

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

BRISBANE, Qsld.

Dear Brethren and Sisters,
Loving Greetings in our Master's Name and Service,

Please excuse the delay in notifying you of our new Brother in Papua New Guinea, Bro. Hensley Kuiva's address for e-mail and correspondence. They are the following:

Hensley Kuiva, e-mail hkuiva@gmail.com Postal address: P.O. Box 2583 Lae, Morobe Province 411 Papua New Guinea. This is the same address as for our other member there Bro. Max Kota.

There have been some problems in the past with mailing to PNG, but we are now confident that the above address is safe for normal mailing.

We are sure our new Brother would be pleased to receive correspondence welcoming him to the Household of Faith.

On behalf of the Brisbane Berean Ecclesia, yours Zionwards,
Bro. Ted Mingham

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

HOUSTON FRATERNAL GATHERING..... March 29–31, 2013

Bro. Bob Lorquet, blorquet@consolidated.net

LAMPASAS FRATERNAL GATHERING.....June 8–9, 2013

Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX, 325-451-4075

RICHARD FRATERNAL GATHERING.....June 28–July 1, 2013

Sis. Christine Jones, RR# 1, Richard, Sask, S0M 2P0, Canada, sc.jones@sasktel.net

HYE FRATERNAL GATHERING.....July–22-28 2013

Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-757-3088,
markbraune@gmail.com Study, "Nehemiah"

BOSTON FRATERNAL GATHERING.....Oct 26-27 2013

Bro. Jim Sommerville, jsommer393@msn.com

KENYA FRATERNAL GATHERING.....Dec 5-8 2013

Bro. Bob Bent, eyeglassman39@yahoo.com. Epa Wekati, epawekati@yahoo.com

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 Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

Berean 2013—110

Between the Testaments

“It shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.”

—Micah 3:6

The period we shall consider roughly corresponds with Daniel’s 70 weeks (9:24-27), which were the 490 years from about 455 BC to 35 AD. There were tremendous changes from what we see as the O.T. ends, to what we find as the N.T. begins. It seems almost like a different world. But there is a chain of events leading step by step from one to the other.

All human records are unreliable. We need read very little of man’s history to realize this. Only the Bible is wholly dependable. Our current news magazines, with all modern communications and facilities, cannot get present things straight, and often disagree, so what can we expect of the past? However, the general broad outline of events, as pieced together from various sources, seems reasonably sure.

430 to 330 BC

The O.T. record closes about 430 BC (just about 100 years after the first return from Babylon), with Nehemiah coming back to Jerusalem after a brief absence, and finding all his good work reversed, and all the old corruption flourishing again. This sets the sordid pattern for all subsequent times. After Nehemiah, the local rulership of Judea, under the Persian overrule, fell to the High Priests.

As the O.T. closes, the entire Bible world is under the Persian Empire. And it had been this way for nearly 100 years—through the times of Zerubbabel, Esther, Ezra, and Nehemiah—and was to continue so for another 100 years: until 330 BC, and the coming of Alexander the Great.

ROME: At this time (430BC), Rome was just a small city-state of which the Greeks and Persians heard or thought very little. Some Greeks had helped Rome throw off the Etruscan yoke about 500 BC; but it was still a small local entity, surrounded by more powerful neighbors.

GREECE: Greece goes back much further. For 300 years before the O.T.’s end—back to the time of the early kings of Israel—it had extensive colonies: all around the Black Sea, all around the coasts of Asia Minor, the Mediterranean coasts of Spain and France, the E. Mediterranean coast of Africa, Sicily, the coasts of Italy, and had possessed the southernmost part of Italy.

As the O.T. closes, Greece was at the peak of its artistic and intellectual culture—its so-called ‘Golden Age’—but materially it was poor and weak and divided. The vast ranging Greek colonies were largely independent, and added little to the homeland’s wealth or strength. The colonies around the coast of Asia Minor were happy and prosperous under the mild and beneficent Persian rule.

The rival city-states of Athens and Sparta—Greece’s two main power centers—were always fighting, and the Persians financed and supported one or the other against each other, to keep both weak.

JUDEA: As the O.T. closes, Judea was a very small territory of not more than 15 miles radius around Jerusalem, probably under 100,000 inhabitants. It is likely most Jews were still in Assyria and Babylon, though doubtless, during the 100 years of the Persian Empire that had already passed, many had traveled far and wide and settled throughout the known world—by force or freely—as traders, slaves, soldiers, or prisoners, etc. They would go where they could prosper. Those who scattered would be the more worldly and enterprising ones: those who returned to the land, the more faithful and religious ones. This trend would continue through the 400-year period between the Testaments.

In N.T. times we find Palestine thickly populated with Jews, even far up into Galilee. And we find (Acts 2) Jews assembling at Jerusalem for the feasts from all over the known world, as far west as Rome, and as far east as Media.

PERSIA: The Persian Empire, as the O.T. closes, was highly organized. Travel and communication were fully developed, and equal to anything anywhere in the world up to 150 years ago: a fine system of roads and posts, a common law code, coinage, weights and measures, etc. And Aramaic (the ‘Chaldee’ or ‘Syriac’ of the Bible) was the official common language everywhere.

The Persian Empire was the model for the Greek and Roman Empires that followed it. It was a new beginning. The first world powers—Sumeria (in Mesopotamia) and Egypt—were Hamitic. This agrees with Gen. 10. The next—Assyria and Babylon—were Semitic. The subsequent ones—Persia, Greece and Rome—were Japhetic (in modern terms, Indo-European). The Persian policy with its subject peoples was relatively mild and enlightened, and there was a large degree of freedom and self-rule, and many benefits from the common imperial organization.

Though Persia gradually declined in vigor, she was not seriously challenged for another 100 years, until 330 BC, and there appears little new to report for that period. The Greeks had a disastrous 30-year civil

war, that ended (404 BC) with the destruction of Athens, Greek bankruptcy and consequent total Persian naval control of the Aegean Sea well into the next century, into the high 300's.

PHILIP: The change began to come when Philip became king of Macedonia in 359 BC¹. He was as great a genius as his more famous son Alexander, and he did all the preparatory work for Alexander.

The Macedonians, to the north of Greece, were a related people, but more mixed, primitive, and warlike. The Greeks considered them barbarians. The ruling family, however, was—or claimed to be—Greek, and was so considered by the Greeks.

In 358 BC, Philip seized the site of what became Philippi, in adjacent Thrace, with its rich gold mines; and the wealth of these mines was a major aspect of his and Alexander's accomplishments. It bought their weapons and paid their armies, and was also very useful where bribery could influence the fortunes of war.

Philip forged the Macedonian tribes into a tight and disciplined unity, and—by 338 BC—subdued all Thrace and Greece; and formed the entire area into the 'League of Corinth' (a euphemism for his own dictatorship) for the purpose of taking vengeance on Persia.

In this 20-year period up to 338, he was developing the best and most efficient fighting force the world had seen to that time: best in weapons, training and tactics, all of which were new and revolutionary. Breakthroughs in methods of warfare have often decided the course of history. In our own day we have seen this in tanks, blitz-krieg, radar, jets, nuclear bombs, guided missiles, satellites, and—on the horizon—lasers.

ALEXANDER THE GREAT

In 337, Philip proposed war on Persia, but in the midst of preparation he was assassinated, and his son Alexander succeeded him, aged 19. He was already an experienced and accomplished general.

He crossed the Hellespont into Asia Minor in 334, and totally defeated the Persian army that met him at the border (at the river Granicus). He pursued them, and defeated them again at Issus (near

¹ This note applies to ALL DATES: Even down to N.T. times, all dates can vary: sometimes up to 5 or 10 years, or even more. Man's history is very indefinite, despite claims to the contrary. This is shown by differing (though often very positive) 'authorities.' All dates herein must be taken as approximate. Generally, they are probably correct to within 2 or 3 years.

Tarsus) on the Mediterranean coast where Asia Minor joins Syria. All the cities around the Asia Minor coasts had been Greek for 500 years, so Alexander came as a liberator to them, and soon had all Asia Minor under his rule.

He continued down the Syrian coast, and all submitted except Tyre and Gaza. This was when he built the causeway to the island of Tyre, and destroyed the city, killing or enslaving the inhabitants.

Josephus says that at Jerusalem the High Priest met him in his robes, followed by all the white-clad priests, and showed him the prophecies of Daniel concerning himself, and Alexander was so impressed that he worshipped God there. This may well be legend, but it is certain he did greatly favor the Jews thereafter.

He went on to Egypt, and founded the city of Alexandria at the Nile's mouth, inviting Jews to settle there, giving them equal status with the Greeks. Alexandria soon became and remained the world-center of Jewish learning. Jews comprised one third of the population in N.T. times. Alexandria replaced the destroyed Tyre as a great eastern emporium of trade, in which the Jews played a major part.

