

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as The Berean Christadelphians since 1923.

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

DALLAS, Texas, Sunday School at 10:30am, Memorial following. Meet at various homes. Contact: eyeglassman39@yahoo.com.

Greetings to all in Yahweh's Vineyard.

We are elated to report another of Adam's race has put on the saving name of Christ, for the hope of salvation. Sister **Aldijana Rostoder** was baptized into the saving name of Jesus on Saturday May 28th. The following Sunday Sis. Aldi was given the right hand where she partook of the breaking of bread. The baptism was officiated by Bro. Lenny Neglieri from the Goldwaithe Ecclesia, Bro. Aaron Myers, Bro. Daniel Adams and Bro. Bob Bent. It was a joyous occasion to see Aldi put the saving name whereby we can obtain salvation.

Visitors to our Ecclesia were Bro. Lenny Neglieri and Bro. Jesse Gustavsson of Goldwaithe. Cards and congratulating letters can be sent to 1020 Raleigh Dr apt 202 Carrollton, TX., 75008. We hope all are well as we await our Lord and master's return.

One Love in Christ, Bro. Bob Bent.

NAKALIRA, Kenya

Brothers & Sisters,

Loving greetings in One hope of Israel we share. It has been some time since our last report. It is with sorrow that I report we have found it necessary to withdraw fellowship from Bro. Patrick Wafula because of being friendly with the world.

It is our prayer that he may examine himself during his trials and redeem the time. 1John 2:15-16 & James 4:4.

In the short time that remains before our Lord's return, may we all walk worthy of our calling contending earnestly for the faith once for all delivered unto the saints. Jude 3.

With love in the truth from the Nakalira Ecclesia, your brother in Christ,

Paul Walukana

FRATERNAL GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- RICHARD FRATERNAL GATHERING**.....**July 1–4, 2011**
Sis. Christine Jones, RR# 1, Richard, Sask, S0M 2P0, Canada, sc.jones@sasktel.net
- HYE FRATERNAL GATHERING**.....**July 25–31, 2011**
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119,
markbraune@gmail.com Study: “Zechariah”
- CANTON ECCLESIAL PICNIC**.....**Aug 27–28, 2011**
Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717
- CANTON FRATERNAL GATHERING**.....**Oct 8–9, 2011**
Bro. Don Miller, 6695 Carriage Lane, North Canton, OH 44721 1-330-494-7717
- GOLDTHWAITE STUDY WEEKEND**.....**Nov 25–27, 2011**
Bro. Curtis Hurst, 250 CR 517, Mullin, TX 76864, USA. 1-325-985-3868

The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is www.bcaudioarchives.blogspot.com. Please check this link often as we will be updating with new material as much as possible.

The purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard.

We are always looking for tapes, and if you have some talks that you would like to share, please email either Bro. Craig Kiley (craigkiley@yahoo.com) or Bro. Noah Brown (sbsugar@gmail.com) and we will be happy to transfer the talks to mp3 format and post them.

In the Fullness of Time

“When the fullness of time was come, God sent forth His Son.” “The fullness of time.” The life and death of the man we are about to remember is the great central focus and turning point of all human history. The previous ages had all been but preparation for this one brief vision of glory—those few short years when God manifested Himself in the flesh, and the great work of redemption was wrought in prayer, patience, and pain.

Of the patriarchs, Jesus said, *“Abraham rejoiced to see my day: and he saw it, and was glad.”* And Paul tells us that the whole Mosaic constitution of things, under which Israel lived from their calling out of Egypt until the time of Christ, was but a schoolmaster to lead them to him.

In the fullness of time, Christ came—the perfect man, the embodiment of all the purposes and ideals of the creation, the central axis around which all the meaning, glory, and beauty of the divine plan revolved. A great change was bound to follow upon this transcendent revelation. For 4000 years all history had been building up to this point.

“We were in bondage,” says Paul, *“under the elements of the world: but when the fullness of the time was come, God sent forth His Son.”*

The fullness of the time had come. Nothing could ever be the same again. The wine could no longer be restrained in the ancient bottles. That which had been brooding in the womb of the Spirit for 40 centuries, first conceived in the promise to Eve, gradually taking shape in the covenants and revelations to Noah, to Abraham, to Judah, and to David, shadowed forth through Moses’ law with unexhausted beauty and unsearchable detail, and heralded with ever increasing boldness from prophet to prophet, finally in the fullness of time burst forth into the full view of the world. Nothing could ever be the same again.

The whole relationship of mankind to God was changed, because of the transcendent revelation of Himself that God had made to man in the wonderful life, the terrible death, and the glorious resurrection of His only begotten Son—the perfect man.

“The former times of this ignorance God winked at; but now commandeth all men everywhere to repent.” That is, to change their way of life according to this wonderful divinely provided pattern.

4000 years had been devoted to preparing the scene for the brief appearance and work of this one man. God’s values and proportions are quite different from man’s. Time and numbers mean nothing to Him. And we must shake off all the human perspective, as we view the divine plan of the ages.

God said to Gideon, the people are too many for me to deliver by. Let all the fearful and fainthearted go away. Two-thirds of the host left, and 10,000 remained. And God said again, there are yet too many. And finally the number was brought down to 300—just 1% of the original host. 99% went home. And God said, by this 300, I will save you—three hundred who drank of the water differently from the majority.

How natural it is to be influenced by numbers and by the opinions of others, particularly by those who have an appearance of position and prestige. But all the Scriptures teach the lesson to the contrary.

“He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.” Nothing to attract the eye of the

flesh or the natural man. This simple, homeless, unschooled carpenter—this wandering, unsettled creature with his few ignorant followers! What a stumbling block he was to those who judged by external appearances! “*How many of the rulers and the Pharisees have believed on him?*” they asked in derision. And that, to them, was conclusive. But this one despised man, forsaken at the end by even his few friends, single-handedly, this one despised man by the help and power of God turned the world’s eternal future from darkness to light—one man.

“*My strength,*” said God, “*is made perfect in weakness.*” “*God hath chosen the weak things of this world to confound the mighty.*”

“*Be of good cheer,*” he said, “*I have overcome the world.*” What a fantastic statement for a condemned criminal, just a few hours from death, to make. “*I have overcome the world.*” “*Let not your heart be troubled, neither let it be afraid.*” And the timeless, changeless comfort of his eternal peace he pours out freely upon his friends.

As one man single-handedly wrought this victory over the world, and thereby established the whole future course of history, we remember that John wept when the revelation was opened to him, because there was no man to unloose the seals. All those glorious things to be developed and no man to break the seal that held them back, until the Lamb came forth. And they said, “*Weep not, for the Lamb has been found worthy to open the book.*”

And so another man, practically single-handed carried the news of that victory throughout the length and breadth of the Roman Empire—the then known world, in the face of every form of hardship and disappointment. “*He is a chosen vessel unto me, to bear my name before the Gentiles...I will show him how great things he must suffer for my name.*” In this proclaiming to the Gentiles of the eternal purpose of God, the same strange divine pattern is followed—the same complete reversing of all human conceptions and values.

