremely well versed in all the ceremonies of the Grecian idolatry, was commissioned to carry the edict into effect in Judea and Samaria. As soon as he arrived at Jerusalem, he began by suppressing the daily, or burnt offering of continuance, and all the observances of the Jewish law. He caused the Sabbaths and other festivals to be profaned; forbade the circumcision of children; carried off and burned all copies of the law wherever they could be found; and put to death whoever acted contrary to the decree of the king. To establish it the sooner in every part of the nation, altars and chapels filled with idols were erected in every city, and sacred groves were planted. Officers were appointed over these, who caused the people generally to offer sacrifice in them every month, on the day of the month on which the king was born, who made them eat swine’s flesh and other unclean animals sacrificed there. The temple in Jerusalem was dedicated to Jupiter Olympus, whose

statue was placed within it. Thus he did in his great indignation against Yahweh and His people Israel.” (Page 402 – 403)

Verse 32 indicates those Jews who were prepared to forsake the law and follow the customs of the heathen. There we read “And such as do wickedly against the covenant shall he corrupt by flatteries.” This apparently was particularly so with the youth who became involved in the sporting arenas and pursuits that Greece is renowned for even to this day!

This last comment is perhaps a warning to us all and particularly the young today. The world is obsessed by sport, and sporting activities, and sport “heroes”. In one particular city we visited some years ago a huge banner hung from one of the buildings which read “Football is our religion.” How true, but how sad! The fearful judgments of Almighty God will soon show how empty and futile that religion is. It will be powerless to provide safety and protection from the terrific storm of God’s judgements that will violently sweep away all forms of stupidity, arrogance and icon worship that currently fills the world. The ignorant and besotted masses will find that their gods are unable to provide comfort and real enjoyment, in the Day of Yahweh’s anger. Let us all take heed.

The flatteries referred to in this verse were promises of promotion to high office, and of national prosperity. The Jews, who engaged in such, were sacrificing the future for the present. Again, we have an exhortation that we can apply to ourselves. We can so easily lose sight of the future by being preoccupied with present, passing things. The Lord Jesus Christ said:

“What is a man profited, if he shall gain the whole world, and lose his own soul: or what shall a man give in exchange for his soul?” (Matt.16:25-26)

“But the people that do know their God shall be strong and do exploits.” This refers to those who refused the flattery of Antiochus, and were determined to worship Yahweh only. In particular, this has reference to the Maccabean family. Bro Thomas paraphrases this part of the verse as “But the Maccabees and their adherents, people that do know their God shall be strong, and do valiantly in war”. They were a group known as ‘the Hasidim’ who were extremely zealous of the law. Mattathias and his sons led them. The following is a quote from the book of the Maccabees:

“Mattathias, the son of John, the son of Simeon, a priest of the sons of Joarib, and he had five sons: John who was surnamed Gaddis; and Simon who was surnamed Thassi; and Judas who was called Maccabeus; and Eleazar who was surnamed Avaran; and Jonathan called Appus.”

This family refused to submit to the demands of Antiochus, and held fast to the teachings of Judaism. Following the edicts against the Jews, Mattathias was required to lead the way by offering a sacrifice on the new

heathen altar on the Temple site. He refused, and in his zeal slew a Judean who came forward to carry out the command of Antiochus. He overthrew the altar, called on the faithful to follow him, and fled with his family into the wilderness. Thousands followed, and an army developed. He died a year later, in B.C. 166, having named Judas to succeed him as the family leader of the battle (as he had exceptional military talent), and Simon as “the man of counsel.”

This was the only party among the people possessed of Scriptural understanding, and they exerted themselves to the instruction of as many as would listen, and got up a powerful movement in defence of the law. Verse 33 reads “And they (i.e. Mattathias and his five sons) that understand among the people shall instruct many.”

However, for seven years the tide of events was adverse to them, and they were scattered and oppressed by war; “yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.” Many of the Jews refused to fight on the Sabbath day, and were slain. Their dwellings were destroyed by fire, and the captives cast into heated caldrons of brass!

Following the death of Matthias, Judas Maccabeus raised the standard of independence. He defeated and killed Appolonius, and decimated his troops. This was Yahweh providing assistance to them, “Now when they shall fall, they shall be holpen with a little help”(verse 34) Bro. Thomas paraphrases this verse as follows:

“Now when they shall fall by these calamities they shall be holpen with a little help; for whilst Antiochus was amusing himself by celebrating games at Daphne, Judas Maccabeus had raised the standard of independence, and was helping his countrymen in Judea. He levied a small army, fortified the cities, rebuilt the fortresses, threw strong garrisons into them, and thereby awed the whole country. He defeated and killed Appolonius, and made great slaughter of the troops. With 3,000 men he defeated Lysias with 47,000; and another army of 20,000 under Timotheus and Bacchides; and in the year B.C. 170, he gave Lysias a second defeat at Bethsura, by which he dispersed 65,000 of the enemy.

