

# The Berean Ecclesial News

*A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Upholding the Truth since 1923.*

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**B.E.N.'S PAGE** information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

**CHRIST IS COMING SOON AND WILL REIGN ON EARTH**

## Ecclesial News

**LAMPASAS**, Texas, Berean Christadelphian Ecclesia - S.S. & Study Class, 9:50 A.M.; Memorial 11:00 A.M.; Seasons of Comfort Class 1:15 P.M., Lecture- 4th Sunday 1:30 p.m.; Bible Class Wednesday, 7:30 P.M.; Fraternal Gathering, 2nd Weekend in June. – Bro. Lee Freeburg, 200 Gabriel Forest, Georgetown, TX 78628; 512-869-2008, e-mail [freebs@gtwn.net](mailto:freebs@gtwn.net)

Dear Brothers and Sisters,  
Loving Greetings to all in Christ.

On behalf of all the Texas Brothers and Sisters I wish to say thanks to all the brothers and sisters who came to the Hye gathering, Your support helped make the gathering a wonderful experience for all who were there. Also to those who came to the Lampasas June gathering thanks for supporting our efforts. On both occasions we all enjoyed the spiritually up building talks and the wonderful fellowship we have one with another. Brother Wayne Wolfe hosted a great fish fry and swim at his home on Saturday, and again it was a fun day for all.

We are happy to report that both brother Frank Darter and brother Robin Hendershot have been received back into fellowship, we know that as time goes on they both will be of great help to our ecclesia. Our ecclesia has been rocked by the by the tragic deaths of Justin Roberts and Diane Carl. Also the falling asleep of our much loved Bro. Pat Cassidy. We pray that the Lord will grant strength to their families. We must also report that our Bro. Pat Brown has withdrawn from our fellowship, he too will be missed. We hope and pray that both he and Sis. Linda will return to our fellowship.

Your brother in Christ,  
Lee Freeburg, Recorder of the Lampasas Ecclesia.

HOUSTON, Texas – Sunday School 10am (verse by verse study of Genesis); Memorial 11am; Study Class 1pm (Phanerosis). Wednesday 7:30pm (Exposition of Revelation) - Meeting Hall address: 8008 Junius St, Houston, TX 77012.  
Loving greetings to all,

For those that did not see it in the encouraging words email, we have wonderful news to report once again. After a good confession of her faith, **Carolyn Dylla** (daughter of Bro. Mark and Sis. Carol Dylla) was baptized in Houston on Saturday, July 13<sup>th</sup>. Our Sis. Carolyn was given the right hand of fellowship on Sunday, July 14<sup>th</sup>, and she was also able to attend the Hye fraternal gathering the following week. It is very encouraging to witness the fruit of the labours of those that teach our Sunday school scholars. All of you that weekly sacrifice the time and efforts to teach the young, as well as any adult students, never question the value of that time spent. It is very important and a good service in the Lord.

We have had a number of visitors since our last correspondence: Bro. Jonathan Garvey from Boston; Bro. Pat and Sis. Marie Cassidy from Lampasas. (We were saddened at hearing of our Bro. Pat's falling asleep in 226 the Lord, and will miss his visits); Bro. Jim and Sis. Kay Phillips from

Austin; and surrounding the Hye Fraternal gathering we had Bro. Dan and Sis. Sandy Jackson, Sis. Kim Jackson, Sis. Annetta Jones, and Bro. Ed Truelove. all from Richard, Saskatchewan; Sis Shirley Luard from Edmonton, Alberta; and Bro. Stephen and Sis. Elizabeth Male from Hengoed, South Wales.

Bre. Jim Phillips and Dan Jackson gave the exhortation on their respective visits. We thoroughly enjoyed all of our visitors and appreciate the efforts to make it to Houston.

With love in the bonds of the truth from the Houston ecclesia,  
Bro. Shauywn Smith

## FRATERNAL GATHERINGS & ACTIVITIES

(To be held God Willing)

**BOSTON FRATERNAL GATHERING.....Oct 19 - 21, 2002**

Bro. Jim Sommerville, 34 Birch Hill Rd., Northboro, MA 01532, 508-393-2874

## REMEMBRANCE AND REFLECTION

This morning our thoughts for exhortation are based upon two words, remembrance and reflection.

In Australia recently, as also in New Zealand, Anzac Day was celebrated and no doubt elsewhere in the world similar ceremonies are held. The theme of their remembrance was, "Lest we forget!" They came together to bring to memory those who died to defend their country.

We, brethren and sisters commemorate the death burial and resurrection of the Lord Jesus Christ every week, lest we forget.

Men and women are asked to remember those who died, who will never rise, but we, brethren and sisters have much more by which we can joyfully bring to remembrance the Lord Jesus Christ. He rose and is alive for evermore. More than this, his resurrection is the earnest of that which all the faithful in him may share—his immortality. He is the first fruits of the resurrection, but more than that, it is he who will raise the dead, dispense judgment, and for those who have faithfully endured, provide that change of nature which will usher them into that era of peace, justice and equity, after bringing into subjection the nations of the earth.

Dare we forget, these glorious things, brethren and sisters!

It behoves us, brethren and sisters, that individually and ecclesially, we have not reached the position where we are caused to remember as in the case of the ecclesia's of John's time.

*"Remember therefore from whence thou art fallen and repent."* (Rev. 2:5)

*"Remember therefore how thou hast received and heard and hold fast and repent."* (Rev. 3:3)

Forgetfulness is a common failing. Sometimes we have trouble remembering trivial things, let alone those things which are eternal. 227

It becomes more difficult as one becomes older. Nevertheless, it is true that those things which are impressed upon us in our more youthful years and those things which we have constantly before us are more readily retained in our minds. Our Father in heaven knows our frame and has therefore devised the means, upon which He instructs, whereby we will not forget His goodness. Consider these instructions.

*"Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee." (Deut. 4:23)*

*"(For the Lord thy God is a merciful GOD); He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them." (Deut. 4:31)*

*"Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." (Deut. 6:12)*

*"Bless the Lord, O my soul, and forget not all His benefits:" (Psalm 103:2)*

See also the New Testament thoughts on remembrance in Ephesians 2:11-13 and 1 Corinthians 11:2.

This memorial service, the Word we read, the hymns we sing, are designed to bring those momentous days of Christ's crucifixion, burial and resurrection into prominence in our mind. We cannot forget what we have, as brethren and sisters, always regarded as the facts pertaining to our faith. There has been an element of faith in this acceptance. We did not witness these events, but we have believed because the evidence is compelling. When all about us, much of our time seems real; we have to be reminded how transient it all is. We cannot but take comfort from the words of Jesus to Thomas,

*"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." (John 20:29)*

Of this Peter also speaks in 1 Peter 1:8:

*"Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:"*

They say, "seeing is believing!" In a sense we use our mind's eyes by bringing into remembrance. When we first *"had not seen—but believed,"* we were flushed with enthusiasm, we were glad to say in effect as Israel, *"all that the Lord hath said will we do and be obedient."* We possessed our first love—but then we hadn't been tried. Everything, as it were, in the garden was rosy. This was and is not unlike the so-called romantic love of modern marriages. They expect they will live happily ever after, but if the affection proves to have been superficial, when troubles, illness, differences arise, such marriages will either collapse or they will be in perfect misery. Young people who contemplate marriage, will if they are wise, allow themselves time to consider the serious side of marriage and its responsibilities, before they take the plunge. Unfortunately, some who have undertaken baptism and acceptance of the Truth, have not considered, as those romantic marriage dreamers, the 228 serious side of the high calling which they have in Christ Jesus, when

they have committed themselves to a vow not unlike, but much more serious than, those exchanged by young marriage partners. In sickness and in health for better and for the worse. We have counted the cost haven't we, brethren and sisters? And so when in the Truth there is a tendency for some of the shine to wear off, we have to continually remind ourselves what the Truth is all about, that unlike all other commitments, it is a matter of life and death, and in eternal terms. This is why this weekly exercise is so important. We can become discouraged. Others fall away, others sin against us, and there is trouble on all hands in and out of the Ecclesia. Then, once forsaken friendships, arrangements and pleasures, the sin pots of Egypt seem to become attractive to us like they did to Israel of old. It would seem to be easy to be carried away by the stream of the world around us, rushing headlong into the grave. But we knew there would be trouble. We knew that as the disciples taught, and so we exhort.