Jesus said, applying to himself the inspired words of Isaiah, “*The Lord hath anointed me to preach the gospel to the poor.*” Why particularly to the poor? Why is it that the poor are so constantly singled out in the record of these events? Because **that is God’s way.**

God is fashioning His eternal temple out of the humble and lowly things of the earth. The wise and the noble and the mighty and the able and the highly respected are no good to God. Why not? Because He cannot make anything worthwhile out of them from a spiritual point of view. They are too deeply impregnated with the pride and ambitions and interests of the flesh.

When John lay in prison, struggling against doubt and despair, he sent to Jesus asking, “Art thou he that should come, or must we wait for another?” Must this long, weary waiting still go on? And the reassuring message that Jesus sent back to him contained this: *“Go and show John those things which ye do hear and see...the poor have the gospel preached unto them.”*

Paul says that the apostles at Jerusalem added nothing to him as to the details of that glorious message he was commissioned to preach. But there was one vital injunction that they pressed urgently upon him. *“Only they would,”* he said, *“that we should remember the poor; the same which I also was forward to do.”* They feared that this once high-minded Pharisee would overlook the class to whom the gospel was particularly addressed.

This preaching of the gospel to the poor was the hallmark of the way of salvation, as it went forth to the Gentiles. *“Have any of the rulers believed on him?”* No, for it was not for them. Or rather, they were not for it. God, in His wisdom, had chosen the weak things. *“I thank thee, heavenly Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”*

Why must Jesus be of the lowest of the people? A humble workman born in a stable. Why did it have to go to that extreme? Think of the smells and the dirt and the insects and the germs—born in a stable. Surely there is a deep lesson for us. His parents were too poor even to offer the usually required sacrifice at his circumcision. The law said if she (that is the mother) be too poor to offer a lamb, then two young pigeons would do.

At the dedication of the temple, Solomon offered 120,000 sheep. But when the true living temple was dedicated his parents were too poor to offer even one lamb on behalf of the Lamb of God. What a tremendous lesson! How God delights to reverse all human standards! And we must get in line with God’s viewpoint and not man’s. Like Mary exclaimed in her beautiful, inspired song of praise, *“He hath regarded the low estate of His handmaiden.” “He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and sent the rich empty away.”*

Why must John the Baptist be clothed with skins and exist on the meager fare that the desert afforded him? *“What went ye out into the wilderness to see?” “Into the wilderness”—“A man clothed in soft raiment?”* Behold, they which are clothed in soft raiment live delicately are in king’s courts. John certainly was in the court of the King, but not

that kind of king. His king wore a crown of thorns. There was no soft raiment or delicate living for John. He was “*the voice of one crying in the wilderness, Prepare ye the way of the Lord.*” “*All flesh is grass, and all the goodness thereof is as the flower of the field.*”

Why must Paul suffer hunger and thirst and be buffeted and have no certain dwelling place and be made of the filth of the world, as he put it himself? And the off-scouring of all things? Nothing could be in the world’s sight more contemptible.

Why could not God at least chose normal, respectable, influential people as His ambassadors? To carry this great message of the gospel to the world? How could He hope for it to succeed? In the answer is the whole secret of God’s purpose with man.

These three great men—John, Jesus, and Paul, and those that followed them—terrible and unmovable in their single-minded fanatical devotion to the one needful thing—must be freed of all worldly and fleshly encumbrances, for the message they carried was so revolutionary, so transforming, so searching and so penetrating to the very roots of life.

The life they preached could not be veneered out of the surface of a comfortable worldly life. “*The axe is laid unto the root of the trees,*” John said. “*Every mountain shall be brought low and every valley shall be exalted.*” Everything reversed—that was the watchword of the new dispensation—a complete reversal of all human ways and thoughts.

It was a call to freedom—freedom from all that is fleshly. They that are in the flesh cannot please God. No matter how hard they try. They cannot please God. It is a failure to begin with. To be fleshly minded is death. It is a call to freedom from everything that is worldly. “*All that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world, and the world passeth away.*”

It is a call to divine holiness and perfection. “*Be ye holy,*” he said, “*even as I am holy.*” “*Be ye perfect, even as your Father in heaven is perfect.*”

In the sacrifice of Jesus, God held nothing back—no half measures, and He expects the same in return. “*Freely ye have received, freely give.*” Divine love and human endurance was drawn out to the uttermost to lay the foundation for a new world, free from all the evils of the flesh.

John said many things, as the voice crying in the wilderness, though very little is recorded. In the 3rd chapter of Luke we are told, summing up John’s work, “*And many other things in his exhortation preached he unto*

the people.” But what of those things which were recorded—those things obviously picked out as the heart and substance of his message?

He came as the voice of one crying in the wilderness, “*Every valley shall be filled, and every mountain brought low.*” Unto the multitudes who came to him he said, “*Bring forth fruits meet for repentance.*” And stirred by his terrible warnings, they asked him, “*What shall we do?*” What was his answer?

He answered to them, “*He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*” That was the substance of his message—fruits meet for repentance.

He was not preaching charity. He was preaching revolution—a complete new way of life, a free way of life, different from the world’s winning way. He did not say, “He who hath five coats, let him give away one that he doesn’t need—one that he is finished with.” That would have been mere superficial human charity. For it is not just “*love thy neighbor.*” That is quite a pleasant hobby. It is “*love thy neighbor as thyself.*” And that latter part is what gives it all its point.

Need we ask why these three great men—our divinely appointed examples—lived as they did, with such a message for the world? Could any man burdened with worldly possessions go out and honestly preach such a gospel to the poor? Brethren and sisters, when shall we summon the courage and faith to shed off all the superficialities and bring ourselves face to face with the true fundamentals of life? Are we getting any closer?

This great offensive which rocked the world, begun by John, centered in and exemplified by Christ, and rounded out by Paul, was a divine crusade against all the natural ignorance, selfishness, and pettiness of the flesh. It was a campaign of faith against fearfulness and of godliness against greed.

What was the message that Jesus gave? “*Sell that ye have, and give alms; provide yourselves bags which wax not old.*” “*Take no thought for your body, for your heavenly Father knoweth your needs.*” The gospel of childlike faith—trusting dependence day by day—the only way to happiness and peace. And those who carry this message—how must they live in order to give their message any weight?

Natural and spiritual things will not mix. “*The flesh lusteth against the Spirit, and the Spirit against the flesh.*” The natural man, no matter how wise he is, cannot understand—cannot comprehend the things of the Spirit of God. Those are the Apostle’s words.

So it is the Gideon story over and over again—the 30,000 of the flesh must be cut down to the 300 of the Spirit before they can go forth in the power of God, conquering and to conquer. “*Not by might, nor by power, but by my Spirit, saith Yahweh of Hosts.*”

“*His bodily presence is weak, and his speech contemptible.*” That was what they said of Paul—this chosen vessel, who carried to the world the most revolutionary message it had ever heard. “*I came not with excellency of speech...I was with you in fear and trembling...that your faith should not stand in the wisdom of men, but in the power of God.*”

Thus was the pattern set and the foundation laid for the strange work of God during all the dark period of the Gentiles. And so by the tireless labors of this despised man, the Gentile world was told of the unsearchable riches of Christ and the marvelous divine light that had dawned upon the darkness and hopelessness of their world. And a few precious jewels were drawn out of the great mass of useless and perishing rubble.

To all outward appearances, Paul’s work was a dismal, hopeless failure. Look at him in his last days—a heartbreaking failure to outward appearances. Like the two who preceded him, he was in the end crushed and destroyed by the triumphant evil power of the flesh. All men counted John as a prophet. But where was this multitude when he was imprisoned and brutally murdered? They saved their support and clamor for men like Barabbas. Now Barabbas was a robber.