When the Maccabean party was succeeding, many unfaithful Jews joined them, to avoid the vengeance of their own countrymen. The verse concludes “but many shall cleave unto them with flatteries.”

It was in fact, a time of great trial. Judas Maccabaeus fell in battle, and so did Eleazar Avaran (“And some of them of understanding shall fall” verse 35). It may have seemed on the face of it that God had withdrawn his protection. However, these reverses were “to try them, and to purge, and to make them white FOR THE TIME OF THE END; because it, the time of the end, is yet for a time appointed.”

This is the purpose of all our trials. The reason for the difficulties we experience in life will be apparent at 'the time of the end'. The pressures and problems that afflict the faithful will be seen to have been essential ingredients in the perfecting of a character that will be fit for the Master's use. The apostle Paul exhorted the brethren and sisters to "continue in the faith, and that we must through much tribulation enter the kingdom of God." None of us have had to endure the barbarous cruelty that was experienced in this particular period we have been considering, but all must have their trials of one sort or another "to try", "purge" and "make white". If only we can endure during these times of pressure, the great reward of life eternal will be granted to us.

As for the Maccabean struggle, the successors of Judas received formal recognition of independence in BC143. An uneasy self-governing situation existed in Jerusalem, until the city fell to Rome when Pompey took it in B.C. 63. (to be continued) Bro. Phillip Hughes

As Ye See the Day Approaching

We are living in the very end of the age. How we should be stirred and moved by the signs and events of our times! Truly, these are the most exciting of times in all of history. These are the times just prior to the coming of our Lord in power and great glory to establish the Kingdom of God upon earth. These times are clearly foretold in the pages of the Holy Scriptures; as we know and are firmly persuaded declare the Truth that Yahweh has revealed.

Day by day we see headlines in the news of trouble in the Middle East. The trouble is increasing in intensity and in complexity with each passing year. Israel, Egypt, Syria, Lebanon, Jordan, Iraq, Iran and others beside, are all, as it were, a seething caldron. The State of Israel is surrounded by hostile Arab Nations which have waged war against it several times throughout its fifty-six year history as a newly restored nation. The Palestinians are in a state of siege against Israel, having been in open intifada (uprising) for the past three and one half years. Israel has been forced to build a wall of separation between themselves and the Palestinians living in the territory known as the West Bank. That wall is nearing completion and runs roughly along most of the western edge of the West Bank. The wall is an attempt on Israel's part to reduce the number of suicide bombings carried out by Palestinians and Arabs opposed to Israel's presence in the land. They claim that Israel is illegally occupying Arab lands.

What they do not take into account, though, is the fact that the land is Yahweh's! The land has been covenanted to Abraham, Isaac and Jacob and to their seed singular and plural. Yahoshua Meshiah, of course, is the seed singular and the seed plural are all in him; whether from among the Jews or from among the Gentiles, after judgment and immortalization.

Hundreds and hundreds of people have died in these attacks and in shootings. Many raids and arrests have been made by Israel in attempts to stop the bombings and killings. Over the last two months, two leaders from Hamas, a terrorist organization, have been assassinated by the Israeli government. Hamas has vowed massive vengeance on Israel for these assassinations and Israel prepares and braces for more violent attacks, foiling them whenever and wherever it can. Still, inexorably, incidents occur and more people are shot, maimed or die in the terrible violence. Israel's government has chosen a policy of hitting the terrorists quickly and with deadly force, threatening continued assassination to the upper echelon of Hamas and Hezbollah. They have not ruled out the possibility of taking out Yasser Arafat, as well. Their quick and tough response to any terrorist attacks is fanning even more hatred in the Arab world. The Arabs perceive Israel as an oppressive power. Some are comparing the Jews to the Nazis. From a Jewish standpoint, however, their actions are merely defensive. The war has been long, costly and terrible. It would seem from a natural standpoint that there will be no end. However, we know that there is an end determined! We know the denouement! Israel will learn - as will all of the nations - that true and lasting peace will only come when righteousness fills the earth. Righteousness will only come as a result of the nations learning to do righteousness. They will only learn to do righteousness as a result of Yahweh's judgments being executed in the earth. The see-saw, back and forth, tit for tat exacting of vengeance will never bring righteousness or peace. It is written in Holy Scripture: "Not by might, nor by power, but by my spirit, saith the LORD of hosts." (Zechariah 4:6)

