

## Circular Letter No 314 April/May/June 2026

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### ----- **Editorial**

Dear Brethren and Sisters and Friends, Greetings in the Name of Jesus Christ our Lord. Having now passed my ninety-eighth birthday by the grace of God I think you will understand why I am again asking you to accept yet another Editorial from the past. This one is from 35 years ago and here is what was written on that occasion:-

“Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.” - and so we earnestly pray for “Thy Kingdom come, Thy will be done on earth as it is in heaven.”

We naturally look at world events comparing them with scripture prophesy to see just how near our Lord's return is and in this connection I have received a letter from brother Phil Parry in which he writes :-

“The emphasis upon the situation in Israel being put forth by the Christadelphians is so much in favour of Jews after the flesh that we could almost believe that Jesus Christ is coming for their benefit and not for those who have sought and are seeking first the Kingdom of God and His righteousness.

As one Christadelphian put it to our brother Woodhouse in a tape-recording some time ago, Christadelphians are in for a great shock in respect of their views on Israel and Palestine.

In fact he (Brother Woodhouse) believes, as I do, that they (the Jews) will be forced to evacuate the Land and their return will be through acceptance of the New Covenant.

I myself believe that Ezekiel chapters 38 & 39, Gog and Magog, is the same event of which John, the Apostle, speaks in Revelation where God and Magog are gathered for destruction and to demonstrate to all the supremacy of the God of Israel, both to those who have become His people, or as in Ezekiel, “My People”, and the unconverted (as yet) nations of the world. This happens towards the end, or in fact, when the thousand years of Satan's power has been suppressed and he is loosed for a season for the fulfilment of God's Purpose. If Gog and Magog of Ezekiel is not the same as mentioned by name in Revelations, why is it that John does not mention two separate events?

I have also always been opposed to naming Russia as the power or the Gog and Magog of Ezekiel 38 & 39 invading the Land of Israel just at the return of Christ. Christadelphians are presumptuous in doing this and if it is a sign they are looking for they may well be indeed due for a shock; it may not be any more a sign than the one they put forward of the fig tree budding forth as Israel's return. Jesus only alluded to the fig tree and all the trees budding forth as season signs of the summer to everyone, but the events of which He had prophesied were the signs he alluded to and when they began to bud forth the time had come for his Kingdom to be established. To be wise beyond what is written can cause blindness and a snare.”

We are grateful to Brother Phil Parry for the foregoing letter and it may be some readers would like to make their own comments regarding it. All I wish to say at present is that it is my opinion that the Kingdom will be established world-wide in a matter of months, not years, and based on a foundation of righteousness which will be quickly established by Divine Authority and the present world order, referred to in the Psalms as “the foundations of the world are out of joint”, replaced by each of the saints ruling over “one, five or ten cities.”

There is much to think about in Brother Phill Pary’s thoughts, and all are welcome to add their own thoughts for discussion. f anyone would like to add their views, or ask questions.

May the merciful blessing of our Heavenly Father be upon all.  
Sincerely your brother, in the Master's, service,

Brother Russell Gregory.

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### **Life Through Christ Alone.**

On the authority of Scripture, the penalty incurred by Adam was death by execution, and his redemption was imperative to the continuation of the Human Race. Had Sin been pardoned, and its guilt cancelled by the exercise of Sovereign will, or by an act of mere power, it might have been doubted whether the Almighty were indeed infinite in moral rectitude, or whether He would not, at some future time, re-impose the Doom. But no such injurious apprehension can be entertained, He changes not.

The first man, having sinned, could not, according to God’s Oath, have had any posterity, had not the penalty, or Price of Violated Law, been arrested by the Divine Promise; “The Seed of the Woman shall bruise the Serpent’s Head.”

God requires no extraneous motive to induce Him to pity: it is a question of “Law” and “Divine Love” in the Sinner’s redemption. The Love of God began in the very Garden of Eden: He did not allow the execution of the Law to overtake Adam, and consequently “blot out”

the Human Race. He provided a Ransom or Substitute for Adam (1 Peter 1:20; Job 3:-16; Revelation 13:8; John 3:16).

Hence the slaying of Animals at once becomes significant. Thus the Sacrifice of Christ, though central in Human History, had its effect (though obscure) as really upon preceding ages as it has its effect upon succeeding ages. He was fore-ordained by the God of Love to be the “Human Ransom,” by which alone man was spared his natural existence and is invited to return to the “Loving Father” and live triumphantly in the untold ages beyond.