Now when the power of darkness closed in on Jesus, even his closest companions abandoned him, and the fickle people, whom he had ceaselessly labored to heal and bless, clamored for his death and rejoiced in the spectacle of his cruel destruction, glad in their hearts to be at last free from the resented burden of this strange troubler of the national conscious.

And so with Paul, who wrote, “*The more I love you, the less I be loved.*” And he wasn’t writing to the world, simply because he did not correspond with their fleshly conceptions of just how love should behave. He said, “*Am I become your enemy, because I tell you the truth?*” The world is full of Gaderenes who do not want their evil spirits cast out, nor their precious swine destroyed. And they besought him that he might depart from their coasts. He was doing too much good. It upset the order of things that they preferred.

Paul’s second letter to Timothy is the last and most intimate record of his pen. The long struggle is now nearly over. And he speaks very touchingly and personally to Timothy, who is soon to be left to fight on

alone. Timothy was the one, we remember, of whom he said to the Philippians, *“I have no man like-minded, who will naturally care for your state. For all seek their own, not the things of Jesus Christ’s.”* The harvest was plenteous, but as usual the laborers were few.

To Timothy, he wrote from his prison cell as he awaited execution, *“All they which are in Asia be turned away from me.”* The Ephesian Ecclesia, among many others, was in Asia, where he had served and labored for years, and where they had wept on his neck so dramatically, when he had left them. But now he is in prison, and *“all Asia is turned away from me”*—the scene of most of his labors.

At the end of this letter to Timothy, as he pours out his heart, he says of his public trial, *“No man stood with me—no man stood with me, but all forsook me.”* But, he continues, *“Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and all the Gentiles might hear.”*

Why not raise up a dozen or a hundred Pauls to carry the gospel to the Gentiles? Surely the message and the importance of it was worthy of that! Why all the load on this one man?

God does not work in masses. We are constantly impressed that the work of God is very selective and intensely individual.

In God’s sight, one true zealous whole-hearted saint is of infinitely more value and pleasure and interest to Him than a million of mere flesh and blood individuals. This is apparent in all the records of His working with mankind.

Such then, in the wisdom of God, were the experiences of this great Apostle to the Gentiles, who carried that glorious message of Christ. Even the beloved Barnabas, the one who had first befriended him when his conversion was doubted, and he was shunned by the brethren, and who had worked so closely with him, had to be taken away in the end.

God’s plan of the ages rested for the moment upon these two men. *“The Spirit said, separate unto me Paul and Barnabas for the work to which I have appointed them.”* But Barnabas faltered and allowed fleshly ties to sway his judgment, and he drops from the record, and Paul goes on alone.

We make no judgment of Barnabas, when none of us could begin to compare with this faithful man, who sold all that he had and resolutely took up the hard road of the cross, laying all his possessions at the apostles’ feet. But still it is a deeply impressive lesson in the ways of God. What harder decision would Paul have to make than this—

separating from Barnabas. Is it possible for us to realize how much the companionship of Barnabas meant to him, must have meant to him, in this lonely labor of enlightening the Gentiles?

And, on top of it all, he himself had that constant thorn in the flesh to buffet him and to hamper his work. Three times he earnestly pleaded that it might be taken from him. But the Lord replied (here again is that divine wisdom manifested, so different from the thinking of the flesh), *“My grace is sufficient for thee: for my strength is made perfect in weakness.”*

How strange are the ways of God! How utterly different from the ways of man! *“God hath chosen the base things and the things which are despised to confound the things that are mighty.”*

Why? Always the same reason—*“that no flesh should glory.”* That was why the army of Gideon was cut down—that no flesh should glory, and the victory should be obviously of God.

Fewness and weakness should never be regarded with anxiety or concern. Numbers should never carry any weight in determining divine things. For God’s true people have always been very few and very weak. Many from time to time have had to stand entirely alone.

In his last hours, as he faced alone, the great ordeal of the cross, Jesus said that in the last dark deceptive days of the Gentile times, that the waves of the nations would lash and toss in fury and frustration that *“the love of most would wax cold, but he that endureth unto the end, the same shall be saved.”*

—Bro. G.V. Growcott

Be Subject Unto

Good morning Brothers and sisters: In the name of our Lord and Master, Jesus Christ I bring you greetings from your brothers and sisters of the Lampasas Ecclesia.

My topic this morning “Be Subject unto” speaks to these two chapters in Romans 13 and 14 that were read in your hearing. As a matter of fact the very first verse in our New Testament reading this morning in Romans 13 says – “Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God; and they that resist shall receive to themselves damnation,” or condemnation.

Now a couple of questions immediately come to mind when reading this verse. What is our relationship to the powers that be during our probationary time here on earth? – And how can we, who are subject to God, submit to those who are opposed to Him?

Paul's explanations on these questions are perfectly clear. These governments are of God's appointment; therefore if you resist them, you will be resisting God. Because the truth teaches us as Christadelphians to be the most obedient subjects on the face of the earth, having nothing to do with current governments except to obey and give honor and respect to the constituted authorities for the time being, when their laws and commands do not conflict with what God requires. Submission in these circumstances is a duty. We actually disobey if we refuse them.

The servants of God have always understood that God in His plan is continually controlling the affairs of the kingdoms of men by His power through His angels for the eventual purpose of the overthrow of all the kingdoms of men and the establishment of His own "everlasting kingdom." And while understanding this, they have maintained separation from the world, and while yielding obedience and courtesy to "the powers that be," they have avoided all hurtful associations, and walked as "strangers and pilgrims" waiting for that "new heaven and new earth" of God's promise.

We are told in Daniel "the Most High rules in the kingdoms of men, and He setteth up whomsoever He will." We have excellent examples of this fact in the time periods of the Babylon, Medo-Persia, Greek, and Roman kingdoms. All of whom were controlled and manipulated by the will and purpose of God.

Titus 3:1 says "Put them in mind to be subject to principalities and powers, to obey magistrates." The apostle Peter in his 1st Epistle tells us "Submit yourselves to every ordinance of man for the **Lord's sake**, whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. **For so is the will of God**, that with well doing ye may put to silence the ignorance of foolish men....Honor all men. Love the brotherhood. Fear God. Honor the king." So, this is Peter's instruction to us, the man for whom Christ paid their taxes in subjection to their Roman rulers. But he also encourages us to "Gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." That is when the powers that be will pass away and be no more and the Power of the Highest through Christ our King shall take possession of this world.

Then Peter goes on and talks about another kind of subjection that deserves our attention, – which is our subjection to each other as brothers and sisters.

You see, as members of that one body, we have been given certain commands concerning our association and relationships with each other as brothers and sisters in Christ. One of which is found in 1st Peter 5:5 which says, “Likewise ye younger **submit** yourselves to the elder. Yea **ALL OF YOU BE SUBJECT ONE TO THE OTHER**, and be **CLOTHED** with **HUMILITY**: for God resisteth the proud and giveth grace to the humble.”

Now we have two words that we do well to consider in this verse – **SUBMIT** and **SUBJECT** – both come from the Greek word *hupo* or *as*’so which means to subordinate, to obey, be under obedience, subdue unto, subject unto, in subjection to, and submit self unto.