*"We must through much trouble enter into the Kingdom of God"* (Acts 14:22).

James said,

*"Count it all joy when ye fall into divers temptations* (or trials). (Ch. 1:2-4)

For says he,

*"Blessed is the man that endureth temptation."* (verse 12)

This weekly exercise of remembrance is an important help in our constant combat with the flesh. Let us realize this weekly duty is not the only time we need to remember and not to forget. Let us translate this into daily remembrance in reading, meditation and prayer and those duties of a living faith and progressively see it as our hourly, minute by minute and moment by moment duty and then we will be closer to the ideal and hopefully, lest apt to forget whose we are and whom we serve. Remembrance can be good, bad or indifferent depending upon what and how we remember. Ours today is calculated to fix our minds upon our absent Lord and his example, and to allow us to reassess our standing against Him. Are we hearing some resemblance to him? Could he recognize in us some reflection of the mind of the Spirit such as Peter describes?

*"But let it be the hidden man of the heart in that which is not corruptible even the ornament of a meek and quiet spirit which is in the sight of God of great price."* (1 Peter 3:4)

This then brings us to a few minutes thought on the word reflection.

#### REFLECTION

This word "reflection", Webster's dictionary tells us means, the turning back upon past experiences or ideas—attentive consideration—reproach or censure. Though it is not a New Testament word its ideas compare closely with the admonition of Paul to *"examine ourselves."*

A reflector by the way is a polished surface reflecting light or heat. We will come back to this aspect shortly.

Here we are today to, "Examine (try or prove - put yourself to the test) *ourselves whether ye be in the faith prove your own selves*" (2 Cor. 13:5)

*"But let a man examine himself and so let him eat of that bread and drink of that cup."* (1 Cor. 11:28)

We do this, brethren and sisters; keep this memorial feast, lest we forget either the example of our Lord Jesus Christ or our own innate sinfulness. However, though this is an important, yea-essential time of reflection, we do well to realize that as much as we immerse ourselves in the Word of God we are helped in our reflective duty every day of the week.

This morning I want to look at some thoughts which come from an interesting verse we read some weeks ago in our daily readings

*"And he made the laver of brass and the foot of it of brass, of the looking glasses of the women assembling which assembled at the door of the tabernacle of the congregation."*

(Exodus 38:8)

The Hebrew word is "marah" and denotes a mirror of polished metal, chiefly copper and susceptible of a lustre, but liable to rust and tarnish, so required to be kept polished. Now these mirrors would be used by the women as ornaments, possibly hung around their necks and used to look at themselves as modern women have done with much more effective, shall I say, reflective mirrors.

Here was a surrender by the women of a highly regarded ornament to a practical use in the tabernacle service.

What do we observe here? —a vessel made for water for cleansing. The mirrors were now no more used to simply reflect on personal beauty or vanity, but now useful for putting aside the uncleanness which barred the way to the priests who washed their hands and feet before offering sacrifice.

We have had before entering into service and worship before God and His Christ to wash ourselves through the waters of baptism, so our hands and feet, even our whole bodies, have been symbolically cleansed to offer acceptable sacrifice or worship. More than baptism is necessary for our cleansing however.

Paul to the Ephesians 5:26 tells us that Christ also loved the ecclesia and gave himself for it—*"that He might sanctify and cleanse it with the washing of water by the word."* Consider the following also.

*"Not by works of righteousness which we have done but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit."* (Titus 3:5)

*"Let us draw near with a true heart in JO assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water."* (Heb. 10:22)

"Washing of water by the Word" is one of our functions here this morning. 230 We see the analogy of the Word being the washing and cleansing

influence in our lives, as much as we resort to it, as it were, immersing ourselves in it, and whereby we are helped to control the impulses of the flesh. So we come back to that word reflection or examination. How do we reflect? Do we, like the women with the looking glasses, look into that brazen flesh image which reflects the natural man or woman and go on our way heedless to what we are really like? There is a mirror, which gives a true reflection of what we are or should be, and it is this of which James speaks.

*"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass:*

*For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.*

*But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."* (James 1:22-25)

Notice the reference to forgetfulness. These two words remembrance and reflection are necessary elements in our attention here today and of course in all our lives, in thought, word and deed. One cannot operate successfully without the other. We only remember properly when we do some soul searching or reflection. Reflection only comes effectively when our minds cast back upon all that our merciful Father in heaven has done for us through His dear Son, whom we remember here this morning.

Finally, as we come to this Memorial feast, let us consider these words of the Apostle Paul: -

"LET A MAN EXAMINE HIMSELF and so let him eat." (1Cor. 11:28)

PRAY fervently for the blessing of being able to stand back and view yourself objectively and dispassionately: to see all your ugliness and weaknesses, failures and limitations. They are you, and they call for action, like typhoid fever would call for action. These are you now, but they need not be you eternally: they DARE not be you permanently. They must be faced and dealt with before it is too late. This is our principal and over-riding responsibility and task in this life. It is a full time, full effort task. The faculty of self-examination is a marvelous gift of God—the key to life—but it is so tremendously unused and unappreciated. Very few realize the urgency and magnitude of the task of self-transformation. Most critical evaluation is directed outward to others. How universal is the tendency to criticize others! How rare the tendency to critically and consistently and EFFECTUALLY criticize ourselves! What rationalizations! What lame and transparent excuses! What unworthy self-justification! God give us the self-discernment and self-

honesty!

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*Bro. Ted Mingham*

## The Words of the Days

We are reading together again the book of the Chronicles. So far it has been all of genealogy and apparently dry and meaningless. Now, all Scripture is profitable, we are told. This is an essential part of the divine message of life's demands. And there are interesting facts amid the genealogies that clearly show us that they were meant to be read. If we are really godly-minded and spiritually-minded, we SHALL be interested in all of Scripture, because of the consciousness that it is the Word of God, the Word of Life, and these genealogies are included.

In the Hebrew Scriptures, Chronicles comes last in the Old Testament. It is important to understand its purpose. I and II Chronicles, in the Hebrew scriptures, are one book. It was the Septuagint translators who divided it into two. It is a summary of the whole Old Testament given from an entirely God-centered point of view. It reveals God's idea of the relative importance of things. Its Hebrew name means "*the words of the days*"-a beautiful and significant title, for each day leaves its word in God's book, when all else is forgotten.

Surely the whole Bible is of God-the book of Kings is as much as the book of Chronicles. All that is recorded is important. But this particular book is a summing up at the end, in broader perspective-an analysis and an explanation of the whole. Everything is ascribed to the hand of God. God is seen in everything. This is BASIC. As soon as we leave God out of anything, we are wasting our time; we are beating the air. This is why all the mighty works of men are meaningless and futile, as Solomon makes so clear.

