

# THE BEREAN WATERS OF SHILOAH

No. 4

*I will return to dwell in the house of Yahweh forever*



*“O Yahweh, you are my God; I will exalt you; I will praise your name, for you have done wonderful things, plans formed of old, faithful and sure.” (Isaiah 25:1)*

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*“To the teaching and to the testimony! If they will not speak according to this word, it is because they have no light in them.” (Isaiah 8:20)*

## Letter from the Editor

Dear brethren and sisters scattered throughout PNG, the Philippines, Africa and where ever the gospel is preached.

“When we were dead in our trespasses, God made us live together with Christ”— “so that in the coming ages God might show the immeasurable riches of his grace in kindness toward us in Christ Jesus”.

It has been a number of months since our last communication, poor health and a number of other factors have hindered and saddened us, amongst which was the falling asleep in Christ of bro Ted Mingham of the Brisbane ecclesia. The riches of Yahweh’s grace toward us are not however hindered. Before the falling asleep of our dear brother Ted we were able to inform him of the impending news from bro. Matthew in Mt Hagen,

Baptism – Mount Hagen Ecclesia 19<sup>th</sup> June 2021

Greetings from Mt Hagen ecclesia and family to you both and Brisbane ecclesia.

Today was a day for a soul (Peli Yapoi) to join the faith and was called a brother after baptism and he's known now as a Berean Christadelphian.

We've gone through the baptism review book yesterday and today we went to a nearby river to get baptised. Along with me and Peli, we have been witnessed by our wives (Rose and Mathy) with the kids.

Thank you

Bro Mathew

God bless

Our new bro. Pele was amongst the earliest of our interested friends to attend our annual study classes in Mount Hagen during the first few years of our visits to Papua New Guinea. Despite some personal trials and work arrangements that meant he had to be away from his family for weeks at a time, he stayed in contact with bro. Mathew and attended meetings when he was back in Mount Hagen.

Bro Mathew has also been actively preaching in the Southern Highlands of Papua New Guinea, as he advised us recently:

“I've been away to Southern Highlands Province (SHP) last week outreach in Kutubu. This coming week Thursday or Friday I will be traveling up to Lalibu (SHP) to open air preaching and to stay for another week also.” Bro Mathew has further informed us that Lalibu is 150 km from Mt Hagen. He has been visiting the area to do some public preaching and to study the Key Lessons with an interested friend and his wife who attended our studies in Mount Hagen on our last visit in 2019, before the COVID-19 pandemic and closed borders prevented any further visits to PNG. We greatly rejoice in the recovery from years of debilitating sickness which Yahweh granted bro. Matthew. God’s grace has not been in vain and bro. Matthew is a pillar of the truth in the region of Mt Hagen along with our beloved bro. Keen.

Our brother Hensley during the last 6 months has gone to his village in Goroka where he is also studying with some interested friends. While in Goroka, bro. Hensley endured some severe trials when a cut on his foot became severely infected to the point where we feared he could lose his leg. We advised our bro. Hicksie from the Lae ecclesia to go and render assistance to bro. Hensley and

take him to see a doctor in Goroka. Tribal wars near Goroka blocked the roads and caused bro. Hicksie great difficulties and dangerous circumstances which he had to navigate to reach bro. Hensley. With Covid19 rampant in PNG, the government has closed many hospitals, and smaller medical practices require funds to be paid up front for medical care. We were told by bro. Hicksie that the doctors at the hospital in Goroka where he took bro. Hensley had died of Covid-19, and there was very little in the way of health care available. It is a very sad state of affairs not only in PNG but throughout the world where the wealthiest countries have struggled against the ravages of this pandemic — how much more those poor countries that have little in the way of health care even when there is no health crisis! Thankfully our bro. Hicksie diligently sought out another doctor who was able to prescribe a series of courses of antibiotics for our bro. Hensley. We again sent bro. Hicksie back to Goroka for a follow-up visit with the doctor who said Hensley's wound was on the mend, but prescribed further antiseptic and antibiotic treatments. Our brother Hensley has recovered from his wounds through the grace of God, and continues his work in Goroka. He faces many obstacles as his relatives are SDA members, and bro. Hensley has endured many trials including physical violence because of his faith in the hope of Israel. We could not but think of Paul's words concerning Epaphroditus when reflecting on the trials which our brethren for Christ's sake have endured:

"I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need, <sup>26</sup> for he has been longing for you all and has been distressed because you heard that he was ill. <sup>27</sup> Indeed he was ill, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> I am the more eager to send him, therefore, that you may rejoice at seeing him again, and that I may be less anxious.<sup>29</sup> So receive him in the Lord with all joy, and honor such men" (Philippians 2:25-29)

Our brethren in Lae are continuing the work at Situm village that began when we last visited PNG in December 2019. Situm is the village of bro. Fasanu, about 30 minutes by bus from Lae. Bro. Timon has regularly visited along with other brethren who are able to assist him when work arrangements permit, and he has reported that the bro. Fasanu's father Rodney, who many years earlier as a young man had met with Christadelphians preaching in PNG, and his brother are both preparing for baptism. Rodney has recently fallen ill and bro. Timon diligently sought his welfare and has been instrumental in assisting Rodney to get medical assistance and all the while continues to preach the gospel to a number of interested friends who are close to getting baptised. Bro. Timon, like our bro. Matthew in Mt Hagan, is a pillar for the truth in Lae and we rejoice that our brethren continue to mature in Christ while we have been unable to visit PNG.

Bro David in Port Moresby continues to meet regularly with our new brother Philemon, and we understand they are studying with two interested friends whom they report are interested in baptism. We are preparing to send further study materials for their preaching efforts and their personal spiritual growth in the coming week God willing. To these three areas in PNG, Yahweh has opened a window of opportunity for His labourers to work, in calling out a few last men and women for Yahweh's name before the coming of our blessed Lord.

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### **Mt. Elgon Gospel Teaching**

(The following article has been sent to us from our beloved bro. Bob Bent from the Austin ecclesia in the USA. Bro Bob has given much of his energies to the preaching of the gospel in Africa and his efforts are a great encouragement to our brethren and sisters in PNG. We greatly look forward to further contributions with respect to his labours and experiences amongst our dearly beloved brethren and sisters throughout Africa.)

After a wonderful time around the word of God where Brothers and sisters discuss the theme of Discipleship in Christ, our Brother Epa Wekati was invited to join a group of Bible scholars for some lessons on the Basic first Principle truth of the Gospel. He was urged to bring other brothers and sisters to lead the class.

Upon arriving at a location near the foothills of Mt. Elgon in Western Kenya we were met by an enthusiastic group of Bible students, ready to hear our message. After a short dialog among the brothers and sister present we decided to start a lesson on the Kingdom of God on Earth. At present in the class were about 19 men and women.

After a short prayer by Brother Epa we went into the lesson.

The first thing we establish was what constitutes a Kingdom? A Kingdom must have a location, a King/ruler, Subjects and Laws. For time reasons we will look at location and King.

Let us now look at the Location. What does the Bible tell us of the location? Our friends in the churches say that Kingdom of God will be in Heaven and all the saints will go to Heaven to be with Christ and God beyond the skies. To this they draw the following passage;

**JOHN 14** Let not your heart be troubled: ye believe in God, believe also in me.

<sup>2</sup>In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

<sup>3</sup>And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

<sup>4</sup>And whither I go ye know, and the way ye know.

Ok, Let us look carefully at these verses. Let us ask ourselves two questions, (1). Can someone be in one location and build a house in another? Yes, they can. If I'm in Nairobi, Kenya (about 300km from our location) how would I build a house in Mt. Elgon? Well, if I send the plans to workers at the location can we have them build the house? And if we think about it isn't that what our Lord Jesus is doing. He sent his Disciples into the world to prepare the Kingdom while he and his father, Yahweh, are working with the events of the world to show the times when the Kingdom will come and when the Earth is ready to receive Christ. Rev.1:1, 5:9-10 bears this record. Another way to look at the passage of John 14 is, take a ball, this would represent the Earth. Where was Christ when he said the above words? On Earth. Then he says I go (he is gone, preparing) and prepare a place for you, and if I go and prepare a place for you, I will come again (so now he will come back) and receive you unto myself; that where I am, there he may be also. So he is coming and we shall be with him so the question is where will he be? Let's take a look at what the angel told Mary about the birth of her firstborn. Luke 1:31-33.

<sup>31</sup>And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

<sup>32</sup>He shall be great, and shall be called the Son of the Highest: and the Lord God shall **give unto him the throne of his father David:**

<sup>33</sup>And he shall reign over the house of Jacob **for ever;** and of his kingdom there shall be **no end.**

So our Lord Jesus will come and sit on the Throne of his Father David **forever**. Where was David's Throne back thousands of years ago? A few thousand kilometres up the road, isn't it? North of Kenya, you can drive a vehicle to where David's throne was, Jerusalem. So Jesus will return and his Kingdom which will last forever will be on Earth and the throne will be in Jerusalem!

