

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. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as Berean Christadelphians 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

The Berean Christadelphian Ecclesial News is published as a service of love to the Berean Christadelphian Brotherhood. Through contributions from most Ecclesias and individuals we have been able to publish each month without the added cost of tracking subscriptions. The magazine expenses for this year will now amount to about \$1.75 per copy. Postage has increased twice this past year. Printing problems have now been resolved. This latest change increased international packages from \$16.95 to \$23.95. We appreciate the continued support of individuals and from most ecclesias. We are currently covered for **only 1 month**. If any would like it sent via email in PDF format, please let us know

Ecclesial News

BRISBANE, Australia

Loving greetings in the Hope of Israel,

On behalf of the Brisbane Ecclesia, we confirm the falling asleep in Christ of our Sister Marguerite Mingham on June 1st, 2013. On June 6th our sister was laid to rest in the Lord awaiting the resurrection and for those found faithful the change of nature which will usher in that glorious coming age when Christ will reign from Jerusalem and ultimately there will be peace on earth and our Heavenly Father's Name honoured as it is due.

Hereunder is the record of the Memorial Service for our Sister Marguerite.

Presiding Brothers remarks:

“Sis. Marguerite expressed her desire of Psalm 84 to be read at her funeral. We have selected a few verses from that Psalm that will form the closing remarks of this service.

Blessed are those whose strength is in you (*my King and my God*), in whose heart are the highways to Zion.

Who passing through the Valley of Baca (*the Vale of weeping*) make it a place of springs; the early rain (*the Teacher of Righteousness*) covers it with pools (*of living water*).

They (*the children of Zion, the Saints*) go from strength to strength; each one appears before God in Zion.

O LORD God of hosts, hear my prayer; give ear, O God of Jacob!

Behold our shield, O God; look on the face of your anointed (*he whom God made both Lord and Christ*)!

Marguerite Winifred Mingham was a woman of faith. I was reminded this morning by one of her daughters, that faith was not only expressed by the Truth Marguerite taught her family, but by the example she set, the songs of Zion so often upon her lips as she went about her daily duties, and how the family saw her constantly and selflessly helping others. That living faith was developed in her by a constant reading of the word of God, believing that the Holy Scriptures alone could make her wise unto salvation. She believed that that great salvation, which was all her hope and all her desire, was summed up by a phrase the apostle Paul used

publicly in testifying of God's truth. That phrase is "The hope of Israel" (Acts 28:20).

This "hope" the apostle defines in Acts 26:6-7 as "the hope of the promise made of God unto our fathers (Abraham, Isaac, and Jacob), unto which promise our twelve tribes instantly serving God day and night hope to come...." When Paul spoke of "the hope of Israel" it is recorded "he expounded and testified to them the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets...." (Acts 28:23)

These things concerning the kingdom of God and the things concerning the means by which men and women can be saved, through the name of Jesus Christ, have their foundation in the promises made to Abraham, who is referred to in God's word as "the father of the faithful". Marguerite believed that Abraham's faith consisted of an unwavering belief in God's promises to him recorded between Genesis 12 – 22. The substance of this was the promised seed who would descend from Abraham whom Paul tells us is the Lord Jesus Christ (Galatians 3:15).

Abraham was promised that his seed – the Christ, and he himself, would inherit the land of Canaan lying between the river of Egypt and the Euphrates, an area constantly in our daily news as an eternal possession. Marguerite believed that the promise of eternal life consisted in promising Abraham, a weak mortal man though a man of faith, an eternal inheritance on earth.

In the 15th chapter of Genesis, Abraham is shown that an horror of great darkness would fall upon him as it has fallen upon Marguerite, i.e. he would die and be buried and not receive the promise at that time, and yet die in faith, fully persuaded that what God had promised He was also able to perform. Abraham believed as Marguerite believed, in the resurrection of the dead, and a change of nature as the apostle Paul states in 1 Corinthians 15 "this mortal must put on immortality", for those deemed worthy at Christ's appearing and kingdom. This is what the Lord Jesus taught, and what his apostles taught. Paul said that he was not ashamed to publicly declare that he had "a hope in God...that there will be a resurrection of both the just and unjust." For that reason he always took pains to have a clear conscience towards God and man (Acts 24:14-16).

Marguerite believed that the way the Abrahamic covenant was confirmed was as scripture testifies, through the sacrificial death of the Lord Jesus Christ. He was the sin-bearer by being born of our same condemned nature while at the same time a sinless bearer of it. He was born of the seed of Abraham so as to destroy that which has the power of death, which God's word describes as Sin's Flesh – that physical flesh and blood nature of man which is the source of all rebellion against God's law. God did this work in Christ by requiring this sacrificial death. In this way, first and foremost, God's supremacy was vindicated. God's righteousness was declared. By the "condemnation of sin in the flesh" Christ's sacrifice declared that the nature condemned in Eden because of sin, the nature

Christ bore in common with those he came to save, was fit only for destruction. Christ's perfect obedience allowed God to righteously raise him from the dead, thus laying the foundation of all the goodness to come afterwards. Without the accomplishment of these things, there could be no hope of a resurrection. Without an unshakable conviction in these truths, there would be no resurrection for anyone in the day of Christ's return to establish God's kingdom.

The divine way by which we become related or fellow heirs of the promises made to Abraham, so that we might receive the blessing of the Abrahamic covenant, even the forgiveness of our sins, and an eternal inheritance with Abraham as "*the heir of the world*" (Romans 4:13) is by faith in what God has accomplished in Christ Jesus, and by putting on Christ through the waters of baptism.

Marguerite believed that by this means we become Christ's and are Abraham's seed, heirs according to the very same promise (Galatians 2:26-29). Marguerite now rests in the hope of the resurrection, and we pray that by God's grace she may be among those "many" whom Christ said "will come from the east, and west, and recline at table with Abraham, Isaac, and Jacob in the kingdom of God" (Luke 13:28-29)

Family's remembrance:

Marguerite was born in Brisbane on 6th Sept 1931 to Leonard & Winifred Smith, the eldest child with siblings Carmel, Sue and Paul.

Marguerite together with her husband Ted had 6 children; Andrew the eldest, Judith, Joanne, Bernice, Philip and myself Peter, the baby of the family, as mum always referred to me. She was grandmother to 17 and great-grandmother to 13.

Marguerite, being the eldest and born in the midst of the great depression, played a significant role in the running of the household, which stood her in good stead for not only raising her own children, but also the moulding of her character as a loving, giving and selfless individual.

Marguerite was raised in a Christadelphian family, and was so convinced and firm in her beliefs that she was baptised at the early age of 14. When she was 22 she met her future husband Ted. Ted had been a neighbour of Marguerite's Uncle Don & Aunt Daisy Bateman, who over a period of time convinced Ted that the Christadelphians had the Biblical truth, and was baptised whilst Marguerite was in the UK visiting her grandparents.

Marguerite's experience and character played a huge part in her ability to raise a large family. She was always helping out where she could, often behind the scenes, inviting the uninvited back for meals and company at the ever increasing Mingham family home. Mum's memory of such events, indeed of any family history, was brilliant. Right up till the end she loved to chat about the "good ole days." Her attention to detail was incredible.

Marguerite's health was not always the best and in her latter years seemed to lurch from one ailment to another. Yet up until recently she

loved keeping in touch the old fashioned way in writing and receiving letters. She was a very sociable Sister in Christ who wanted nothing more than to be a good example unto others. She loved the Hope of Israel and often sent parcels of clothing she had either knitted or gathered from op shops to those refugees returning to the land of Israel.

Marguerite, Mum, Nan faced many challenges and trials during her life, yet kept the faith right to the end. On her last day she asked the question “Do you think God is looking down on me favourably?” She was reassured that her faith was clearly evident, noted by those at her nursing home who observed her doing the daily Bible readings with Dad.

Mum was often comforted by the words of Romans 8 verse 18 & 28

“For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us”

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

Mum’s wish was that all her family would follow her example, her faith, and her love of our God, and many have. Even her great grandchildren currently go to Sunday school.

On behalf of Ted and the family I would like to thank you all for your support, thoughts and prayers at this time of grief. A special thanks to the staff at the Buckingham Gardens Care facility where Marguerite, Mum, Nan spent the last two and a half years of her life, where we as her family always felt welcome and part of their extended family.

Today we comfort one another as we share her vision of the Hope of future glory in the Kingdom of God soon to dawn on this earth, with the Lord Jesus Christ as King ruling in peace and equity from Jerusalem.

We are told in John:

For the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life.

Even so come Lord Jesus.

We are reminded by Marguerite’s words just before she fell asleep in Christ “Do you think the Lord is looking down on me favorably” of those of Nehemiah “Remember me for good, O my God, all that I have done to this people” . Nehemiah knew that God could have remembered him for things done in his life that he did not want remembered. What he prayed he would be remembered for, was what he had done for God’s people.