Chronicles constantly refers to the activity of God in rewarding good and punishing evil. It shows the power of the love and the Word of God. How God draws near His people in it; how He constantly oversees it and enforces it. It is simply and plainly, but reverently written-solemn and spiritual in tone, always conscious of God in the background. We shall note as we read through these books, how the chronicler points out simply and directly, the spiritual lessons of events. Its spirit is both admonition and encouragement.

It was apparently written for a new beginning in Israel, after the return from the Babylonian captivity. It covers the entire period from Adam to the proclamation of Cyrus and the return from Babylon. It appears to be one book with Ezra, for it ends with exactly the same three verses that the book of Ezra starts with. Its latest genealogy, that of David straight through Zerubbabel, goes to about 425 BC-the latest events in the Old Testament scriptures. Therefore, Chronicles covers a period of about 3500 years, about half of the 7000 of the whole purposed.

It has always been ascribed by tradition to Ezra, and it has all appearances of that fact-the time, the circumstances, the terms used for Ezra and the 232 position that he held in Israel at this time. He is the logical author. The

modern view, of course, rejects this, as it rejects all else. It tries to make it much later, endeavouring to discredit the scriptures and bring them down to man's low, weak level.

The Chronicles are unlike any other book in the Bible, for they do not undertake to cover any new period not already covered. Rather, it is a summary of the whole. It brings out more clearly than before the Messianic promise made to David. It largely covers the same period as Samuel and Kings, but from more specifically divinely and religiously centered viewpoints. It is a history with a special purpose. It leaves out very much that is not directly connected with the central movement of the divine purpose, and it greatly expands the religious sequence-the temple services and the Levitical arrangement and the religious reforms of the good kings. It hardly mentions at all the northern 10-tribe kingdom, except where it is absolutely necessary to give the picture that it is dealing with. In all, it emphasizes the fact that anything that strays away from God loses all meaning and importance, and becomes near animal and worthless.

What is the Chronicle's primary purpose? Why did God consider it necessary to give a parallel account of ground already covered? It seems to have both a nearer and a broader purpose. That is, an immediate purpose for its time and a long range purpose for all times. As to the immediate purpose, it appears to have been given especially for the needs of those who returned from the Babylonian captivity. Both for the material and practical re-establishment of the framework and organization of the nation, and also to unify and to inspire them spiritually and religiously-to teach them their highly privileged position before God with its great responsibility-to give them a strong link with the past and an understanding of the present, and an interest in the future-to give them stability and a national purpose based upon the covenant to David and the temple service-to re-establish the Levitical pattern-to emphasize the religious aspect of their life and their history-to resettle them according to their old estates-to magnify God before them and give Him His right place as the center of the nation-and to teach the vital importance of the true worship of God according to the pattern set down by God, as nothing else is acceptable, no matter how well meaning.

When we think of this people brought back after 70 years of captivity, their whole previous national life destroyed and this long wait, we can see how desirable and necessary was this book to review the past for them and set them on the right path. Obeying God, seeking Him, praying continually to Him, recognizing His activity on behalf of His people, and His judgment for good or evil-these constitute the theme of Chronicles.

It appears to have been, as mentioned, the last written book of the Old Testament, together with Ezra and Nehemiah. Final-intended to complete the whole of the dispensation before Christ. It has four principle characteristics. First, its emphasis on worship and the temple arrangement-religious 233

reformation and the religious state of the nation through its history. Second, its genealogical background, lists and names-to give stability and reality and unity with the past. This is very important and where so many are drifting astray today. We must maintain our awareness of and harmony and continuity with the sound foundations of the past. We don't keep beginning again. Third, its history built around the House of David-the covenant to David-Israel's link to the glories of their future. And fourth, its ascribing every event, great or small, directly to God's hand and providence. This is another vital lesson. The more we can see and recognize and realize and remember that everything in our lives, great and small, is directly of God, and that He misses nothing and neglects nothing, the easier it will be to accept, and the better we shall react to it.

The two books of Chronicles are divided into four general parts, two in each. In I Chronicles, the first part, chapters 1-9-genealogies down to the return from captivity. Chapters 10-29-20 chapters, 1/3 of the whole two books on the reign of David. A book covering 3500 years and 1/3 of it is on the reign of David-very significant, with special emphasis on the preparation for the temple and the Levitical arrangements.

The second book is similarly divided between the first nine chapters, which are on the reign of Solomon, and chapters 10-36 on the Kingdom of Judah-Rehoboam to Zedekiah, the division down to the captivity. So, 20 chapters in the first book and 9 chapters in the second book are for simply David and Solomon. As an illustration of this emphasis, the four reforming kings: Asa, Joash, Hezekiah, and Josiah are given 13 chapters of the second half of 11 Chronicles, and there is much detail of their reform. The other eleven kings together are given 13 chapters. Again, the emphasis upon religion and religious reform.

In contrast to the book of Kings, there is much more about the temple service than there is about war and profane history.

In the genealogies, only the line of David and of the high priests are carried beyond the exile-the royal and priestly lines are the only ones that mattered. Many literal events are strangely interspersed through the genealogies, mainly to emphasize the hand of God in rewarding good and evil. For example, in chapter 4, in a long and apparently dry list of bare names, suddenly in ch.4: 9-10, we read, *"And Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow And ,Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."* This is worthy of much meditation. This is how God sees history. In a seemingly dreary list of father to son in the plodding forward of the divine purpose, in spite of human  
234 indifference, suddenly a name stands out brilliantly like a jewel in a

dark cavern. Jabez "*was more honorable*"; he "*called on God,*" and God gave him his request. His mother had named him Sorrowful. That was her view of things. It is the common view, and it is true of all natural things at the last. But Jabez finds the only true and eternal joy. He changes his name from Sorrowful to Joyful. And God stops in the midst of a long genealogy to point out him for the instruction of generations to come. Let us remember Jabez, and how, in faith, he broke out of the animal pattern of his fellow men and made contact with God.

In chapter one, we begin the history of the world. The history of God's purpose-Adam to Abraham, and Abraham's miscellaneous descendants-Ishmael, Esau, etc. From Adam to Noah-1600 years-in the first 3 verses. Three verses for 1600 years; 20 chapters for David. And 10 names in this list, the barest thing, the crown of darkness of much interesting, human history and accomplishment, a time as long as from Constantine down to the present, but meaningless to God, except for a few righteous men aligned with His purpose. Mankind got worse and worse, more and more violent and evil, and doubtless more scientific and learned. And finally God blotted them all out. We are told the last days will be the same. And we see it coming to pass on earth with ever increasing momentum. As *it was in the days of Noah, so shall it be at the coming of the Son of Man.*"

Verses 5-23-the nations from Noah's sons. This is from Genesis chapter 10-the basic framework of the division of the nations of the earth. Young's Concordance calls Gen.10 "the table of nations." It says that it is one of the most remarkable and unique documents in all literature. It points out that 19 names of people and places in it, mentioned nowhere else in all known writings, are identified by archaeological research. This is the foundation-the beginning point of all TRUE history and geography. This is dependable. This is the Word of God, as contrasted with all the vain and pompous theorizing of the wise of the world. It is very interesting and significant that many of these names of the original distribution of mankind occur again in the prophetic picture of the end of man's national history upon the earth. The great crisis of Armageddon described in Ezekiel 38-Gomer, Magog, Tubal, Meshech, Togarmah, and also Tarshish, Sheba and Dedan-names from the very beginning-the beginning of the divisions of the nations. Surely, this tells us to apply these names given by Ezekiel on a broad world-wide pattern, as at the beginning of the nations. The scriptures many times tell us that all nations will participate in the final conflict.