“I thank Thee, Father, Thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes.” No Son of God, i.e. Son by birth, as was Jesus, can possibly come under condemnation, unless He individually sin. Jesus was the Christ, the “Son” of the Living God. Jesus did no sin, nor was guile found in His mouth. Therefore Jesus was free from condemnation.

No adopted Son of God can be under condemnation if he walk not after the flesh, but after the Spirit, because the Law of the Spirit of Life in Christ Jesus hath made him free from the Law of Sin and Death.

“The Soul that sinneth shall die.” “Without shedding of blood there is no remission.” Could the shed blood of the sinner redeem himself? Could you point out from Scripture where it says Yes? “What then, shall it profit a man, though he gain the whole world, and forfeit his life? Or what shall a man give in exchange (*en antallagna*) for his life?”

Brother Andrew Wilson.

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**Isaiah 1:16**

“Come now, declares Yahweh, and let us settle the matter together  
Although your sins shall be like scarlet, they will be as white as snow,  
although they are red like crimson, they will be as wool.”  
( From “The Keys of The Kingdom Holy Bible” )

## Dear Lord and Father of Mankind

Dear Lord and Father of mankind;  
Forgive our foolish ways;  
Re-clothe us in our rightful mind;  
In purer lives Thy service find  
In deeper reverence praise.  
In deeper reverence praise.

In simple trust like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up and follow Thee.  
Rise up and follow Thee.

O Sabbath Rest by Galilee !  
O calm of hills above,  
Where Jesus knelt to share with Thee,  
The silence of eternity,  
Interpreted by love,  
Interpreted by love.

Drop Thy still dews of quietness,  
'Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace,  
The beauty of Thy peace.

Hubert Parry

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### **A quote from the writings of Brother Ernest Brady.**

If a renegade may venture to proffer advice to one in the position of John Carter, it would be that he should carefully consider the wisdom of ceasing to use in the baptismal formula the words “for remission of sins”

and reverting to that used by Dr. Thomas and early Christadelphians wherein the emphasis is on the rebirth in Christ. The introduction of those words is a recent innovation which reflects the trend of thought and the gradual loss of the truth, “that ye must be born again.” Many young people who are baptised are not conscious of - and probably not guilty of - a load of personal sins; and therefore baptism for remission of sins is unlikely to evoke any very strong mental impression. On the other hand, the realisation of the fact of legal alienation which can only be reversed by an act of faith is a matter of practical appeal to everyone. If the words “for remission of sins” were omitted and attention concentrated on the entrance into Christ it might be that those involved would be more impressed with the importance of living a life in conformity with their changed status..

Ernest Brady

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## **A FEW THOUGHTS ON PRAYER IN THE OLD TESTAMENT**

Prayer is a subject of the heart and it is a big subject because it covers our approach to God in many ways, for many reasons and on many varied occasions.

The word 'pray' means 'to ask' or to say “please” and though not used any more in this way in our modern language we are all familiar with the meaning in the scriptures, for but prayer has come to mean so much more than just asking and in the sense we shall use it here it is our approach to our Creator in our worship of Him, our reverence for Him, our thanking Him as well as our asking of Him.

So let's see some of the ways in which people in the Old Testament times approached God.

Adam and Abraham and others talked directly with God, or with an angel as God's representative but there were other occasions when it was necessary to approach God through the priest or High Priest who would intercede for them.

Then there were the sacrifices, the casting of lots, Urim and Thummim, vows, oaths and fasting all involving prayer. In fact, no part of worship can be left out of our consideration of prayer.

There are very many prayers recorded in the Old Testament for nearly all the Psalms are prayers, and besides these there are about 90 other prayers recorded. One of the most marvellous things about these prayers is that they are all expressed by men and women of great faith. They contain no errors, no false nor even doubtful or questionable ideas and in all these prayers we find nothing but truth. We find God-fearing men and women pouring out their hearts, expressing the very highest thoughts of which the human mind is capable. We see them reflecting the character of their great Creator, accepting His covenants, acknowledging His righteousness, proclaiming His love and mercy and grace, while, at the same time, realising their own unworthiness, understanding their obligations and, in humility, appreciating their great privileges.