The Jews have always been a unique people. They were prominent in both the Greek and Roman Empires, with special place and privilege. We have Daniel ruling in Babylon, and Mordecai in Persia—of God, of course—but the pattern persists. It is not especially unusual to find two or three Jews in a U.S. President's Cabinet of ten: the highest council in the land—or two or three Jews in the nine-man Supreme Court. How prominent Jews are in present high U.S. politics, far beyond their relative numbers!

Alexander returned northeast from Egypt, and in 331BC met the forces of the Persian king Darius near Nineveh on the northern Tigris (battle of Arbela or Gaugamela), totally defeating him again for the third and final time, ending the Persian Empire, beginning the Greek (Dan. 11:2). He pushed on to the far northeast into central Asia, and then down to the borders of India.

THE DIVIDED EMPIRE

He died at Babylon in 323 BC, aged 33; and immediately his generals fell to fighting over possession of the Empire (Dan. 11:4). They killed his mother, brother, wife and son to eliminate heirs. The contest lasted until the battle of Ipsus (central Asia Minor) in 301, settling into 4 parts—

1. Macedonia and Greece to Cassander.
2. Thrace and most of Asia Minor to Lysimachus.

3. Syria, Mesopotamia, and the Far East to Seleucus.

4. Libya, Egypt and PALESTINE to Ptolemy.

We are only concerned thereafter with the last 2—

The Seleucids in Syria, King of the North.

The Ptolemies in Egypt, King of the South (Dan. 11:5).

Seleucus founded Antioch about 300 BC as his capital, naming it for his father. Its seaport was called Seleucia, after himself (Acts 13:1, 4). Antioch was Paul's headquarters for his missionary journeys, and one of the major cities of N.T. work. It became the third largest and most important city in the Roman Empire (after Rome and Alexandria). Seleucus (like Alexander) favored the Jews, and invited them to Antioch, and they became a large proportion of the population there, just as in Alexandria. At the first, both the King of the North and the King of the South favored the Jews, and sought their favor.

300 to 200 BC

For the first 100 years after the division of Alexander's empire (300 to 200 BC), Palestine was part of the King of the South's dominions. Ptolemy II, known as Philadelphus, began to reign in 285 BC.

SEPTUAGINT: It was in his reign, according to all evidence and tradition, that the Septuagint version was translated at Alexandria, or at least begun. This is the Hebrew Scriptures in Greek (plus a lot of material that was never in the Hebrew Scriptures). It is on the whole a poor, undependable translation, but it is quoted generally in the N.T. where it is suitable, as it was the common version that most could read, being in Greek, the then common language.

Certainly the rabbis did not teach from it. And anyone who was a devout and serious student—while using it as we do the AV—wouldn't depend upon it as a finality. They'd go to the Hebrew. But it did serve to carry the Word of God to the world. Greek had, by N.T. times, become the universal language as a result of Alexander's conquests and the subsequent Greek rule for over 200 years. The Romans, a more primitive people, adopted much that was Greek as they developed.

ROME BECOMES A WORLD FACTOR

We are still considering the period of 300 to 200 BC. During this time, though under Egyptian (Ptolemaic) over-rule, Judah was not much bothered or interfered with. The High Priest and the priesthood would be the local rulership.

It was during this period that Rome began to come into the world picture, with—generally—poor results for Israel. A hard, iron master is on the horizon. Rome gained control of all Italy by 270 BC.

CARTHAGE DESTROYED: Carthage (on the north African coast opposite Italy, founded by the Phoenicians of Tyre around 500 years earlier, a little after the time of Ahab and Jezebel) at this time controlled the western Mediterranean coasts of Africa and Spain, and the western Mediterranean islands: Corsica, Sardinia, part of Sicily, etc.

This was Rome's first great rival and enemy outside of Italy; and by the year 200 BC Rome had totally crushed Carthage in a series of wars (the Punic Wars: Hannibal, etc.) over a period of 60 years. Rome now fully controlled the Western Mediterranean, and could turn her attention to the East. Actually, however, her advance that way seems to have been—at least at first—more by invitation and by reaction to attack, rather than deliberate expansion. Certainly she was appealed to for help by warring factions within Palestine for 100 years before she came and took over there.

From earliest times, Rome seems closely associated with the more highly developed Greeks, whom the Romans admired and copied, and who provided their teachers in many things.

200 BC: SELEUCIDS TAKE PALESTINE: ROME ENTERS

The Seleucid king of Syria², Antiochus III, was ambitious, and sought conquest. In 200 BC he took Palestine away from Egypt (Dan. 11:15), with the Jews' help, for relations were good, and he made great promises to them. He then sought to extend his power to Greece (Dan. 11:18). Greece called on the Romans, and this brought war with Rome. The Seleucids were defeated and driven out of Greece. They also lost all of Asia Minor (190 BC) and had to pay an enormous indemnity to Rome over a long period of years (Dan. 11:19).

The need both to raise money and to unify the Syrian territories for strength against Rome soon led to a complete change from the easy-

² By 250 BC, the Seleucids had already lost much of the Far East (from Mesopotamia to India) to the growing PARTHIAN EMPIRE. Then, during the period of the early Maccabees—from 170 BC—the Parthians took Babylonia, Media, Elam and Persia, reducing the Seleucids to little more than Syria. The Parthian pressure on the Seleucid kingdom greatly facilitated the Maccabean struggle, and was doubtless providential. The Parthians seem to have been an Iranian tribe, and the Parthian Empire really a resurgence of the old Persian power. It became Rome's permanent antagonist in the East, and a constant barrier to Roman expansion eastward.

going days that Israel had hitherto enjoyed. The Syrians began plundering temples, and other oppressive measures. This was Israel's first experience related to Rome.

ANTIOCHUS EPIPHANES, 175-163 BC

In 175 BC, Antiochus IV came to the Seleucid or Syrian throne. He was the famous Antiochus Epiphanes whose measures led to the Maccabean revolt. He decided his Empire needed unification and standardization (like Russia today), and that Jewish separation and differences must be totally stamped out. He also coveted the Temple treasures.

HELLENIZATION: Now enters the issue of Hellenization: the total enforcing of Greek culture and ways. The Jews were deeply divided on this. Many—probably the majority (of the upper and influential classes, at least)—were quite happy with the new, modern, 'advanced,' flesh-pleasing Greek ways. The appeal was more tempting and deceiving (and more apparently 'logical') than the old idolatries had been.

The Greeks were the world's intellectual leaders. They symbolized modernness and civilization. They set the pattern for music, art, athletics, theater, building, physical and mental development, the pursuit of 'beauty,' etc. They combined great intelligence and ability with total moral corruption and degradation. They were the flesh at its best and worst: brilliant, inquisitive, innovative, frivolous, skeptical, carnal.

The more powerful and wealthy Jews had long since Hellenized, for it was the pleasant, popular, profitable thing to do, in keeping with the tide and times.

* * *

Antiochus got his first opportunity when Jason, the younger brother of the High Priest Onias, offered Antiochus a huge sum from the Temple receipts, and promised to promote Hellenization, if Antiochus would remove his brother Onias, and make him High Priest. Many influential Jews assured Antiochus that Hellenization was the way to go, and would be an easy matter. So Onias was ousted: and Jason got the job. This appears to be the first outright bartering and politicization of the High Priesthood, which subsequently became standard practice. This was 174 BC. Jason built a Greek gymnasium by the Temple for the priests.

Antiochus learned all too fast. In 171 he deposed Jason and sold the High Priesthood to a higher bidder who was not even a Levite. Jason³ led a revolt which brought Antiochus to Jerusalem, where he desecrated and plundered the Temple and slew many.

In 168, Antiochus issued a sweeping decree totally abolishing Judaism, forbidding circumcision, worship of God, or possession of the Scriptures; and ordaining idolatrous rites in the Temple and all throughout the land—all on the pain of death (Dan. 11:31).

THE MACCABEES

Many Jews submitted, but many resisted (Dan. 11:32). An old priest, Mattathias, of the house of Hasmon (or Asmon), with his five sons, raised a revolt and fled to the hills with many followers. The five sons were, in descending order of age—

JOHN -Killed in an ambush, 156 BC.

SIMON -3rd leader 143-135 BC. Murdered by son-in-law.

JUDAS -1st leader 166-160 BC. Died in battle.

ELEAZAR -Died in battle (crushed by war elephant) 162 BC.

JONATHAN -2nd leader 160-143 BC. Captured by treachery and killed.

JUDAS—166-160 BC

On his death-bed soon after, in 166 BC, Mattathias appointed his third son Judas as leader to succeed him. Judas' appellative was 'Maccabeus' (the Hammer), from his dreadful lightning blows in warfare, and so the movement became known as the 'Maccabees'; and also as the 'Hasmoneans,' from the family name. And the subsequent line of rulers was the Hasmonean dynasty, ruling until the time of Herod the Great. They are popularly regarded as 'Maccabees' in the early history (father and five brothers, to 135 BC) and 'Hasmoneans' (or Asmoneans) thereafter.