Of the three divisions of mankind from the sons of Noah, the descendants of Japheth populated Europe and West Asia-all to the north. The descendants of Ham populated Africa to the south, and also at the beginning, Palestine, Babylonia and Assyria. The descendants of Ham were clearly the early leaders of the world. Nimrod, the Hamite, founded the great cities of Babylon and Nineveh, and the other great original cities of Mesopotamia. Archaeological research has shown these are the oldest known cities and that the

original inhabitants were not, as later, Semitic. At first, in accord with Genesis 10, it was the Hamites in Mesopotamia and in Egypt that dominated the world. Then, the Semites-Babylon, Assyria, Persia, Israel-became dominant. And finally, the Japheth nations-Greece, Rome, and the European nations-spread over all the earth. This is the root of all history, according to Genesis and Chronicles.

Verses 24-28, of chapter I, extend the line to Abraham.

Verses 29-37-the descendants of Abraham other than Isaac.

Verses 38-42-the previous inhabitants of Edom-the Horites. Seir, who gave his name to Mt. Seir, is not called a Horite here, but in the parallel record in Genesis 36, he is. These were not Semites. They were part of the original Hamite rulers of this area. Now, why is this information given about the original inhabitants of Edom? Especially, these details concerning a people who were absorbed and died out, disappeared from history. First, all real history must have a practical framework and background. The Bible is real history. It is by genealogies that it is interrelated and interconnected. Until the BC-AD system of dating all history from one central event was invented in the 6th century AD, and gradually adopted by all nations, unifying history, there was no way of tying history together and relating its parts except by lists of people and events-genealogies. Much if not all of the meaning of Bible events would be lost, if we did not know what order they came in and how they were related to each other in time. We may not see the value of some particular items of this record-like this list of the original inhabitants of Seir, or Edom. But we can see that the record as a whole is vitally necessary. And we often come to see the value of a part that previously seemed valueless.

This list here is a perfect example. If we look at any Bible dictionary, older than about 30 or 40 years, we shall read that *Horites* means "cave dwellers", that they were just a local group and that nothing is known concerning them. I would like to read from two Bible dictionaries: One dated 1885 and one 1960. The particular people are not very important, but the principle is very and vitally important. It is typical of how God's Word has been repeatedly confirmed in the face of scepticism. And how what seems meaningless takes on a meaning. It gives one very good reason for this obscure reference and our careful study of them.

The Imperial Bible Dictionary of 1885 says of the Horites: "Horite - from *tor*, an opening of any sort; a cave. A Horite was an inhabiter of caves, instead of houses. It appears to have been especially appropriated to the earlier occupants of Mt. Seir, as being peculiarly distinguished for that mode of life (Gen 14:6). The original inhabitants, or Horites, distinctively so called, were afterwards dispossessed by the Edomites (Deut. 2:12). Nothing is known as to 236 the origin of that primitive race..."

briefly. Single faithful individuals have many chapters, IF they are part of the Purpose. There is a big lesson in all of this. IF we have the wisdom to make ourselves part of God's purpose in the earth, we will endure in the record. We shall be of value and meaning and importance. We shall be noticed and preserved. We shall be part of eternal reality. IF NOT, we shall perish with the perishing world, soon to be swept away, leaving no record behind.

The final verse of chapter 2, verse 55 concerns the Kenites or Recabites. Here is another interesting puzzle. The Kenites and Kenizites are mentioned as inhabiting the land at the time of Abraham, and they seem to be closely related. Caleb was spoken of as a Kenizite; Jethro, a Kenite. The Recabites, a faithful family in Israel, who kept separate from the corruptions of the nations and to whom God promised continuance, are here spoken of as Kenites and seem to be traced through Caleb the Kenizite. The Kenites, not of the stock of Israel, appear to have been nomads, living in tents, not sowing the land, with no fixed abode. They appear at different times in different parts of the land. But, they were faithful to the God of Israel-more faithful than Israel itself. All this emphasizes the adoptive and Gentile aspect; the fact that God's Kingdom was never exclusively national, but faithful Gentiles were always welcome to attach themselves. At the time of the regathering according to families and inheritance, the special position of the Kenites would need to be recorded, that they should find their place. And though Gentiles, they were the seed of Abraham by faith and obedience. And their names we find written in the great divine book of "the words of the days."

*Bro. G. V. Growcott*

## **Do We Deny Him?**

A few weeks back in our Eureka class we were studying a piece that caught my attention and made me stop and think. We were reading about the early believers and some of the horrific tortures they had to face. They would not deny their faith in God and bow down in worship to the Rulers of the Day and the Pagan idols that they served. For a moment I tried to imagine being back in that time period faced with such a horrifying experience. I tried to imagine the thoughts and feelings I would have if I were really there standing next in line. Well, we read about an early believer by the name of Polycarp. According to ancient history this man was brought up before the leaders of the land because of his faith and his refusal to deny his belief in God. First, he was threatened with being thrown into the arena with the lions to be torn to pieces, but he showed no fear. So the Pro-counselor, or leader, chose to burn him alive at the stake. He remained fearless and even stated that he did not need to be tied or nailed to the stake because the God who would give him the strength to withstand the flames would also give him the strength to remain in the fire while it burnt him to death! Polycarp was tied to the stake and the fire was lit. The story goes on to tell us that the fire didn't burn as well as they 239

had hoped, and they ended up having to stab him to death with a sword.

Brethren and sisters that is a horrible picture to have to think about and it is definitely one that I'm sure each one of us hopes never to witness let alone experience. This is an outstanding demonstration of faith. I don't think we could imagine a worse trial. But you know what? As horrible as that was this is not what caught my attention and Polycarp is not what I wanted to talk about today. Remember I said I tried to put myself in their day. They just burned my friend, my brother at the stake, and now they turn to me!

History is full of people who thought they were true believers. People who ran, who hid, who denied their God to save their hides. They are called unbelievers, unfaithful, and many other names.

You see what caught my attention was all those who didn't display the kind of faith that Polycarp did. What caught my attention was all those who we quickly dismiss as "not true Christians" and "unfaithful" when we read the account. And maybe rightfully so. Maybe any person who would deny their faith, their God, ought to be called unfaithful, not a true Christian. *"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."* Matthew 10:33

The Bible is filled with many examples of those who were faithful like Noah who spent most of 100 years building a gigantic ark out on the dry ground miles from water because God asked him to. Like Abraham who left his people and the comforts of a modern city to travel off into unknown wilderness because God asked him to. And like Joseph who was sold into Egypt while only a young man who held fast to his faith and became the savior of his nation. But it also tells us about Peter, Christ's disciple. Remember what he said in Matt 26:33? *"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended"*

Luke 22:33 *"And he said unto him, Lord, I am ready to go with thee, both into prison, and to death."* John 13:37 *"I will lay down my life for thy sake."* Peter believes his faith is strong enough to move mountains. But only hours later he denies knowing Christ or having anything to do with him. How do you suppose Peter would have done in the time of Polycarp? So how do we classify Peter, Christ's own disciple? Do we say he was not a true believer? Fortunately, we know that Peter went on to be a faithful brother, a pillar who gave his life in obedience to Christ. I guess my point is that the first time Peter had the opportunity to stand up for Christ he failed. But is it possible that his failure was necessary to show Peter how hard it is to stand up to the real thing? And is it possible that it took that failure for Peter to build a faith that would endure the test?