As a man thinketh, so is he and in considering prayer we are treading sacred ground where thoughts of the heart meet with God and it is a great honour to come so close as to share such intimacies, fears, hopes and joys.

The prayer that was read by way of introduction is the climax of the Old Testament. God had chosen the site on which the temple was to be built. The threshing floor of Oman (1 Chronicles 21:18) "Then the angel of the Lord commanded Gad to say to David, that David should go up and set up an alter unto the Lord in the threshing floor of Ornan the Jebusite." And in chapter 22 v. 1 "Then David said, This is the house of the Lord God and this is the alter of burnt-offering for Israel." Then in verse 19 David charges Solomon, his son, to build the house of God "Now set your heart and your soul to seek the Lord your God: arise therefore and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord."

1 Kings 8 is the prayer of dedication of that temple - the sanctuary of the Lord God. It is the supreme prayer of the Old Testament, even as the 17th chapter of John's Gospel is the supreme prayer of the New, and it is that on which the law of Moses centres, and indeed the whole of the Old Testament before being replaced by the New Testament. It is a prayer which contains all the elements of worship. Praise, thanksgiving, reverence and supplication, covenants and vows.

What may seem remarkable is the submissiveness of Solomon; his dependence and humility, for the kings of his time were despots who ruled with great authority and severity and while Solomon was fast becoming the greatest king of the greatest nation in the world his heart showed a right understanding of his relationship with his Maker.

If we are to fully appreciate these prayers it is necessary that we too, have a right understanding of our relationship with God, for only then can we know the depths and the riches of His love, and this, in turn, greatly affects our own attitude in prayer as well as enriching our estimation of the prayers we are considering.

God, over the years, made several covenants with man and in each it is God who formulates the covenant and man has no part in this but to accept whatever God decrees. These covenants show His righteousness, love and mercy and man has to acknowledge his proper standing in the eyes of his Creator.

The first prayer we will look at is in Genesis 24. Abraham's eldest servant ruled over all his house and in an earlier chapter we are told that Abraham's chief steward was Eliezer. It would seem likely that they were one and the same, so let's call him Eliezer here.

Now this servant was the eldest of many. We would call him a slave today for he was owned by Abraham and he accepted this as his position. His duty was to do his master's bidding. Eliezer was also a God-fearing man.

Well, Abraham was old and he sent Eliezer on a long journey - perhaps some 600 or 700 miles - to find a bride for his son Isaac. A journey lasting about 2 weeks or so.

At the end of his journey, Eliezer seeks guidance in prayer, verse 12, "And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham." Notice how Eliezer asks for nothing on his own account, nor does he presume to address God as his God, but Abraham's. He makes himself of no account.

Verse 14, "And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink; and I will give thy camels drink, also, let the same be she that

thou hast appointed for thy servant Isaac, and thereby shall I know that thou hast shewed kindness unto my master.”

Here we see Eliezer's attitude as an example to us all as a right attitude for all God's servants and is the one shown in all the Old Testament prayers. And how quickly God answered Eliezer's prayer! Before he had done speaking in his heart there was Rebekah before him! He stood in wonderment for a few moments while the realisation of the events that had happened came to him. When he had finished telling Rebekah his mission, and learning that there was room to lodge in, he again bowed his head in thanksgiving and worshipped God.

Verse 27, “And he said. Blessed be the Lord God of my master Abraham who hath not left destitute my master of his mercy and his truth; I being in the way, the Lord led me to the house of my masters brethren.” That was enough for Eliezer, for he wished for nothing more than to complete his mission.

But let's just complete the next part of this lovely story - not that I wish to say much more about it but just for its own sake. Rebekah goes into the house to tell her family this remarkable news while Eliezer remains waiting outside. But not for long and the next words he hears have a familiar ring to them - “Come in, thou blessed of the Lord, wherefore standest thou without? For I have prepared the house.” This surely, was not the usual form of addressing a slave and we can only suppose that there was something about this man Eliezer which made it appropriate.

For our next story we will turn to Genesis 3. Adam and Eve had eaten of the forbidden fruit. They knew they were naked and they hid from God. Now, prayer is our approach to God, but that's not what Adam and Eve wanted to do just now for they were fearful of Him and wanted nothing more than to get away from Him for they knew that their lives were in danger. “In the day that thou eatest thereof thou shalt surely die,” they had been told - and that's just what they had done.