Psalms 84, which Marguerite requested to be read on this occasion beautifully embodies her yearning, her hope, the tribulation through which she passed, and the means she knew by God’s grace, she might overcome, to obtain what was all her heart’s desire.

“Blessed are those whose strength is in you (*my King and my God*), in whose heart are the highways to Zion.”

The children of God know they have no strength in themselves to overcome the power of sin. That power resides in the gospel, which is God’s power unto salvation (Romans 1:16-17). When that word is imbibed into their hearts, it matters not where their pilgrimage may take them. Because those who are God’s children indeed, worship Him in spirit and in Truth, and in his/her heart, he/she is in Zion, in God’s presence, even though he/she may be experiencing the worst of tribulations. He/she realizes that every pathway is providentially guiding him/her to Zion – where the Lord God will set His king upon His holy hill, and in that day the ends of the earth will be His possession (Ps. 2:6-8).

Though God’s servants, as was the experience of Marguerite, will pass through the Vale of weeping, the transforming doctrine of the teacher of Righteousness forms Christ in them, which Paul says is “the hope of glory” (Colossians 1:27). God’s children are not spared the tribulations of life, but are strengthened by God’s word, that faith may have the victory (1 John 5:4) that they, having been strengthened by God’s word, may be strengthened by His very nature, and hear those words addressed to the prophet Daniel, who represented the redeemed. “O man/woman greatly loved, fear not, peace be with you, be strong and of good courage. And as he spoke to me, I was strengthened” (Daniel 10:19). These, God’s servants, who are given the gift of eternal life, will shine as the brightness of the firmament and as the stars for ever and ever, and will rule with Christ from Zion during the kingdom age. (Daniel 12:2 & 3; Rev. 5:9-10).

This is the hope of Israel – the hope of sister Marguerite, the hope of Christadelphians, or Christ’s brethren. This is what we earnestly plead. “Hear my prayer, give ear, O God of Jacob!”

The judgment seat of Christ will adjudicate the result of faithful prayer. Those whose prayers have been received, whom Christ has mediated on behalf of, whose supplications are accepted, will, in the terms of Psalm 84 “behold our shield, our Lord, and Christ”. In the words of Job “I know my redeemer lives, and at the last, he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself and my eyes shall behold, and not another...” (Job 19:25-27).

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- HYE FRATERNAL GATHERING.....July-22-28 2013**
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-757-3088,
markbraune@gmail.com Study, “Nehemiah”
- BOSTON FRATERNAL GATHERING.....Oct 26-27 2013**
Bro. Jim Som merville, jsommer393@msn.com
- KENYA FRATERNAL GATHERING.....Dec 5-7 2013**
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com
- UGANDA FRATERNAL GATHERING.....Apr 3-6 2014**
Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

Hell Is the Grave

Eternal Torture a Fiendish Invention of the Fleshly Mind

“The dead know not anything ... There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest”—Eccl. 9:5-10.

(It may be thought we are contending with a doctrine no longer believed and taught, but eternal torture of the damned is still Christendom's official creed, and a necessary corollary of the immortal soul theory.)

OF all the false doctrines of orthodox Christendom, or any other system of religious speculation, surely it can be safely said that the hideous conception of eternal excruciating agony for nine-tenths of the human race in the flames of hell has been the most destructive of faith in God and belief in the Bible—the most productive of atheism and skepticism.

There is no greater blasphemy or perversion of Scripture than to attribute such characteristics to God.

True indeed, He reveals Himself as a God of justice and vengeance upon the wicked and disobedient, and His firm declared purpose is to bring every evil work into remembrance and to pour just retribution upon the ungodly.

But He is never portrayed in Scripture as a merciless fiend who delights in the wanton and purposeless eternal torture of His Own creatures.

We are told, on the contrary, that in the great coming day of judgment, the wicked shall, according to their deserts, receive few or many stripes with shame and contempt, and that the end of them all is eternal destruction—a complete blotting out—a consuming into smoke and ashes.

The conception of eternal intense torture for the vast majority of mankind, with the few redeemed forever feasting their eyes on the scene with pitiless satisfaction, is so hideous and monstrous that it is difficult to think any rational mind has ever believed it.

Perhaps when some sensational preacher luridly portrays such characters as Hitler and his inhuman accomplices in eternal torments, people in the heat of emotion find it possible to conceive of such things and find satisfaction in them.

But just carry it to its logical conclusion. We are asked to believe by the exponents of hellfire traditions that of the people we work with, our neighbors, those we see and meet from day to day—of these the vast majority will, after a few brief years in which sorrow predominates, go to a hopeless destiny of eternal torment by vicious fiends of evil.

This is the view of the providence of God that we are shut up to if we accept these traditions of immortal-soulism and eternal torment.

We would not, upon reflection, wish this fate upon the worst character we could conceive of. Yet upon the flimsy basis of a few scraps of misunderstood Scripture, the orthodox churches have, it seems almost eagerly, built up this fiendish and inhuman doctrine, and have willfully or ignorantly ignored all the plain teachings of the Bible about the dead sleeping, being at rest, knowing nothing, having no thoughts, activities or emotions; and about the wicked being destroyed, consumed into smoke and ashes, being cut off, perishing in their own corruption and like their own dung.

Eternal torment is taught in theory, but denied in fact, for actually, no one is ever actually believed to go there. Some redeeming feature or deathbed repentance or extreme unction takes them to heaven.

This is one of the system's greatest evils. It is so horrible they are afraid to face it, and they consequently make a mockery of all the principles of equity and justice, and obliterate all distinctions of good and evil, right and wrong, by a thick layer of sentiment.

The Bible teaches plainly that the wicked will be destroyed—and they WILL, to trouble creation no more. This is just, reasonable, scriptural.

HELL

THE original and root meaning of the English word “hell” is “a covered, hidden, concealed, or secret place.” As a verb, to hell or to hele is given in Webster to mean “to cover, conceal or keep secret,” and it is still used in this sense in some parts of England, as to hele a house with a roof, or to hele seeds by covering them.

But this word, like many others has unfortunately acquired a false ecclesiastical color and meaning.

USE IN COMMON VERSION

THE word “hell” occurs in our common version 54 times, 31 in the Old Testament and 23 in the New. It is a translation of four different words in the original, one (**Sheol**) in the Old, and three (**Hades**, **Gehenna**, **Tartaros**) in the New.

The last, **Tartaros**, occurs but once (2 Pet 2:4).

Gehenna appears 12 times, it is always translated “hell,” and it is always connected with burning and corruption.

Sheol and **Hades**, the other two, are synonymous terms, as will be demonstrated, and both together occur 76 times. 41 times they are translated hell, 32 times grave, and 3 times pit.

While **Sheol**, **Hades** and **Tartaros** refer to the same place or state, **Gehenna** is entirely different in meaning.

SHEOL

SHEOL is a term for the place of the dead **in general**, and for this reason “hell” in its original and uncorrupted meaning is a better word for **sheol** than “grave” is

“Grave” primarily means the **specific** place of a particular corpse or corpses. The Hebrew for this is **geber**, as—

*“My grave (**geber**) which I digged for me” (Gen. 50:5).*

*“The king wept at the grave (**geber**) of Abner” (2 Sam. 3:32).*

On the other hand, **sheol** in the Hebrew and “hell” in its primary meaning are **general** terms as (Psa. 6:5)—

*“In the grave (**sheol**) who shall give Thee thanks?”*

*“Hell (**sheol**) and destruction are never full” (Pro. 27:20).*

However, while “grave” used as a general term will well fit all passages where **sheol** occurs, “hell” in the popular sense would be absurd in some places and would immediately reveal the popular error. For example, where Jacob says (Gen. 37:35)—

*“I will go down into **sheol** unto my son mourning.”*

And where Job says (14:13)—

*“O that Thou wouldest hide me in **sheol**.”*

It is not to be supposed that either Jacob or Job anticipated or hoped to go to eternal torment.

In all the 65 places where **sheol** is found, there is not one that gives any countenance to the idea of a place of burning torment of the damned. It is always in the sense of the general hidden state of the dead—**all the dead**—good and bad alike.

And not only is **sheol** used as the resting place of all the dead indiscriminately, but we have specific mention of **righteous and approved** men going there and **expecting** to go there.

We have seen this of Jacob and Job. Also David (Psa. 88:3), Hezekiah (Isa. 38:10), Christ (Psa. 16:10; Acts 2:31; 3:15), and all the faithful (compare Hos. 13:14 with 1 Cor. 15:54-56).

Sheol is a place of silence—

*“Let the wicked be ashamed, and let them be silent in **sheol**” (Psa. 31:17).*

“The dead praise not the Lord, neither any that go down into silence” (Psa. 115:17).