Though Judas' forces were always small, they were fanatical and fearless, and he was an extremely able general: considered one of the very best Israel ever produced. This, again, would be providential. He was totally successful in driving out the Syrian forces, and he re-established Jewish rule throughout the land. In 164, he took Jerusalem, and cleansed the Temple (Dan. 11:34). This was the historical

³ Jason's Hebrew name was Joshua, but he Hellenized it to the Greek 'Jason'.

beginning of the annual Hanukkah festival, still kept. ‘Hanukkah’ means ‘Dedication.’ It occurs in John 10:22.

The Syrians came back with a large army, and 32 war elephants. For the first time, the Jews now appealed to Rome for help. They received promises, but no help came. In 162, the fourth brother, Eleazar, was crushed to death in a battle by the fall of an elephant he had crawled under to stab. In 160, Judas died in battle against tremendous odds, for many had lost heart and left him, in the face of huge Syrian forces. Three brothers were now left: Jonathan, Simon, and John.

JONATHAN—160-143 BC

Jonathan (the youngest) now became the leader. But the Syrians were too powerful, and the Maccabees fled again to the hills, and the Syrians re-took Jerusalem. In 156, John (the oldest) was ambushed and killed. Just two were now left.

Under Jonathan the struggle began to change from a holy war to a political movement for the power of the Hasmonean dynasty. Jonathan was not a very religious man, nor were most of his successors. Most were out-and-out wicked men. After its first burst of zealous glory under Judas, the Maccabee movement became more and more sordid and tarnished, and merely self-serving and political.

PHARISEES, SADDUCEES, SCRIBES: At this time, the names of Pharisee and Sadducee appear in Jewish history. The Sadducees were mainly the worldly, priestly, ruling class, favoring Hellenism. Most of the priests were Sadducees; and nearly all Sadducees were priests, especially of the powerful ruling priestly families. We must bear in mind hereafter the ‘High Priest’ had become a purely political title of power, though still technically spiritual leader and head of the national worship.

The Pharisees were the faithful who wished to maintain the strictness and purity of the Mosaic Law. They were closely allied with the Maccabees at the beginning. But the Pharisees were content with religious freedom; the Maccabees wanted to fight on to total freedom.

The ‘scribes’ or ‘lawyers’ or ‘doctors of the Law’ that we find in the N.T. were generally related to the Pharisees, but were a more restricted and specialized class. Anyone could be a Pharisee: it was just a way of life. But to be a scribe (or lawyer) required long training, and then official acceptance. They were the legal experts, the professional students, the recognized authorities who interpreted the Law. They were the ‘Rabbis’ (Masters), and were a proud, haughty, honor-seeking class in N.T. times, regarding the ‘common people’ with contempt.

Civil war and rival claimants in Syria now changed the picture (155 BC). Both sides sought the Jews' support. Jonathan backed, and fought for one side, and in return was appointed High Priest (153 BC) by the Syrian ruler. From here on, until Herod came to power over 100 years later, the Maccabean ruler was also High Priest—without regard for the scriptural succession. This further alienated the Pharisees.

Syrian politics changed again, and the struggle was renewed. For the second time (144 BC), the Jews appealed to Rome for help. But again, none came. Jonathan was captured (143) by treachery by the Syrians, under guise of friendship, and later murdered. Simon alone remained.

SIMON 143-135 BC

Simon, like Judas at the beginning, was supremely successful. By 142 he had driven the Syrians completely out of the land, taking their last stronghold, Accra on the coast. In 141, complete Jewish independence was recognized by treaty with Syria. The Jews in gratitude appointed Simon's family as hereditary rulers and High Priests, and an official new era, with new dating and new coinage, began for Israel.

Simon was very popular and capable, and his short reign was marked by greatly renewed prosperity. He sent a present of great value to Rome, and the Romans recognized his authority and government, and sent letters to the rulers of a score of Mediterranean countries to demand the safety and fair treatment of Jews in their territories. This illustrates both how widely the Jews were scattered, and how Rome now claimed to be, and was recognized as, the over-all adjudicator.

In 135 BC, Simon and two of his sons were treacherously murdered by his own son-in-law (who planned to seize the rulership), at a banquet that the son-in-law held in Simon's honor.

JOHN HYRCANUS—135-104 BC

A third son of Simon, John Hyrcanus, was also slated for murder, but he was warned, and he rushed to Jerusalem and was made High Priest and ruler, succeeding his father. He was a bad, but very able, man. He conquered the Edomites (now called the Idumeans, the Greek form of the name) about 125 BC, terminating their national existence, forcing them to adopt circumcision and become Jews. (The Edomites, sometime after the Jews were taken to Babylon by Nebuchadnezzar, had left—or had been driven from—Edom, and had moved into the southern part of now vacant Judah, up as far as Hebron).

John Hyrcanus also conquered Samaria⁴, destroying both the capital city, and the temple on Mt. Gerizim. The territory of Israel was now bigger than it had ever been since the collapse of Solomon's empire, but it was to expand yet further. The Syrian power was sinking, and Israel increasingly strong. John, like his father Simon, made a defensive alliance with Rome. He went completely over to the worldly Sadducees and fully adopted Greek ways. He changed his three sons' Jewish names to Greek ones.

ARISTOBULUS I—104 BC

Hyrcanus died in 104 BC. He had designated his wife as ruler, and his son Aristobulus as High Priest, dividing the office he himself held. But Aristobulus seized power, murdered his mother and eldest brother, and imprisoned three younger brothers. He was the first Maccabee to assume the title and state of 'King of the Jews.' He just reigned one year, but in that time he added Galilee to Judea's dominions.

ALEXANDER JANNEUS—103-76 BC

At Aristobulus' death, his wife married his Brother, Alexander Jannaeus, and she made him both King and High Priest. He again was capable, but ruthless. He advanced Hellenism, persecuted the Pharisees, murdered his own Brother, and on one occasion slaughtered 50,000 Jews in suppressing a revolt.

⁴ THE SAMARITANS: The 10-Tribe northern Kingdom of Israel was carried away captive between 740 and 710 BC, by the Assyrian kings Tiglath-pileser (Pul), Shalmaneser, and Sargon (2 Kings 15:29; 17:3-6). In their place, the Assyrians brought people from the East (2 Kings 17:24; Ezra 4:2,9-10). Ezra names Esarhaddon (680-668 BC) and Ashurbanipal ('Asnapper,' 668-626) as having brought them, but doubtless the preceding kings (Sargon & Sennacherib) did also.

These became the 'Samaritans.' By the time of the return from Babylon under Zerubbabel by Cyrus' decree (about 538 BC), they had been there about 150 years, and had adopted the Jewish religion, but accepting only the 5 books of Moses.

They came professing to want to join with Zerubbabel in building up Jerusalem, but being a hybrid people of mixed worship, rejecting all prophets and Scripture after Moses, they were 'adversaries' even before they made their rejected offer (Ezra 4:1-2). But this refusal by the Jews would certainly deepen and confirm the enmity. They were deadly enemies to Nehemiah, and did all they possibly could to frustrate his work, though unfaithful Jews made alliance with them.

Their temple and center of worship was on Mt. Gerizim, by Shechem (John 4:20). At the time of the Gospels and most of the Acts (except briefly, 41-44 AD, under Agrippa I), Samaria was under direct Roman rule. The Roman governor's headquarters was at Caesarea on the coast.

He further extended the land, adding several Greek cities up the Mediterranean coast, and considerable territory east of the Jordan. Under him the Hasmonean dominions reached their greatest extent. He reigned 27 years, to 76 BC.

ALEXANDRA—76-69 BC

Alexander left his widow Alexandra as ruler, advising her to make peace with the Pharisees, realizing their popularity, and that she would not be able to rule without them. She installed her son, Hyrcanus II (a man of very weak character), as figurehead High Priest, while she wielded the power.

ARISTOBULUS II—69-63 BC

At Alexandra's death in 69 BC, her other son, Aristobulus, seized power, deposing Hyrcanus II, who had briefly succeeded her. The end is now near, both for the Maccabees and for Israel's freedom.

When John Hyrcanus had conquered Idumea about 125 BC, he had appointed an Idumean as deputy. This deputy's son, Antipater, was now governor of Idumea, and was a friend of the deposed Hyrcanus II. He persuaded him to seek help from Aretas III, king of the Nabateans, promising the latter the return of territory earlier taken from him.

NABATEANS: This brings the Nabateans into the picture: a very remarkable and interesting people, many of whose archeological remains have been discovered in recent years. In their days the Negev desert was intensely irrigated and fruitful, and was very populous. Many of the dams and reservoirs they constructed are still usable.

They first appear in history about the time of Alexander the Great, a little before 300 BC. They either drove the Edomites into the then vacant south part of Judah, or they took over the abandoned Edomite territory after some other power—probably Babylon or Persia—had driven Edom out (in fulfillment of prophecy—Mal. 1:4). The Nabateans made Petra, or Sela (the old Edomite capital) their capital. It was they who did all the striking architecture there of temples cut into the rock.