Al Qaeda has increased its ranks greatly by teaming up with Iraqi guerrillas and insurgents after the toppling of Saddam Hussein's regime. This past month they showed their new muscle in attacks in Amman, Jordan; Riyadh, Saudi Arabia; Damascus, Syria; and in the Red Sea port of Yanbu, pertaining to Saudi Arabia. Many of those now fighting for el Qaeda are former Special Republican Guards who had served under Saddam. They are highly trained in urban, chemical and biological warfare. These new recruits to this terrorist organization are willing to lay down their lives for the cause of Islam. It is important to keep in mind that these terrorists are extremists of the most radical stamp. The terrorist strikes indicate how easily and how far al Qaeda can reach with deadly force in its horrible attacks. They have quite visibly shown just how close they are in being able to strike directly at Israel and from multiple borders simultaneously. They have shown that they have obviously infiltrated the highest levels of security in Syria, Saudi Arabia and in Jordan. The thrones of these three mentioned kingdoms are very uneasy since these attacks manifested the gaping breaches in their security systems. The foiled chemical attack intended for targets in Jordan also was intended for the Adam Bridge, gateway into Israel! Jordanian authorities seized trucks

containing 20 tons of toxic chemicals! They estimated that these chemicals could have taken out 80,000 people.

It is clear that al Qaeda has greatly increased its reach and potential theatre of operations throughout the whole of the Middle East. Syrians, Iraqis and many other nationalities throughout the region are now among the ranks of the terrorist organization. This means they can use local nationals in the nations where they stage their operations. This also means they can mole invisibly into the security systems of the various nations. In the world of espionage transparency is the all-important necessity. It is also quite clear that the potential for non-conventional warfare is much higher now throughout the Middle East, as the foiled attack in Jordan shows. That attack was very narrowly avoided! And as mentioned above, Israel was a direct target! In the attacks in Syria, Iraqis and Syrians were used. Syrians who had gone to Iraq a year earlier to help fight the coalition forces and help Saddam Hussein, joined ranks with al Qaeda after his fall and were part of the attack in Damascus. Islam is one of the fastest growing religions in the earth at present. This indicates the terrible gross darkness that covers the earth and its peoples in these latter days. People will believe anything but the Truth. They love darkness rather than light. This is because their deeds are evil. They will not come to the light, even if they perceive in some way that it is the light. The whole earth lieth in wickedness. We know, also, that the heart of man is deceitful above all things and desperately wicked. With the swelling of the Islamic ranks in Europe and elsewhere throughout the earth, comes the potential for increasing the ranks of al Qaeda and other radical Islamic terrorist organizations

We are living in the days just prior to our Master's return. We are living during the long period of the outpouring of the Sixth Vial upon the Euphratian powers. That period has been running since 1820-23! Islam is the uniting force of the geo-political system throughout the region. The various radical terrorist organizations are a manifestation of the division and bitter hatred that lies between east and west. Since the Euphratian powers are obnoxious to the Sixth Vial, it would appear that there will be a continued presence on the Arabian Peninsula of United States and British forces; and probably this could include other allied forces such as Canadian and Australian, etc. The very fact that al Qaeda, Hamas, Hezbollah and others are so active throughout the whole area; there seems to be the need for the allied forces to weaken or "tame" these radical elements to some extent to bring the drying effect of the Euphrates to a more perfect fulfillment. Remember that one of the prerequisites for Gog's invasion of the land of Israel is that Israel dwell safely; having neither walls, bars nor gates.

"And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great

company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezekiel 38:3-13)

Israel is far from that scenario at present. She is in constant peril and danger. Every hour she must be vigilant. Qassam 2 rockets, suicide bombers, booby-trapped vehicles, landmines, gunfire and nuclear threats from enemy powers at present bar the fulfillment of this prophecy. We know it shall surely come to pass exactly as is written and has been on record for so many years. May we wait with patience, striving to be prepared for that glorious day of deliverance which awaits the true sons of Deity? Let us each hold fast, knowing that the time is nearly at hand.

Bro. David VanPelt

The Deep Things of God: The Parable of the Leaven

"Another parable spake he unto them, the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." There have been fanciful interpretations of this. The leaven has been taken in its evil sense (for it was undoubtedly used to denote the spreading tendency of evil principles). It has been suggested that Christ meant the working of apostasy in the Church till Christendom should be overrun with error. In this interpretation, the woman is taken as "the church," and the "three measures of meal," as the three great ecclesiastical divisions of Christendom -- the Greek Church, the Roman Church, and the Protestant communions.