There is no remembrance there (Psa. 6:5)—

*“In death there is no remembrance of Thee, in **sheol** who shall give Thee thanks?”*

Sheol is “in the dust” and there we “rest together” “in darkness” (Job 17:13-16). Beauty is consumed there (Psa. 49:14). There is no work or knowledge there—

*“There is no work, nor device, nor knowledge, nor wisdom, in **sheol** whither thou goest”* (Ecc. 9:10).

It is dark there, and is called the “land of forgetfulness,” and “destruction”—

“Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee?”

*“Shall Thy loving kindness be declared in **sheol**? Or Thy faithfulness in destruction?”*

“Shall Thy wonders be known in the dark? And Thy righteousness in the land of forgetfulness?” (Psa. 88:10-12).

The “mighty” are spoken of as lying there with *“their swords under their heads”* (Eze. 32:27). This is a clear reference to the ancient custom of burying warriors in their graves with their weapons of war, but quite at variance with the traditional hell of torment.

THE STATE OF THE DEAD

AND what we are told elsewhere concerning the state of the dead fully harmonizes with what we have learned about **sheol**. Death is always associated with oblivion, corruption, dissolution, returning to the dust, passing away as a shadow, the end of thought, knowledge, activity or memory.

Consider what Job says of the state of the dead and see how IMPOSSIBLE it is to harmonize with it the tradition of reward or punishment at death—

*“But man dieth and wasteth away: yea, man giveth up the ghost (**gava**—expires), and where is he?”*

“As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their SLEEP” (Job 14:10-15).

Where is heavenly bliss or torment? He continues—

*“O that Thou wouldest hide me in **sheol**, that Thou wouldest keep me secret, until Thy wrath be passed, that Thou wouldest appoint me a set time and remember me!”*

In his affliction, he looked forward to the unconscious, peaceful rest in **sheol** until the day of resurrection and judgment. He had no illusions about **sheol** or hell being a place of fiery torment. He knew that there the wicked cease from troubling and the weary are at rest, they lie still and are quiet together, for he says (Job 3:11-19)—

*“Why died I not from the womb? Why did I not expire (**gava**) when I came out of the belly? Why did the knees prevent me? Or why the breasts that I should suck?*

“For now should I have lain still and been quiet. I should have slept, then had I been at rest, with kings and counselors of the earth, which build desolate places for themselves: or with princes that had gold, who filled their houses with silver:

“Or as an hidden untimely birth I had not been: as infants which never saw light.

“There the wicked cease from troubling and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, the servant is free from his master.”

Such is the great silent congregation of the dead, all together in one sleeping host: kings, counselors, princes, still-born infants, the wicked, the weary, the prisoners, the small, the great, the servant and the master. And of them all the preacher says (Ecc. 9:5)—

“The living know that they shall die, but THE DEAD KNOW NOT ANYTHING.”

“In death there is no remembrance of Thee” (Psa. 6:5).

“The dead praise not the Lord, neither any that go down into silence” (Psa. 115:17).

* * *

As to any part of man continuing in consciousness after death, the Scriptures rule out any such theory. All the terms that are used in Hebrew to define the element of life or spirit or breath in man are similarly employed with respect to animals—

Nephesh—“soul, life, body, or person;” **Chayah**—“life abstractly considered;” **nephesh chayiah**—“living soul or creatures;” **ruach**—“breath or spirit”; and **neshamah**—“breath.”

All these terms are applied to animals just as to man. And of both the preacher says (Ecc. 3:19)—

*“For that which befalleth the sons of men befalleth beasts . . . as the one dieth, so dieth the other; yea, they have all one breath (**ruach**).”*

And what is “death” in the one case is “death” in the other—the opposite of life, the absence of all life, and of all the things that make up life—vitality, action, knowledge, sensation, emotion, consciousness.

Death is darkness, silence, forgetfulness, corruption, dissolution, smoke, ashes, dust, oblivion—

“All go unto one place: all are of the dust, and all turn to dust again.”

All through the Scriptures the picture is the same—

*“Man goeth to his long home, the mourners go about the streets ... then shall the dust return to the earth as it was, and the spirit (**ruach**—breath) shall return to God Who gave it” (Ecc. 12:5-7).*

*“His breath (same word—**ruach**) goeth forth, he returneth to his earth: in that very day his thoughts perish” (Psa. 146:4).*

*“Thou takest away their breath (**ruach**) they (the animals—see context) die, and return to their dust” (Psa. 104:29).*

We know the common, simple meaning of death. We use the word without any difficulty, and we use it of animals just the same as of humans.

Again Paul, when comforting the Thessalonians concerning those who had died, does not say that they are in heaven in bliss and full consciousness as all the clergy tell us, and that the living will soon go to join them there.

He never mentions anything like this, strangely enough, but he says, on the very CONTRARY (1 Thess. 4:13-18), that the dead in Christ are ASLEEP, and that at the coming of Christ they will arise from that condition to join the living in his presence.

And many times we find Jesus, Paul, and others in Scripture, speaking of the dead as being asleep, and not only just asleep, but *“asleep in the dust of the earth”* (Dan. 12:2). How can this possibly be if they are wide awake in heaven or even wider awake in hell?

DEATH, NOT TORTURE, IS THE PUNISHMENT OF SIN

SUCH is death, and the Scriptures declare repeatedly that it is death that is the great penalty for sin. Right from the beginning, death is the sentence, and the wording of that sentence as originally given shows clearly what is meant. God said to Adam as a consequence of his disobedience (Gen. 2:17)—

“Thou shalt surely DIE”

There was no threatened eternal torment, but on the contrary Adam was told (Gen. 3:19)—

“In the sweat of thy face shall thou eat bread, till thou RETURN UNTO THE GROUND: for out of it wast thou taken: for DUST THOU ART AND UNTO DUST SHALT THOU RETURN”

Paul says, commenting upon the Adamic sentence (Rom. 6:23)—

“The wages of sin is death.”

“By one man's offence death reigned” (Rom. 5:17).

And Rom. 6:21—

“The end of those things (the works of the flesh) is death.”

—not eternal living torment, but DEATH.

“Sin, when it is finished, bringeth forth DEATH” (Jam. 1:15).

The penalty of death and destruction is both just and merciful, the penalty of eternal torture is neither just nor merciful.

THE WICKED DESTROYED, NOT TORTURED

DEATH, we have seen, is oblivion and destruction, and death is the wages of sin. The term “DESTROY” is often used of the fate of the wicked. After the “few or many stripes” of chastisement, the end of all is destruction.

The popular conception leaves no room for few or many stripes, for it sweepingly gives all the full maximum penalty possible, eternal agony in hell, millions and millions and millions and millions of years for the sins of so brief a lifetime, and this for the overwhelming majority of mankind, for Jesus says (Matt. 7:13)—

*“Broad is the way that leadeth to **destruction**, and **MANY** there be which go in thereat.*

*“And narrow is the way that leadeth unto **life**, and **FEW** there be that find it.”*

But here again we note that in the Bible it is not eternal torment that is threatened but **destruction**, which is something very different.

In Matt. 25:46, Jesus says the wicked go into everlasting punishment, and what this everlasting punishment consists of is explained by Paul (2 Thess. 1:7-9) where he says that when Jesus shall be revealed from heaven, the wicked shall be “*punished with everlasting **destruction**”* Again (Heb 10:27)—

“Judgment and fiery indignation shall devour the adversary.”

Jesus says (Matt. 10:28) that God is able to—

“DESTROY both soul and body in Gehenna.”

And Paul told the Philippians (3:19) regarding the fleshly-minded—

“Their end is destruction.”

Peter uses as strong a word as possible when he says (2 Pet. 2:12)—

*“These, as natural brute beasts ... shall **utterly perish** in their own corruption.”*

David declares (Psa. 37:20)—

“The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.”

And Malachi 4:1—

“For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch”

Psalms 145:20—

“The Lord preserveth all them that love Him, but all the wicked will He destroy.”

THE PUNISHMENT OF THE WICKED IS FUTURE

IT will have been noted from many of the foregoing quotations that the judgment and punishment of the wicked is connected with a special day IN THE FUTURE. when Christ will return from heaven.

This is important, for it clearly demonstrates the error of the conception of immediate reward or punishment at death. In Matt 16:27, Jesus says—

“For the Son of man shall come in the glory of his Father, with his angels, THEN shall he reward every man according to his works.”

He says in John 5:27-29—

*“The Father hath given him (Jesus) authority to execute judgment . . . for the **hour is coming** in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation.”*

Paul declares (2 Tim. 4:1)—

*“He **SHALL** judge the quick and the dead **AT HIS APPEARING** and his Kingdom.”*

And again (1 Cor 4:5)—

“Judge nothing before the time, UNTIL THE LORD COME, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and THEN shall every man have praise of God”

And Peter (2 Pet. 3:7) speaks of a FUTURE—

“Day of judgment and perdition of ungodly men.”