Brethren and sisters, where do we stand? Are we like Polycarp or are we 240 more like Peter who just thought he was like Polycarp? It is hard to say

isn't it? We hope we would have the faith necessary. But then again I'm sure Peter thought he did. In fact, he seemed very confident, even to the point of boasting. Peter didn't really know how strong his faith was until the cock crowed and he realized what he had done.

How are we going to know how strong our faith really is? Do we maybe say that we are living in a peaceful country and we hope we will never have to find out? Maybe we are showing Christ all he needs to see right now, right here in our everyday lives. Maybe he doesn't have to bother with the ultimate trial.

Maybe it is like track and field day in kindergarten class. When the kid runs up to the high jump bar and can't clear the three-foot mark, no one bothers to see how he does at the six-foot level. Is the three-foot bar set up for us? How are we doing?

I believe Peter had to fail for him to realize that his faith wasn't as strong as he thought it was. Failure is a big part of the growing process. Learning from those failures and changing is the other part. So how does the example of Polycarp and Peter help us? How can we look at our lives and see the shades of strength and also the shades of weakness? *"Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."* Matthew 16:24. Notice he says, "deny himself" not "deny Christ", that's what Peter did.

What are we showing Christ each day of our lives? Are we denying "Christ" or are we denying "ourselves"? Is it possible that Christ is looking down from heaven and thinking, "I don't have to see if they will die at the stake for my sake, because they won't even show up every Sunday to remember me and the great salvation that I have offered them". If we find it too hard to wake up Sunday morning to come to meeting, or if we would rather visit with friends or family, or if we would rather holiday shop, do you suppose Christ will view this as "denying ourselves," or do you think he will view this as "denying Him"?

Is it possible that we have not been asked to lay down our lives, or put them in second place, because we show all too often where we place Christ? Maybe Christ is telling the angels not to bother to ask us to lay down our lives because we can't even lay down our jobs. Are we toting all the thoughts and cares of our careers here with us on Sunday mornings? Are we consumed by those two loads of grain we have to haul tomorrow or that cow that won't stay in the fence, or the pile of work on our desk at the office, or the house we showed Friday, or whether that lady is going to buy that car? Does Christ already know where he rates?

How many of us are denying how important Christ is to us in our everyday lives? Brother Gordon gave us an exhortation a few weeks ago about a man

**Prayer And Meditation**

Dearly beloved brethren and sisters in Christ Jesus, the reading in I

all his preparation polishing his manners and learning the proper etiquette. Well, what if you were at that table all dressed up with strangers on every side. You sit politely while all are served their meal. Everyone is served, and the governor begins eating. No one has offered a prayer. Everyone begins to eat. So reluctantly you pick up your fork and begin eating. You don't have to be dining with the governor to have this situation. Maybe we are out with friends or family not in the Truth. Are we once more showing Christ where he ranks in our everyday life?

Are we placing Christ as #1 in our lives, but only until we hit the busy season and the crop has to come off? Is Christ #1 in our lives until tax time? Or maybe he's #1 until the sun is hot and we have to be at the beach.

Brethren and sisters, what comes before Christ in your life? Are we denying Christ? 2 Timothy 2:12-13, "*If we suffer we shall also reign with him: if we deny him, he will also deny us: If we believe not yet he abideth faithful, he cannot deny himself.*" Titus 1:16, "*They profess that they know God: but in works they deny him, being abominable and disobedient, and unto every good work reprobate.*"

Peter lived and worked with Christ for a long time developing his faith before he was tried in his denial of Christ. He really believed he would stand up for Christ, but his actions proved differently. He quickly learned that he had a long way to go. However; when Peter failed, he realized he had failed. The scriptures tell us he went out and wept bitterly. Peter recognized his failure, he accepted it, and he continued on to become the strength of the ecclesia. Peter's failure was not the end of the story. Unlike Judas, Peter's failure was the beginning of the rest of his life, and he went on to prove he had learned from his mistake.

Brethren and sisters, hopefully each one of us will be able to examine our lives. That is the purpose for us being here: that we might truly look at our lives, our deeds, actions, and words, and not with rose colored glasses, but with honesty to ourselves. Hopefully we will each be able to see our shortcomings and as Peter did take responsibility for them. May we learn from them, and go on to become a stronger, better, more mature person in Christ Jesus.

I am very sure that each one of us wants to be found as pleasing servants to our Father and to be among those who receive eternal life. We all want to be in the Kingdom to come. It's up to us to show everyday JUST HOW MUCH!

## Prayer And Meditation

Corinthians 11 goes along with the day we meet to remember our Lord and Saviour Jesus Christ until he again comes.

We gather together to gain strength and encouragement, but chiefly to remember our Lord and Saviour Jesus, the Christ. Our sources of help are obtained in more than one way. We gain help from the exhortations each week, and by the opportunity to gather together with those of like precious faith. This isn't just one day we remember the Lord, there are six other days in the week. We cannot depend only on Sunday to keep us on the straight and narrow way that leads to life eternal. We must think about it in everything we do. Our main help comes from prayer and meditation on the Word of God. How often do we do this? How often do we contemplate on the things we read?

By prayer we are able to approach God to confess our sins. By remembering where we went wrong, we should be able to put away that which was wrong and not repeat it. We must give thanks in all things, for if we do not give thanks for those things given us, it is a sign we are not walking in the proper way. We receive nothing, except God giveth it, therefore, we must give thanks to Him.

We can let our desires be known and have full confidence we will gain them. We can pray for ourselves and for others, and we pray through our Mediator, Jesus Christ. We are told in I Tim. 2:5, *"For there is one God, and one mediator between God and men, the man Christ Jesus;"*

We read these things in the Scripture as we study. In meditation we have in mind the Word of the Truth, and those things written by the prophets of old flash through our minds. We then realize our hope *as* we bring to mind God's promises, and thoroughly believe that these promises will come to pass. Our great hope is to gain salvation.

We also obtain help in our hope by the companionship with the brethren and sisters. In these modern times we are able to communicate, via computer, very quickly and easily with one another. Another form for communication is telephone, for to speak with a brother or sister during the week reminds us of our position. We realize our hopes and desires are the same. We are able to travel great distances in a short time, and therefore we can communicate with another in a matter of hours. When we are out for a drive, we could stop by to visit one another. Being able to see one another gives one strength in the common hope, for when two or three are gathered together the discussion tends toward the spiritual. What better way of gaining comfort, strength and knowledge?

We also gain help through the Daily Readings. It is most important to do them. Our searching the Holy Word of Truth gives us time to meditate upon them. We have the opportunity to store in our minds things we can relate to

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others. Thus we have the tools to present the Light of the Gospel to those in darkness. This, too, is very important. We can give the Word of Life to 243

those in darkness: to those who do not study or do not know the importance of loving God.

How else can knowledge be gained if we do not study? Only once we gain knowledge can we then be teachers. There is a duty to help others, young ones, to understand and gain their own knowledge.

Through all these duties – prayer, meditation, reading and discussing the Word – we find the Promises contained within the pages of Scripture. The One Hope, the confident expectation these things will come to pass, is contained within the pages of the Bible. By the study of it, we see the true hope for salvation much differently than those hopes of the world.

The people of the world center their minds upon fleshly lusts, amusements, things from which we must keep ourselves far removed. Would Christ approve if he found us dancing, movie going, gambling, etc.? The age in which we live is immoral. Let us look at II Tim. chapter 3 from the first verse through verse 5 to see what is cautioned there. *"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof from such turn away."* The words were written many years ago. Today we clearly see they have come true.