Now a Kingdom also needs a capital or a location where the law will be administered, and from the Luke reading we see that The King will sit on the throne of his father David in Jerusalem, so what other Bible Passage do we get this confirmation?

**Isaiah 2:2** And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

<sup>3</sup>And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: **for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**

<sup>4</sup>And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore.

**MICAH 4** But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

<sup>2</sup>And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: **for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**

So there we have it. The Law that will govern this Kingdom will go out of Zion which is in Jerusalem and the King, Jesus Christ, will sit on the Throne in Jerusalem where David sat thousands of Years ago.

But then a scholar asks, what about the following passages:

**2 Peter 3:12** Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

<sup>13</sup>Nevertheless we, according to his promise, look for **new heavens and a new earth**, wherein dwelleth righteousness.

**Revelations 21:** And I saw **a new heaven and a new earth**: for the first heaven and the first earth were passed away; and there was no more sea.

<sup>2</sup>And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

So let us take these passages both individually and collectively. 2 Peter says wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Why would God dissolved his house with fire? Is there something wrong with his abode? Absolutely not! Do we understand that this is a figurative language? If so, what does it mean? In the Bible when we see heaven does it always mean God's dwelling place? Not always. Let us go to the following passage.

**JOEL 2:10** The earth shall quake before them; **the heavens shall tremble**: the sun and the moon shall be dark, and the stars shall withdraw their shining:

<sup>11</sup>And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

Does the above passage really say that God's dwelling place will tremble, if so why? Remember our Creator is Almighty and none can stop him. He is all powerful, Omnipotent and is the creator of all things. So then who would tremble the Heaven where he dwells? No one is capable! So in this and many other instances the heavens are not always God's dwelling place. So what or where could this be? Well, We know from prophecy that the Kingdoms of men are sometimes called the Heavens or the seating place of the Government. The passage in Joel is one of those as well as Revelations 21 and 2 Peter 3.

We can accurately say that the Heavens of Kenya is in Nairobi, where the government of Uhuru Kenyatta sits. But that heaven will be temporary as God will remove that Kingdom and set up his Kingdom which will fill the whole earth as Daniel 2:44 tells us.

Next we shall look at another element of a Kingdom. That is the King. Who will be King in the Kingdom of God on Earth?

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### **Inscribing the fleshly tables of the heart (Proverbs 3:13 - 18)**

In our daily preparing for the coming of the Lord Jesus Christ we have previously suggested we need to get the gospel—which is the power of God and the scripture upon which faith is based— out of our Bibles and into our minds. To this end we have committed Psalm 19 to memory ready for it to be recalled in prayerful devotion or necessity; in thankfulness and trial; in praise or anxiety. These inspired meditations of the servant of God breathed anew by the disciple in a longing to be in unison with its author – the spirit of Christ. In this edition we turn our attention from a Psalm to the Proverbs; from that which inspires deep reverential love to the practical expression of that love in the obedience of faith.

We remind everyone of bro. Roberts words in the “Bible readers companion” – **“Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures.** This process commences with a belief of the gospel, but it is by no means completed thereby; it takes a lifetime for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all his ideas (Romans 8:7; 1 Corinthians 2:14), and cannot be brought at once to the divine likeness. This is a work of slow development, and can only be achieved by the industrious **application of the individual to the expression of God's mind** in the Scriptures of truth”.

The proverbs of Solomon is the “application of the individual to the expression of God's mind” as expressed in the opening words of this inspired book “To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the youth— Let the wise hear and increase in learning, and the one who understands obtain guidance, to understand a proverb and a saying, the words of the wise and their riddles. The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction”.

How to be wise in the divine estimation is set forth in the proverbs. How to apply prayerfully divine “wisdom” and “understanding” to every circumstance of our lives is tenderly but earnestly pressed upon us as children sitting at the father's feet; “My son, if you receive my words and **treasure up** my commandments with you,” — this can only occur when our minds become a memory house of

many rooms in which we guard the deposit of the sound words from all the inspired books which were made plain in the Lord Jesus Christ and the teaching that accords with godliness.

“Making your ear attentive to wisdom and **inclining** your heart (i.e. to extend oneself in disciplined effort) to understanding; yes, if you call out for insight and raise your voice (i.e. in earnest constant prayer) for understanding, if you seek it like silver and search for it as for hidden treasures, (i.e. if we are driven like prospectors unearthing a fabulous vein of precious metal or archaeologists discovering hidden treasure from a remote age) – if we do this our part in such an earnest, earnest disposition

“Then you will understand the fear (reverence) of Yahweh and find the knowledge of God. For Yahweh gives wisdom; (what Yahweh graciously does if we do our part) from his mouth come knowledge and understanding; he **stores** up sound wisdom for the upright; (to hide by covering over — God has hidden wisdom in his word for those who strive to look for it) he is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of his saints. Then you will understand righteousness and justice and equity, every good path; for wisdom will come into your heart, and knowledge will be pleasant to your soul; discretion will watch over you, understanding will guard you, delivering you from the way of the evil, from men of perverted speech who forsake the paths of uprightness to walk in the ways of darkness, who rejoice in doing evil and delight in the perverseness of evil, men whose paths are crooked, and who are devious in their ways. So you will be delivered from the **strange woman**, from the **adulterous** with her **smooth words**, who **forsakes the companion of her youth and forgets the covenant of God;**”

This was the ecclesia betrothed to one husband to be presented as a pure virgin to Christ but was deceived by the serpent power and prostituted the truth for gain and self-glorification. John in Patmos saw in vision this “strange” woman **sitting on a scarlet beast** that was full of **blasphemous names** and it had seven heads and ten horns. The woman was **arrayed in purple and scarlet** and adorned with **gold and jewels and pearls**, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. And on her forehead was written a name of mystery: Babylon the great, mother of prostitutes and of the earth’s abominations. And I saw **the woman, drunk with the blood of the saints**, the blood of the witnesses to Jesus”.

“For **her house**” says Solomon, “**sinks down to death, and her paths to the Rephaim** (a reference to the for ever dead enclosed and powerless in Sheol); **none who go to her come back, nor do they regain the paths of life**”.

In contrast with this adulterous woman who is loud and outlandishly, prominent at every corner where she lies in wait for those lacking sense, “at the time of night” — the time of the Gentiles (Proverbs 7:7 – 12) — the wisdom from above must be sought out and the one who finds her and gets understanding is described as “blessed”; the very antithesis to that which is cursed as “the abominations of the earth”. Nor are the “blessed” enriched by gold, jewels and pearls by their alignment with the political parties of this world which the harlot – mystery of Babylon, sought to do from her youth. The “blessed” however are inestimably enriched in the gain from the wisdom which is from above. Their unmovable conviction is that nothing you desire compares with her, and unlike the harlot — the mother of prostitutes who trades in human souls (Revelation 18:11 – 13) — the “blessed” finds in wisdom’s profit “length of days, riches and honour” as Paul exhorts “**godliness** is of value in every way, as it holds promise for the present life and also for the life to come” (1Timothy 4:8).

Wisdom’s “ways are ways of pleasantness, and **all** her paths are peace”, no matter what path the Lord deems fit for his servant to tread in order to fully appreciate the practical application of the wisdom from above. “Rejoice in the Lord always; again, I say, Rejoice. Let your reasonableness be known to everyone. The Lord is at hand; **do not be anxious about anything**, but in everything by



**prayer and supplication with thanksgiving** let your requests be made known to God. And **the peace of God**, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus". "I have learned in whatever situation I am to be content," says the apostle Paul, "I know how to be brought low, and I know how to abound. In any and every circumstance, I have **learned the secret** of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me". "I count everything as loss because of the surpassing worth of **knowing** Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ... That I may **know** him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead" (Philippians 4: 4 – 7; 12 – 13; 3: 8 – 11).