The word here translated “perdition” is many times translated “destruction.” The **future** aspect of this judgment, the fact that it is always connected with the day appointed when Jesus will return from heaven to judge and destroy, should be well noted throughout. Paul says (Acts 17:31)—

“God hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained.”

Malachi says of the same day, and of the destiny of the wicked (4:1-4)—

“For behold the day COMETH, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall leave them neither root nor branch.

“The wicked . . . shall be ashes under the soles of the feet of the righteous IN THE DAY that I shall do this, saith the Lord.”

Not eternal torture at death, but complete burning destruction in the day of judgment is the consistent scriptural picture.

One of the biggest inconsistencies of the popular belief is the fact that resurrection and judgment at the last day must be either flatly denied, or else it comes after centuries of bliss in heaven or torture in hell.

Where is the necessity or reason for either resurrection or judgment if the dead go to their reward at death? It would not only be unnecessary—it would be plain absurdity!

“And death and hell were cast into the lake of fire. This is the second death”—Rev. 20:14.

WHERE is the necessity or reason for either resurrection or judgment at the return of Christ if the dead go to their reward at death? It would not only be unnecessary—it would be plain absurdity!

RESURRECTION

BUT the Scriptures say there **will** be a resurrection, and that it is necessary. We find the day of judgment always associated with

resurrection of the dead, and we find resurrection from the grave held out as the **only hope of life after death**.

Paul devoted 1st Cor. 15 to refuting the contention that there will be no resurrection. He says (vs. 16-18)—

“If the dead rise not . . . then they also which are fallen asleep in Christ are perished.”

And in v. 32, after describing the perils he encounters, he says—

“What advantageth it me, if the dead rise not?”

His argument is meaningless if men go to heaven at death for their reward. But Paul's whole hope of reward was centered in resurrection at the last day, as he says in Phil. 3:8-11—

“I count all things but loss . . . I have suffered the loss of all things . . . if by any means I might attain unto the RESURRECTION OF THE DEAD.”

Jesus said (John 6:39) that all those whom the Father had given him he would—

*“Raise up **at the last day**.”*

And in Luke 14:14, he declares that the righteous—

*“Shall be recompensed **AT THE RESURRECTION OF THE JUST**.”*

And nowhere do we find either reward or punishment promised before then.

HADES

Hades in Greek, as **sheol** in Hebrew, is the general term for the place of the dead. The Greek had another word for “grave” used specifically. This was **mnemeion**, as in—

*“Jesus therefore cometh to the grave—**mnemeion**” (John 11:38).*

*“The graves—**mnemeion**—were opened; and many bodies of the saints which slept arose” (Matt. 27:52).*

Hades appears 11 times in the New Testament, and is always translated “hell” except 1Cor. 15:55, where it is “grave” This is a quotation from Hos. 13:14, where the original is **sheol**. Acts 2:29-31, where **hades** is used, is also a quotation from the Old Testament (Psa. 16:10) where the original is **sheol**.

So it is definitely established that the Holy Spirit uses the word **hades** as an equivalent for **sheol**. And the Septuagint (Greek translation of old Testament) uses the word **hades** throughout for **sheol**. So whatever **sheol** means, so we are to understand **hades**.

Hades in Greek, has just the same primary meaning as **sheol** in Hebrew and “hell” in English. It is derived, according to the lexicons, from **eidon**, “to see,” with the prefix **a**, meaning “not,” therefore it means “not seen” or “unseen.”

All 11 passages where **hades** occurs are consistent with the meaning of **sheol**—the universal hidden resting place of all the dead, and none give any possible suggestion of, or support to, the orthodox ideas of hell, except one, Luke 16:23, the Parable of the Rich Man and Lazarus, which will be examined later.

This is the only instance, of all the 76 occurrences of **sheol** and **hades**, that gives any hint of consciousness or torment, and it will be apparent when we examine it that Christ is speaking in parables, and is using a popular superstition to confound its own supporters.

In Rev. 20:13-14, we learn that **hades** (“hell” in our version) is to be “cast into the lake of fire.” To the orthodox conception, this presents an absurd paradox. To them, **hades** IS hell, and the lake of fire is hell, therefore hell is going to be cast into hell, and that will be the end of hell—how then can hell be eternal? And what is the hell that hell is cast into in order to destroy hell?

But in the true scriptural picture there is harmony and reason. **Hades** is the grave and the lake of fire is a symbol of everlasting destruction. As the final glorious conclusion, death and the grave, the signs and inseparable accompaniments of this mortal dispensation, are to be abolished, destroyed, consumed. Paul says similarly (1 Cor. 15:26)—

“The last enemy that shall be destroyed is death.”

When the wicked have all finally been consumed into smoke and ashes, and all of this dying, mortal race have either been immortalized or destroyed, then there will be no more death, no more grave.

Death and **hades** (the grave) will have followed all other traces of mortality and evil into eternal oblivion. THIS is **hades** (the grave) being cast into the lake of fire—completely consumed and obliterated.

Paul says later in the same chapter (1 Cor. 15:54)—

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

Jesus said to Peter (Mt. 16:18)—

*“Upon this rock I will build my church, and the gates of **hades** shall not prevail against it.”*

And when he appeared to John in Patmos he said—

*“I have the keys of **hades** and of death”* (Rev. 1:18).

Christ's church is never, according to the popular conception, in **hell**, and consequently there would be no point in his having the keys of hell in order to open its gates for them.

But **death** and the **grave** DO claim them, but they do not eternally prevail over them. At his return, he will use these keys, and all whom he calls from the graves will come forth (John 5:28) just as he called Lazarus from the grave and he came forth. To this Paul refers when he says (1 Cor. 15:55-57)—

“O Death, where is thy sting? O Grave, where is thy victory? . .

“Thanks be to God who giveth us the victory through Jesus Christ our Lord !”

To have the keys of death and the grave is to have the power to open its gates and release those held therein.

GEHENNA

Gehenna appears 12 times, and is always rendered “hell.”

It has nothing to do with **sheol** or **hades** and to translate it by the same word as is done in the Common Version is unfaithful and inexcusable.

Gehenna is a proper name, and should be so used. There is no warrant for translating it “hell,” just theological bias. It is the name of a place. It appears 13 times in the Old Testament and is always there treated as a proper name of an actual site—the Valley of Hinnom.

And in the New Testament, although truly it is used with a symbolic as well as a literal meaning, still it is on the literal meaning that the symbolic is based, and this cannot be understood if it is falsely translated.

For Jesus' allusions to it to be understood, the facts of the name and place must be known. And one fact we shall find throughout—it was a place of **destruction and corruption, and not of preservation in torment.**

Utter consuming destruction is always the fundamental idea behind this word.

The Greek **Gehenna** is a transliteration of the Hebrew **Gai Hinnom**, meaning “Valley of Hinnom.” This valley of Hinnom was the refuse dump of the city of Jerusalem. It can be seen on any map of Jerusalem, curving around the south-western corner of the city. The Septuagint translators of the Old Testament into Greek use the word **Gehenna** where “Valley of Hinnom” appears in our version.

Originally, in this valley, there was a place called Topheth, and the history of the valley, as we are interested in it, begins with this place. The Berean 2013—198

word Topheth is generally understood to mean “place of burning,” and that is what it was. It was a place where, in the Canaanitish worship, human victims were burnt on an altar or sacrificed on the altar and the bodies then burned. Of King Ahaz it is recorded (2 Chr. 28:3)—

“Moreover he burnt incense in the Valley of the son of Hinnom, and burnt his children in the fire, after the abomination of the heathen whom the Lord had cast out before the children of Israel.”

The same is recorded of King Manasseh (2 Chr. 33:6).

As a result of these practices by the apostate kings of Judah, we find in 2 Kings 23:10 that Josiah, the reformer—

“Defiled Topheth, which is in the Valley of the children of Hinnom (Gai Hinnom — Gehenna), that no man might make his son or his daughter to pass through the fire to Molech.”

This defilement by Josiah was the beginning of its use as the repository of the filth of Jerusalem. Here, right up to New Testament times, fires were kept perpetually burning for the consumption of the refuse of the city. The bodies of criminals were often cast into this place, as a final indignity and degradation.

Topheth is mentioned many times in Jeremiah 19. The prophet is sent there to prophesy against Jerusalem, and Topheth, the place of refuse and burning, is used as a symbol of destruction and defilement and consuming judgment.

Isaiah uses the same symbol in foretelling the destruction of Assyria. He says (Isa. 30:33)—

“Tophet is ordained of old; for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.”

The use here is both literal and figurative, for while it was actually in this valley that the host of Sennacherib was destroyed, the prophecy obviously refers to the greater complete destruction of the latter day Assyrian power—the combined forces of Russia and Papal Europe.