We are given several instances in the scriptures where we are admonished to be a submissive people.

1. Subject to principalities
2. Subject to Higher powers
3. Subject to masters
4. Subject to Gospel of Christ
5. Wives in subjection to husbands
6. Children in subjection to parents
7. Submit to God
8. Submit to ordinances of man

All from the same word that means humble, meek, and loving submission to one another. So let us take a look at some of the **COMMANDMENTS** we are given concerning our association and relationships with our brothers and sisters who make up the body of Christ. First, we will stay in 1st Peter at 3:8-9 where he says, “Finally, be ye **ALL of ONE MIND**, having **COMPASSION** one of another, **LOVE** as brethren, be pitiful, (sympathetic) **BE COURTEOUS**: not rendering evil for evil or railing for railing: but contrariwise **BLESSING**: knowing that ye **are thereunto called**, that ye should inherit a blessing.”

In 1st John 3:14-16,

14. “We know that we have passed from death unto life, because we **LOVE THE BRETHREN**. He that **loveth not** his brother abideth in death.

15. **Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him,**

16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to **LAY DOWN OUR LIVES FOR THE BRETHREN.**”

Paul instructs us in Hebrews 13 – “Let **BROTHERLY LOVE CONTINUE.**” How many times are we told that LOVE is the fulfilling of the Law?

Again the Apostle Paul instructs us in Galatians 6 verse 9 – “As we have therefore opportunity, let us do good unto all men, **ESPECIALLY** unto **THEM** who are of the **HOUSEHOLD OF FAITH.**”

After all, our brothers and sisters are fellow heirs — fellow servants — fellow laborers in the truth — fellow soldiers in the fight against the flesh. We all have problems — we all have weaknesses — we all have strengths. And because we as individuals combine to make up the body, we rely on each other for guidance — spiritual uplifting — support in areas where we may be found lacking — and most of all inner-strength in areas where we may be weak. We are united together by the works which every member supplieth, maketh increase of the body unto the edifying of itself in love.

In the 6th chapter of Galatians Paul tells us – “Bear ye one another's burdens, and so **FULFILL THE LAW OF CHRIST.**”

Earlier, in Galatians 5 at verse 13 Paul tells us the manner in which we are to carry out our duty to one another – “For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, **BUT BY LOVE SERVE ONE ANOTHER.**” Now the apostle Peter even tells us how and to what extent we should carry out this duty to each other in 1st Peter 1:22 – “Seeing ye have purified your souls in **OBEYING** the **TRUTH** through the spirit unto unfeigned (open and sincere) love of the brethren, see that ye **LOVE ONE ANOTHER WITH A PURE HEART FEVERENTLY.**” –not just half-heartedly – not grudgingly or reluctantly – but our service and loving submission to each other **MUST** be performed **WILLINGLY – OPENLY – and FEVERENTLY.**

The apostle Paul instructs us in Hebrews 10:25 “Not to forsake the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.” And as a body we are to “speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for **ALL THINGS** unto God and the Father in the name of our Lord Jesus Christ: **SUBMITTING ONE TO ANOTHER** in the fear of God.” Eph. 5:19-21.

This submission or subjection to each other must be done with “brotherly love; in honor preferring one another.” So, we must be “of the same mind one toward another.” A unity and oneness of the body is imperative if all the parts are to work smoothly, effectively and in harmony. The psalmist David tells us “How good and pleasant it is for brethren to dwell together in unity.”

Another aspect for us to consider in our endeavor to keep the body a functioning unit unto Christ our head, is our **FORBEARANCE** of each other. The apostle Paul once again is our instructor from the 4th chapter of Ephesians “I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, **FORBEARING ONE ANOTHER IN LOVE**; endeavoring to keep the **UNITY** of the spirit in the bond of peace.”

The main thought in this passage is the apostle’s plea to us for a walk worthy of the vocation wherewith we are called. The words “**Forbearing one another in love**” are added as an explanation of how we are to conduct such a walk. The Greek word from which we get the word “forbearing” is only so translated in one other passage in the new testament – in Colossians 3:12-13 – “Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; **FORBEARING ONE ANOTHER**, and forgiving one another, if any man have a quarrel against any; – even as Christ forgave you; so also do ye.”

In the other 13 places where this same original word occurs, it is translated “**bear with**” four times, “**endure**” two times and “**suffer**” seven times. But the meaning given to this original word from which “**FORBEARANCE**” has been translated in these two passages is literally “**TO HOLD SELF BACK.**” That is true forbearance: holding back ourselves, so that we may each esteem our brother better than ourselves to be.

I have made this point in a previous exhortation only because for me it is a simple axiom to think of that goes along with what Peter and Paul are exhorting us to do. Just try to think of the word **JOY** when we contemplate our relationship with our brothers and sisters –

Jesus first

Others in between

Yourself last

Such a relationship between brothers and sisters in Christ is a direct command that forms the basis of all our activities in the truth and the body of Christ. Philippians 2:3-4 tells us this – “Let **nothing** be done through strife or vainglory; but in lowliness of mind let each **ESTEEM OTHERS BETTER THAN THEMSELVES**. Look not every man on his own things, but every man also on the things of others.” Now Paul says this forbearance **MUST** be done in love, – not just as a matter of duty. If love is in our hearts – the kind of love the first commandment enjoins upon us toward God – with all of our strength, soul, mind, and body, then this love will then extend to all things pertaining to God – and his people.

John tells us if we can’t love our brother whom we have seen– how can we love God whom we have not seen? You see, it is easy to put our brother ahead of ourselves – to hold back ourselves – **IF** we love him; but it cannot be done any other way. The super-structure of that building of God for the habitation of himself through the spirit that we are called upon to build by the indwelling influence of the spirit word, is based upon love of God and love for our brothers and sisters.

When Jesus was asked which is the greatest commandment in the law? He replied “Thou shalt love the Lord thy God with all thy **HEART** and with all thy **MIND**. – This is the first and great commandment and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the Prophets.”

Sometimes I want to ask myself (when I am not happy or maybe disappointed in brother X or sister Y for some petty reason) can I not come to the meetings on Sunday morning and partake of the emblems of the Lord’s sacrifice as an individual, apart from any relationship of love and compassion for those about me in the meeting?

The answer I found out of course is **NO!!** – My, Simply partaking of the bread and wine in a cold and ritualistic fashion is not desirable. For as with all commandments, I can not simply go through the motion – But I **MUST** exercise it with feeling and **EMOTION!!**

God wants my heart, my love, my trust, my confidence and my reverence. He wants my heart and mind staid upon Him as the great source of all love, mercy, life, wisdom and power. He wants us to have a feeling of oneness, of fellowship, of love and compassion among ourselves. For we are all the children of God by the faith we have in Christ Jesus.

So I ask myself, who am I to withhold from God’s elect that feeling of love and tenderness which **HE** himself holds toward them, as well as

toward me? – Without this as the underlying principle of all my actions, I may go through the routine of following in detail, in a cold, detached and formal way many of the commandments that have to do with our walk in the truth, only to find out that I have missed the **GREATEST** requirement of all – **THE FORBEARANCE OF ONE ANOTHER IN LOVE.**

We, brothers and sisters are part of a whole – members of a body – closely knit together with Christ at the head and God over all. As such, we cannot act **independently** without regard to the rest of the body any more than our hand or foot, or our eyes or ears can perform their function without co-ordination and sympathy of the rest of the body.