"She is a tree of life to those who lay hold of her; those who hold her fast are called blessed" (**Proverbs 3:13 – 18**). In suggesting the memorisation of this portion of Scripture for the purpose of "inscribing the fleshly tables of the heart" we can do no better than to quote bro. Thomas from Elpis Israel where he sets in contrast with this passage the "unfortunate peculiarity of the human mind which developed the organisation of the system of things impiously hostile to the institutions of the wisdom of Yahweh". Bro. Thomas states:

*"It is a system of many subordinate "THE MYSTERY OF INIQUITY" parts. It is animated by one spirit which, under various modifications, pervades and actuates the whole. It is an evil spirit, and may be detected wherever the dogma of unintelligible mystery is at work. The name of this system is "MYSTERY." Its baneful effects began to be visible in the apostolic age. It was then styled, "the Mystery of Iniquity," which, as was predicted, has, like a cancre, eaten out the truth, and substituted in place thereof, a civil and ecclesiastical constitution, styled, "Harlots and the Abominations of the Earth," such as we behold on every side. "Wisdom," say the scriptures, "is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee." If thou would'st, O reader, get this wisdom, happy art thou if thou findest it. "For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies, and all things thou canst desire are not to be compared to her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is A TREE OF LIFE to them that lay hold upon her; and happy is every one that retaineth her" (Prov. 3:14-18).*

*Before the Son of God sent forth his apostles to proclaim the gospel of the kingdom in his name, "he opened their understandings that they might understand the scriptures." If thou wouldst gain the knowledge of the wisdom of God which is so inestimable, and which is contained in the word they preached, thou must also be the subject of the same illumination. This is indispensable; for there is no obtaining of this commodity except through the scriptures of truth. These "are able to make thee wise unto salvation through faith which is in Christ Jesus. For all scripture given by the inspiration of God is also profitable for teaching, for conviction, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2Tim. 3:15-17). What more dost thou want than perfection, and a crown of life and glory in the age to come? Search the scriptures with the teachableness of a little child, and thy labour will not be in vain. Cast away to the owls and to the bats the traditions of men, and the prejudices indoctrinated into thy mind by their means; make a whole burnt offering of their creeds, confessions, catechisms, and articles of religion; and, after the example of the Ephesian disciples, hand over your books of curious theological arts, and burn them before all (Acts 19:19). These mountains of rubbish have served the purposes of a dark and barbarous age; the word, the word of the living God alone, can meet the necessities of the times". (Elpis Israel Logos ed. pg. 5)*

## IN MEMORY OF BRO. TED'S LIFE AND SERVICE TO CHRIST — HIS WITNESS AGAINST THE TOLERATION AND FELLOWSHIP OF WRONG DOCTRINE ON THE ATONEMENT

Bro. Ted Mingham of the Brisbane Berean Christadelphian ecclesia was first and foremost a man of faith. He believed in the two great foundations of **the gospel** which the apostle Paul declares is "**the power of God unto salvation**"— The things concerning the coming kingdom of God about to be re-established upon this earth, on the territory covenanted to Abraham and to his Seed the Lord Jesus Christ; who will sit upon the throne of his father David ruling over the regathered, transformed twelve tribes of Israel as the subjects of God's kingdom and from Jerusalem over its empire of all the nations subdued to Christ's will. The Lord Jesus will reign on Mount Zion and in Jerusalem before his ancients gloriously. This will necessitate the resurrection from the dead of Abraham Isaac and Jacob and David and the prophets and the apostles, and of all those who have been made responsible by the light of the gospel will be separated on the day of judgement because of the choices they have made in relation to these eternal and glorious principles.

None of this however could be possible apart from God's kindness conceived in a plan of restoration which, without setting aside his just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals. Bro. Ted believed in this plan of salvation described as "the things concerning the name of Jesus Christ" or that means of divine justification which established salvation by forgiveness on the divine condition of the declaration of God's righteousness in the public, literal **condemnation of sin** in its **own flesh** — in the body of the Lord Jesus, who as Emmanuel, was the **guiltless** possessor of that flesh. By this means the Lord Jesus obtained a title to resurrection by perfect obedience, and by dying, abolished the law of condemnation for himself first, so that as a true representative of those he came to save, extended that work to all who should believe and obey him. This great plan of salvation was initially set forth in the promises made to Adam, Abraham and David, and afterwards given greater detail through the prophets, and at last explained in all their wonder by the Lord Jesus' apostles.

How real are these things, how powerful are these great eternal truths when set against man's need of deliverance from the law of sin and death!

Bro. Ted was also the rarest of things in the earth and a most inconvenient one – a **man of principles**. Such men do not **compromise** what Yahweh entrusts to them. **Men of principle** are often misunderstood, derided and mistreated. Often, they are called extremists because of their convictions, as they are ever ready to give an answer for the conscience that is in them. In the application of the Lord Jesus' eight divine characteristics that define the multitudinous Christ, He said "*Blessed are ye when men revile you and persecute you shall say all manner of evil against you falsely for my namesake*".

Bro. Ted often lamented the divided state of his family, which comprised of multiple Christadelphian fellowships and therefore all the doctrinal divisions to which they belonged. These at times caused great stress throughout his life, as he said to me "from weddings to funerals" including, as it transpired, his own! As a man of principle, he humbly, unswervingly witnessed against those (including in his own family) prepared to **fellowship** the variants of the doctrines of clean flesh as promulgated by H. Fry who contended that Christ condemned sin symbolically on the cross rather than literally/ physically. Fry denied that flesh was a synonym (a word with the same meaning as another) for sin, that the sacrifice of Christ was only "ritual symbolism" — only a symbolical ceremony.

H. Fry's teachings have been taken up in recent decades by John Martin and his apologists such as Jim Cowie whose view on Sin has been described as "Partial Atonement" – which teaches that **sin is**

**only transgression**, and that **Christ's offering was only for those of his believers**, because they are sinners in action. Consequently, they teach that **no sacrifice, atonement, or offering is required on account of the defiled nature we bear**. Since they teach that sacrifice is only for transgression and not for any physical defect or need of redemption, atonement does not apply to the Lord Jesus Christ, but only to others. In this way, **the theory requires that the Lord Jesus did not offer for himself for the purifying of his sin's flesh. They explain that the offering of Christ was only an action of obedience in order that others could be saved**, and that Christ only benefited as a result of his action for others.

In passing we note how the Roman Church defines "original sin" as "the hereditary stain" defined in terms of a "**moral deformity**" with which we are born on account of our origin from Adam. From a Roman Catholic theologian point of view, wherever the word "sin" appears in the Bible is interpreted in a **moral** sense with associated guilt and punishment. **This appalling doctrine denies the key to understanding the atonement.** The **second sense** of how the word sin is used in Scripture (which is denied by Martinism and his apologists) applies to the devil – that which has the power of death, or "sin in the flesh" similarly described by Paul as "the body of sin", "the body of this death", as "the law of sin and death", as "sin in my members" and again "in me (that is in my flesh) dwells no good thing", which bro. Thomas correctly states in Elpis Israel we inherit, is "**our misfortune, not our crime**". This **second sense of the word Sin** is the **essential link that unites Christ with those he came to save**. It is the means by which God could righteously condemn Sin **literally in the flesh of the Lord Jesus Christ and thereby declare his righteousness without setting aside any of his principles of holiness, justice and truth**. The **denial** that Sin refers to a fixed principle in man's **flesh** and that **the tendency in Man to sin originates from his physical condition in his flesh** is the **doctrine of the Antichrist** which has swept the Central Christadelphian fellowship worldwide, condemning generations from any possibility of understanding the things concerning the name of Jesus Christ.

As stated above bro. Ted witnessed against these false doctrines and those prepared to fellowship them including those in his own family, until sadly as a result of his long-term health issues, he had to avoid the stress of such confrontations. In past years I remember well attending funerals of those in other fellowships where brethren who had re-joined Central would approach me and describe how they had just been "cornered" by bro. Ted as to how they could fellowship the teachings of John Martin and his apologists!

As a man of **principle** bro. Ted "hungered and thirsted after righteousness". Very often such men can be miserably unconscious of the Lord of glory's next injunction, "Blessed are the merciful for they shall obtain mercy". Bro. Ted however was remarkably touched, as the Lord, by the feelings of others infirmities, while **ever conscious of not compromising divine principles. The spirit of Christ** exercised his mind with respect to the teachings of the Master which sadly has shipwrecked so many. It is in fact this aspect of bro. Ted and our discussions with him of how "steadfast love and faithfulness meet; righteousness and peace kiss each other" (Psalm 85:10) which convinced my family and I so many years ago to join with him and sis. Marguerite in the Berean fellowship.

With Bro. Ted's convictions there was also a **humility** borne out of **profound thankfulness** for finding **the wisdom of the truth**, in large part, assisted by his beloved Marguerite. Bro. Ted was a **poor** man rich in faith, who worked hard to bring up a large family, who nonetheless, he and sis Marguerite rejoiced that they had been given as a blessing from Yahweh. On Tuesday, 1st June bro. Ted spoke to sis. Sharon and I of the eighth anniversary of sis. Marguerite's falling asleep in Christ, and once again expressed his unbounded thankfulness to our loving heavenly Father for providing him with such a precious jewel – a depository of scriptural knowledge, faith and example which he cherished "as joint heirs of the grace of God" (1 Peter 3:7).