In the New Testament the same is true. The literal Gehenna, just outside of Jerusalem, will figure largely as a site of the destructive fiery judgments to which the term is figuratively applied.

Thus the terms Tophet, Hinnom, or Gehenna were used to indicate devouring judgments and the destruction of anything that was cast out as useless and offensive and utterly consumed by corruption and fire.

Christ accordingly used the term of the destiny of the wicked, whom we have seen will be consumed to smoke and ashes by God's fierce anger.

As in the literal all which was rejected, undesirable, and unclean was cast into Gehenna outside the city, so into the consuming lake of fire outside the spiritual new Jerusalem will be cast all who are found unfit for access into the city.

Not one of the 12 references to Gehenna give any hint of sustained torment, but always, in keeping with other references to Tophet and Hinnom, to **burning consumption and destruction**. There is not the slightest support for the popular doctrine in any of the uses of Gehenna.

UNQUENCHABLE FIRE

Unquenched or unquenchable fire neither means everlasting fire nor everlasting torment. Unquenchable fire, as scripturally used, means fire that completely consumes its object and fulfils its purpose of destruction.

Sodom and Gomorrah “*suffered the vengeance of eternal fire*” (Jude 7). It is not still burning.

God warned Israel (Jer. 17:27) that He would—

*“Kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and shall **not be quenched.**”*

The fire was kindled. Jerusalem was burned, but the fire is **not still burning**. It was not quenched—it was not halted in its purpose.

Isaiah in the last verse of his prophecy, although he does not here mention Topheth or Gehenna, clearly refers to the same final judgment to which they are applied. He says—

*“And they shall go forth, and look upon the **carcasses** of the men that have transgressed against Me:*

“For their worm shall not die: neither shall their fire be quenched: and they shall be an abhorring unto all flesh.”

He does not, it is significant to note, speak of living persons in torment, but of **carcasses** being consumed by worm and fire.

TARTAROS

The third word in the New Testament translated “hell” in the Common Version is **Tartaros**. This occurs only once, 2 Pet. 2:4—

*“God spared not the angels that sinned, but cast them down to **tartaros**, and delivered them into chains of darkness, to be reserved unto judgment.”*

To the Greeks, **tartaros** appears to have signified a subterranean prison of dense darkness, or the outer void confines of the earth. And Peter here uses it as synonymous with **hades**. The chains of darkness and the reservation to future judgment are harmonious with this.

This verse is no support for the popular idea, but very much the reverse, for it describes hell as a place of darkness and confinement WAITING FOR judgment—a perfect description of **sheol** or **hades** scripturally understood, but nothing like the orthodox hell.

TWO PLACES APPEAR TO TEACH TORMENT

For this hideous and blasphemous doctrine, there are only two places in all the Bible which could be considered to give it the slightest shadow of support, and both of these upon examination demonstrate the utter baselessness of the belief.

It is almost unbelievable that on the basis of such meager and twisted evidence, orthodox priestcraft should build such a repulsive and repugnant doctrine, in the face of the whole teaching and tenor of Scripture.

One would consider that men would be extremely reluctant to believe such things even on strong evidence, instead of eagerly snatching at isolated straws to support them in the very face of strong evidence. Unfortunately, the men who translated the Scriptures into our tongue were steeped in this error and have colored their translation with it, as we have seen.

No honest and careful study of all the appearances of the words **Sheol**, **Hades** and **Gehenna**, and of the teachings of Scripture on the nature of man and the destiny of the wicked, could possibly produce the lurid nightmare that is the orthodox conception of eternal torments amid the fiery demons of hell.

THE RICH MAN AND LAZARUS

First, we ask, is this parable to be taken literally and all the other plain teaching of Scripture rejected upon the strength of it? We must face this issue squarely and choose. The Scriptures say the dead are asleep in the dust of the earth, they know nothing, they will come forth to resurrection and judgment at the last day. We have seen that this is the consistent teaching of the Bible throughout.

Now we must either flatly reject ALL this testimony, or we must regard this story for what it truly and obviously is, a **parable** worded according to the false doctrines of the very class Jesus was addressing—the Pharisees.

As is apparent from the contemporary Jewish historian Josephus, this account of Abraham's bosom, the great gulf, the tormenting flame, was part of the pharisaical tradition by which they made void the Word of God (Mark 7:13), and Jesus was merely confounding them with their own errors and "*answering a fool according to his folly*" (Pro. 26:5) and "*taking the wise in their own craftiness*" (1 Cor. 3:19).

Compare his treatment of a similar Pharisaic fable (Matt. 12:27) and how he picked it up and turned it against his adversaries—

“If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.”

We are clearly told that Jesus deliberately spoke to them in parables **that they should not understand** (Matt. 13:10-13; Luke 8:10). This parable is in the middle of an obvious chain of other parables, and opens with the same introduction.

Taken literally, it is not in harmony with the orthodox conception of hell that it is claimed to prove. So-called immortal souls according to popular belief, do not possess fingers and eyes and tongues, neither is there visibility and conversation between heaven and hell. Taken literally, it is an absurdity from any point of view.

REV. 20:10 and 14:9-11

The other place used to support the theory of eternal torment is Rev. 20:10—

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

Similarly in Rev. 14:9-11—

“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

“And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

“And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Here then is the whole case for eternal torment—a parable, and a case of obvious symbolism.

We submit that any attempt to take the admittedly symbolic book of Revelation literally to teach doctrines that are at complete variance with the whole tenor of plain Scripture is extremely unsound and unjustified interpretation.

It would not be suggested that the wine of the wrath of God, and the cup of His indignation, and the beast, and the mark on the forehead, and the great city Babylon, all mentioned in these very same verses, are to be taken literally. All these things must be understood in harmony with the first principles of Scripture.

In Rev. 20:14 we have death and hell cast into this same lake of fire.
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Can death be literally cast anywhere? Is hell cast into hell? To childishly take isolated parts of this symbolism to bolster unscriptural notions is not the course of honesty or wisdom.

The plain scriptural teaching on the state of the dead and the destiny of the wicked is too clear and repeated to give any excuse for false doctrines to be built on such passages as these.

And it could be mentioned in passing that the expression here translated “*for ever and ever*” does not in the Greek carry the same unlimited sense as the English, and must be understood in relation to the matter involved.

On the basis of all the foregoing, we conclude without doubt that HELL, as scripturally understood, is the grave, the silent, dark, unseen resting place of ALL the sleeping dead, the land of oblivion and forgetfulness—and not the eternal, flaming torture-chamber of orthodox superstition.

—*Bro. G. V. Growcott*

Positive Thinking

This morning we have the opportunity as well as the luxury of gathering together to encourage one another and to remember what our elder brother Jesus endured so that we may have the opportunity to reign as kings and priests with him, here on the earth. In this sentence there are seven or eight positive words or concepts stated. There was not one negative word. Interestingly public speaking courses would have us believe in order to grab the audience’s attention it is a general method to start out with a negative; be it a story with a negative plot or a negative thing that happened to the speaker. That only places the audience in a one up position rather than having the speaker at least on the same plane or one in authority. Wouldn’t it seem better to start building rather than tearing down to get the message across.

In the past few weeks we have been reading of Christ’s teachings to his disciples and to the multitudes of Jews who were following Him. The teachings were related to Scriptural information, Godly conduct and behaviors and promises regarding the kingdom that is planned for the earth.

I want to give you some concepts about the power of being positive, the power of positive thinking or turning your negative into a positive. A few weeks ago a brother nicely put this into perspective. Brothers and Sisters that each and every day we have the ability to start our story anew. With anything that happened yesterday and even further in the past we have the opportunity and the obligation to pray for forgiveness for our sins be it of omitting things we should be doing such as visiting brothers and sisters that are in need of assistance, committing sins in times of weakness and poor judgment as well as failure to take the opportunity presented before

us in situations to present the Truth. There are many ways we are able to sin, but as chosen, called out ones we are able to use this ability to start fresh at any time by praying for forgiveness and starting a positive new chapter developed on what we have learned from our mistakes. If we haven't learned that the stove is hot when we touch it we will get burned, eventually we will have no fingers to touch with.

When we think about the idea of positive thinking it is a simple concept. The power of positive thinking is directly connected to the ability to remove, control or eliminate negative thoughts. Negative thoughts may eventually destroy your life.

What are negative thoughts? Thoughts of doubt, fear, worry, doom and gloom, focusing on what could go wrong is a clear sign of negative thinking.

Is the glass half empty or is it half full. In order to identify half empty one would have to be able to think of what a full glass would look like. The thoughts you regularly think of start to become your belief system. If you regularly think on negative things you have a tendency to think, do and become negative.

Stop and think before commenting, speaking or acting to correctly manage everything in a positive manner!