It is not certain who they were, or where they came from, but they appear to have been Ishmaelite Arabs. Ishmael's firstborn son was Nebajoth, from whom they may have possibly gotten their name.

Beside intensive irrigated agriculture, they controlled the trade routes between the West and Arabia, and also those to India and China, and by this means they became wealthy and powerful.

They show up in the N.T. in their king Aretas IV, whose deputy attempted to trap Paul in Damascus (2 Cor. 11:32). In N.T. times their territory surrounded Judea, from the Mediterranean in the south around and up to Damascus and beyond in the north.

They are involved in Israel's affairs over a long period. The High Priest Jason fled to Aretas I in 171 BC, after he was ousted by Antiochus. The Nabateans were (as rivals of Syria) favorable to the early Maccabees. But later—when the Maccabees became power- and land-hungry—they were antagonists. The Maccabees at their zenith seized Nabatean territory east of the Jordan, on the same Bible-based arguments that the Jews use today.

Herod Antipas (king at the time of John's and Jesus' ministries) divorced Aretas' daughter to marry Herodias, and this led to war.

Aretas IV (this N.T. one) sided with the Romans against the Jews. The Nabateans assisted the Roman armies against Jerusalem in 70 AD.

* * *

Returning to the current history, it was Aretas III who helped Hyrcanus (at Antipater's urging) against his usurping Brother Aristobulus. He came with an army of 50,000 and besieged Jerusalem in 65 BC.

At the same time, the Romans had decided that the right moment had come to extend their Empire⁵ to the East. In 66 BC they completed the annexation of Asia Minor. In 64 they captured Damascus, and annexed Syria, and the Seleucid Kingdom came to an end.

ROMAN RULE—63 BC

Judea was already their ally, and whether they intended to add it to the Empire at this time is not certain. But the Jews brought the Roman yoke upon themselves. Both rival brothers appealed to the Roman

⁵ Rome began, visibly, to be an 'empire' in the modern sense (one nation ruling a group of nations) sometime between 300 and 200 BC. But for 200 more years it was technically a 'republic.' It did not officially become an 'empire' until 27 BC, when Octavian became Imperator (Commander, Leader, Chief), from impero, 'to command' (compare English 'imperative'). And even then, his power was ostensibly temporary and special (and certainly not hereditary) and his declared mission was to 'restore the Republic.' The original meaning of 'emperor' (as the Romans used it) was a supreme dictatorial ruler (whether of one country or many). The present common meaning is a ruler over many countries, whether dictatorial or largely figurehead (as the British king over the British Empire). We should distinguish the two meanings.

general Pompey, who was subduing the East, and who at this time shared power with Julius Caesar (who was in the West).

So Pompey came to Palestine in 63 BC. Due largely to the persuasions and ability of the Idumean Antipater, Pompey decided for Hyrcanus. But, at the same time, he incorporated Judea into the Roman Empire, took from Jewish control all the non-Jewish areas, including Samaria, the Greek coastal cities, and the Greek cities east of the Jordan.

DECAPOLIS: This is where Decapolis enters the picture. Alexander started the practice of founding self-governing Greek cities throughout his Empire, as centers of Greek trade, control, and culture. The practice continued after him. There were several such in Palestine at the beginning of the Maccabean period. As the Maccabean power grew, it absorbed these cities, and imposed Jewish law and rule on them.

When Pompey set them free from Jewish control in 63 BC, ten of them formed into a league for defense and trade, naming it Decapolis (meaning ‘Ten Cities’). They were mostly in the area east and south-east of the Sea of Galilee, and they controlled that whole territory.

This was the scene of the feeding of the 4000; and also of the demoniac and the destroyed swine (which Jews did not keep). When the Roman army attacked Jerusalem in 70 AD, the Christians—in obedience to Christ’s warning (Luke 21:20)—fled to Pella, which was one of these independent Gentile cities, and therefore a safe haven. These cities were never on good terms with the Jews. They were splendid and prosperous and worldly, and have left very impressive ruins. The original 10 were: Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana. Others joined the alliance later.

* * *

So in 63 BC, Pompey made Hyrcanus the High Priest and ‘ethnarch’ (tribal head) of the Jewish people. But Antipater was obviously the brains and moving spirit behind the puppet Hyrcanus. A Roman garrison was stationed at Jerusalem, and Jewish independence ended until 1948—just a little over 2000 years.

Other members of the Hasmonean family continued to scheme for revolt and independence. As a result, in 57 the Roman governor in Syria stripped Hyrcanus of all remaining vestiges of political power, and added Judea to the Roman province of Syria.

When Pompey and Julius Caesar fell out, Antipater was shrewd enough to read the signs aright, and sided with Caesar, and was very

helpful to Caesar in Egypt and Palestine. The Jews of Alexandria also gave Caesar help against Pompey and Cleopatra, and Caesar gave them Roman citizenship. Antipater had the opportunity, with his soldiers, to rescue Caesar from a perilous position in Egypt. In gratitude, Caesar, when he became triumphant in 48 BC, made Antipater a Roman citizen, and appointed him governor of Judea.

Now another famous name appears. Antipater made his son Phasael ruler of Jerusalem, and his younger son Herod ruler of Galilee. Antipater was also able to persuade Caesar to give the Jews more favorable arrangements than any other subject people in the Empire.

Herod, at the age of 25, distinguished himself with great skill in suppressing the robber bands in Galilee, and earned the people's gratitude.

In 44 BC, Julius Caesar was assassinated. In 43 BC Antipater was murdered by a rival. There was confusion both at Rome and in Judea. Another member of the Hasmonean family, Antigonus, with Parthian support, seized power in Judea, imprisoning Hyrcanus and Phasael.

But Herod escaped, and fled to Rome. Because of his own proven ability and loyalty, and because of the past services of his father Antipater to Julius Caesar, Herod was received with great friendship in Rome by Mark Antony and Octavian (Caesar's nephew and heir, who was later to become Augustus, first Roman Emperor). When Antony and Octavian fell out, Herod—like his father—was clever (or fortunate) enough to support the winning side. Octavian prevailed; Herod was entrenched.

HEROD—37 BC-4

But the Octavian-Antony showdown came later (34-31 BC). At this time, in 40 BC, the Roman Senate appointed Herod King of Judea. In 37, with a Roman army, he overthrew Antigonus, the last of the Hasmonean line, and took the land as King. He was now 33 or 34 years old. His territory (some of which was added later by the Romans) included Idumea, Judea, Samaria, Galilee, Perea (the area east of the Jordan), and a considerable region east and northeast of Galilee, almost to Damascus.

During his reign, he murdered all who remained of the Hasmonean house, including finally his own wife Mariamne⁶ and his two sons by

⁶ Granddaughter of Aristobulus II, whom Herod married to help legitimize his claim to the throne.

her. He murdered also many others of his own relatives and sons. He was a very capable, but thoroughly evil, man. A writer says of him—

“His personality was impressive, and he was possessed of great physical strength. His intellectual powers were far beyond the ordinary; his will was indomitable; he was possessed of great tact when he saw fit to employ it. In the great crises of his life he was never at a loss what to do. No one has ever accused him of cowardice. He won the warmest friendship of Roman Emperors. But he was the incarnation of brute lust. The demons of his life were jealousy of power, and its necessary companion, suspicion. He became a Jewish Nero, who bathed his own house and his own people in blood.”

—a fitting, divinely-appointed master for a people laden with sins, and ripe for judgment. As a foreigner—and a despised Edomite at that—the Jews never accepted him, though he did everything he could to ingratiate himself with them. He became increasingly bitter and suspicious.

At the beginning of his reign, he brought a priest of the Aaronic line from Babylon, and made him High Priest. This was Ananel. Between him and Caiaphas there were twelve High Priests. Herod changed them at will, and so did the Romans later. They were mere political pawns. But in consideration for religious feelings, they were always from priestly families.

THE TEMPLE: His greatest effort to please the Jews was the rebuilding of the Temple. A great area was cleared, raised and leveled, about ¼-mile each way. The area was paved with huge stones, and surrounded by a wall. All around inside the wall was a roofed colonnade 50 to 100 feet wide, which gave protection from the sun and rain for open-air teaching and discussion. Here too the merchants and money changers had their stalls. The portion of the colonnade all along the ¼ mile east side was called ‘Solomon’s Porch’ (John 10:32; Acts 5:12). Between these colonnades, in the south portion of the Temple area, was the ‘Court of the Gentiles,’ a huge open space about 500 by 800 feet. The Temple complex was toward the northern end, though the Court of the Gentiles went all around it, though much narrower on the east, west and north.

It was an ideal area in the crowded city for assembly and concourse and teaching. Christ, and later the apostles, used it for that purpose. The various schools of the Scribes were here, and this is where public events occurred.