Bro. Ted had a great rapport with the poor and needy, and was very keenly interested in the Berean Christadelphian's work in Africa and closer to home in Papua New Guinea. We greatly valued the many hours in which we discussed the problems that the poor brethren and sisters of PNG, who like him, are rich in faith. In fact, right up to the last week in hospital when we got opportunity between the constant stream of bro. Ted's family members and visitors, we spoke of the ongoing work and the impending baptism of an interested friend in Mount Hagen. He remarked to me, that as one probation was drawing to an end, a new one was about to begin. Our friend Peli in Mount Hagen was interviewed and baptised the following weekend.

In all this, it is not our purpose to sing the praises of bro. Ted but rather to testify of the **evidence** of the **transformative power** that the **teachings** and the **example of the Lord Jesus** has when correctly understood and prayerfully practised by **the poor of this world rich in faith**, to the glory of our loving heavenly Father.

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### A WORD IN SEASON — ALL BRO. TED'S SALVATION AND ALL HIS DESIRE

In the last memorial meeting we had with Bro. Ted at his bedside in hospital we asked him if there was a portion of Scripture, he would have us go to before we partake of the memorial emblems. Not surprisingly he requested, as so many of God's servants in his circumstances to go to the Psalms. We found ourselves in the Psalms of the degrees, an arrangement of Psalms which memorialise Yahweh's great salvation which, by way of type, entwine the death and resurrection of the greater than Hezekiah with the destruction of the latter-day Assyrian. The great work of bruising the serpent in the head which was set forth in Hezekiah's typical death and resurrection pointed forward to the destruction of the body of sin upon the cross in the person of one, who as Emanuel, never succumbed to sins temptations mentally or morally, so that he could be righteously raised from the dead on the third day. Without this victory the great work of bruising the serpent power could not at Christ's Second Advent continue, beginning at the household of God and then in delivering Judah and Jerusalem from the latter-day Assyrian.

According to the enacted parable of salvation Yahweh said to Hezekiah through the prophet Isaiah, "I will deliver thee and this city out of the hand of the King of Assyria: and I will defend this city. And this shall be a sign unto thee from Yahweh, that Yahweh will do this thing that he had spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, 10 degrees backward. So the sun returned 10 degrees, by which degrees it was gone down" (Isaiah 38:6-8).

The Psalms of the degrees are broken into five groups of three – five speaks to us of what the apostle Peter refers to as "the grace that will be brought at the revelation of Jesus Christ". Each of those groupings of five begin with a Psalm of "distress" – in which the words of the greater than Hezekiah find peculiar application, "Blessed are you when men shall revile you and persecute you and shall say all manner of evil against you falsely for my namesake". This Psalm of distress is then followed by a Psalm of deliverance and resurrection, and in each of the five groupings of three, conclude with a Psalm which takes us into the kingdom of God.

We ended that last memorial meeting with bro. Ted with the wonderful contemplation of such a Psalm concluding the first grouping of three – Psalm 122, a Psalm of David. "*I was **glad** when they said to me, let us go to the house of Yahweh!*" As the Lord Jesus said of Abraham, that he saw his day and **leapt for joy**, so David who was given the divine plans for Solomon's temple by the spirit is transported to the greater house of prayer for all nations at the beginning of the millennial reign of Christ!

***“Our feet have been standing within your gates, O Jerusalem!”*** (vs. 2 ESV) It is not as so many Bible commentators say, refers to the pilgrim’s journey to Jerusalem, as the KJV implies, but rather it is about God’s servant’s journey which has **ended triumphantly through God’s grace and he stands at last in the house of God!**

Bro. Ted in that peaceful contemplation mentioned to us Psalm 23 the concluding words of which we recited *“Surely only goodness and steadfast love will follow me all the days of my life and **I will return** to dwell in the house of Yahweh forever”* (ESV).

Is it any wonder that Hezekiah himself being delivered by a typical death and resurrection and Jerusalem and Judah saved from the hand of the Assyrian should choose a Psalm of the Beloved’s which implores, *“Pray for the peace of Jerusalem! May they be secure who love you! Peace be within your walls and security within your towers!”* For my brothers and companions’ sake I will say, *“Peace be within you! For the sake of the house of the LORD our God, I will seek your good”*.

It was for the Beloved’s brethren and companions’ sake that the sufferings of Christ abound, so also our comfort abounds through Christ, whose house we are if we continue steadfast immovable until the end in the sure expectation that we may be the constituents of New Jerusalem and the eternal righteousness and peace which is peculiar to it alone. Hezekiah was greatly encouraged by the visions Yahweh gave Isaiah concerning this “strong city” with “salvation as walls and bulwarks” and the triumphant journey ended of “the righteous nation that keeps faith” who alone have the right to “enter in”. Truly *“You keep him in perfect peace whose mind is stayed on you, because he trusts in you”* (Isaiah 26:1 – 3).

### **A grave side meditation**

The LORD is my shepherd; I shall not want.

<sup>2</sup>He makes me lie down in green pastures.  
He leads me beside waters of rest.

<sup>3</sup>He restores my soul.  
He leads me in paths of righteousness  
for his name's sake.

<sup>4</sup>Even though I walk through the valley of the shadow of deep darkness  
I will fear no evil,  
for you are with me;  
your rod and your staff,  
they comfort me.

<sup>5</sup>You prepare a table before me  
in the presence of my enemies;  
you anoint my head with oil;  
my cup overflows.

<sup>6</sup>Surely only goodness and steadfast love] shall follow me  
all the days of my life,  
and I shall return to dwell in the house of the LORD  
forever” (ESV).

The apostle Paul in seeking to comfort the Thessalonians wrote, “*We do not want you to be uninformed, brothers and sisters about those who are **asleep**, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have **fallen asleep***” (1 Thessalonians 4:13 – 14).

The references to those who have fallen asleep and later to the voice of the archangel, shows us where the Apostle Paul’s conviction is founded – in that monumental final great vision recorded from chapter 10 – 12 of God’s prophecy through Daniel. In that monumental portion of Scripture Daniel is made to experience a typical death and resurrection on behalf of the multitudinous Christ. It is at “the time of the end”, a time to which this generation stands particularly related as no generation before, “*At that time shall arise Michael (he who is as Ail) the great prince who stands for the children (the Jews) of your people (the saints). And there shall be a time of trouble, such as never has been since there was a nation to that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And **many** (not all) of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are **wise** shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars for ever and ever... But go your way (as bro. Ted has gone his, into the article of death) **till the end.***”

It would be remiss of me not to ask a question, which I know bro. Ted would have me ask, and that is how are we to be numbered among **the wise**? Solomon in recounting the instruction he had himself received of his father David records, “*Blessed is the one who finds wisdom , and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Length of days is in her right hand; in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is **a tree of life** to those who lay hold of her; those who **hold her fast are called blessed***” (Proverbs 3:13 – 18).

In the seventh blessing of the Apocalypse it is recorded, “*Blessed are those who **do his commandments**, so that they may have the right to **the tree of life** and that they may enter **the city** (New Jerusalem) by the gates*” (symbol of the Israel of God – the multitudinous Christ).

May our beloved bro. Ted’s earnest desire be fulfilled, in his own words, “There is only one eulogy I want spoken about and that is that Christ will say at the judgement seat, **well done thou good and faithful servant**”.

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### **The Sons of Eli – their desecration of the righteousness of God and the fellowship of His servants**

(We thank bro. David Kori of the Port Moresby Ecclesia for contributing some of the thoughts for this article)

And Samuel said, “Has the LORD as great delight in burnt offerings and sacrifices, as in **obeying the voice of the LORD**? Behold, **to obey** is better than sacrifice, and to **listen** than the fat of rams. For rebellion is as the sin of witchcraft, and presumption is as iniquity and idolatry. Because you have rejected the word of the LORD, he has also rejected you from being king.”

Bro. Thomas states “a great **principle** is set forth in these words. It is that which can alone place man in harmony with **the religion of God**. Without it a man may indeed know the truth; but he must believe **and do** if he would inherit the kingdom which has been preparing from the foundation of the world” (Elpis Israel)

The above famous words recorded for our earnest consideration in 1 Samuel 15: 22-23 were pronounced by Yahweh through a man whose formative years were a living testimony of these eternal principles. In 1 Samuel 2:11-12 we find the young boy Samuel “**ministered** to Yahweh in the presence of Eli the priest” and we are immediately informed, “Now the sons of Eli were worthless men. They did not know Yahweh”. Samuel served Yahweh under the guidance of Eli while Eli’s sons served themselves! The Hebrew word translated “ministered” refers to the duties performed both by priests and Levites in connection with the worship of Yahweh.