In James 1:19-20 we can get a handle on the need for being positive...

(19) So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

(20) for the wrath of man does not produce the righteousness of God.

God wants us to be quick and ready to hear Him and His truth. As disciples of Christ, we should always remember that we are engaged in learning from God the Father and Jesus Christ, and a positive attitude is paramount in getting the most out of our lessons.

Being "slow to wrath" is a learning process designed to restrain our tempers and any wrong attitudes. Those that allow anger to rule their actions may have the tendency to break the law rather than keep it and to contend with the consequences. When one allows wrath or a poor attitude into his thinking, doubts about God's instructions creep in, and disobedience often results. The wrath of man will not produce the right course of life and love of the truth that God requires.

In order, Brothers and Sisters, to embrace a positive and Godly character one must perform as is desired by Yahweh.

Hebrews 1:3

(3) who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had
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by Himself purged our sins, sat down at the right hand of the Majesty on high,

“The express image” is from a single Greek word, from which comes our word “character.” The word appears only here in the New Testament.

An express image is one that is a replica but exact like “the impress that a seal leaves on wax,” so he renders that part of Hebrews 1:3 as, “He [Christ] is the exact impression of his [Father’s] being, just as the mark is the exact impression of the seal.” Physically, a seal can make an impression only by making contact, which is exactly what must happen to us spiritually. For God to make us in His “express image”—to stamp His character on us, to give us the gift of His qualities—requires contact, that we be in His presence. Brothers and Sisters, Praying always does just that.

This verse also suggests that godly character is not only the result of battling temptation, a battle we are powerless to win on our own. But rather, Brothers and Sisters, character is created by our continual, conscious choice to be in contact with Yahweh, to submit everything we are to Him, to acknowledge that He is the only source of strength, and then to trust—to have faith in (I John 5:4)—His love and willingness to do battle for us, to give us the gift of His character.

Praying always is that first step in overcoming—submitting. Then He can take over to do what we are not able to do on our own. After our decision to submit, He may still require certain actions from us, to take those few steps in faith—our walk with God—but then we have Him on our side, giving us guidance and strength. Of course not blindly with our eyes closed as much of the world would have you do, but taking them with the knowledge that our faith is derived from our work in the vineyard and study in the Word.

Even in the world, we can see the power of a positive character. While character can make an ordinary man extraordinary, a lack of character can make an extraordinary man quite ordinary. A righteous Character has power because it connects us with divine wisdom. Without character, we are limited to human intelligence, and most of history is a record of its woeful inadequacy. A positive character links us to a godly intelligence that can see the end from the beginning (Isaiah 46:10). A person who exercises character exercises faith. He may not foresee the good it will bring, but he trusts that the divine intelligence behind his faith knows more.

If we are not continually praying, brothers and sisters, we will be using human intelligence with the same ratio of success that history has shown it to have. Praying always, striving always to be aware of His presence, allows His Spirit to surround us. God has chosen praying always as a primary method to allow us to get to state our position to Him. We use prayer to let Him know that we desire to have Him know of our desire to

overcome the weaknesses that would eventually destroy us. These weaknesses, Brothers and Sisters we acknowledge to Him, and desire to receive His gift or forgiveness and to overcome, and to receive eternal life and salvation.

If God has given us such a powerful tool, why do we not use it more? Brothers and Sisters, Why should we not seek God for every decision, every thought? This tool is one powerful tool that we have to assist the new, positive book that we are attempting to have written for us to be judged on when Christ returns.

There is a reason for us to maintain a meticulously positive Godly character.

1 Peter 1:1-6, “Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, Who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials...”

This was written in about AD 65, and Peter was reminding the called out ones who they are. We have to be reminded of this on a daily basis because we are a very special people to God. This is done by the daily reading of the Word, classes, be it on line or in person and communication through prayer to Yahweh. Peter focused in on the term “election,” which is the very ground for consolation or encouragement because it means that Yahweh knows us. What kind of a gift is that, Brothers and Sisters? We are not a faceless, unknown character in a play or on stage to Him. He knows us personally and is watching over our lives most likely by His angels!

One meaning of the word election is “those sought out.” Yahweh sought us out! Wow, Brothers and Sisters, what a thought! Thus believing, understanding, and taking action on this truth is a major part of our hope, that is, that we are indeed special and known by God. This intense thought must be forefront in our very being... constantly. It is not like being known by the boss or being known by the governor, but being known by the only one that matters, Yahweh.

Peter also uses the term “foreknowledge,” which intensifies “election.” When the two of them are taken together in this context, it indicates that God not only foresaw us, but that He caused our relationship to occur

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because we would have never found Him on our own, thus being called out. Called out can occur by a number of ways. One is by having the seed planted. Another can be by the association of one called out and seeing their character to be one that is Godly. And a very special one is being called out because of birth and having the close association with a Godly character, taught positively by our parents.

To this, Peter then adds “sanctification.” In this case, it means, not merely set apart, but dedicated for obedience, which Peter mentions. This suggests that God knows us, not merely because He wants to save us, but because He wants us to obey Him.

Taken together, these three terms indicate that we have been given a tremendous gift that not many people on earth have received. Brothers and Sisters, it is a humbling responsibility because every gift carries with it the obligation to make proper use of it in service to God's purpose.

What Peter is dealing with in this first chapter is why we can have hope: because we are elected by God. He sought us out purposely to make us acquainted with Him. The Father is the Author of an act of mercy by which we are given a sure hope of being brought into our inheritance. We should be conscious of this without being pompous or self-righteous.

Peter writes that we have been begotten to a “living hope.” It is a living hope because Christ is alive, and in God's behalf, He will absolutely carry out His God-given responsibility to us to bring us into His Kingdom. So why Brothers and Sisters should we not be examples of positive characters?

And finally Brothers and Sisters, I want to give the last of three concepts in a positive Godly Character and that is of WORKS.

1 John 2:29, *“If you know that He is righteous, you know that everyone who practices righteousness is born of Him.”*

1 John 3:3, *“And everyone who has this hope in Him purifies himself, just as He is pure.”*

1 John 3:9-14, *“Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother. For this is the message that you heard from the beginning, that we should love one another, Not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous. Do not marvel, my brethren, if the world hates you. We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.”*

1 John 5:1-4, “Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. And His commandments are not burdensome. “For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.”

1 John 3:22, “And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.”

In several places, such as I John 2:29; 3:3; 3:9-14; and 5:1-4, John expressly states what the responsibilities of a Godly person are. In these verses, the work of keeping the commandments is plainly shown.

The application of Paul's statement in Ephesians 2:10 is becoming ever clearer. He writes that we are indeed saved by grace through faith. However, he adds, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” Sanctification is a process involving a period of intense work: walking in love, keeping the commandments, and overcoming sin and the world, as John's first epistle clearly stipulates. This process within a relationship with the Father and Son brings us to completion.

Sanctification does not consist only of a lot of talk about religion. Nor does it consist only of spending large amounts of time studying the Bible and commentaries. As helpful as these might be, God also calls for a great deal of action. The apostle John supplies a helpful exhortation: “My little children, let us not love in word or in tongue, but in deed and in truth” (I John 3:18). It could not be stated more clearly that the love of God is an action. Further, Jesus exhorts all His disciples, “If you love Me keep My commandments” (John 14:15). “Keeping” indicates consistent effort to obey as a means of expressing our love, loyalty, and submission to Him.

Paul wrote to the Romans 5:5, “Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit which was given to us.” The indwelling of the Holy Spirit (or spirit of holiness) is essential to salvation, and God gives it to those who obey Him (Acts 5:32). As we saw earlier, Paul says in Romans 8:9, “Now if anyone does not have the Spirit of Christ, he is not His.” Yahweh's desire is for the very purpose of making everyone His child. It also allows one to witness on His behalf, to produce the fruit of the spirit in preparation for His Kingdom, and to glorify Him.

Jesus says in John 15:8, “By this My Father is glorified, that you bear much fruit; so you will be My disciples.” Sanctification is the period of our converted lives when God expects us to provide evidence that we are

indeed His children. In fact, the fruit produced by our works, themselves enabled by God, are the evidence of our conversion. Some things in life are absolute certainties: Where the fruit of the labors of conversion are, there the Spirit of God will be found. Where those fruits are absent, the people are spiritually dead before God—they lack the life of the Spirit. Put another way, where there is no holy living, there is no Holy Spirit.

The works of sanctification are the only sure sign that one has been called of God and impregnated by His Spirit. Notice something Peter writes on this: *“We are elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ”* (I Peter 1:2). Paul adds in II Thessalonians 2:13, *“But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth.”*

He also writes in Ephesians 1:4, *“. . . just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.”* When Paul saw the Ephesians' attitudes, their manner of life, and the evidence of their conversion, he knew they were part of the elect of God. He could thus honestly write to them with glowing praise. Many more similar verses could be added to these.