The Temple was begun by Herod in 19 BC, and mainly finished in 10 years, but construction and embellishment continued even until 64

AD, just a few years before it was all destroyed. The Temple itself was patterned after Solomon's, with the same basic dimensions, but it was surrounded by elaborate courts and buildings. It was officially a 'House of Prayer,' and was so used by the faithful throughout the Gospel and Acts period, but actually this glorious, beautiful building was a 'Den of Thieves,' and had to be utterly destroyed in the Divine wrath of 70 AD.

The basic area still exists, surrounded by a wall, at the NE corner of the old City, as any map or aerial view of modern Jerusalem will show. Exactly on the Temple site stands the 'Abomination of Desolation:' the Moslem 'Dome of the Rock' (Mosque of Omar).

THE HIGH PRIESTHOOD: The High Priesthood appears to have remained in the line of Eleazar from Zadok until Onias, whom Antiochus deposed in 174 BC. From 153 BC, when Jonathan Maccabeus was made High Priest by the Syrian ruler, to 37 BC, when Herod took power, the reigning Maccabee was also High Priest.

There were seven High Priests during Herod's reign, all appointed (and deposed) by him. Archelaus appointed two before he was removed by the Romans in 6 AD. In 6 AD, Quirinius, the Roman governor of Syria, appointed Annas.

Between 14 and 18 AD, the Roman governor of Judea appointed three High Priests, including a son of Annas. Then he appointed Caiaphas, Annas' son-in-law, who held the office from 18 to 36 AD. Annas appears in the N.T. as joint High Priest with Caiaphas (Luke 3:2). Annas, though not officially High Priest, appears to have been the real power behind his sons and his son-in-law. His power and influence is attributed to his great wealth. He was head of the priestly party, and dominated the hierarchy, and was its real 'High Priest' throughout the whole N.T. period.

His wealth appears to have come from a more or less monopolistic control of the sale of the sacrifices and supplies needed by the Temple worshippers. He was the heart of the system denounced by Christ as a 'den of thieves.' He was clearly the moving spirit behind the trial and condemnation of Christ. John 18:13 reveals the whole picture—

"They led him (Jesus) away to Annas first, for he was father-in-law to Caiaphas, which was the High Priest that same year."

He takes the leadership here, as he does in the trial of the apostles later (Acts 4:6), although he was not the legal High Priest on either occasion. The picture is very much like that of a Mafia Chief. His family was proverbial for its rapacity and greed. After the time of Christ, four more of his sons were High Priests: two by Roman

appointment, one by Agrippa I, one by Agrippa II. He appears to have had a very cozy arrangement with the Romans.

There were a total of 28 High Priests, all political appointees, from Herod's accession in 37 BC to the destruction of the Temple, 70 AD.

HEROD'S SUCCESSORS

Herod's will divided his dominions among three of his sons—

ARCHELAUS – Judea and Samaria

PHILIP – Iturea and Trachonitis (east and north of Galilee)

ANTIPAS – Galilee and Perea (east side of Jordan)

ARCHELAUS in Judea was why Joseph and Mary were told to go to Nazareth (Matt. 2:22). After ten years of misrule, he was removed by the Romans; and thereafter (except for three years under Agrippa I, 41-44 AD), Samaria and Judea were directly under Roman governors, with headquarters at Caesarea on the coast. Of these, three appear in the N.T.—Pilate in relation to Christ; Felix and Festus in relation to Paul.

PHILIP, ruling in the far north, does not enter the N.T. picture. He died in 34 AD, and his territory went to Agrippa I.

ANTIPAS, in Galilee and Perea, was the Herod of John's and Jesus' ministries. He was 'Herod the tetrarch' (tetrarch originally meant ruler of a fourth part of a land, but it had come to mean simply 'ruler of part'). Herodias, whom he married (and for which John condemned him), not only was his brother's wife, but his own niece also. She was an evil influence, and brought his ruin. When Caligula became Emperor in 37, he made his companion and favorite⁷, Herod Agrippa I (who was Antipas' nephew), 'king' of a large part of the land. Herodias got Antipas to go to Rome to seek a similar title, but Agrippa I denounced him to Caligula, and Antipas was banished, and his territory added to Agrippa's.

HEROD AGRIPPA I

When Caligula was assassinated in 41 AD, Agrippa worked for the cause of Claudias, and helped persuade him to seek the Emperorship. For this, Samaria and Judea were given him, and for his last three years he was king of the whole land, with all the old glory of Herod the Great.

⁷ The Herodian family lived largely at Rome, mingling closely with the rulers and potential rulers.

He was the one who put James to death (Acts 12:2), and planned to do the same to Peter. Assuming the divine glory, he was smitten by God, and died of worms, 44 AD (Acts 12:23). This cleared the deck of local rulers, and for a few years there was direct Roman administration of the whole land. Samaria and Judea never returned to local rulership.

HEROD AGRIPPA II

At Agrippa I's death, his son (later Agrippa II) was only 17. Four years later, in 48, Claudius made him ruler of Calchis (north of Galilee). He added Iturea and Trachonitis to him in 52. Later, in 55, the new Emperor Nero gave him Galilee and Perea, so his dominion now embraced all except Judea and Samaria. This was the Agrippa whom Paul faced at Caesarea. He was regarded as 'king,' and that is how Paul addressed him (Acts 26:2). He ruled until the Jewish kingdom was destroyed in 70 AD. He sided with the Romans, and fought with them against the rebellion.

Thus there were four Herods in the N.T. (not counting Archelaus), representing four generations of the family (though not a direct line)—

HEROD THE GREAT, 37-4 BC – Birth of Christ; killed babies

HEROD ANTIPAS, 4 BC-39 AD – John & Christ ministries; killed John

Son of Herod the Great

HEROD AGRIPPA I, 37-44 AD – Killed James; smitten, died of worms

Grandson of Herod the Great; nephew of Antipas

HEROD AGRIPPA II, 48-70 AD – Judged Paul

Son of Herod Agrippa I

There were five Roman Emperors during the New Testament period—

AUGUSTUS, 27 BC-14 AD – Nephew of Julius Caesar

TIBERIUS, 14-37 AD – Stepson of Augustus

CALIGULA, 37-41 AD – Tiberius' brother's grandson

CLAUDIUS, 41-54 AD – Caligula's uncle

NERO, 54-68 AD – Claudius' adopted son, and son-in-law

The first three are named in the N.T., and the last is referred to—

AUGUSTUS: Decree for enrolment and taxation (Luke 2:1)

TIBERIUS: Begin John ministry (Luke 3:1); Caesar tribute? (Mt. 22:17)

CLAUDIUS: Famine (Acts 11:28); banish Jews from Rome (Acts 18:2)

NERO: Paul’s appeal to Caesar (Acts 25:11)

THE MACCABEES OR HASMONEANS – 167-37 BC

MATTATHIAS.....167

JUDAS, son of Mattathias.....166-160

JONATHAN, son of Mattathias.....160-143

SIMON, son of Mattathias.....143-135

JOHN HYRCANUS, son of Simon.....135-104

ARISTOBULUS I, son of John Hyrcanus.....104-103

ALEXANDER JANNEUS, son of John Hyrcanu.....103- 76

ALEXANDRA, wife of Alexander Janneus..... 76- 69

ARISTOBULUS II, son of Alexander Janneus..... 69- 63

-----Roman Occupation-----

HYRCANUS II, Son of Alexander Janneus..... 63- 57

Direct Roman Rule..... 57- 44

Confused Period..... 44- 40

ANTIGONUS, son of Aristobulus II..... 40- 37

HEROD THE GREAT (Defeated & killed Antigonus).....37

—Bro. G.V. Growcott

Investigating the Psalms

Every year at this time while doing our daily readings during the month of March we start our second portion in the book of Psalms. If you are like me, sometimes when we read the words of the psalmist, we may not put a great deal of thought or discernment behind the words we are reading, but there are underlying lessons and principles there just Berean 2013—130

the same lying beneath the surface to help us and guide us in our character – our walk – our relationship with our Creator.

Now, although during the course of our readings day in and day out, we may not on the surface touch on some of these things – fortunately for us some of our pioneer brothers have. So I thought it would be interesting and profitable to bring to your attention some of these often overlooked aspects in this Psalm 119 that we have in our readings today!

Bro. Growcott tells us that “the theme of Psalm 119 is the glory and beauty of the word of God, and the divine blessedness and happiness God’s word brings to all those who love it.”

Did you know that this Psalm contains 22 sections of 8 verses each? Did you know that each section is identified by one of the 22 letters of the Hebrew alphabet? Did you know that in the original text that each of the eight verses in each section begins with the letter that is applied to that section? Have you thought about the fact that there are 22 letters in the Hebrew alphabet and 22 books in the Hebrew Scriptures?