We are co-dependent upon each other and must interact with each other in a united, cooperative, coordinated, thoughtful and sympathetic manner if we are to be like that one body Paul describes in Ephesians – when he says “But speaking the truth in **LOVE**, may grow up unto him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted (or united) by that which **every joint supplieth**, according to the effectual working in the measure of every part, maketh increase of the body unto edifying of itself in love.”

So the state of our hearts in relation to our brethren **MUST** be such as we hold toward Christ himself: For he identifies himself with his disciples – So what we do to them, we do to him as he himself tells us – “whoso shall receive one such a little child in my name, receiveth me.”

Brother Roberts, in his writing of the Epitome of the commandments of Christ, gives us his thoughts on how a brother or sister should live in the truth and attributes they should possess. He tells us a brother or sister should be “Holy in all manner of conversation, Gentle – Meek – Kindhearted – Compassionate – Merciful – Forgiving – Sober – Grave – Sincere – Temperate – Hearty in everything – Watchful – Brave – Joyful – Courteous – Sympathetic with others, both in their sorrows and in their Joys – Clothed with Humility – Patient toward all – Following after those things that are true; honest; pure; lovely; and of good report.”

Christ demonstrated to us how our service and submission to each member of the household should be – when he washed the apostle’s feet. It should be with love – compassion and caring for each other as a family member of a **MOST SPECIAL FAMILY.**

Not **COMPELLED RELUCTANTLY** to **JUST** perform our duty – But willingly; wholeheartedly; fervently; and anxiously awaiting our service in the body – and if we do that, then our Christ-like submissiveness by “**being subject to one another**” will manifest itself in

the true manner required. Anything short of this will not be acceptable or pleasing in the eyes of God,

Brother Growcott in his exhortation “The Bond of Perfectness” from “Be Ye Transformed” says – and I quote – “When we understand this, we understand the nature of true spiritual love. That love does not go out in limited beams, there is nothing limited about it—it is a universal irradiation. It is not a limited attribute—it must be the whole fibre of our character. If our love is not shining upon and blessing all who are close to us—all with whom we come in contact, how do we expect it to be real and strong enough to reach God?

Furthermore, we have no direct contact with God. We can only manifest our professed love for Him by obedience to Him in relation to things that are close to us.

“And this is the commandment we have from Him, that He who loveth God, love his brother also”.

By this, then, we shall stand or fall in the great Day of Judgment—by the extent to which we comprehend and manifest the beauty of divine love toward all, in all our daily relationships, and **especially our ecclesial relationships**.

If we are too small and selfish and touchy and self-centered to love all our brethren according to the divine pattern, we are of no use in the great, eternal purpose of God. For God is love.” (end quote).

Brothers and sisters, the Scriptures tell us that “two cannot walk together except they be agreed.” And we also know that in Christ (that is His body) there is neither Jew nor Greek – Bond or Free – Male nor female for we are all one in Christ Jesus – and I might add, not Black or White – Rich or Poor – Yankee or Texan – Canadian or American – For God is no respect of persons, boundaries, labels, social status or nationality. We are all **EQUAL** in the Body or Ecclesia. We have no preeminence or degrees of rank in the ecclesia – but only lowly servants to God, Christ and each other.

As the Apostle Paul again tells us – “I have planted, Apollos watered; but it was God that gave the increase. So then neither is he that planteth anything – neither he that watereth; But God that giveth the increase.” Paul also tells us in Phillipians chapter 2 verses 13 and 15 – “It is GOD which worketh in us both to will and to do of HIS good pleasure; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world.”

I want to briefly touch on Romans 14 by way of another quote from brother Growcott in “Be Ye Transformed” in his exhortation entitled “The Mind of Christ” (I quote)

“In chapter 14 (of Romans) Paul expounds and manifests by example one of the deepest and most powerful aspects of the mind of Christ—a divine principle of conduct that can solve easily and simply nearly all problems among brethren.

Paul is speaking of cases where the action of one brother, though perfectly legitimate in itself, causes concern or offence or distress to another. HERE is the great test of the mind of Christ—

“Let no man judge his brother, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.”

If thy brother be grieved with thy meat—(or anything you may do that is not essential to be done)—now walkest thou not in love.”

“Destroy not him with thy meat for whom Christ died.”

Christ gladly *died* for him, even while he was yet a sinner, in the hope of his redemption, but if we willfully distress others and cause them to stumble by persisting in things which they do not believe are right—for example.

“It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”

If we persist in anything that troubles another brother or sister, we create tension and estrangement that gradually erodes ecclesial unity and frays the bonds of affection that are essential to sound ecclesial life. **“No man,”** says Paul in this chapter **“lives to himself.”**

Our every act has an eternal, unchangeable effect, for good or ill. A small evil may have everlasting reverberations. Speaking on the same subject to the Corinthians (1 Corinthians 8:13), Paul sums up his own mind, and the mind of Christ—

*“Wherefore if meat make my brother to offend, **I WILL EAT NO FLESH WHILE THE WORLD STANDETH,** lest I make my brother to offend.”*

The pre-eminent motive of love is the welfare of others, and the **forebearing** of one's own desires and advantage for the common good. (Then bro. Growcott emphatically emphasizes in capital letters.)

WHOEVER IS NOT DEEPLY IMBUED WITH THIS SENTIMENT AS THE MAIN-SPRING OF THEIR LIVES IS NOT

A BROTHER OF CHRIST AND NEED EXPECT NO WELCOME FROM HIM WHEN HE RETURNS.

*“If any man have **not** the spirit of Christ he is **none** of his.”*

*“We then that are strong ought to bear the infirmities of the weak, and **not to please ourselves.**”*

“Let every one of us please his neighbor for his good to edification.”

“For even Christ pleased not himself but as it is written, the reproaches of them that reproached thee fell on me.”

CHRIST HIMSELF, THE SON OF GOD, THE KING OF KINGS, THE HEIR OF THE UNIVERSE, PLEASD NOT HIMSELF, BUT CHOSE THE PATH OF REPROACH AND SUFFERING AND SELF-DENIAL FOR THE SAKE OF OTHERS.

Paul again stresses this essential principle of godliness in writing to the Philippians (2:1-5)—

*“Fulfill ye my joy; be likeminded; have the same love: **let nothing be done through strife or pride.** . . .”*

“Look not every man on his own things, but every man also on the things of others.”

“Let this mind be in you, which was also in Christ Jesus.”(end Quote).

In conclusion, our subjection to each other should not be out of a sense of dreary duty or a task we reluctantly perform; but rather a loving commitment to the brotherhood and a whole-hearted willingness to serve each other with love, humility, compassion, sincerity and joy. This has to be upper most in our hearts and minds if we want all the parts of the body to function efficiently, effectively and smoothly without any strife or schisms as Christ and Paul implored us to do.

So as we meet here this morning to remember the sacrifice of our Lord and Savior in this memorial bread and wine, let us not forget that He is our Master unto we whom we have said we will be submissive and in subjection by the obeying of His laws and commandments that He left for us as we walk Zionward.