Other words from Paul, (Phil. 4:8) *"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."* When we meditate, we can think on these things to help us, to guide ourselves in the right direction before our Heavenly Father.

Thinking on these things, the worldly things, we find that these pleasures are only temporary. What are shown in movies today are degrading. We must try to do what instruction in II Cor. 7:1 gives us, *"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."*

We see in all worldly things – possessions, pleasure, and all that belong to the present evil world – are things that Brethren of Christ must keep themselves from. Not only so, but refrain from even the desire for them. We must not let any of these things become established in our lives. They can invade our lives so slowly, so easily. We see them (at first) as nothing, a small matter: but what we never seem to realize is once they are 'in' they begin to 'grow'. Being careless, they will wreck our faith. We should, at all times, keep our minds on those things God wants us to do. Remember our Creator in doing His will!

We have some words from I John that will help. I John 2:15-17 *"Love not the world, neither the things that are in the world. If any man love the*

*world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof but he that doeth the will of God abideth for ever."*

The Bible tells us the things that will help us to perfect holiness in the fear of God.

We see in all the worldly things and possessions, we see the things we do as only a small matter, forgetting that we should keep away from such. So, when we speak about things, let us cleanse ourselves; for, if we are careless we wreck our faith. Remember our Creator in doing His will!

James says, *"...know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (4:4) "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7)* The desires we must have are of God, and have companions of like-minded things. Psalm 16:11 gives us a wonderful picture of the promises awaiting: *"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."*

Let us remember God and the Lord Jesus everyday and walk the straight and narrow, that we may be pleasing in their sight. Remember we can, by reading, make ourselves strong in the Truth and we will gain the knowledge with which to help others on the road, and by this we can be useful. Let us never say (or think), "I am too busy for Scriptural meditation and study", for the day will come when we will be sorrowful that we did not put forth more of an effort.

Those of us who are parents have an 'extra' job to do. We must train our children in God's ways. Remember, children are good imitators, therefore it is up to us as parents to set forth good examples for them to follow. Show love to our children, in helping to solve their problems. We can thereby build sympathy and confidence, just as we have confidence in our Heavenly Father. We must also correct our children, but with firmness and fairness, as also our Heavenly Father does us. Proverbs 22:6, *"Train up a child in the way he should go: and when he is old, he will not depart from it."*

We have the words of Christ, too. (Matthew 10:37) *"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."* So, then, if we train up a child in the proper way it is beneficial. We must help them. The first love of parent or child must be the love of God. We must also be gentle, meek, kind-hearted, compassionate, merciful, and forgiving.

We have been reading, the last few days, in I Corinthians. Paul's instructions are words to "reprove, to instruct, and to exhort" the people. He tells us to be followers of Christ, and to keep the ordinances as delivered. This we show each first day of the week by meeting to remember the Lord's sacrifice, to partake of his body and his blood: to partake of the emblems – the bread symbolizing his body, and the wine symbolizing his poured out 245

blood.

We should let our light shine out before all men, showing love in all things. The Bible uses the word "charity", which means to have love. No matter how much good we do, or how much faith we have, or how much hope, the words to remember are "faith, hope, and charity". Love is the principle thing. It is above all others.

Christ died and rose from the dead, and did so for our sins, that we may have the opportunity for eternal life. He was buried and rose again the third day. He was seen of Peter and all the disciples – the resurrection is clearly recorded. Christ is the first-fruits and then they who are his at his coming.

We do not go to Christ (as is preached by the world's churches), but he is coming to us – "at his coming". And at his coming, there shall be changes in those who look for that coming. He will bring healing with him, and we shall be changed, "in a moment, in the twinkling of an eye", and shall be given immortality. Let us watch, therefore, that we may be found worthy.

*Bro. William Stephen*

## **Greater Love**

*"Greater love hath no man than this, that a man lay down his life for his friends."* The children of Israel were to take the Passover lamb on the tenth day of the first month, Abib. They were to kill it on the fourteenth day of the first month, Abib, and celebrate the Passover. Jesus Christ was crucified Friday, the 14<sup>th</sup> of Abib—the Passover Lamb—not a bone was to be broken.

It was written over his cross in Greek, Hebrew, and Latin, *"THIS IS THE KING OF THE JEWS."* Darkness was from the sixth to the ninth hour, or from noon to 3:00PM our time. Jesus cried, *"Eli, Eli, lama, sabachthani? My God, my God, why hast thou forsaken me?"* Jesus cried again and yielded up the spirit, and the veil of the Temple was rent from the top to the bottom, showing God rent it, not man. And the rocks did rend, and there was an earthquake. The veil between the Holy and the Most Holy was opened, so that we could have eternal life by the death of this just man—the only man never to sin.

The fifteenth day of Abib was the sabbath on the year of the crucifixion. It was also a high day, or a special day, which was a holy convocation. Jesus was slain on the 14<sup>th</sup> of Abib. He lay in the tomb on the sabbath or fifteenth day of Abib and rested on the sabbath. He arose on the sixteenth day of Abib, or the first day of the week. This sixteenth day of Abib was the second day of the Feast of Unleavened Bread, when the firstfruits of the wave sheath were offered. Christ was thus the Passover Lamb that died and the first wave sheath that sprang forth to new life two days later on the third day.

Christ was the Passover, and the Feast of Unleavened Bread ordinances apply to Christ, as the Pentecost does to us, and as the final Feast of Tabernacles does to those of the final harvest at the end of the 1000 years. 246 Very early in the morning on Abib the 16<sup>th</sup>, Jesus arose from the dead-

the glorious resurrection morning—even a morning without clouds. When he appeared to Mary, he was still mortal, because he told her not to touch him. But during the day, he ascended unto his Father's nature, and let others touch him.

The graves of some of the saints were opened at his death, and at his resurrection they arose and went into the holy city, and appeared to many. These many they appeared to would have to be those that they knew before they died, because the Jews were forbidden to paint portraits of anyone. My granddad believes that just as this happened at Christ's resurrection, that someone that we know would appear to us from the grave with the statement, "The Lord is come." What a difference it would make on our thoughts if Bro. Sammy Wolfe, or someone else we knew, appeared in our midst today! What would be our thoughts? Our whole life would change! We would not be thinking of what we are going to do after meeting. Our whole thought process would change. Our hair would stand up on the back of our neck, and we would realize our probation is over.

There would be no time to change anything. The door will be shut. Those of us who are living the Truth will be full of joy with a feeling that we have never experienced before—one of utter joy for what we have longed for so long through all our trials is at last here. **The Master is come!**

But no matter how we live the Truth, we will all wonder, "Have we done enough?" We will all realize the weakness of the flesh, such as we never realized it before. It is only through God's grace and through Christ that any of us will be saved.

Those of us who are not living the Truth will be struck with terror, for we will realize as never before the door is shut. We do not have anymore time to change. This is it! Our own conscious will condemn us. Either way, it will be a surprise to us. Not that we didn't expect it, but that at last the Master is here.

Oh how our thoughts will change! It will be similar to when someone we love dies. We know that their race is run. It is over. All the things that we worry so much about will count for nothing—only what we have done for Christ and his brethren, not what kind of job or car or home we have—only what we have done for Christ.

We must examine ourselves today, when we partake of these emblems of Christ's sacrifice, and change our actions to live a better life in the Truth, while we have time, before this day of reckoning happens, when it will be too late to buy any more oil for our lamps, although we want to more than we ever did before. The door will be shut!