And now given these facts, do you wonder how such an arrangement became to be? Was it an accident? Was it just coincidence? Or was it divinely arranged for us to try to figure out why our Heavenly Father did it that way and what are we supposed to learn from it?

Well, we all know that “all scripture is given by the inspiration of God”, so therefore everything in the scriptures is intentionally and divinely arranged by Him. So the only conclusion we can come to is that ORDER, ARRANGEMENT and PATTERN & HARMONY are vital characteristics of all of God’s works.

Just look at the microscopic amoeba and the gigantic humpback whale and the smallest atom in the vast universe. We can’t help but see that although vastly different in size and environment – in each case we see order and arrangement – pattern and harmony. We can see that this Psalm 119 contains these elements. If we look hard enough, we can see pattern and arrangement throughout the entire Bible.

Did you know that the Bible contains type and antitype – parallels and contrasts – symbols and allegories – repeated themes in different forms – basic principles taught by a variety of lessons and examples – histories of men – histories of nations, precepts, parables, commands, entreaties – things very simple, things very complex. YET in spite of all these various means and methods of teaching we see a clear pattern and purpose of infinite wisdom.

Bro. Growcott has discovered that there are 9 words in Psalm 119 to describe the Word of God in its various aspects of guidance, instruction, enlightenment, admonition and comfort. With but 2 exceptions, every verse of this psalm (of which there are 176 verses) contains at least 1 of these 9 words. So, one would think that the meaning and significance that these words carry must be extremely important to have been used in 174 verses! They all occur within the first 11 verses and throughout the rest of Psalm 119 they occur about fifteen to twenty times each. So, I guess you are waiting for me to tell you what these words are?

The nine are **LAW – TESTIMONY – WAY – PRECEPTS – STATUTES – COMMANDMENTS – JUDGMENT** and two Hebrew words, *dabar* and *imrah* – both of which are translated “**WORD**” in the common version.

Now I know what you are thinking! You are probably saying to yourself law – testimony – way – precepts – statutes – commandments – these all kind of sound like the same thing. Well, if you thought that, don’t feel alone, I sort of thought they were similar in meaning and significance until I began studying for this exhortation. So if you will turn your Bibles with me to Psalm 119 verse 1 we will investigate the deeper meaning of God’s communication to us in this Psalm.

The first word we listed was “**LAW**” which we find in this first verse. The Hebrew for this word is one of which we are all familiar which is “Torah” – the term applied to the first five books of Moses. But the meaning here is not just the Law of Moses, but the Law of God generally as a body of instruction and regulation for the well-being of man. This first verse really sums up the whole Psalm – “Blessed are the undefiled in the way, who walk in the **LAW** of the Lord.”

The next word on our list is “**TESTIMONY**” – it is from the root meaning “witness” – “repetition” - “going over”. It is the same word in the phrase which we know as “the ark of testimony”. It emphasizes the idea of the established sureness and faithfulness of God’s word, His purpose and His promises. That is why verse 2 says, “Blessed are they that keep his **testimonies** and that seek Him with the whole heart.”

The third word is “**WAY or WAYS**”, from the word meaning to “tread” or “walk”. The thought here is that God’s word defines a certain way or manner of life and conduct. IT demonstrates a consistent pattern of goodness – an unswerving travel in a certain direction. Verse 3 says, “They also do no iniquity: they **walk** in his paths”.

The fourth word is “**PRECEPTS**” it comes from a root word meaning “to have charge or oversight”. It speaks of God’s oversight and superintendence of His children – His watchful guidance concerning the details of their lives and conduct. As we are told in I Peter 3:12 “For the eyes of the Lord are **over** the righteous and His ears are open unto their prayers”. Verse 4 says “thou hast commanded us to keep thy **precepts** diligently.”

The fifth word is “**STATUTES**” the root meaning is to “hew” or “engrave” as in “Decree or ordain”. The teaching here is the “firmness and inflexibility” of God’s principles and requirements. Verse 5, “O that my ways were directed to keep thy **statutes**.”

The sixth word is “**COMMANDMENTS**” its root emphasizes the authority and rulership of God as the only Creator and Possessor of heaven and earth. Strong’s translates it as an “authoritative prescription”. As we are told in Revelations 22:14 “Blessed are they that do his **commandments**, that they may have right to the tree of life and may enter in through the city.” Verse 6, “Then shall I not be ashamed, when I have respect unto all thy **commandments**.”

The seventh word **JUDGMENTS** from the word shaphat which means “to judge, to discern, to set right”. It demonstrates God’s holy and impartial righteousness as when Abraham said “shall not the **judge** of all the earth do right.” As Paul tells us in Romans 11:33 “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his **judgments**, and His ways past finding out!” Verse 7 – “I will praise thee with uprightness of heart, when I shall have learned thy righteous **judgments**.”

The eighth word occurs in verse 9 which says “wherewithal shall a young man cleanse his way? By taking thereto according to thy **word**.” **WORD** in the original is dabar and it means “word, purpose, expressed will”. It corresponds with logos in the Greek and it will remind us of a familiar verse in I John 1:14 “In the beginning was the word...and the word was made flesh and dwelt among us.” As we all know this represents the aspect of God’s glorious eternal purpose of self-manifestation in a perfected host, who have been redeemed from among men by the precious blood of His only begotten son, who is the head of the body.

The ninth and last is found in verse 11 and it is also translated **WORD**, but the original is not the same as in verse 9. The original here is imrah and means “to say or speak”. It is first used way back in Genesis 1:3 “And God **said** (imrah) let there be light.” The basic root actually means “to bring forth to light or to inform.” So, this **word** conveys the thought of God’s revelation to man through teaching and

enlightenment – causing us to understand His “light of the truth” and dispelling darkness. “God is light and in Him is no darkness at all.” But it is only through God’s only begotten son Jesus Christ that we have the opportunity of totally understanding this light – for He is the Way, the Truth and the Light!

You see, our life, if it is to lead to eternal life, must be a constant learning and searching of the ways of God – and not just a learning of facts and information, but a spiritual learning of the heart of the principles of wisdom and Godliness.

“For thy word is a lamp unto my feet and a light unto my path.” Do we love God’s law? Is it our meditation all the day? Verse 16 says, “I will delight myself in thy statutes: I will not forget Thy word.”

Forgetting is the greatest single enemy of trying to live a spiritual Christ-like life. How often do we start out so determined to remember and to carefully keep in mind these lessons we have just learned and yet only a few hours later we realize that we have forgotten. That the pressure of the present urgent issue has crowded out or completely obliterated everything but the issue itself. The Apostle Peter in his second epistle told us about things like faith, goodness, knowledge, self-control, patience, godliness, brotherly kindness and charity. And of the need of constantly abounding in these things - striving to constantly live in a spiritual atmosphere. Furthermore he says, “though you know these things, I think it necessary, as long as I am in this tabernacle, to stir you up by PUTTING IN REMEMBRANCE.”

Brothers and sisters in our weakness we need constant “stirring up” – “putting in remembrance” – This is the purpose of exhortations such as this before we REMEMBER our Savior’s sacrifice in these emblems set before us.

In conclusion I would like to tell what I believe is the message that is derived from the meaning of these nine words that we discussed in the first 11 verses of Psalm 119 which reads as follows:

Let the word enlighten and inform us as God’s revelation to man and if we adhere to the instructions and regulations of God and have confidence in the sureness and faithfulness of God’s word and walk that straight and narrow prescribed. Knowing that God has oversight of His obedient children and not veer from His decrees and laws which are engraven and unchangeable. Knowing His commandments show His authority and rulership throughout the universe. Realizing His judgments are holy and righteous in discernment, God will be manifested in a perfected host who doeth these things.

—Bro. Jerry Connolly

Meditations – Deity’s Ways No. 42

THE road to the kingdom is narrow, it is rough, it is long, but its worst feature is the crowd of cruel, envious, scornful idlers who line it on either side. Through this wicked rabble, we have to run the gauntlet. What a mighty stream of faithful, exemplary pilgrims have passed along the road! What an interesting panorama they make! We see Noah jeered at; we see righteous Lot vexed; Jeremiah and Ezekiel taunted and cruelly mocked; Stephen hooted and stoned; Paul railed at. But they did not give in, they endured, and “through faith and patience,” successfully reached the end. Let us emulate their braveness, and “walk” and “run with patience.” How many have shown the “white feather” in this race for life, and have joined the ranks of the idle, wicked rabble. Wherein lies our power to endure the hardships of the road? Prayer and meditation—these are the appointed means. Let us heed these means, and then will be fulfilled in us what is said of Christ:—”Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name. He shall call upon me, and I will answer him. I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation” (Psa. 91:14, 16).