I would leave you now with this thought of the Apostle Paul – “Be ye kind one to another; tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. –Bro. Jerry Connolly

Encouraging Words No. 22

MY DEAR MARY,—Your kind letter reminded me of Mary of old. I often think that the spirit which prompted her to pour the spikenard on Jesus' feet is reflected in the letters which sisters send to those who are ill or in need of encouragement and comfort. Persevere, dear Mary, in little acts of kindness, and may it be your lot to hear the sweet: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Whilst at Folkestone, Mab and I went to Dover to join the brethren there in commemorating the Lord's death and resurrection. What a scene of contrasts passed before us that morning! There lay the mighty harbour, sheltering "ships of Tarshish" of all descriptions—packet-boats, liners, battleships, cruisers, torpedo boats, submarines, besides vessels of which I knew neither the name nor the use. Everything evidenced Britain's greatness, and suggested power and stability. The harbour seemed so vast and strong, and the battleships so terrifying. But what place had Christ in all that we saw, for it was he whom we had come to Dover to remember? Well, we knew that, although unseen, Christ was more real than all that lay before us, inasmuch as he could bring to nought the very existence of these things. We also knew that the terrors of a battleship are not to be compared with the terrors which will accompany the manifestation of Christ's anger. The forces which overthrew Sodom and Gomorrah, and Korah, Dathan and Abiram are at his command!

How long ere Britain's ships would be speeding through the waters bearing the now dispersed, persecuted Jew to the covenanted land? How long ere these magnificent floating forts would become the sport of God's destructive east wind? What and where should we be when these things came to pass? With thoughts such as these running through our minds we left the harbour and went in search of the meeting-place.

It was only after repeated enquiries that we found someone who was acquainted with the name of the street in which it was, so out of sight is the work of God to-day! At length we entered a modest little house, and found assembled a company of three. Ah, Christ was in evidence there! This was manifest throughout the meeting, which was conducted with all the reverence and solemnity that befitted the occasion. The sister played the hymns, and the two brethren each performed a part in carrying out the service. The exhortation was based on the day's portion in Isaiah. The speaker drew a contrast between the present downtrodden condition of Jerusalem and her coming exaltation. You can imagine how fittingly these words followed upon the thoughts which the harbour had suggested. Our

reflections then turned upon the obscure little company which was present and their relation to the Kingdom of God. If Dover only knew! But Dover neither knows nor wants to know.

The speaking brother's faithfulness was an exhortation in itself, for, had he expected to address hundreds, he could not have given a more carefully prepared address. Apart from our unexpected arrival, it would have been delivered to his own wife and one other! We thought of the Lord's declaration that the only road to future promotion lies in present faithfulness in small things. How much greater must be the effort of those living in isolation, or comparatively so, to hold fast to the truth, than that of those belonging to large, enthusiastic meetings! The former are apt to feel the struggle and bitterness of their singularity, without the compensating realisation of Christ's favour towards them. How can they feel like heroes whilst they are receiving the groans and hisses, and their adversaries the plaudits? Even Noah could not have felt like a hero whilst he stood alone testifying against the wickedness of a whole world. He was such, none the less, and he forms an encouragement to those in isolation for all time. Who ever preached to less effect than Noah? And yet his non-success has been more helpful to those who have come after than would have been the case had he turned hundreds to righteousness.

Well, Mary, when your enforced absence from the meetings makes you feel cast down, think of the little company in Dover, think of Noah, and resolve that, come what will, you will follow in their footsteps.

Yours affectionately, *Sis. C.H. Jannaway—1908*

Meditations – Deity's Ways No. 21

“AT my first answer,” said Paul, “no man stood by me, but all forsook me.” To have no friends is sad, but to have them and to be forsaken by them, when their assistance is needed, is painful indeed. What a refreshing contrast does Onesiphorus present to these turn-tail friends: “When he was in Rome, he sought me out very diligently and found me;” “he oft refreshed me, and was not ashamed of my chain.” There were reasons, though not justifiable ones, for deserting and being ashamed of Paul. Nero, the bitter enemy of the Christians, reigned. Paul was a leader of the Christians; hence to openly side with Paul was to risk the vengeance of that inhuman pagan monster and his followers. Paul boldly stood alone. Let us emulate his courage and fidelity, and let us maintain a conscience void of offence in regard to the sin in which Paul's brethren at Rome were guilty. Let us likewise emulate Onesiphorus. The

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circumstances of the truth in the nineteenth century afford many an opportunity of doing the one and shunning the other. To hesitate to ally oneself with the friends of the truth, because of their unpopularity, and because of their reproach, is to show oneself unlike Onesiphorus. To give a brother the cold shoulder, or to be backward in defending one, who, through zeal and love for the truth, has become the object of public hatred, is also unlike Onesiphorus. To cower under the influence and action of the adversary—to fail because no man helps—is unlike Paul. Let us learn to stand alone. The secret of Paul and Onesiphorus' bravery lay in this: they realised that the day of the adversary was short; that, so far as they were concerned, it ended at their death; and that after that there would come a time of eternal honour and glory.

Christ foretold his disciples what would be the nature of their experience during his absence. It was to be not joy but sorrow: not peace but tribulation. It is of great consequence that we remember this, lest we should be cast down by the hardness of the way. Christ has left us comfort to cheer us during the time he is separated from us; he has spoken that we might have peace. He has said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). How much the Father made contingent upon Christ's victory! Thanks be to God, Christ overcome, and has the keys of *Hades*. Let us, therefore, fear not. Should the anxieties of a faithful walk press us down to the grave, Christ will come, and will bring us forth with gladness unspeakable. It is written of the righteous that "they that sow in tears shall reap in joy" (Psalm 126:5). "Weeping may endure for a night, but joy cometh in the morning." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us keep the joy of the morning—the glory—always before us. Let us likewise remember this: that the keeping of the joy before us hinges upon mindfulness of the words of the prophets, and that this mindfulness can only be maintained by daily reading of the Scriptures. If we abandon the reading we shall speedily lapse into the scoffer's attitude—"Where is the promise of his coming?"

"Let us labour," says Paul, "to enter into that rest" (Heb. 4:11). Peter exhorts us in the same way—"be diligent (the same as "labour" in the original) to make your calling and election sure" (2 Pet. 1:10). "Labour"—"be diligent." What does this imply? Certainly not an idle, indifferent, happy-go-lucky course, hoping that all will come right at last. Let us be quite clear upon this point. The precious gift of eternal life is contingent upon effort—upon an earnest, zealous application of ourselves to the work of the truth. Let us, therefore, "be not unwise, but

understanding what the will of the Lord is.” We have to crucify—nail down—every thought and feeling which is contrary to the mind of Christ. Let the brother or sister who is given to anger, jealousy, pride, covetousness, evil-speaking, frivolity, ponder these requirements. God does not expect perfection, but He expects progress in the direction of perfection. Let us not get into the habit of excusing ourselves with the universal, “I can’t help it,” unless we are very sure that we are making an effort to overcome; that we are not putting ourselves in the way of temptation, but are arranging to avoid it. In this matter Christ will be our judge; in the day of his coming he “will make manifest the counsels of the heart: and then shall every man have praise of God” (1 Cor. 4:5). Our work also extends beyond ourselves. We are to “walk in wisdom toward them that are without” (Col. 4:5). This embraces letting the light shine—living the truth—practising as well as preaching. We sometimes exhort one another with the words, “Work, brethren, work.” Whilst exhorting others, are we exemplary ourselves?”