It was necessary for God to show the initiative to bring them back to Him. So He called them until they realised it was no use hiding away any more. They had to finally approach Him and talk with Him. They were humble, full of remorse and ashamed. However, God was to tell them that He would put matters right - in His way and in His good time.

The coverings they had made for themselves would not do and they watched while a lamb was slain and the skin made into aprons for each to wear. We don't know how they felt in seeing the animal slain, but for most people it is unpleasant and to some a distressing experience, especially the first time. And to feel responsible for the slaying would only add to their sadness. But even more than just this, for they had to wear those skins day by day, always reminding them of their guilt, it had been all their fault.

It was explained to them that one day God would provide a lamb which would take away all sin. It seems probable also that the pair were further instructed regarding regular sacrifices, but lets not presume. Adam and Eve had no alternative but to accept a new relationship with their Creator, and God formulated a new covenant for them to live by. There was no going back to the way things were for the Cherubim, each with a flaming sword would have destroyed them. We may be quite sure Adam and Eve offered up a prayer of thanksgiving that their lives were spared.

Adam and Eve were now sinners and had sold themselves and were slaves to sin. All future generations would now be born into that slavery, and even as slaves have no rights so man has no rights, but he must serve a master. However, slaves can be bought and sold, and God so loved the world that he set about buying. It was not the will of God that man should be slaves to sin and death. So now the covering of skins gave provisional re-instatement of Devine favour, and in the 4,000 years from Adam to Christ sacrifices reminded God-fearing people of their position of helplessness and hopelessness apart from the love, mercy and grace of God, and like Eliezer (in our last story), they sought to do only the will of Him who sent them on life's journey.

Prayer is for our benefit. It is because of God's love for His children, His Creation, that He asks use to pray to Him, and indeed, He demands it and puts us in situations which leave us no alternative. He knows our needs and He tries our hearts - time and again in order to build our trust in Him and develop our good characters.

Now let's turn to Exodus 14. Israel, after being driven out of Egypt, were now three days journey into the wilderness. But the Egyptians changed their mind and were determined to re-capture them so the Egyptian army came marching after them in order to have all their

slaves to do their work. The children of Israel had travelled down a valley towards the sea shore. There were mountains on either side and they were in trouble. They had a big problem. Mountains to the right, mountains to the left, the enemy behind and the sea in front! What were they to do? They couldn't fight, for they had no weapons, and they couldn't flee, for there was nowhere they could go. But their problem was their opportunity - their opportunity to show their trust in God, and they cried unto the Lord.

Sadly, it was not a cry for help but a cry of complaint for they failed to show any faith in God and in verse 11, "They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us, to carry us out of Egypt? Is not this the word that we did tell thee in Egypt, saying. Let us alone that we may serve the Egyptians, than that we should die in this wilderness." Moses, ever patient, pleads with them to put their trust in God. "The Lord will fight for you."

But the lesson of appealing to God had yet to be learnt. Time and again the children of Israel failed to approach God in the right way and in the right frame of mind. Though they had been slaves in Egypt and had been severely treated and any complaint brought only harsher treatment and greater burdens, they would rather live for the moment in Egypt than put their trust in God. Where was their thankfulness and their appreciation of all that the Lord had done and was now doing for them? How many had hearts acceptable to God? Sadly, very few. But God knew what He would do and all they had to do was follow His instructions.

God formed a thick cloud between that the Children of Israel and the Egyptian army coming down the valley behind them – a cloud so dense that no one could see through it. Then He caused a great wind to blow on the sea and drive the sea waters back till there was land on the sea-bed that could be walked on. This allowed the children of Israel to walk across on firm ground to the other side. When God took away the thick cloud the Egyptian army followed – but - too late. To their horror, when part way across God allowed the wall of sea-water to return and drown the entire Egyptian army! The Israelites could not now return to Egypt but having crossed the sea they were now in another country and they had to continue their journey to the Promised Land.

For a great contrast we will turn next to 2 Chronicles 20. “It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is Engedi. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art thou not God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying. If, when evil cometh upon us, as the sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives and their children.”