Let us enter into the business and legitimate pleasures of life enthusiastically, with appreciation and thanksgiving. This is not wrong. We are told to do with our might whatsoever our hand findeth to do. The beautiful sun shines, and the fruitful seasons take their turn, to fill our hearts with gladness. This is God’s arrangement, and to rejoice over it must be pleasing to Him. We are too much disposed to look only at the dark side of life—to get into the habit of supposing that cheerfulness and enthusiasm over our affairs, and over the good things which God is unceasingly sprinkling in our path, are forbidden. No such thing. Let us weep when there is something to weep about, but at other times let us brighten up. Let us show by our looks that contentment and happiness have a place in our hearts. If we do this, we shall be far more useful in our little sphere. A persistent gloomy, mopish, melancholy face is not the result of Divine education—it is the outcome of a false theology—it is monkish, nunnish. Some of us want a waking up. We are not only cold, statue-like, but miserable looking in the bargain. Let us not excuse ourselves on the ground of it being our nature, unless we are fighting against our nature. Let us not be afraid to play with children, to give a hearty warm shake of the hand, to be sociable and friendly, to be hot and all alive in the work (secular and religious) in which we may be engaged.

“Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” This exhortation is for men and women, married and unmarried, old and young. We live in times when this exhortation needs emphasising. The age is exceedingly immoral, and increasingly so. This is visible from its customs, talk, amusements, literature, advertisements — God’s

requirements being our standpoint of observation. Let us sternly set our faces against the corrupting tendencies of the age. "Adultery, fornication, uncleanness, lasciviousness . . . they which do such things shall not inherit the kingdom of God." With these solemn words before us, shall we foster thoughts which insidiously and powerfully lead in these directions? For our own gratification, or that of others, shall we be the retailers of rude, impure, lust-exciting trash, with which the air is full? Nay, rather let us follow Paul's counsel: "Whatsoever things are pure . . . think on these things." Are we young and single? Then let us fall in with the apostolic injunctions to Timothy to be "pure," to "flee youthful lusts," to be an example in "purity." Let us not deceive ourselves with the argument of the world that our single state is a justification for loose and questionable conduct. God is not mocked. Are we courting? Then let us walk circumspectly. Courtship is not marriage, and those who act as if it were, are arranging for exposure and shame in the day of judgment. Are we married? Then our state gives no licence for impure ways or converse. Whatever our condition may be the principles of our life must be purity, chastity, a perpetual cleansing of the mind from all filthiness with which our inherent sin defiles us.

"As Christ was praying in a certain place, when he ceased, one of the disciples said unto him, Lord, teach us to pray." What an interesting petition. How much more interesting is the answer. Do not pray, says Christ, "that ye may be seen of men." This suggests that prayer has a special object. What is the object? Christ indicates it in his words: "Enter into thy closet," "thy Father which seeth in secret shall reward thee openly." Thus the object of prayer is the securing the ear and favour of God. Christ did not intend to decry public prayer (for his example inculcates this), but to emphasise that the only legitimate aim in prayer is the supplication of the Deity. Let us bear this well in mind. Let us not prostitute the exercise by making it a means of parading our piety, of displaying our eloquence, of giving an air of respectability to our meetings, or of imparting first principle instruction to the alien. Christ proceeds to say, do not indulge in "vain repetitions." That is to say, we are not to repeat the same idea a dozen times. We should not think of addressing man in this way, we should know full well that it would incur displeasure. If ever there is a time for brief, unstrained, simple language, it is when speaking with God. Then Christ follows with the model prayer, and says, "After this manner pray ye." How much this prayer presents for intelligent consideration. How it evinces the earnest, holy, God-loving mind we should have. "Our Father"—how near to God this brings us. "Hallowed be thy name"—what desire for increase of holiness to affirm this. "Thy Kingdom come"—the promises the uppermost thought in mind, and a longing for their fulfilment. And so we might continue. What hypocrites men must be to pray this prayer, and continue in fellowship with the ways and aspirations of the world.

—*Bro. A.T. Jannaway—1893*

A Christadelphian on the Land of Israel

Sixth Visit to the Holy Land

All day yesterday—the day following the Christadelphian Address on The Holy Land—the writer was given a wide berth. Even the president thereat, Dr. Poole, promenading the deck, passed us no less than four times—looking somewhere else!

But distance has evidently lent enchantment to the view, and more than one “Rev.” has opened conversation on the subject, but not one of them manifests any interest in “the Promises made unto the fathers”. As in Hosea’s day, both priest and people count “the Word of God” as “a strange thing “. We are inclined to think there will be no more lectures; or if there are, the lecturers will not be given *carte blanche* as to subject. Although some thirty hours divides us from Alexandria, to hear our fellow passengers talk, one would think we were about to land. Peeps into the cabins or state rooms reveal the ladies packing and the men trying to! This is because many of them on arrival in Egypt, are visiting Cairo and the Pyramids, and then going overland, *via* Kantara, to Jerusalem. They will train to Kantara Station, walk across to the Suez Canal movable bridge to East Kantara, take train across the desert and the Philistine country to Ludd, and then change at the junction there for Jerusalem. Having done the journey in 1922, we have no desire to repeat it, much preferring the old-time route, namely by sea to Jaffa (Joppa) and then by road to Jerusalem.

Some of the Second Class passengers, on the principle of “here a little, there a little”, have gradually wormed themselves into the First Class Saloons and on to the Promenade Deck, with the result that examples have been made of some, as a warning to others. Not only so: it appears that even some of the First Class passengers have appeared in the Dining Saloon not “quite so” as First Class demands. A notice, by order of the Captain, has been posted to the effect that while “evening dress” was not a *sine qua non*, a collar and tie were at least desirable to maintain the reputation of boats belonging to the “Messageries Maritime Co.”! Of course dress *can* be carried to extremes— but, so can “undress”; and it is not in the fitness of things, because one happens to be a bit hot, to cast off one’s coat and collar and tie, with visitors present, which we have witnessed in at least one house when doing duty away from home. It is a Christian duty to study the feelings of others, especially those of sisters in the Faith. It is not doing so, to act with the freedom that one can with one’s sisters in the flesh.

The decks are crowded this morning because of the passengers’ desire to get an early glimpse of the land of the Pharaohs. We are slowing down ready to throw out the anchors off Alexandria. Many red tape preliminaries have to be endured before we are allowed to leave

the ship and enter Egypt. Although we came along side Alexandria about 11 a.m. it was nearly 4 p.m. before we were allowed to land. First the pilot came and took the ship in charge: then the anchors were lowered: then the ship moved in to the landing stage. Next, a little army of Egyptian officials came on board, and took up positions in one of the saloons. The doctor had to be satisfied we had not contracted measles, typhoid, small pox, or some other pox. Apparently we were all right, although neither the writer or his wife had to have temperature taken or tongues examined. But, alas; our troubles were not at an end: our passports had to be examined, and the photographs thereon compared with the bearers thereof. Then we were provided with passes enabling us to land and return. Thus some four or five hours were wasted: no, not wasted exactly for there was some humour in the business. Perhaps some reader will exclaim, “a Christadelphian ought not to have any time for humour”! What a mistake: such critics would do well to remember that God giveth us richly all things to enjoy”, and enjoy them we will, except where He has forbidden. One such critic admonished our late Bro. Roberts because the latter, on one of his voyages found time to “read some French exercises”. It is possible to be “righteous overmuch” (Eccl. vii. 16). Let us be wise and recognize the fact (we leave it at that, for the present).

By the time we landed we were much too tired to do more than take a walk, and have a look round, and return to the boat for dinner and bed. With a ship like the *Sphinx* in port for two or three days, there is much to interest and learn—the unloading and loading of cargo, etc. Our boat, too, is not oil driven, and therefore there is the coaling to be done. Only those who have been on board while such is in process have any idea of the discomforts associated therewith. All port holes, windows and doors have to be tightly closed: and, that too, in Egypt in July!

We arose early in the morning, and breakfast over, at once went on shore to visit all within reach that was worth seeing. Our first visit was to Pompey’s Pillar, one of the sights of Alexandria, being the largest, and best preserved monument of antiquity in the city. It is of red Assouan granite. Its total height including plinth and capital is eighty-eight feet. It is called Pompey’s pillar because it is believed to mark the site of the tomb of Pompey the Great. All around are ruins, and sphinxes of more or less interest, also some catacombs to which we did not pay much attention as we were to visit the Egyptian Burial Place, hewn in the rocks and forming the largest catacombs extant of ancient Alexandria, and at which we spent some time. Descending, bearing candles to lighten our path, we beheld the burying places of rich and poor. The exploration took a considerable time; here and there we had to pass over wooden bridges to get from one set of chambers to

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another. Some of the larger burying places are now lit up with electricity. In several of the tombs were the remains of those buried there many centuries since. One of the “rooms” was at least twenty-five feet square. Then too, the stairways are cut in the native soil. One series of galleries we estimated at over 100 feet, with two rows of shelf tombs—over ninety in all—each capable of holding three mummies. Particulars of the deceased, in red paint, are still visible in many cases (Hymn 141 might have been appropriately recited). We have seen nothing like these catacombs except those around Rome.