Brothers and Sisters, if out of ignorance, weakness, or lack of understanding, we break some of God's commands, it is our duty to reflect and repent and ask for forgiveness. However, anyone who boasts of being one of God's elect and willfully sins is only deceiving himself—and his claim may very well be denied at the judgment.

Thus, because of the works that are performed during sanctification, it will always be a visible condition. As Jesus says in Matthew 7:18-20, *“A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.”* And once again Jesus while walking told a parable of the fig tree. There was no positive outcome from the fruitless tree, so why not cut it down, Why cumbered it the ground? The work of the vinedresser did not produce fruit.

2 Tim. 2:24-25, *“And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, In meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth.”*

In summary we have discussed that the man of Yahweh should have certain attributes. To start one should live a life positively, giving thanks for all things at all times. They are to embrace the character of Yahweh in demonstration of actions, thoughts and deeds. And finally Brothers and Sisters give attention to good works related to teaching, studying and reflecting the light of truth to the world. And as we ponder the words *“Let*

a man examine himself and so let him eat” we have been given things to think about for the coming week or until we are able to gather together to be exhorted and remember our Lord Jesus again or..... until he comes.

—*Bro. Gary Stephen*

Meditations – Deity’s Ways No. 46

“LET no man deceive you with vain words,” said Paul in regard to the sins which exclude from eternal life. Let us painstakingly consider the apostle’s list of these sins: let us go through it in all its terrible completeness: adultery, anger, the abuse of oneself with mankind, blasphemy, boasting, backbiting, covetousness, drunkenness, deceit, debate, disobedience to parents, despising those that are good, extortion, effeminacy, envy, emulation, fornication, filthy conversation, foolish talking, false accusation, fierceness, heresy, headiness, hatred, high - mindedness, idolatry, incontinence, implacableness, jesting, lying, lasciviousness, the love of pleasure more than that of God, the lack of natural affection, malice, murder, pride, revilings, railings, revellings, strife, sedition, swellings, theft, truce-breaking, treachery, tumult, unmercifulness, unthankfulness, uncleanness, unholiness, variance, wrath, witchcraft, whisperings, and “such like” (Rom. 1:29–32; I. Cor. 5:11; I. Cor. 6:9, 10; II. Cor. 12:20; Gal. 5:19–21; Ephes. 5:4, 5; Col. 3:8, 9; II. Tim. 3:2–4). Our duty in relation to these sins is very clear. If we transgress, we are required to confess our transgressions, and make efforts to overcome. If we transgress, and refuse to reform, we should, without fear or favour, be brought within the application of withdrawal.

Two advantages are associated by Paul with a faithful observance of Christ’s law. First, the purging of the ecclesia from a corrupting influence (“a little leaven leaveneth the whole lump,” 1 Cor. 5:6). Second, the bringing to bear of a wholesome pressure upon the sinning member (“that he may be ashamed,” 2 Thess. 3:14). Let us be careful to note, then, that a double wrong is committed when we are lax in heeding Christ’s mandate. The words, “Let him be unto thee,” &c., are on a par with Paul’s “Have no company with him.” Neither of these expressions means that if good is likely to result we are to refrain from entering the house of a disfellowshipped brother, or from inviting him to our home. The commonsense view of the prohibition is this: that we are to account the separated brother—the brother who is unfaithful to God’s will—as entirely unsuitable for friendship or close companionship; that, for safety to ourselves and healthy rebuke to our sinning brother, we should openly keep him at arm’s length. Christ, under certain circumstances, would eat, drink, and consort with publicans and sinners, and so can we.

“Is every brother who is out of fellowship a son of perdition?” This is a question that must be left for Christ to settle. No one can say with certainty that all who are away from us have been withdrawn from on Scriptural grounds; nor can anyone say what allowance Christ will make in the case of those who are severed from us through unwittingly opposing what we see to be the requirements of divine revelation. This much we can say, and say positively, that the Word holds out not the faintest hope for the one, who, through wilfully and wickedly disregarding what he knows to be the claims of truth, has been withdrawn from, and who continues in, his sin. It may be asked, “Should the uncertainty concerning the doom of conscientious sinners debar us from applying to them the law of disfellowship?” We would reply, No! The Scriptures do not tell us to make any such exceptions. Besides, the harbouring of conscientious sinners in our midst would negative the purifying and salutary intentions of Christ’s arrangement.

“If thy brother trespass against thee, rebuke him; and if he repent, forgive him” (Luke 18:3). This is a statement which must be explained in the light of Matt. 18:15–17. Any interpretation of it which would lend to the view that animosity or resentment can be allowed to exist or linger in our breasts till an offender has humbled himself at our feet by acknowledging his sin is utterly inadmissible. The unforgivingness to which Christ by implication alludes is of an altogether different nature. From beginning to end we are to show a tender, merciful, wishing-to-overlook disposition, and to feel ourselves only held back from forgiving by Christ’s instructions. The meanings of the terms “rebuke,” “repent,” and “forgive,” will be gathered by viewing together Luke’s and Matthew’s accounts. Luke says: Rebuke the sinner. Matthew tells us the way: “Go and tell him his fault alone.” Luke says: “If he repent.” Matthew shows what this means, viz., a practical hearing, a change of mind. Luke says: “Forgive him.” Matthew defines the forgiveness, viz., the retaining in fellowship of the offender. In carrying out the commands both in Matthew’s and Luke’s writings, we have to approach our erring brother in the capacity of messengers of Christ.

—*Bro. A.T. Jannaway—1895*

A Christadelphian on the Land of Israel

Sixth Visit to the Holy Land

RENEWING ACQUAINTANCES.

We have been to see our old friends at Olivet House, and it was doubtless an unexpected visit to the hosts thereof, to see sis. Jannaway and myself enter the doors of the “Hospice”. Both Mr. and Mrs. Hensman, and their nephew and successor “Mr. Robert” Hensman were at home, and

gave us a right hearty welcome. They had not heard of our coming and had no idea we had contemplated such.

They expressed disappointment that we had not made their house our home for the time being, but fully understood the situation when we explained the circumstances under which the “pilgrimage” had been made. While my wife was being entertained by Mrs. Hensman—bedridden through an accident—I was interestedly entertained by one of His Majesty’s Judges—Judge—in the Palestinian Government, and who, pending setting up a house of his own in Jerusalem, made Olivet House his Headquarters. While so engaged I could not help thinking what a wide gulf between being thus tête-à-tête with a judge on equal terms and facing him from the dock! We are confident every judge prefers the former, and we know He who is to judge us by and by, wants to be able now and always to call us brethren. Well, the issue depends upon our conduct now, and the time that remains before he comes as Judge. Let us buy up the opportunities at hand. Among other matters of conversation was that of the scarcity of water in the land—the scarcity is such that in the hospitals, “many beds have had to be kept unoccupied owing to water shortage”, to quote Dr. Orr-Ewing to whose medical skill, in 1925 we were much indebted during our two or three weeks’ illness at that time. There are several hospitals in Jerusalem, and, in the opinion of the writer, any money we are able to raise for distressed Jews could not be put to a more worthy use than by ear-marking it for one or other of the hospitals here devoted to relieving the poor Jews and Jewesses in need of medical help. *

*All money sent to the Berean Christadelphian, is added to the collections made by the London (Clapham) Ecclesia, and periodically sent to Jerusalem and a duly audited Balance Sheet given in our columns.

Jerusalem, like London, has its “roads up”—“Under Repair”—“No Thoroughfare”—“Beware of the Steam Roller”; such notices giving a homely touch to the place. The Jaffa Road, which runs from the Jaffa Gate, is one of the victims, and what pavement on either side of the road is generally available for pedestrians is buried beneath mounds of earth and stones thrown up by the road-makers; in many cases in front of the doors of the shops, necessitating jumping down into the shops to make one’s purchases. No doubt this road re-construction is an absolute necessity in view of the enormous amount of motor traffic: and too, the drivers seem far more reckless and callous of the safety of pedestrians than at home. A redeeming feature however, of the motor traffic is the consequential lessening of cruelty to horses, most of the natives and tourists making use of motors for their business and pleasure. A decided improvement which we could not fail to notice, was the removal of the horribly ugly clock erection on the top of the Jaffa Gate Tower. One would have thought it

impossible that any authority would have permitted such an association as a huge modern clock by Dent, with equally modern masonry to be joined with the ancient Towers of David and Hippicus. The whole of the Clock-tower erection has been removed to a space along the Jaffa Road opposite the Post Office and the Headquarters of the Zionist Organization; and even there it is generally regarded as an eyesore.