Samuel’s father Elkanah was a Levite. This is established by the genealogy provided for us in the opening chapter of the first book of Samuel. Elkanah was a “man of Ramathaim-zophim of the hill country of Ephraim... the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite”. The name Ramathaim-zophim (the two Heights of the Zophites) refers to the Levitical family of Zuph or Zophai (1 Chronicles 6:26, 35) which immigrated to this place from the tribe of the Ephraim from which Elkanah was descended. Zophim signifies the descendants of Zuph or Zophai, from which the name “land of Zuph” (1 Samuel 9:5) is derived. The tracing back of Elkanah’s family in the opening chapter of the book of Samuel through four generations to Zuph can, as stated above, be compared with the family registers in 1 Chronicles 6 where the ancestors of Elkanah are mentioned twice, in the genealogy of the Kohathites (vs 26), and then in that of Heman, the famous leader of the singers, grandson of Samuel (vs 35).

The record in 1 Samuel proceeds to describe the shocking abuses the sons of Eli perpetrated in serving themselves taking advantage of their priestly positions in connection with the peace offerings with which a sacrificial meal was associated. There was a portion symbolically presented to Yahweh — the breast was waved before Yahweh from whom the priests received it for their use; while the right shoulder was heaved and set aside for the officiating priest, directly from the offerer, but this was to be received **after** the fat portions (the laced **white** fat which covered the entrails, the two kidneys with the fat on them and the long lobe of the liver) had been burnt upon the altar (Leviticus 7:30 – 34). Why the kidneys and its surrounding fat were divinely designated as part of the burnt offering? Yahweh through Jeremiah states, “The heart is **deceitful** above all things, and **desperately sick**; who can understand it? I Yahweh **search the heart** and **test the kidneys**, to give every man according to his ways, according to the fruit of his deeds” (Jeremiah 17:9 – 10). So incurable is the sickness of man’s **heart** that only by the disciplined imbibing of God’s holy word, prayerfully and purposely employed as the guiding influence of all man’s desire that a man or woman can be set apart as the servant of the living God.

“Who can understand it?” Only the Lord Jesus Christ amongst Adam’s descendants could truly say that he understood “what was in man” (John 2:25). His servants follow at a great distance and come to appreciate the enormity of the extent of Sin’s problem through the vicissitudes and trials of probation in proportion to that servant’s dedication to God’s holy word. Few truly understand it in all the earth — a problem so great in God’s estimation that the only divine remedy was a body divinely prepared — a **sinless** man bearing our **defiled nature** that it might be crucified — the body of sin destroyed; so that he might be raised from the dead as the divine means through whom a few called out of the great mass of humanity to understand these divine principles and then by faith identify with the Divine remedy made plain in Christ Jesus. It was the will of God that Sin had to be Publicly condemned in one who was a representative man of Adam’s descendants because in man’s **defiled** body is the **source** of all rebellion against Yahweh . In the flesh resides man’s ability to determine and make choices, how he reasons, what he loves and hates, his feelings and affections, his seat of desire; and when this body was **defiled** because of Adam’s sin, a nature inherited by all his descendants, man’s way apart from God’s holy word “is like deep darkness”.

Disregarding the fear and reverence of Yahweh these corrupt priests, sons of Eli, ordered the flesh of the sacrificial animals to be taken to them **first** before this offering was made! Then these priests

forcibly took portions of the flesh which the offerer of the sacrifice boiled for the sacrificial meal which did not belong to them. By so doing these men brought into contempt the sacrifices of Yahweh and spread this contempt throughout the ecclesia of the living God, destroying any possibility of fellowship between Yahweh and his people. What of our position brethren and sisters? Are we not being “built up as a spiritual house, to be a **holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ**” (1 Peter 2:5)?

Some 20 years ago I attended a series of Bible talks held at the defunct Christadelphian ecclesia at Coorparoo, Queensland. The speaker was Jim Cowie. It was at a time which culminated a number of years’ effort by John Martin and Jim Cowie in leading a push for reunion between the Petrie Terrace ecclesia (notorious for harbouring advocates and sympathisers of clean flesh doctrine) with the other Logos ecclesias in Brisbane. I approached Jim Cowie after his talk and questioned him on his understanding of the atonement and on the doctrine of fellowship. No sooner had I begun to reason with him on the doctrine of the atonement that he exclaimed, “I suppose you are amongst those who believe the sacrifices under law are but types”. I answered “there is nothing efficacious about the blood of bulls and goats” and I remembered the words of bro. Roberts concerning the characteristics of the clergy of the synagogue of Satan that “they make a type teach itself, which is absurd”.

By this stage all the hall and fallen silent, the members of the Logos Christadelphian ecclesia were to have a special meeting in the coming weeks to vote on the acceptance of a form of words agreed by the respective committees representing Petrie Terrace and the Brisbane Logos ecclesias. I proceeded to question Jim Cowie how he could fellowship the Petrie Terrace meeting knowing that there were in their midst sympathisers of clean flesh doctrine. I named members of the Petrie Terrace ecclesia well known to us at the time for espousing wrong doctrine on the atonement, a fact later confirmed by prominent members of the Coorparoo Logos ecclesia. Jim Cowie in an unsettled voice said, “I have no doubt that some of those old chestnuts still remain”. I insisted to Jim Cowie that the only way to ensure the Petrie Terrace ecclesia was not harbouring wrong doctrine was to examine each individual member. Jim Cowie replied that the arranging brethren committee of Petrie Terrace would not agree to that!

Thinking that this most inconvenient brother was a member of the Coorparoo Logos ecclesia, Jim Cowie then proceeded to accuse me of hypocrisy! He said that members of my own ecclesia had just attended Bible school down in Adelaide where members of the Petrie Terrace ecclesia fellowshiped with brethren and sisters from around Australia and indeed from around the world, how inconsistent it is back here in Brisbane that the Coorparoo Logos ecclesia should continue to not fellowship Petrie Terrace! “Hypocrisy indeed,” I replied, “if I was a member of the Coorparoo Logos ecclesia. But I am not”. “Then who are you,” demanded Jim Cowie. I proceeded to inform him that I had been bought up in the Old Paths fellowship, and on hearing this he immediately accused this most inconvenient brother of being an “extremist”.

This incident revealed to me how the prominent speakers of Christadelphia, in their all-expenses paid travelling around Australia and indeed the world (as one such speaker said to me, “I am at a different ecclesia every week” — how they love it to be so!) before God’s judgements of Covid-19 restricted them “From going to and fro on the earth” (Job 1:7). As a Christadelphian clergy, they contemptuously use the doctrine of fellowship to condemn their own brethren and sisters when they dare to question the virtue of unification, despite knowing the leaven of erroneous doctrine is present. They promote doctrines which utterly obscure the faithful acknowledgement and identification with “the righteousness of God” as the only God-provided means of fellowship between the Creator and fallen, humble, repentant, forgiven and thankful man.

The priests placed **the fat of the peace offering on the top of the burnt offering** that it might be consumed, an “offering made by fire, of a sweet savour unto the Lord” (Leviticus 3:5). Here was an act of **identification** by the offerer through Yahweh’s appointed priest with that which **symbolized**



**the divine means of reconciliation.** The offerer moved with thankfulness and reverence without compunction rendered to Yahweh what gives him great pleasure. The fat of the peace offering or that which bro. Roberts says signifies **“the strength and goodness of life ... a man giving** his time, his love, his service, his substance, gives **the fat of his life** — this is ‘the food of the peace offering’ and ascends as a sweet savour to God”. Paul writing to the Colossians speaks of **“Christ in you;** the hope of glory. Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. This I **toil,** struggling with all **his** energy that he powerfully works **within me**” (Colossians 1:27 – 29).

That which symbolised a person giving the fat of his/her life offered up to God rests upon the process of being “crucified **with** Christ”. Crucifixion is **not** an instantaneous death, it is a death that is designed to transform. The laced **white** fat which covered the entrails, the two kidneys and the long lobe of the liver speak to us of the fat of a person’s **transformed life** powerfully motivated by God’s love made evident by **righteous deeds** which revealed an **inner cleanness** manifested by Christ living in us (Galatians 2:20). Bro. Roberts states “We morally **participate** in it (the destruction of the body of sin destroyed in Christ’s crucifixion – the ‘one great offering’) in putting the old man to death in ‘denying ungodliness and worldly lusts’: and the hope before us is the prospect of becoming subject to such a physical change as will **consume** mortal nature and change it into the glorious nature of the spirit...” (Law of Moses pg. 236-238).