How similar was their situation to that of Israel in the wilderness when they had mountains to the right, mountains to the left, the enemy behind and the sea in front! And here again, the people were in dire straits. And again, their problem was their opportunity to show faith. And they did. Jehoshaphat feared and set himself to seek the Lord and proclaimed a fast, and Judah gathered themselves together to ask help of

the Lord. They put their hearts right with God. This is what it is all about. All things work for the good of those that love God. Jehoshaphat, in his prayer recalls Solomon's prayer of dedication and they link themselves with the great purpose of God. They cried unto the Lord God in their affliction but this time to seek help.

Verse 12, “for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee, and all Judah stood before the Lord, with their little ones, their wives and their children.” It was no use looking around to see what they could do for themselves. They had to look up, and in order to look up one has to stand still.

Verse 15 “And he (Jahaziel, a Levite in the congregation) said, “Hearken ye, all Judah and all ye inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord unto you. Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's...” verse 17, “Ye shall not need to fight in this battle: set yourselves, standstill, and see the salvation of the Lord with you. O Judah and Jerusalem; fear not, nor be dismayed; tomorrow go ye out against them, for the Lord will be with you.” Notice verse 18 - - “And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord and the Levites stood up to praise the Lord” and all this is before the battle had begun!

Next morning they rose early and went into the wilderness of Tekoa where their enemies were encamped, and Jehoshaphat stood encouraging the people saying, “Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.” Verse 21 “And when he had consulted the people, he appointed singers unto the Lord and that they should praise the beauty of holiness as they went out before the army and say.

Praise the Lord; for His mercy endureth for ever. The singers went out first - before the army! And all the people praised God, even though the enemy they were going out to meet were preparing for battle. What faith! What trust in God! - Verse 22 “And as they began to sing and to praise, the Lord set ambushments against the children of Ammon,

Moab and Mount Seir ...and they were smitten ...and none escaped.” O what joy and thankfulness those people experienced that day.

Their salvation was reward enough but on top of all this they had the spoil of their enemies which took them three days to collect, it was so much. And finally, they came back to Jerusalem. Verses 27 & 28 “Then they returned every man of Judah and Jerusalem and Jehoshaphat in the forefront of them to go again to Jerusalem with joy, for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets to the house of the Lord” to offer thanksgiving in the house of God before returning to their homes.

Brother Russell Gregory 1987

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### **Young Peoples Pages**

Dear friends, I pray that you are all well, and looking forward to the return of Jesus to this earth, as we have been promised!

Remember how, last time, Yahweh had told Moses and Aaron to command Pharaoh king of Egypt, to let the Israelites go! He had been using them as slaves for far too long! The Israelites belonged to Yahweh - not Pharaoh - and Yahweh had remembered His promise to Abraham and his descendants, and intended to lead them back to their own land - the land of Canaan.

Pharaoh was still being very disobedient and stubborn! Even though Yahweh had brought 4 nasty plagues on Pharaoh and his people, he was still refusing to obey Yahweh.

So Yahweh told Moses to try again. He was to go to Pharaoh and tell him that if he didn't let the Israelites go immediately, Yahweh would strike all the animals belonging to the Egyptians - cattle, horses, donkeys, camels, oxen, and sheep with a sickness that would kill them all - but all the Israelites animals would be safe! "This will happen tomorrow" Moses told Pharaoh. But once again, Pharaoh refused to listen - and the next day - disaster! Thousands of dead animals! Pharaoh even checked to see whether it was true that the Israelites animals were all safe! But even

when he found that they were - he still hardened his heart, and wouldn't let the Israelites go!

Yahweh tried again - this time telling Moses to take some handfuls of ashes from a furnace (probably where all the bricks were baked) and throw them into the air, in front of Pharaoh - and the fine dust would go everywhere and cause horrible boils and painful sores on all the Egyptians, and on all the animals that were left! It was dreadful! Even Pharaoh's magicians were covered with them and they couldn't even do anything! But Pharaoh's heart was still hard - and he still would not do as he had been told!

Yahweh told Moses to go and speak to Pharaoh early in the morning and tell him once again that He was commanding him to let His people go to worship Him, and that if he did not, He would send heavy hailstones to fall the next day, the like of which they had never seen before! Moses told Pharaoh "Don't you realise that Yahweh could have struck you and all your people dead by now? But He is doing things this way, so that everyone will see His power and come to realise that Yahweh is the One True God!" Word of the coming hail got round the Egyptian people, and those who had now come to realise Yahweh's might - and that He always meant what He said - made sure that any animals they had, and servants, were brought indoors to be safe from the hail. But those like Pharaoh who did not believe, did not bother.