Look at this, which is a rough sketch I made of it. It is just about the size of the London Cenotaph, and really more like a War Memorial than anything else. The Post Office seems as sleepy as it was in 1922, when the Chief Official in charge took about twenty minutes to decide how many postcard stamps he ought to let me have for twenty shillings, English money.

The reason for the sleepiness I heard was because of the nonsense retailed in such papers as the Daily Mail and Daily Express about the injustice of supplanting old-time Arab officials by an intelligent, up-to-date and efficient Jewish staff. In the case in question, the young Jewess at the counter was ready to give me the requisite number of stamps, but her “native” superior (!) had to retire with pencil and paper (and stamps) to work out the problem.

There is a tremendous amount of building and re-building in hand—although I cannot say in progress, for most of it seems to be at a stand still for the want, apparently, either of money or material. We think it must be more the latter than the former, judging by the enterprise of firms with well-known names, and of world-wide fame. For instance the Singer Sewing Machine people are to the front not only in Jerusalem, but at Jaffa, Tel Aviv, Nazareth and Tiberias, etc. The big poster with the letter “S” is found on all the best flank walls and hoardings. Other well-known firms have also established themselves in the “City of the Great King”. The Tourist Agents, “Cook & Son, Limited”, are again to the front. Their big board, over their offices, faces us as we go through the Jaffa Gate.

Liptons have a shop all to themselves in the Jerusalem-Jaffa Road, as have “Fords”, the world renowned motor firm. And advertisements galore of Peak Frean's Biscuits; Lyon's Tea; Stephen's Ink; Swan Pens; Kodaks; Keen's Mustard; and as regards Whisky—Johnny Walker, Buchanan, and Dewar are household words, judging by shop windows; and last, but not least, there is no lack of shops where Jewesses can be “bobbed” or “shingled”!

“THE GATES OF JERUSALEM”.

To reach the Mount of Olives from the Jaffa Gate means a detour of the north-west, north and northeast walls of the City, passing three of the other gates en route. In all there are eight gates—three on the north, the New

Gate, the Damascus Gate and the Gate of Herod; on the East, two, St. Stephen's Gate and the "Golden Gate"; on the South, two, the Dung Gate and the Gate of Zion; and on the West one only, the Jaffa Gate. Let me try and make you a little better acquainted with these gates.

(1). —The Jaffa Gate is situated about half way up, practically the centre of the Western wall of the city and is so-called because from most ancient times the caravan route from Jaffa led thereto. It is still the busiest spot in Judea, and from sunrise till sunset every day except Saturday (the Jewish Sabbath) is a veritable pandemonium, and what a mixture—motors, carriages, trolleys, wagons, mules, horses, donkeys, goats, sheep, fowls—and the roads and pavements, piles and piles of water melons, oranges, sugar-canes, sweet-lemons, bananas, dates, nuts and raisins galore; grapes and garden produce of all kinds; cauliflowers of which I have never seen the like elsewhere. Then too, members of the genus homo, from the lurid white to the ebony-skinned Ethiopian, the seed of Abraham according to the flesh preponderating. It was through this Gate, in December, 1917, that General Allenby entered on foot as the representative of the Allied Armies.

(2). —The New Gate comes next, and is situated immediately on the northern turn of the N.W. corner of the city wall. This gate was not erected until 1889.

(3). —The Damascus Gate is half way along the north wall, and is so-called from being the terminus of the caravan route from Damascus. It is the most handsome of all the gates of Jerusalem with a large open space in front where four roads meet, and which space is mostly occupied as a market place, the chief feature of which seemed to us to be the squatting on low stools of lazy-looking Bedouins smoking their nargillies, all vigorously engaged in doing nothing except talk and gesticulate: all of which brought to our mind Matthew 11: 16; 23: 7; Luke 20: 46.

(4). —The Gate of Herod comes next, being about midway between the Damascus Gate and the N.E. corner of the city walls. This gate leads into the Moslem Quarter, and is very little used: in fact we only remember one occasion, and that was when we were riding a donkey going round the walls of the city we met three closely veiled Moslem women emerging from the gate, after passing them we curiously turned round to have another survey of such a picturesque and truly Oriental sight—and we saw they had done the same, and in order to have a better view of this "foreigner and his ass" had lifted their thick veils. We need not say how quickly the veils were dropped!

(5). —The St. Stephen's Gate is on the east side of the wall, and is so-called from the tradition that near here took place the stoning of Stephen (Acts 6: 9; 8: 2; 22: 20, make interesting and profitable reading here). The

gate is little used; too near the Moslem cemetery on the slopes just outside this portion of the wall.

(6). —The Golden (or East) Gate is further south, about the centre of the East wall. The Gate has been closed and bricked up for centuries, and for an explanation thereof, those, who know not the purpose of God, refer us to Ezekiel 44: 1-2!

(7). —The Dung Gate is not reached without much difficulty from the last gate mentioned; that is if we wish to get there from outside. Much climbing has to be done. It is a poor miserable opening, and was the only one the poor despised Jew was permitted to use during the middle ages. It leads out to the poverty-stricken village of Siloam.

(8). —The Gate of Zion, completes the openings of the wall, and is near the S.W. corner of Jerusalem, on that part identified with the Hill of Zion, hence its name. This gate is also called the gate of David, the chambers of the Tomb of David being pointed out just outside the gate. The evidence however, only goes back to Crusaders' times. But there can be no doubt about the gate being on the Hill of Zion.

We thought of what Peter said on the Day of Pentecost when addressing his hearers near here (Acts 2:29).

(To be continued).

—*Bro. F. G. Jannaway*

8. His Head and the Hairs

John says that the head and the hairs of the similitude he saw were “white, as it were wool, white as snow.” This appearance identifies it with Daniel's Ancient of Days,” the hair of whose head was “like the pure wool.” Now, in regard to the head, Paul says, “I would have you know that the head of every man is Christ, and the head of Christ is God”—1 Cor. 11:3; and in Eph. 5:23, he says, “the husband is the head of the wife, even as Christ is the Head of the Ecclesia; and He is the Saviour of the Body.” The apocalyptic Son of man is the body, and Jesus Anointed occupies the position of Head to that body. This is the reason why the head is represented as invested with the appearance of wool, white as snow. The whiteness represents the purity of the head, and the wool that head's relation to “the *Lamb* of God that takes away the sins of the world;” and primarily the sins of those who constitute the community represented by the Son of man, of whom it may be said, that they had washed them in the blood of the Lamb, and made them clean; and that “though their sins were as scarlet they had become white as snow; and though they were red like crimson they had become as wool”—Isa. 1:16, 18. Thus the snow-white wool becomes the emblem of the purity of the whole body in Christ when “presented to

himself a glorious ecclesia, not having spot or wrinkle, or any such thing; but holy and without blemish”—Eph. 5:27.

—*Eureka Vol. 1 page 173, Logos edition*

Hints For Bible Markers

All things to be done decently and in order is something that, as this month's topic, is often brought out at meeting concerning the assemblies of the brethren. There is a secondary consideration, concerning our conduct, which is worth thinking about. “and to him that ordereth his conversation aright will I show the salvation of God.” (Psalms 50:23). This adds additional meaning to the “all things” in the command, “Let *all things* be done decently and in order.” Consider that Paul also says that things must be done in love and in mutual submission to one another. That we are to be men in understanding (1 Corinthians 14:20), and to aim in all our achievements at that which is loving, pure, excellent, and of good report (Philippians 4:8). There is good reason for us to do all in humility, love, and in subjection to one another. There will be a time for exultation if we will but strive to overcome and be obedient to the will of our Heavenly Father.

“Let the woman learn in silence with all subjection. (11) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” (1 Timothy 2:11,12) These words are very precise and clear. There is no case on record in the apostolic writings, of the public exercise of any office by a woman. Women are very visible throughout the New Testament, but it is always in a private capacity. This is a command of God. It is not man's idea, indeed the flesh wants to run the other direction, but coming from God it's wisdom cannot be questioned. It may be trying, tedious, and difficult for the flesh at certain times and under various conditions. But God's arrangements frequently are. The same thoughts applied to dress and actions. There will come a time when both men and women will be Divinely bidden put on their beautiful garments.

bro. Beryl Snyder

“that the word of God be not blasphemed.” (Titus 2:5)

The Commandments of Christ

As collected and organized by bro. Roberts

XII. CONCERNING THE ASSEMBLIES OF THE BRETHREN

All things to be done decently, and in order.

Let all things be done decently and in order. (1 Corinthians 14:40)

All things to be done in love, and in mutual submission.

Let all your things be done with charity. (1 Corinthians 16:14)

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. (1 Peter 5:5)

Sisters to keep silence

Let the woman learn in silence with all subjection. (11) But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. (1 Timothy 2:11,12)

and to dress modestly and in sobriety.

In like manner also, that women adorn them selves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; (1 Timothy 2:9)

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; (3) But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (1 Peter 3:3,4)

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