The fat of the peace offering was placed on top of that which bro. Roberts says symbolises **“the great promise and prophecy and requirement of every form of the truth: the destruction of the body of sin** (Romans 6:6)”. For those who do not use Yahweh’s religion as a means of serving themselves, understand the burnt offering pointed forward to how Yahweh determined **“the body of sin** was to be destroyed in Christ’s crucifixion – the one great offering; we ceremonially share it in our baptism: crucified **with** Christ, baptised unto his death”. The fat of the peace offering has no meaning apart from identification with the sacrificial death and resurrection of the Lord Jesus, symbolised in the burnt offering as the means of a sinner’s justification referred to in the apostle explanation as **“the righteousness of God”**. As bro. Roberts reminds us in the blood of Christ, God **“exact**s the **recognition** of it (His own righteousness and His own supremacy) and **submission** to (His own righteousness and His own supremacy) as the **condition of the exercise of His forbearance in remission of our sins**”. There can only be what bro. Roberts refers to as **“dispeace”** where this heavenly etiquette is not humbly and thoughtfully followed in seeking Divine fellowship.

The antitypical peace offering — **“Christ as our peace”** (Ephesians 2:14 – 18) can only truly be **“our peace”** if **“through the redemption that is in Christ Jesus (the burnt offering upon which the fat of the peace offering was placed) as a propitiation by his blood is received by faith”** (Romans 3:24 – 25). The offerer’s life can only be sanctified as a new creature when **how** the righteousness of God was declared is humbly identified with in the appointed way. An opportunity is then provided to show forth the evidence of having received these things in faith through the voluntary giving in joyful thankfulness of the fat of the offerer’s life. This must be accompanied by prayerfully seeking fellowship with God, which is celebrated in the sacrificial meal. This family meal with God’s priest symbolise the privilege of dwelling in the house and family of the Lord and shadowed forth the rejoicing of God’s people (Deuteronomy 12:12, 18) and the blessed prospect of eating and drinking in the kingdom of God (Luke 14:15; 22:30).

Truly such a sacrifice and fellowship ascends to Yahweh as **“a sweet savour”** — Christ as our peace. But where men **“know not the Lord”** (as Eli’s sons) such occasions are nothing more than orgies of a profligate clergy; the depravity of men serving themselves, who hold the teaching of Balaam who taught Balak to put a stumbling block before the sons of Israel and eat food (symbols of the doctrine of man) sacrificed to idols and practice sexual immorality (in uniting the truth once delivered to the saints with the doctrines of the Romish Jezebel). What of those fellowships which **“tolerate”** the

Romish doctrines of clean flesh in their most recent smooth words of partial Atonement guise of Martinism, promulgated by the Balaams of this age who with their congregations call themselves Jews but are a synagogue of Satan and cannot stir themselves from their drunken stupor to strengthen what is about to die and know not that they are wretched, pitiable, poor, blind and naked (Revelations 2 & 3). When they would bring forth the peace offering to God in their great assemblies and Bible schools under the Australian Unity Agreement, they are in effect first serving themselves and desecrate “God’s righteousness” forgetting that the Lord they say they worship is “He who searches **mind and heart** and gives to each as his works deserve “ (Revelations 2:23).

In contrast to the sons of Eli the child Samuel is pictured for us ministering before Yahweh; clothed in a simple white ephod which resembled the high priest’s in shape, which symbolized a lifelong service, evidenced by righteous actions which demonstrated a childlike disposition ever attentive to God’s holiness. In the terrible prophecy for all subsequent ages of divine judgement that would fall upon the self-serving priesthood of Eli’s descendants, beginning with the slaughter of his two sons in a single day, there is the ministration of another priest. “And I will raise up for myself a faithful priest, who shall do according to what is in **my heart and in my mind**. And I will build him a **sure house** and **he shall go in and out before my anointed for ever**” (1Samuel 2:35).

Psalms 99:6 enumerates Samuel with Moses and Aaron who called upon Yahweh and was heard. Though not of the sons of Aaron but of the same Levitical tribe, Samuel succeeded Eli as judge, the last judge of Israel and embodied the ending of one Epoch and the commencing of another. An epoch typical of that which we stand related if we now as “a chosen race, a royal priesthood and a holy nation” with understanding and love, sacrifice the antitypical peace offering upon that which alone declares Yahweh’s righteousness. To no one else but Samuel would Yahweh entrust the anointing of the sweet Psalmist of Israel to be Yahweh’s King, typical of Christ and ministered as a priest to Israel in those final turbulent years before the establishment of that man after God’s **own heart**, to whom the everlasting covenant was given concerning Yahweh’s Christ. Significantly, Solomon in the process of executing David’s council against the worthless fellows who had shown no righteousness or mercy in opposing Solomon’s ascendancy, also fulfilled the Word of Yahweh that he had spoken concerning the house of Eli in Shiloh, placing Zadok the priest in the place of Abiathar (1 Kings 2:26 – 35). In this way the spirit of prophecy and its incipient fulfilment directs the faithful to the greater than Solomon, Yahweh’s Anointed through whom an eternal household of priests will be raised up at “the time of the end” among whom Samuel will eternally minister before Yahweh and his Anointed as sons of Zadok, sons of righteousness. To David’s Lord “Yahweh has sworn and will not change his mind, ‘you are a priest for ever after **the order** of Melchizedek” (Psalm 110:4).

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### **9/11 to the fall of Afghanistan – The judgements of Yahweh upon the Latter-day Sodom in preparation for the formation of the feet of Nebuchadnezzar’s Image**

“The sun had risen on the earth when Lot came to Zoar”. One of the most striking images of that September day now twenty years ago was the sight of the twin towers of the world trade centre set against a sky without a cloud and that which ascended from the **North** tower “went up like the smoke of a furnace”.

Like Abraham who went early in the morning to the place where the day before he had stood before Yahweh interceding for the righteous among the wicked of Sodom, we to gaze upon the events of that day and what has followed and plead for the righteous of this epoch as we approach the crisis of the ages.

Eye witnesses remember how perfectly blue the New York sky was before the planes hit the towers, “a gorgeous, September morning in New York”. In fact the first tropical system to reach hurricane strength had already formed, named Erin which proved to be the longest lived hurricane of that season. This hurricane would have impacted the Northeast of the USA, causing flight disruptions and cancellations had it not been for a cold front which had pushed through the Northeast the day before, followed by high pressure, all of which providentially ensured the hurricane would be kept away from New York so that another far greater disaster could be unleashed. (Historical notes taken from 9/11/01: The day weather changed history by Henry Rothenberg).

*“Our war on terror begins with al Qaeda, **but it does not end there.**” (President George W. Bush **September 20, 2001**).*

With those words, President George W. Bush, on **September 20, 2001**, launched a war whose parameters already extended in his mind far beyond Afghanistan and the toppling of the Taliban regime, which had harboured al Qaeda and 9/11 mastermind Osama bin Laden.

Texas-born journalist Robert Draper—author of “To start a War” and contributor to the *New York Times Magazine* sought to understand why, less than two years after 9/11, the U.S. military attacked “a sovereign nation (Iraq) that had neither harmed the United States nor threatened to do so.” After interviewing dozens of officials throughout the government, Draper concluded Bush’s closest advisers thought that the president had already settled on a showdown with Saddam Hussein, they supplied him with counsel that reinforced the decision they believed he had already made—and ended up convincing Bush that he had no other choice but to press forward. We remember how Ahab had gathered his 400 prophets about him to confirm the decision he had already made and when the inspired guidance of Yahweh was urged upon him, even that servant was pressured to “Let your word be like the word of one of them, and speak favourably”. Ahab’s incredulity, despite his vain arrogance, afforded this ruler one final revelation parabolically illustrating how such men and their decision-making are divinely manipulated; “Micaiah said, Therefore hear the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing beside him on his right hand and on his left; <sup>20</sup>and the LORD said, ‘Who will entice Ahab, that he may go up and fall at Ramoth-gilead?’ And one said one thing, and another said another. <sup>21</sup>Then a spirit came forward and stood before the LORD, saying, ‘I will entice him.’ <sup>22</sup>And the LORD said to him, ‘By what means?’ And he said, ‘I will go out, and will be a lying spirit in the mouth of all his prophets.’ And he said, ‘You are to entice him, and you shall succeed; go out and do so.’ <sup>23</sup>Now therefore behold, the LORD has put a lying spirit in the mouth of all these your prophets; the LORD has **declared disaster for you**” (1Kings 22:13-23).

Such are the gathered facts of an historian trying to understand the most disastrous U.S. foreign policy decision in the United States’ history set against how Yahweh manipulates circumstances allowing man’s pride and fears to steer His plan with the nations. Man’s analysis does not and cannot take into account the Divine hand of providence guiding events through the selection of individuals suitably prepared and equipped, or purposely woefully equipped, to play their part in Yahweh’s plan. The maladministration of subsequent domestic disasters during the Bush presidency revealed the vessel Yahweh chose to command the United States at the beginning of this century “as a maestro of catastrophe, neither the depraved villain imagined by liberals nor the fearless cowboy treasured by conservatives but, rather, an affable, insecure naïf, woefully inexperienced and tragically incompetent” (*Andrew R. Graybill, professor of history*).