“Blessed is he that blesseth thee” (Gen. 27:29; Numbers, 24:9). This divine declaration is as applicable now as when first uttered, over 3,000 years ago. Those who realise its full import will not be tardy in taking a kindly interest in the Jew. To bless the Jew is not simply to refrain from cursing him; it is rather to take an active interest in his well-being. Help to the Jew should not be refused on account of his unfaithfulness. Has not God said that the Jew, though in exile and disgrace, is *beloved* for the fathers’ sake? Christ’s brethren are to bless and to curse not (Rom. 12:14). This is to govern their attitude toward both Jew and Gentile, whether they be good or evil. The Jew stands in need of help, and special opportunities have opened up for rendering it to him. Shall it be refused? If so, why? Truly the proclamation of the truth and the poor of the household of faith call for energy and means, but are the calls of duty to be circumscribed to these two items. Christ was not slow to rebuke his disciples when they were anxious to absorb every consideration into care for the poor. We are to be ready unto every good work (Tit. 3:1). Therefore, let us first decide whether blessing the Jew is a good work. If it is, then, as we have opportunity, let us do good unto him, even as unto the rest of mankind.

Upon the subject of orphans, God has very definitely expressed His mind. It is for us to acquaint ourselves with it. The wise seek to know His will; the foolish are indifferent to it (Ephes. 5:17; Prov. 1:5; 1:29–33). There have always been orphans. Their presence, like that of the poor, has undoubtedly been used by God as a means of testing the fidelity of men. “Ye shall not afflict any widow or fatherless child” (Exod. 22:22).

“Afflict not” is a very comprehensive injunction. It precluded both the oppression and desertion of the helpless (Deut. 24:17; Is. 10:2; Prov. 23:10; Ps. 82:3; Deut. 14:28, 29). God required nothing less than active, kindly, unselfish interest in the orphan. What was required under the law in this respect is required now. “Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas. 1:27). The fatherless are the objects of God’s especial care (Ps. 146:9; Hos. 14:3), and so they were of holy men of old (Job 31:16, 17; Ps. 10:18). We are exhorted to be imitators of God and followers of good men. Frequent were the remonstrances of the Spirit concerning Israel’s shortcomings in regard to the orphan:—“They judge not the cause, the cause of the fatherless . . . Shall I not visit for these things, saith the Lord” (Jer. 5:28, 29; Is. 1:23). And God did visit speedily. Let us take their failure and penalty as a warning to ourselves. It is predicted of Christ that he will “judge the poor of the people and save the children of the needy” (Ps. 72:4). We must cultivate the spirit of Christ now, or there will be no ruling with him by and bye. Our duty to the orphan involves a provision both for his temporal and spiritual requirements. We have to be parents to the parentless. A parent who does not provide for his own (through negligence) is worse than an infidel. This is the temporal aspect of our duty. The spiritual is indicated in the following:—“Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Ephes. 6:4).—“Thou shalt teach them (God’s words) diligently unto thy children” (Deut. 6:7). *Bro. A. T. Jannaway—1888*

The Rechabites

The Rechabites are introduced to our notice in the days of the prophet Jeremiah, during the reign of King Jehoiakim, the son of Josiah (Jeremiah 35. 1). They were a branch of the family of the Kenites whom we first read of in the days of Abraham (Genesis 15. 19). The Kenites also appear to be connected with Moses through his marriage to Zipporah. We read in Judges 4. 11:44 Now Hebef the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.” Jael, the wife of Heber the Kenite was the instrument used to bring about the death of Sisera, the captain of the host of Jabin, King of Canaan, who sorely oppressed Israel in the days of Deborah (Judges, chapter 4). So we

learn from this that there were different branches of this tribe of the Kenites separated from each other.

In the account of the genealogies in the first book of the Chronicles, chapter 2, we read in verse 55: “ These are the Kenites that came from Hemath, the father of the House of Rechab.” These strangers (Jeremiah 35. 7) who had come to abide under the shadow of the Almighty are set forth as an example of obedience to sinful Israel and to all generations of the people of God.

We read of Jonadab, the son of Rechab, first of all in 2 Kings 10. 15. King Jehu was executing the divine judgment upon the house of Ahab and Jehonadab came to meet him.

“And when he (Jehu) was departed thence, he lighted on Jehonadab, the son of Rechab coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart ? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.” Jonadab's heart was with Jehu's in the endeavour to stamp out the worship of Baal in Israel (verse 23). They both went into the house of Baal and brought about the destruction of the worshippers of Baal therein, and this idolatry was destroyed in Israel for the time being (verse 28). It is very probable that the prohibition of Jonadab to his household concerning the drinking of wine (Jeremiah 35. 6) was very closely connected with this idol worship.

Jonadab was a faithful man, although a stranger in Israel. He preferred to live in tents rather than in the cities of unfaithful Israel, and he left commandments for his household to obey, as they told Jeremiah: “We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers “ (Jeremiah 35. 6, 7). Thus they honoured their father's wishes, and God through the prophet Jeremiah acknowledged their faithfulness.

The first commandment with promise to Israel was (Ephesians 6. 2:) “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee “ (Exodus 20. 12).

Jonadab seems to quote this commandment when he says, “That ye may live many days in the land where ye be strangers “ (Jeremiah 35:7).

God commanded Jeremiah to go to the household of the Rechabites (who then dwelt in Jerusalem for fear of the Chaldeans), and to bring them into the house of the Lord and set wine before them to drink (Jeremiah 35:2).

They were brought into one of the chief chambers, by the chamber of the princes, by the threshold of the temple (verse 4), that is, in one of the most prominent places in the temple, before all Israel. Jeremiah set pots full of wine before them and said, “Drink ye wine.” Here was a living parable and allegory enacted before all the people as they came into the temple, which emphasized the words of God through the prophet. The people had to be taught by signs and these signs were enacted in the temple that the people might turn from their wickedness, and God's anger might be turned away from them, although the Babylonians and Syrians were already invading the land (verse 11).

And so we read of the merciful entreaties of God to His people. 44 Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord “ (verse 13). Here was a telling example of obedience of a household in Israel, who were obedient to the father of their flesh, but Israel, Judah and Jerusalem, refused to listen or obey the God of Heaven who had done so much for them. These thoughts bring to mind the exhortation of the apostle as found in Hebrews 12. 9: 44 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? “

The prophet continued his words before all the people in the temple: “The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed: for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking: but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.” The house of the Rechabites willingly obeyed the commandments of their father, but Israel, although

God had manifested His love, glory and power to them, and saved them so often from their enemies, yet refused to listen to His prophets who warned them of the evils which were about to come upon them (unless they repented), the enemy being at the gate.

God acknowledged the obedience of the household of the Rechabites, and Jeremiah was commanded to say to them, “Thus saith the Lord of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and

done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever “ (Jeremiah 35. 18, 19).

The Rechabites were proselytes to the hope of Israel; they were faithful to the God of heaven while Israel were unfaithful, worshipping false gods and rejoicing in idolatry. The promise of God concerning them is: “Jonadab the son of Rechab shall not want a man to stand before me (God) for ever.” This promise is very similar to that concerning David and the Levites as found in Jeremiah 33:17, 18. “For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings.” These promises undoubtedly carry the promise of eternal inheritance in the re-established Kingdom of God. It is also claimed that there are descendants of the house of Rechab living near Mecca even to this very day. God's Word cannot fail, and like so many other sons of strangers, the faithful Rechabites will be able to stand for ever before the Lord in His temple and serve Him when all Israel have been cleansed from all their iniquities.