Yahweh told Moses to stretch out his hand and his rod toward heaven - and as soon as he did so, Yahweh sent thunder and hail - and there was even fire darting to the ground - all throughout the land of Egypt! The hailstones were big and heavy, and they ruined everything, flattening all the crops that had started growing, such as the flax and the barley, breaking all the trees, and injuring or killing any animals or people that were outside! Only in the land of Goshen, where the Israelites lived, there was none!

Pharaoh was shocked! He called for Moses and Aaron and admitted that he had sinned by being disobedient! He even said that both he and his people were wicked! He pleaded with Moses to stop the

hailstorm, and promised that this time, he would let all the people go! So Moses said, "Alright - I soon as I'm out of the city, I'll spread out my hands to Yahweh and it will all stop. Then you will know that Yahweh is in control, and owns everything! But even now, Moses suspected that Pharaoh was still not ready to do as he had promised!

And he was right! Yet again, as soon as the plague had stopped, Pharaoh sinned again, and both he and his servants hardened their hearts! Pharaoh would not let the Israelites go!

Seven nasty plagues already! How could anyone be so stubborn and disobedient? However, all this time, the Israelites, and many of the Egyptian people, were coming to know how powerful Yahweh was - with everything that He could do! They were coming to realise that Yahweh was the true God - and that the gods of the Egyptians were useless! So, because of Pharaoh's stubbornness, a lot of people were turning to Yahweh and putting their trust and faith in Him! The things that they had seen and experienced, would be something to tell their children about, for a long time to come! (And here WE are - still talking about it thousands of years later!!) This is why Yahweh was patient, and persevered with Pharaoh and the Egyptians, so that instead of destroying them all in an instant, He could show His signs, wonders, and might - so that many people would put their faith in HIM, instead of the false gods! And this is what happened. (Exodus 9:14-16; 10:1,2)

7 terrible plagues - and still Pharaoh was being obstinate! Pharaoh had continued to harden his heart - so Yahweh had thought to Himself, "Alright then Pharaoh! If you want a hard heart, I'll make it even harder!" and so Yahweh did, (9:34; 10:1). Moses and Aaron came to Pharaoh and said to him, "Yahweh - the God of the Hebrews is asking - How long will you refuse to humble yourself before Me? Let My people go that they may serve Me! If you refuse, I will bring locusts into your land and they shall completely cover everything! They will eat all the crops that weren't destroyed by the hail, and all the trees that are left, and they will even fill all your houses - something that you have never seen before!"

Pharaoh's servants tried to persuade Pharaoh to do as he was told, reminding him that Egypt was already ruined by all these plagues! So Pharaoh summoned Moses and Aaron and said, "Alright then - go and serve Yahweh your God. But who exactly will be going?" Moses told him that they would ALL be going - with their flocks and herds - so that they could hold a feast to Yahweh. But Pharaoh put his foot down and told Moses that only the men may go - no one else! Then he pushed Moses and Aaron away from him. Oh Dear - what a stubborn man!

So Yahweh told Moses to stretch out his hand over the land of Egypt - so that the locusts would come! Yahweh brought an east wind on the land all day and all night - and in the morning, the wind brought the locusts - millions of them! The Egyptians had never seen anything like it! Thick clouds of them landed on everything green - everything that was growing - and they ate it all! There was nothing left for the Egyptians! Pharaoh hastily called for Moses and Aaron. "I have sinned against Yahweh your God and against you! Please forgive my sin and ask Yahweh your God to take these locusts away!" So Yahweh brought a strong west wind, and it blew all the locusts away into the Red Sea. There wasn't one left. But - guess what - Yes you got it - Pharaoh's heart was hardened again, and he wouldn't let the people go after all!

Yahweh then told Moses to stretch out his hand toward heaven again and this time there would be no warning for Pharaoh. This time there would be an awful darkness over the land of Egypt - a darkness that could be felt! 😬 The thick darkness came, and it lasted for 3 days! No one could see anyone else, or see to go anywhere! They just had to stay where they were. But where the Israelites lived, it was light as normal!