The surprise attack on 9/11 had unhinged the “woefully inexperienced and tragically incompetent” Bush and his advisor’s thinking, creating a correlation in Bush’s mind between that event and the decision to invade Iraq and indeed beyond Iraq, and had providence not intervened, to threaten Iran and transform the entire middle east; to in effect constitute the United States “the king of the North”!

During the 10 years between the end of the Cold War and the disintegration of the Soviet Union and the terror attacks upon the twin towers, the Pentagon and the unnamed 4<sup>th</sup> target; the United States enjoyed a level of power, wealth, and safety that—except for Britain in the years before World War I—has no parallel in history. It inherited its position from the British Tarshish Empire which had reached the zenith of its territorial dominion just after WW1 and the last world-wide pandemic; the beginning of the epoch of “the time of the end” (Daniel 11:40) and its reversal of policy towards Israel.

The US had not abandoned **Israel** as Britain did after WW1 but it did become the world-wide purveyor of “all that is in the world — the desires of the flesh and the desires of the eyes and pride in possessions”. The latter-day Sodom caused **the Israel of God**, like Lot, to gaze with unblinking wonder on the well-watered vista that descended into what in such a short time would become the Dead Sea. It deceived many of the Israel of God to “love the world or the things in the world” more than God. The US exalted itself to heaven as the world’s only so-called superpower unrivalled in its military and economic power and set about in its profligacy like the Tyre of the ancient world, to become the mart of the nations, transcending all that had gone before it, exporting its wares and its abominations to all the nations, far surpassing its predecessors via its inventions of the World Wide Web and social media companies. As the facilitator of its traders, every God-denying vile imagination, faith-destroying abomination, able to be accessed 24/7, every moment of every day, by countless devices is the vale that the Israel of God has been tempted to reside! **9/11 Was a Warning of What Was to Come.**

(To be continued God willing)

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### The life of Joshua

(The following article is the introduction to a series about the life of Joshua we look forward to being contributed from our beloved bro Dan Jackson from the Richard Ecclesia in Canada).

Greetings my dear readers

We would like to take you on a journey through the life of Joshua. A man who would strive to please Yahweh in all his days. Joshua set very good examples for each of us to follow in our walk, and it will be our endeavour through this study to not only point out the various trials Joshua faced, but indeed how he overcame them, which will give us everyday life lessons and encouragement as we strive through these days of probation to serve Yahweh to the best of our ability.

We would like to open this series with a quote from the book of Deuteronomy which says...

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Yahweh commanded Moses" (Deut. 34:9).

This was Joshua’s mission statement for his life, and that was to serve Yahweh with all his heart and bring his people to make the same commitment. At the end of Joshua’s life, he wrote “as for me and my house we will serve the Lord”

What a great sign this would make if we could all put this up in our own house to remind us each day of our goals.

Joshua was a man of faith and courage, an able military commander, determined and resourceful. Yet with these outstanding attributes of character, he never failed to listen — attentively and

reverently — to the voice of Yahweh. Instructions which might have totally confused lesser men were accepted without question by Joshua —because he trusted Yahweh. He lived only to serve his God and his people — a wonderful attitude, worthy of following by all who wish to serve Israel's God.

Joshua's name means "Yahweh's salvation", and isn't it interesting the comparison to the Lord Jesus Christ whose name means "Saviour Anointed". In fact, the name Joshua in Hebrew is the same as Jesus in the Greek. Both would bring salvation to a great number of people who have been brought out of Egypt into a promised land. Of course, we know that Egypt was a nation that Israel lived in, and we also see Egypt as a symbol of the world. Thus, we see the first Joshua saving the natural Israelite's, and the second Joshua, the Lord Jesus Christ, saving the spiritual Israel, us, and both natural and spiritual were and will be led into a promised land flowing with milk and honey.

Joshua is described as "the minister" of Moses (Exo. 24:13). He was the son of Nun (a name meaning *Perpetuity*) of the tribe of Ephraim. He had known slavery in Egypt, but is now elevated unto Commander-in-Chief of the Israelite's, and in that capacity proved himself to be an outstanding soldier and strategist (Expositor).

Joshua was the son of Nun, and the grandson of Elishama. His father named "Nun" is mentioned 29 times in the Old Testament, and each time in the phrase "Joshua the son of Nun". In 1 Chron. 7:27, he is mentioned as "Non" with reference to his being the son of Elishama. The father of Joshua therefore, was a man of no importance: Elishama, the grandfather of Joshua was of the tribe of Ephraim. He is mentioned in Numbers 1:10, as being one of the twelve princes of the tribes of their fathers, heads of thousands in Israel. When Israel camped, the standard of Ephraim was to be on the west side, and Elishama was to be the captain of the tribe (Num. 2:18.) When the tabernacle had been fully set up, the princes of Israel offered certain sacrifices which are described in Num. 7. In verse 48 of that chapter, Elishama is mentioned as leading the sacrifices for Ephraim. When the Israelites marched, Ephraim had to take up the third position and Elishama was in charge of that tribe (Num. 10:22).

Moses has left off telling the generation that is about to go into the land to stay away from idols, and to worship Yahweh only. He told them about the blessings for doing what is right, as well as the cursing for forsaking Yahweh. He encouraged them to take the whole land and know that Yahweh was going to fight for them, to be strong and of a good courage.

Much of the words of Moses that he spoke to the people of Israel he could have spoken directly to us. We too must be strong and of a good courage in our battle with the flesh and the temptations that are all around us in this world.

We have taken a just brief look at who the man Joshua was, and where he came from. We shall attempt to look at the journey of Joshua and his conquest of the promised land in the upcoming articles, and hopefully draw lessons we can each use in our journey in the truth. We will also look at the picture of future events that are about to be unfolded in the world with the king of the north and the king of the south, and how they are unravelled in the story of Joshua.

Your Bro in the Hope of Israel, Dan Jackson

## John Thomas and his rediscovery of Bible truth (continued)

### *First talks*

A few weeks after the doctor's arrival at Bethany, he went with bro. Campbell to Wellsburg, where the latter had a preaching appointment. After the morning meeting, at which Campbell spoke, and on the way to the afternoon meeting, Campbell turned to Thomas and said: "John, I'm going to call upon you to speak this afternoon." "What? You can't do that to me. I have never spoken in public on religious matters in my life. Even if I did get up, I would have nothing to say. Please, do not ask me to do anything of the sort!"

"Don't worry. It doesn't matter what you know. I shall certainly call upon you. I like to try a man's mettle."

This was said with so decided an air that the doctor saw there was no escape. Pleading for a little preparation time, he frantically turned through the pages of his bible at the meeting house, searching for something to speak on. At last it occurred to him that he knew Roland's interpretation of Daniel's four empires, that since chapter 2 was rather long it would give him time to accustom himself to the platform as he read to the audience. Having got through he reading, Thomas fixed his eyes upon the door post and delivered himself of all he knew on the subject for about 30 minutes. When he had completely emptied himself, he concluded by a sudden stop and sat down. He was astonished to hear afterwards that the people appreciated his discourse.

On the following Sunday, as he was walking with Campbell to the local meeting house in the morning, Campbell remarked that he would call upon Dr Thomas again that afternoon. Since he would have considerable time to prepare, the doctor did not object. However, Campbell spoke for two and a half hours, and concluded by saying that after a recess of 15 minutes, Dr Thomas would speak to them. Thomas had counted on a longer interval. Now he had only a few minutes to prepare. After great difficulty with selecting a subject, he at last decided to speak on the apostasy, of which he had read something recently. His talk was apparently satisfactory.

The meeting over, Thomas determined within himself that this sort of business must stop. He felt he was being entangled in a work for which he was utterly unqualified and which was entirely opposed to his tastes. He determined to remove himself from Campbell's designs as fast as possible. Having decided to go to Pennsylvania, he told Campbell of his plan, who promptly furnished him with a letter of introduction. Thomas described what happened next:

"We remained with the brethren sixteen days. Nothing would satisfy the brethren but that we should speak on every occasion. A disposition to oblige induced compliance, though sorely against our inclination; for we did not travel as an evangelist, but simply to find a place of settlement in our peculiar way of life; besides the labour of public speaking was very great, owing to a want of previous preparation, and the violence it did to our disposition, which is naturally reserved, and gratified by an abstraction from the noisy and busy haunts of men. But the things we have least sought after are the very things we are most engaged in."

(to be continued)

## One Day At a Time

(from a collection of poems given to us by sis. Marguerite Mingham who now sleeps with our bro. Ted awaiting the resurrection)

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care;  
One day at a time, we must meet and must bear.