There is a certain superficial appropriateness in this that is pleasing at its first proposal: but deeper thought will not confirm it. Jesus spoke his parable with a meaning that his discerning hearers could penetrate. The coming state of the Christian world so-called was certainly not within their horizon; and it is not likely that Jesus would concern himself with the temporary triumph of darkness as the subject of a parable, or that he would speak of such a triumph as a matter in which the kingdom of God was "like" something else. In the Apocalypse, apostate Christendom is spoken of as "the court which is without (outside) the (mystical) temple," and which was not to be measured because "given to the Gentiles."

It would be incongruous if a system sustaining such a relation to the divine regards should have been the subject of a parable speaking of it as "the kingdom of heaven." We must look for an interpretation that will steer clear of such an anomaly. It is not difficult to find one. Leaven has characteristics apart from evil. One of these is its tendency to quietly work in secret with a power that will conquer a mass out of all proportion to its own bulk. A small quantity divided among three "batches" will leaven the whole. It is evident this is the aspect in which Christ finds a likeness to the kingdom of God. His work is "hid" "till the whole is leavened." This is the feature -- a change extending to a certain "whole" brought about by a something "hid" and working quietly. As in the Case of the mustard seed, so in this; it is not difficult to see a perfect parallel in the relation of the kingdom of God to the earth in which we dwell. It was a long time ago put into the mass or bulk of human affairs, as leaven is put into dough.

The form in which it was so introduced was the word and work of God "at sundry times and divers manners." It has been quietly affecting them ever since. In the laws established in Israel; in the word written by the Spirit, and studied by the faithful; in the gospel preached by the apostles, and received, more or less intelligently by thousands, there has been a gradual modification of the state of things on earth, apart from which, the whole world would have been in the condition of the uncivilized races at this day. A principal part of the work done in this leavening process has been the development in all the ages of a people in harmony with God, from Abel downwards; who, in the further unfolding of the process, will re-appear in the land of the living, and be made use of in the position of governors of mankind, to powerfully affect the populations of the globe with the word-leaven till all are brought into sympathy with God, and the glory of the Lord fills the earth as the water covers the sea.

Bro. Robert Roberts

What Does That Mean?

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty,(El Shaddai) but by my name JEHOVAH(Yahweh) was I not known to them." (Exodus 6:3)

In light of the above how could Eve say upon the birth of Cane, "I have gotten a man from Yahweh." (Gen. 4:1), or Abraham name the site of the

sacrifice of Isaac as Jehovahjireh (Yahweh-Yireh) : He who will become a Provider.(Gen. 22:14)?

There are several explanations that could answer this question.

1. The Name was quite unknown prior to the revelation to Moses, and he, as the author of Genesis, introduced the name "Yahweh" wherever appropriate. This leaves us with the question of why would God have Moses introduce it into the conversation of the Patriarchs, or as the name of a place if it was entirely unknown?

2. He was not "known" by the Name in the fullest sense, though the Name had been proclaimed. Thus it is suggested that Yahweh was known as a name but not understood in the fullest sense of the word. However, it is difficult to imagine that Abraham, the father of the faithful, of whom Christ declared: "He saw my day and was glad," did not fully understand the Name he was using. (If indeed he did use it.)

3. That the name was known only in the academic sense before God brought Israel up out of Egypt. When Israel became His nation His multitudinous name became a reality for the first time in history. "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear." (Jer. 13:11) Bro. Thomas deals with this concept in Eureka vol. 1 "My New Name." He points out that we have been baptized into that name and in a sense bear that name like Israel did. Not in the fullest sense, but as he says, "in part, which is an earnest of the whole." Before manifesting Himself in Israel, God had been manifested only as "Strength"," Might" or "Power" (El Shaddai).

4. We commonly refer to the Deity as "God" although He has never appropriated that name to Himself in the Scriptures. In like manner the principle, or doctrinal import, of the Name was well known to the Patriarchs, though God at that time had not appropriated it to Himself. In Genesis 3:15 the one promised was to be the "seed of the woman," which shows that El Shaddai whom they worshipped had to become manifest in flesh! This is what was commonly believed by the faithful. Eve, therefore, could have used either Ehyeh or Yahweh as common words in Gen. 4:1, as expressing her mind of the intentions of the One she worshipped; and this could be the case with other places such as Gen. 4:26 ; 22:14 , etc. It was not until Moses was sent down into Egypt, however, that Deity formally took the verb ehyeh and made Yahweh His Memorial Name.

Bro. Jim Sommerville