The dead will be raised before we are caught away by the angels to go to the judgment. What will the world think of the few missing Christadelphians all over the world who are gone? Will they wonder what became of us, to leave our jobs and homes, such as the children of Israel left Egypt on the Passover? Or, will the world be in such a turmoil that they won't even notice that we are gone?

Our next stop will be at Sinai—the holy mountain of God, where the law was given—to gather us there for judgment. Everyone must stand before the judgment seat of Christ to give an account of the deeds done in this body. How will God keep this great gathering of everyone that ever died for 6000 years, that knew the Truth, appearing here from the world's notice? We do not know, but He will do it, just as He divided the Red Sea for the children of Israel and brought them to Sinai to give them the law.

Then takes place the division of the sheep and the goats—those on his right hand to eternal life, and those on his left, "Depart, I never knew you." Or, *"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* Whatever the verdict, it will change our lives—for good or bad—forever! The righteous given eternal life the same as their Master at his resurrection. *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."* (Daniel 12) What a beautiful way to describe being given immortal life, than the brightness of the firmament and shining of the stars for ever and ever!

Those who are accounted worthy of eternal life through God's grace will be changed, as the Apostle Paul says in I Corinthians 15, where we read

*"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death shall be swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"*

To those immortalized, *"there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."* They will no more possess the body of flesh and blood with all its ailments and diseases and weakness and diseases, but one with flesh and spirit. It will glow just as the angels at Christ's tomb. But they will be able to withhold this shining.

We are not told how long the judgment will take. Some have thought that it would be seven years, because seven is the number of completeness. There is a great multitude to stand in judgment, because even though there are only a few chosen of each generation, there are 6000 years of saints.

Christ may come on the year of jubilee and have the Kingdom set up by 248 the next jubilee. A jubilee is every fifty years. So, if we subtract forty

years for the setting up of the Kingdom, that leaves ten years for judgment and rejoicing of the saints with Christ before the march of the Rainbow Angel begins. This is just a thought, but it seems to fit. It seems fitting that Christ would rejoice with his newly immortalized brethren before their forty years' work begins. Whatever happens, the forty years of the treading of the winepress begins as the same period of judgment as the children of Israel had in their forty years in the wilderness.

We have brought out in Sunday School, the March of the Rainbow Angel—Christ's and the saints' march to Jerusalem. We remember them leaving Sinai and meeting in what we would call Saudi Arabia; the tents of Cushan and Midian were in affliction. Bro. Thomas believed that the earth would yield her increase and blossom as the rose and become Eden again, on Christ's march up towards Jerusalem—the earth blossoming as the rose.

We also remember that there will be an excursion into Egypt to deliver those Jews there that were drawn there when Russia took Jerusalem. Then they cross over the Red Sea again on dry land.

*"Who is this that cometh from Edom, with died garments from Bozrah"* will be the next event, where Christ and the saints will meet Russia at Bozrah—the first battle of the Battle of Armageddon. The Jews are not used as the battleaxe here. It is only Christ and the saints fighting Russia. *"I have trodden the winepress alone."*

Next, we have them going over Jordan near Jericho on dry land. And then, they meet Russia at Megiddo, which is north of Jerusalem.

In the next event we find Christ with his feet standing upon *"the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."*

Then we hear those words, *"Lift up your heads, O ye gates; and be ye up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory."* This is Christ's triumphant entrance into Jerusalem, after Russia has taken the city, destroyed the Tarshish power, and half the city has gone into captivity. But here we see all of Russia destroyed, except for a sixth. All Israel's hope of deliverance is lost. The Tarshish power could not save them. Yet Christ demands entrance and delivers them in their hour of trial, and they look upon him whom they have pierced and see the scars in his hands and side, and realize that all their trouble has been because they forsook God and crucified His Son, and they mourned as if they mourned for an only son, and realized their folly in not accepting their Messiah. 249

But he has delivered them at last and starts to set up the Kingdom of God

at Jerusalem. As the mustard seed, it begins to grow. First of all, all the land promised to Abraham, from the Nile all the way to the Euphrates. Then he conquers all of Egypt and Assyria. Israel is a third with Egypt and Assyria, and there is a highway built between them. The mustard seed begins to grow.

Elijah brings the ten tribes to Christ.

The Temple is built in tumultuous and troublous times. We remember it is a mile square.

The ten-year proclamation of the aeonian gospel is preached to the nations.

Then the thirty-years' war with the beast catholic nations takes place.

At the end of the forty years, all of the catholic nations and daughters of the great whore are destroyed and God's Kingdom is set up.

The seven last plagues are exhausted.

The sea of nations has cast up all their dirt and wickedness, and the sea is calm as a sea of glass.

The forty years' work is done. The earthen is cleansed. Nebuchadnezzar's image, which is the kingdom of men, is destroyed by the little stone.

The marriage supper of the Lamb takes place, after all the earth is subdued. And Christ and the saints rejoice. They sing the song of Moses and the Lamb.

The earth is filled with God's glory, as the waters cover the sea.

Eden is Eden again. There is peace and righteousness for 1000 years. As a type of this time, we go back to the day of atonement, quoting from Bro. Growcott-

"But once every fifty years, as darkness fell on this day of affliction and mourning ended, there is a striking and unusual event—all the more striking by its contrast with the hushed morning of the day of atonement. Suddenly, just as the day ended, beginning at Jerusalem and picked up in ever widening circles until the echoes rang throughout the whole land, the joyful trumpets of the jubilee begin to sound. The day of affliction and mourning was over, and the day of freedom and release and a completely new beginning has begun." The year of jubilee is a wonderful type of this.

In that day, Jerusalem's name will be changed to Yahweh-shammah, *"The LORD is there."*  
*Bro. Charles Banta, Jr.*

## THE CHASTENING OF THE LORD

*"My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:11-13).*

*"Before I was afflicted I went astray; but now have I kept thy word... It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:67, 71).*

*"Blessed is the man whom thou chastenest, O Lord, and teachest 250 him out of thy law" (Psa. 94:12).*

Unger's Bible Dictionary of 1960, on the Horites: "This unknown people used to be thought of as a very local and restricted group of cave-dwellers, named 'Horites,' being thought of as derived from Heb. *hor*, cave. The Horites remained completely obscure, not appearing in extra-Biblical literature (anything outside the Bible). Within the past forty years, however, archaeology has brought to light evidences of the Hurrians (the Biblical Horites), who now occupy a prominent place on the stage of ancient history. This ethnic group is now known not only to have existed but to have played a far-reaching role in ancient Near Eastern cultural history. Thousands of clay tablets were uncovered at Nuzu. Remarkable parallels from Nuzu tablets concerning marriage, adoption and social customs, such as those that prevailed in the patriarchal period of Genesis, occur. Scholars are still busy translating. As this material becomes accessible, the puzzle of the Biblical Horites is becoming solved." For two thousand years, only the Bible knew about them.

We should immediately be reminded of the similar story of the Hittites. How, for long, the learned scoffed at the Bible references to them. For instance, ridiculing the statement in II Kings 7:6 that the Syrians could be frightened away by such an insignificant people as the Hittites, which they thought was just a local tribe. Again, the Imperial Bible Dictionary of 1885 on the Hittites: "The Hittites - one of the tribes that possessed the land of Canaan at the time of the conquest. Their chief settlement seemed to have been in the south in the neighbourhood of Hebron. The tribe, as a whole, long retained a distinctive place and possessions though probably of limited compass." That was all they knew about the Hittites.