One day at a time to be patient and strong,  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass, and its sorrows shall cease,  
It shall darken and die, and the night shall bring peace.

One day at a time — but the night is so long,  
And the heart is not brave, and the soul is not strong.  
Take pity, O Yahweh, be near all the way;  
Give courage and patience and strength for the day!

Swift cometh His answer, so clear and so sweet;  
“Yea, I will be with thee, thy troubles to meet;  
I will not forget thee, nor fail thee, nor grieve;  
I will not forsake thee... I never will leave.”

Not yesterday's load are we called on to bear,  
Nor tomorrow's uncertain and shadowy care.  
Why should we look forward or back with dismay?  
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;  
He hath numbered its hours, though they haste or delay.  
His grace is sufficient... we walk not alone!  
As the day, so the strength that He giveth His own.

**Sunday School Corner – Sis. Sharon**  
God cares for His people in the wilderness  
(Readings: Exodus 15:22-27; 16:1-36)

When the Israelites left Egypt God guided them to the other side of the Red Sea into the wilderness of Shur. For three days they walked through desolate country where there was no water anywhere. The company of Israelites was a great company, perhaps two million people. Finally they came to an oasis where there was water — but to their disappointment, the water was not fit to drink. It was bitter. They called the place Marah, meaning ‘bitter’. The Israelites complained to Moses that they did not have suitable water. As with so many things, the Israelites complained that God brought them into the wilderness to die. How quickly they forgot all that God had provided for them. But Moses was a man of faith, and he prayed to God for help. “Yahweh showed him a log, and he threw it into the water, and the water became sweet” (Exodus 15:25).

At Marah, God made a promise to the Israelites, that “If you will diligently listen to the voice of the Yahweh your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am Yahweh, your healer.”

The miracle that God showed them that he could make the bitter water sweet was an important lesson. God had not forsaken them. He would care for them and provide for their needs, if only they put their faith and trust in him. He further promised that if they obeyed his commandments he would not bring upon them any of the diseases that he had brought upon the Egyptians.

From Marah they journeyed to Elim, another oasis, where there was twelve springs and water and seventy palm trees — and “they encamped by the waters”. It was the “fifteenth day of the second month after they had departed from the land of Egypt.” (Exodus 16:1). They were hungry and began to grumble and complain against Moses and Aaron. They thought of Egypt where they had enough bread to eat. How quickly they forgot the dreadful life they had in Egypt as slaves and how cruel their Egyptian masters were. They thought only of when they “sat by the meat pots and ate bread to the full” (Exodus 16:3) and told Moses and Aaron they brought them into the wilderness to die of hunger. They forgot the miracles of God that led up to their escape from Egypt, and how God spared them when he brought plagues upon the Egyptians and the house of Pharaoh.

God was patient with them. “Then Yahweh said to Moses, “Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day’s portion every day, that I may test them, whether they will walk in my law or not.” (Exodus 16:4). God then gave Moses and Aaron very specific instructions as to how they were to gather the food he was going to provide them with. Moses told the Israelites what God had said about how they were to gather their food, and he pointed out that God had heard their grumbling against him, and that their grumbling was not against him and Aaron, but against God. “And Yahweh said to Moses, “I have heard the grumbling of the people of Israel. Say to them, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am Yahweh your God.’” (Exodus 16:11-12). God tested them to see if they had faith. He instructed them not to gather more than they needed for one day as it would spoil and ‘bred worms and stank’ if they kept it overnight —Except...on the sixth day they were to gather enough for two days so that they would rest on the seventh day, and the food they gathered would keep for those two days. This was indeed a miracle to show them that God cared for their needs, if they would put their faith in Him.

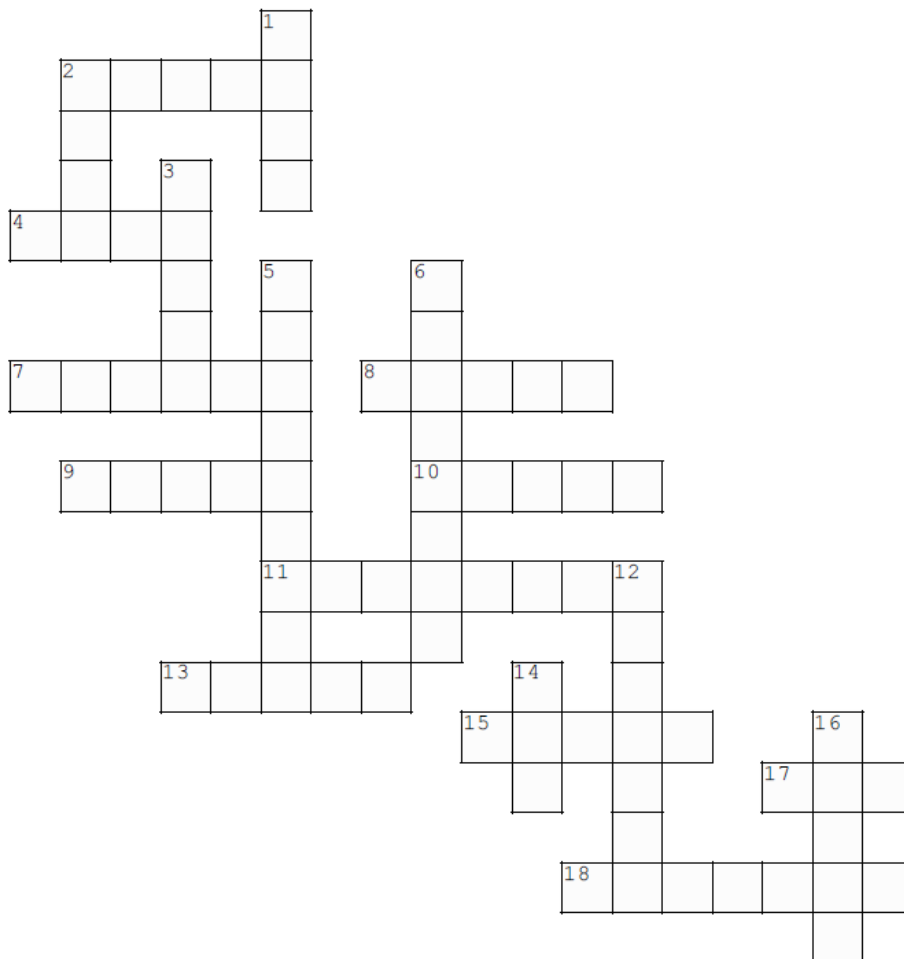
So God provided for Israel every day for the forty years they were in the wilderness. He also instructed them to put one man’s daily portion of manna in a golden pot to be kept in the ark (Hebrews 9:4) so that future generations would be reminded that God had fed their fathers during their forty years in the wilderness.



There are many lessons for us in the life of the Israelites. God wants us to put our trust in Him. It does not mean that He will give us all that we ask for, but He will provide for our needs as long as we stay on the path that He has outlined for us, and we pray always for His guidance in all our undertakings. He has also given us the promise of eternal life when Christ returns, if we remain faithful and put our trust in God.

### Activity — Crossword puzzle

(The clues for the cross-word puzzle are in all in Exodus chapters 15 & 16)



#### Across

2. An omer is the tenth part of an \_\_\_\_\_ (Exodus 16)
4. The measure they used to gather the bread (Exodus 16)
7. Another word for Marah (Exodus 15)
8. What God gave the people of Israel when they wanted meat (Exodus 16)
9. The name that Israel gave to the bread from the LORD. (Exodus 16)
10. When the people asked Moses what the flake-like thing was, he said it was \_\_\_\_ from the Lord (Exodus 16).
11. What God put on the Egyptians that He promised he would not put on Israel if they obeyed His commandments (Exodus 15).
13. Where Israel found water when they had gone three days with no water (Exodus 16)
15. The number of years the people of Israel ate manna in the wilderness (Exodus 16).
17. The wilderness where they came to after they set out from Elim (Exodus 16).
18. The day the people went out to gather and found no bread (Exodus 16).

## **Down**

1. The wilderness where Moses led Israel after they set out from the Red Sea (Exodus 15)
2. At this place, there were twelve springs of water and seventy palm trees (Exodus 15).
3. What the flake-like thing looked like that covered the ground when the dew had gone up (Exodus 16)
5. The type of seed that the manna was like (Exodus 16).
6. What the whole congregation of Israel did against Moses and Aaron in the wilderness (Exodus 16)
12. Another word for 'rule' that God made to test Israel (Exodus 15)
14. What the Lord told Moses to throw into the water at Marah to make the water sweet (Exodus 15)
16. The day that they should bring in twice as much as they gathered daily (Exodus 16).



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