Once again, Pharaoh called for Moses and Aaron. He told them that they could all go to serve Yahweh - only all the flocks and herds must stay behind! What an awkward man! Moses told him that they needed to take all the flocks and herds because they would need some of them to sacrifice to Yahweh - and they didn't know which ones they would need until they got there.

But Pharaoh's heart was hardened - yet again! This time he was angry. He had had enough! He shouted angrily at Moses, "Get away from me! Make sure I never see your face again! If I ever see you again - you will die!"

So Moses said, "Ok. I will never see your face again." And with that, he left Pharaoh's presence.

Oh Dear - what will happen now? 9 plagues - and still the Israelites can't leave Egypt! And Moses banned from ever seeing Pharaoh again. But, you should be beginning to realise by now, that Yahweh always gets His way! Next time, you will learn how this story of slavery ends - and a new life of freedom for the Israelites, begins!

Till then, I pray Yahweh will be with you!

Your friend, Dawn

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**Extract from Writings of Brother Ernst Brady E B**

If Christ has only lived for us as our example and died to show His own obedience to God, we are of all men the most miserable, for we do not follow His example, not by miles; we shall never be obedient unto death, and if we were it would profit us nothing. Why? Because by the Devine decree we are born outside Eden, outcasts and alienated, and there is only one way back, through the door of the sheepfold.

Brother Ernest Brady

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**DO NOT LOSE BIBLE TEACHING!**

In the Ambassador magazine for April 1868 Dr John Thomas, Founder of the Christadelphians, wrote, "that what one doeth by his instruments he doeth by himself." That is right, of course. But - how easy it is to get things wrong.

In 1898 Robert Roberts wrote that all Christadelphians must believe Clause 12 of the BASF (The Christadelphian Statement of

Faith), “That for delivering this message, (i.e. the Gospel), Jesus was put to death by the Jews and Romans who were, however, but instruments in the hands of God.”

How absurd is that! What a contradiction! What Blasphemy!

Can anyone believe that to be true? Did God kill His own Son for preaching the gospel? - Of course not.

I was told I must believe Robert Roberts or leave the Christadelphians!

I left, and, Oh what a blessing!

Very sincerely your Brother in seeking LOVE & TRUTH.

Russell Gregory

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**Relating to extensively corresponding with Brother Eric Cave  
I wish to record his following interesting observations : -**

Dear Russell,

The apostle Paul told the Romans that he was indebted to the Greeks and the Barbarians for the fruits of the gospel that he preached. I think we are debtors both to the Messianic Jews and the editors of Shofar magazine for the remarkable and fascinating love story in Volume 1 issue 3, by Zola Levitt, a Messianic Jewess, on the subject of “Marriage in the time of Jesus” which so powerfully confirms Nazarene Teaching.

My only quibble lies with the editorial in Section 2 by Brethren Richard and Paul Pursell where they say that the subject touches on the issues of the atonement, the memorial feast, judgment, prophecy, and of course the everlasting covenant.

Neither the parable of the wise and foolish virgins, or the Jewish traditions in the time of our Lord touch on the subject of judgment at the

time that the Lord comes to claim his bride. The scripture is quite clear in 1 Corinthians 15:52, 1 Thessalonians 4:15-17, and Revelation 20:5,6, that the bride, clothed in her wedding garment of immortality meets her groom without any of the Christadelphian nonsense of an intervening judgment assize before she is declared fit for her groom.

YHWH knoweth those who are His, as Moses declared to Koran and company, Numbers 16:5; Paul to Timothy, 2 Timothy 2:19, and whilst it is true that 2 Timothy 4:1 reads “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” it is equally true that the word “judge” (Greek *krino*) literally means “to distinguish either mentally or judicially” and is variously rendered in scripture by implication as, determine, try, condemn, conclude, avenge, esteem, to sue at law, etc., it is therefore quite unwarranted to use this verse as any sort of proof that Jesus will set up an assize for the purpose of passing judgment before sentencing the applicant to either eternal life or rejection from his Kingdom, particularly in view of Revelation 20 where verse 6 asserts that “Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Immortal emergence in the glory of the true wedding garment is the reward of the bride at the coming of her Lord.

With love to all in Jesus Christ our Lord,  
Eric Cave.



### **Numbers 6:24 to 26**

“The LORD bless thee, and keep thee: 25. The LORD make his face shine upon thee, and be gracious unto thee: 26. The LORD lift up his countenance upon thee, and give thee peace.”