1960, the Unger's Bible Dictionary about the Hittites: "A people mentioned frequently in the Old Testament, 47 times under their own name and 14 times as descendants of Heth. These various Biblical allusions used to be treated with great scepticism, but the Hittites offer an example of archaeology's resurrection of an ancient people. The center of Hittite power was in Asia Minor. There, an empire that once vied with Egypt and Assyria, but had been long forgotten, has been discovered by modern archaeologists. Many scholars consider the Hittites as the third most influential of ancient peoples of the Middle East, rivaling the Egyptians and the Mesopotamians."

So, when we come in our readings to these obscure and apparently meaningless and useless genealogies, let us not neglect nor despise them. They may hold very interesting treasures, waiting for the proper time to be revealed to the confusion of the wise of the world.

Verse 43 to the end of chapter 1-the kings that reigned in Edom before there were kings in Israel. Again we wonder, why is this recorded? What is the significance in a book covering such a long period? Not only is it in Genesis, but the writer of Chronicles inserts it in full in his very brief summary of world history leading up to the story of Israel. *Edom* is the 237

same word as *Adam*, red, earthy, fleshly. Edom had much to do with Israel from the beginning to the end-still has. The Herods, their last murderous kings, were Edomites. Edom stands for the flesh. Edom is to be desolate when the world rejoices in the Kingdom of God. The Edomites were famous for worldly wisdom. Solomon, as an extreme measure of his wisdom, was said to be wiser even than the wise men of Edom. The Edomites had kings, national pride, and unity long before Israel did. They were warriors, conquerors; they scorned agriculture and peaceful pursuits. They were the glamorous elder brother-the man of the field-the idol, to which the fleshly in Israel looked. Their cities were impregnable, deep in the mountains hewn in solid rock, up on the precipices in the narrow cliffs. At the time the Chronicles were written, that is at the time of the return from Babylon, the Edomites had lost much of their power. But they were now a greater danger in a more subtle way. With the emptiness of the land of Judah during the captivity, they had moved west into the southern part of Judah and had mixed with the remnant there. Hebron had now become their capitol. Edom had rejoiced greatly at Israel's destruction and captivity by Babylon, persecuting the remnant and feeding on the spoils. The prophets refer to this. When Israel returned in struggling weakness to rebuild, Edom was still an enemy. They were finally subdued by the Maccabees and incorporated into Israel. But the fact that with Roman support, an Edomite line of Herod became rulers of Israel's last days, shows the extent of their evil influence and power.

So, we can trace interesting and meaningful and significant events throughout these genealogies.

Chapters 2-8 -The children of Israel, largely Judah and Levi, because of the kingdom and the priesthood. It is narrowing down now to the main purpose. Chapters 2-3, and most of chapter 4, deal with Judah's genealogy and history. And much of it, 37 verses in chapter 2 alone, regarding one man-Caleb, apparently tracing his line from three different wives. This extreme permanence of Caleb is very interesting and must be significant. He was apparently not in the direct line. At the time, Nahshon, in the direct line of Judah to David, was a prince of Judah. But the direct line is not elaborated, just carried singly to David in a few verses, while many times as much space is given to the line of Caleb. This does not appear to be the Caleb of Joshua's time, but there does seem to be a connection. The latter Caleb appears almost certainly to have been a Gentile, adopted into the tribe of Judah. He is spoken of as a Kenezite, and God gives special command to Joshua that he be given a portion in Judah. This would not have been necessary, if he had been of Judah by birth, or if the family had been. In all, Caleb's line is 47 verses, while Asher Naphtali, Issachar, Manasseh and Reuben only 37 all together. And Dan and Zebulon are not mentioned at all.

This clearly illustrates the character of the book of Chronicles. It is concerned with things from God's point of view. Mighty nations are  
238 dismissed without a word-not even mentioned, or mentioned very

## **The Deep Things of God A Day in the Divine Classroom**

In Psalm 34:7-8, the Lord teaches of the deliverance that is available for saints through His encamping Angel: "The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him." The following account is, we believe, one such case wherein this activity is revealed. It should move all of us to better appreciate the ways of Providence.

The workday commenced like most any other for our brother. Much of it was simple daily routine he had become all too familiar with over the years. He saw a few clients, and performed service functions on their equipment. Little did he know that this day would be different. It would turn out to be a very sobering day in the Divine Classroom.

Our brother had been servicing equipment atop a platform. As he was seated on a bench, all of a sudden the right rear leg cleared the edge of the stage. He immediately fell backwards. Falling about four feet, he landed first on his upper right shoulder, then neck, and tumbled down a short flight of stairs. The rather heavy bench followed landing on top of him. Lesser falls have killed many, especially at his age. Facing imminent peril and with absolutely no way to break the fall, he was not thinking of the encamping Angel. No, the events were unfolding too rapidly. Instead, his mind flashed upon the likelihood that this would be it for him, and that spiritually he was not prepared for the resurrection to judgment.

To his utter amazement, he survived the fall. For a few minutes he sat on the floor, dazed and aching terribly. As he slowly got up he wondered why the Lord had not terminated his probation. Sure would have been an opportune time. Could it be that there was unfinished business? Must have been. Not only had the Elohim wrought deliverance that was nothing short of miraculous, but our brother also learned a vital lesson in the process.

Indeed, he now understood that there was much more work to be done in order to make his calling and election sure. In order to provide for this, the Deity had mercifully afforded him another day to work out his salvation with renewed dedication. One more day in the Divine Classroom.

## What Does That Mean?

*"Then said Paul, John verily baptized with the baptism of repentance."  
(Acts 19:4)*

John's baptism was "the baptism of repentance." Since Christ had no sins to repent of, why did he get baptized?

This question only presents a problem if we view "repentance" as "apologizing for our sins," and "baptism" as "a means to wash away our sins." If this is our understanding, then our sins will never get "washed away." This was the mistake that many in Israel made regarding sacrifices. They would kill an animal, supposing that this action alone would destroy their sins, but God informed them otherwise: *"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck."* (Isaiah 66:3) Therefore, it is not the act that is important in and of itself; much more is required. Peter further dispels incorrect ideas about baptism in I Peter 3:21: *"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."*

What will save us? The word "repent" is a Greek word, which literally means, "to have another mind. **For baptism, then, to be effective there must be a change of heart and mind.** The mind of the flesh must be buried and the new mind of the spirit should take control, having an inward repugnance to sin and recognizing that the flesh must be totally overcome.

How does this apply to Christ? John was the voice in the wilderness that was to cry, *"All flesh is grass."* (Isa. 40:6). "ALL FLESH" includes Christ. He went into the Jordan as "a piece of grass" with the recognition that he, like the rest of all flesh, needed to overcome the mind of the flesh; to "have another mind." This was the purpose of Christ's life. Because he was the anti-type (did not sin), does that mean he should have refused to fulfill the type? Absolutely not! He told John to baptize him because it was necessary to fulfill "ALL righteousness" (Both type and anti-type). With this understanding, there is nothing inconsistent about him submitting to the baptism of repentance.

It was fitting that Christ began his public ministry by submitting to John's baptism. He was publicly declaring his objective in life to God and all who witnessed the immersion. It is no wonder that God's response was, *"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased"* (Mark 1:10-11). God knew that Jesus would accomplish in reality what he just promised to do in type by submitting to baptism.

So we are told, *"Let this mind be in you, which was also in Christ Jesus."* (Philippians 2:5). *"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."* (Romans 6:11)