Jeremiah obeyed the word of God: the Rechabites obeyed and came into the temple, but they refused to drink of the wine set before them. There is nothing wrong in drinking wine in moderation unless we have made a promise to our parents, or for the Truth's sake, to abstain. The Apostle Paul wrote to Timothy: “ But use a little wine for thy stomach's sake and thine often infirmities” (1Timothy 5. 23). Jesus made new wine at a wedding in Cana of Galilee at the beginning of his ministry,” and manifested forth his glory” (John 2. 11). But there are definite commandments against literal and spiritual drunkenness. Israel is spoken of as being drunken, but not with wine. “ Stay yourselves, and wonder;

cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink “ (Isaiah 29. 9).

Christendom is also referred to as a drunken woman (Revelation 17 and 18). “The nations have drunken of her (Babylon's) wine; therefore the nations are mad “ (Jeremiah 51:7). Literal drunkenness is an abomination before God, and so also is spiritual drunkenness.

The depravity of the one is used so that we might be warned against the other—spiritual drunkenness. Israel as a nation broke their vow; they broke God's covenant by their disobedience and idolatry. They were not allowed to live long in the land, but they were dispersed throughout all the nations, and the land promised to Abraham became desolate (Jeremiah 35:17).

In the 31st chapter of Proverbs we read: “The words of King Lemuel (the kings of the future age) the prophecy that his mother taught him. What my son? and what the son of my womb ? and what, the son of my vows? Give not thy strength unto women (either literal or the apostasy), nor thy ways to that which destroyeth kings. It is not for kings (of the future age), O Lemuel, it is not for kings to drink wine; nor for princes (Isaiah 32:1) strong drink: Lest they drink and forget the law (of God), and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish (let us eat and drink for tomorrow we die, 1 Corinthians 15:32), and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.

(But) Open thy mouth for the dumb in the cause of all such as are appointed to destruction (Say to the perishing, Come!). Open thy mouth, judge righteously, and plead the cause of the poor and needy “ (Keep the commandments and walk worthily).

The Rechabites literally refused to drink wine offered to them in the Temple—very probably wine prepared for the worship of Baal and the practicing of idolatrous rites. They preferred to dwell in tents, amongst their own brethren. Jonadab their father had done his utmost to stamp out Baal worship in Israel. His descendants followed in his steps, and they were commended by the God of Israel, and will be remembered in the day when God makes up His jewels (Malachi 3:17). All God's faithful servants will be remembered in the day of restoration; they will I hen be able to live long in the land promised to Abraham, and rejoice together in their deliverance and salvation, which has been made possible through the

work of the Lord Jesus in the mercy of God. God has said: “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him “ (Malachi 3:17).

Oh! what joy to live and converse with these worthies in the Kingdom of God.

The Salt

But while the Mystery of Iniquity was thus developing “after the working of the Satan” with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved” —there existed a class, who not only knew the truth, but loved it.

This was “the salt” of the first three centuries, which gave savor to the pre-Constantinian Christendom. It was the redeeming and antagonizing element of the period; and was found concurrent with the tares already mentioned, in the Ephesian haters of the deeds of the Nikolaitans; in the Smyranean rich in faith; in the Pergamian Antipas; and in the Thyatiran remnant; in the Sardian few; and in the Philadelphian faithful.

Among the Laodiceans no salt is characterized. A few grains may have been found; but not sufficient to preserve it from that corruption which finally caused its ejection. Bro. John Thomas *Eureka Vol. 1 Page 422*

Be careful in what we allow: Television, movies, and Internet

“As a face is reflected in water, so the heart reflects the person.” - Solomon

What we allow into our minds will, in the aggregate, define who we are. While the good will always be a welcome companion through both
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calm and storm - defining us accordingly - on the other hand sin will be a troublesome companion - begetting more of the same - and like the daimon of myth, exceedingly difficult to exorcise. This, too, will define us.

We may not be able to completely control what we see, but we can make a disciplined choice as to that which gains entrance into our mind and finds an abode.

If such a daimon has found lodging in our mind how shall we rid ourselves of it? The only antidote is to apply the antithesis thereof in both full and continuous dosage:

“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple” (Psa. 19:7).

Such is the cure. However, is there not greater wisdom in preventive medicine?

The entertainment industry has, especially for the past 40 years, been incrementally desensitizing its audience to Sin. What was censored a generation ago is now shown on television in daytime programming. What was considered pornography in the movie theaters is now labeled as R or restricted.

Moreover, the Social Engineers of Hollywood continue to pursue their Anti-family Agenda with alarming success. Such permeates both television and in film. John Q Public has, for the most part, been mindlessly marching in lockstep to the beat of this different drummer.

What is the preventive medicine of which we speak? In addition to a daily dosage of the Word, we can make a choice as to what we view on the Idiot Box. We can also avoid the movie houses.

If we cannot control our television use, then we need to toss the thing in the trash. The same holds true of the Internet. The selection of Sin therein is far worse than anything on television or even in the movie houses.

If rejected at the Bema for viewing filth will we ask ourselves: “Was it worth it?” It really doesn't matter. By then it will be too late for questions.

The time for questions is now. As to a change in our behavior? We're burning daylight.

—*Bro. Bob Widding*

Hints For Bible Markers

It may sometimes appear that this paragraph is always saying the same thing but using different words. The commands of Christ concerning our characters and our actions have similar significations. One of the lessons of Paul in his letter to the Galatians was about responsibility for ones own actions. He wrote (6:7), "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The reaping is in proportion to the sowing. If we sow our lives in obedience, giving all glory to God, we shall than reap the things God has promised to those who love him. (1 Cor. 2:9; Jam. 1:12; Jam. 2:5) The converse is then true, as he continues to point out to the Galatians (6:8) "For he that soweth to his flesh shall of the flesh reap corruption;" We must constantly ask ourselves, "What do we want out of this life? To please ourselves or our God?" "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night." (Psalms 1:1-2) This can be summed up in one verse: "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9). There in lies the reason why we should always be doing the work of the Lord. This is the true good works which we should not weary of doing. All else is vanity. (Ecclesiastes 1:2; 12:8) "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecclesiastes 12:13)

If we listen to Solomon an meditate day and night on God's word, we will be better prepared for the times when we must beware of false prophets. For there will be times in our lives when hard decisions must be made. They cannot be made with friendship or family loyalties in mind. These decisions can only properly be made with knowledge of scripture.

Bro. Beryl V. Snyder

The Commandments of Christ

As collected and organized by bro. Roberts

VI. CONCERNING YOUR ACTIONS

Be zealous of good works, always abounding in the work of the Lord, wearying not in welldoing.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2:14)

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (1 Corinthians 15:58)

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. (1 Thessalonians 4:1)

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: (Hebrews 6:11)

And let us not be weary in well doing: for in due season we shall reap, if we faint not. (Galatians 6:9)

Beware of false teachers.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (Matthew 7:15)

Beware of dogs, beware of evil workers, beware of the concision. (Philippians 3:2)

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (1 John 4:1)

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