We also drove to Rosetta from whence came the remarkable Stone now in the British Museum, and which enabled Champollion and others to decipher the Egyptian hieroglyphics, and thus obtain a key to the countless inscriptions, hitherto dead languages. The Alexandrian Museum of Antiquities with its more than twenty galleries of exhibits proved interesting and profitable, although, of course, not comparable to either the Cairo or British Museums. In view of the intense heat we both more enjoyed a motor ride on the banks of the Mahmudiyeh Canal, with breezes from the Mediterranean, with which the canal runs parallel, connecting Alexandria with the Nile. It was begun in 1819, and is named after the then reigning Sultan, Mahmud. We also had a motor ride to Ramleh and San Stefano, delightful suburbs of Alexandria. Our driver, knowing we wanted tea, motored to the leading hotel, the menu of which nearly scared the writer. We selected the cheapest thing on the programme—Tea Simple—nothing to eat with it—and the cost, 5 *piastres* each! (over 2/-, plus the tip). We drove back as soon as possible to our ship!

Next day I did a little exploring alone: my beloved had seen enough. Alexandria is chiefly interesting from the historical standpoint, being named after its founder, Alexander the Great, whose aim in the fourth cent. B.C. was to “wed the East and West in a just union”. Alexandria is also the home of the earliest version of the Old Testament Scriptures in Greek—the Septuagint, so called (LXX.) from the translation having been made by seventy scholars. (Of Cairo, Memphis and its Pyramid fields and the countless wonderful things to be seen in Upper Egypt, of entrancing interest to Bible Lovers, we will not here speak, as this did not come into our itinerary this visit—we must refer the reader to our book, *A Bible Student in Bible Lands*, which will soon be published by the Maranatha Press).

In view of the intense heat and the wear and tear of sightseeing in Alexandria, we were not sorry to see the anchors being raised and find ourselves sailing away from Egypt and bound for the Promised Land.

—Bro. F. G. Jannaway

“Blessing,” While Refusing “Godspeed”

QUESTION: “Christ said, 'Bless them that curse you.' Will you explain all that we ought to understand by the word 'bless,' seeing 'Godspeed' is forbidden to false teachers, and the apostles were commanded to shake the dust off their feet against those who rejected them?”

ANSWER: All that is needful is to discriminate between personal enemies and the enemies of God.

We are to bless our enemies in the sense of doing them good when opportunity arises. This is what Christ says—

“Do good to them that hate you; pray for them that despitefully use you and afflict you” (Matt. 5:44).

This is not the habit of the natural man, but the reverse. “I will pay him out,” is the universal language of personal resentment. This is forbidden (1 Thess. 5:15)—

“Render not evil for evil.”

To do so is to commit sin. But the man who acts this magnanimous part towards those who hate and hurt him is not at liberty to carry his complaisances to the length of helping the work of false teachers and rejectors of the way of God, and wishing them Godspeed. The command which requires the other forbids this.

Here also the natural man inclines in the opposite direction to the command. Men most prompt to indulge in personal resentments are most prone to be sweet and conciliatory with false doctrine, and false teachers and ungodly ways.

They justify compromise with error on the plea of “charity,” and the returning of evil for evil on the plea of “justice.”

It is always possible to “wrest the scriptures” thus; but to those who are sincerely desirous of doing the will of God, there is little difficulty in reconciling the doing of good to enemies with the refusal to be implicated in ungodliness. The two things may sometimes appear to clash, but they are really separable.

Christ's own attitude is the illustration of the right blend of the two apparently incompatible duties. He did no harm to men. In the midst of all the evil, he went about doing good, even healing an ear righteously cut off at the crisis of his last trial.

But he took no part in the evil, and did not indulge Godspeeds for the sake of propitiating goodwill. On the contrary, he spoke out in terms of unqualified condemnation. (See Matt. 23 for example).

—*Bro. Roberts, 1892*

Baptized for the Dead

QUESTION: "What is the 'baptism for the dead' (1 Cor. 15:29)? A book I have says there was then a heretical group who were baptized on behalf of their dead friends. This seems to fit the matter better than either the 'elliptical' or baptism into Christ's death. The Greek 'huper' also means 'on behalf'."

ANSWER: This may "fit the matter," but we suspect the fitting is the other way about; that is, the existence of promortem baptists has been invented to explain the apostolic phrase. It is by no means clear that such a class ever existed.

It is very improbable, even if there were such people, that Paul would virtually endorse their absurd practice by making it an argument for the resurrection. It could not prove the resurrection, but only that such baptizers expected it, which would be rather a weak fact for a logician like Paul to employ.

It seems far more reasonable to assume that Paul's allusion is to (1) something true in itself and (2) recognized by the Corinthians to whom he was writing.

Both these features are to be found in baptism. It has to do with death, the dead, and the burial of the dead. It is "a likeness of the death of Christ" (Rom. 6:6). The dead (to sin) are the subjects of it (Rom. 6:2), and it is a burial of such in Christ (Col. 2:12).

These things were received by the Corinthians; and Paul might well ask—"If there is no resurrection of the dead, what is the meaning of all this? Do men go through this death-performance for the sake of rejoicing over the curse, or is it not that there is a hope of rising again to which all this points?"

Baptized for the Dead

The meaning of the phrase, "baptized for the dead" (1 Cor. 15:29) will be understood when the nature of baptism and the drift of Paul's argument in 1 Cor. 15 are held in sight.

In baptism, we are "baptized into the death of Christ" (Rom. 6:3). It is therefore for, or on account of, the dead.

In 1 Cor. 15, Paul is arguing for the resurrection. Those to whom he was writing had submitted to an institution having reference to death,

and it was a powerful question on his part why this should be if there was no resurrection in view.

As we are all dead in all our natural prospective relations, what need for an institution having to do with death unless it stood related to the cure of death by resurrection?

“Baptized for the Dead”

THE force of Paul's argument from baptism, in support of the resurrection of the dead (1 Cor. 15:29-30) lies in the fact that baptism in the first stage of the act—burial—is a symbol of death, as all recognized. The argument might be plainly expressed thus—

“Why should death be associated with baptism, if it be not the purpose of God to abolish it by resurrection?—especially as it is associated with the act of rising again.”

If the dead rise not, there was no need to introduce a ceremony to symbolize a thing already established (death): but with resurrection in view, we can understand it. As it is expressed in Rom. 6:5—

“If we are planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” —*The Christadelphian*

Fellowship

IT IS a thing apostolically enjoined, a thing commended by the highest reason: to contend earnestly for the Faith *in its integrity*, and to *stand aside* from all who corrupt it. It is a thing, the absence of which in the first century led to wholesale corruption, and would in our day have already destroyed the distinctive features of the Truth. In the arduous battle for the Truth, it is a thing beset with many difficulties, and a true friend of the spiritual order would not increase those difficulties by protesting against it, but would rather abet and encourage every tendency in the direction of faithfulness. *Bro. Roberts—1898*

Ephod – The Gold

In the formation of this vesture, a new element is introduced; viz. GOLD. Being first mentioned in the directions given for making the Ephod it maybe taken as a primary, fundamental element in this article. For an exposition of the spiritual signification of the Ephod, and the materials of which it was composed; we again refer to “*Eureka.*” On Berean 2013—142

page 317, vol. 2 it reads: “Now, the Ephod, with its Foursquare of precious stones, represented the *Body of the Anointed*. For as the body is one, and, hath many members, and all the members of that one body, being many are one body; *so also, is Christ*. For, by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles—and have been made to drink into one Spirit.”—1 Cor xii. 13.

Gold was chosen as the most precious of all known metals, to represent the most precious of “heavenly things” before the Eternal Spirit, namely, FAITH PERFECTED BY TRIAL, which is much more precious than of gold which perisheth, though it be refined by fire ; and without which it is “ impossible to please God.”—Heb. xi.

It is the *basis* of righteousness unto eternal life; for “we are justified by faith.” Job said, “when God hath tried me, I shall come forth as gold.”—Vol. i.

Passing through the fiery trial and temptation in the wilderness,—Jesus came forth, preaching the gospel of the kingdom of God. Bringing to light the Faith, for belief unto righteousness. Of this faith, it is testified that Jesus is” the author and the finisher.”—Heb. xii. 2. It is called, “the Faith of Jesus?” —Rev. xiv. To certain ones in Pergamos the Spirit said: “thou holdest fast my name, and hast not denied *my faith*” The “Faith of Jesus,” then, we perceive to be one of the fundamental elements in the development of His Body.

“But, before the Faith came, saith Paul, we were kept under the law, shut up unto the Faith, which should afterwards be revealed.”—Gal 3:23.

“David, in celebrating the glory of the new order of Elohim, consisting of the king and his brethren, styles the latter, the Queen in Psalm xlv. 10, saying to his majesty:—'the Queen hath been placed at thy right in fine gold of Ophir.' He then addresses the consort of the great king...saying — 'Hear, O daughter, and consider and incline thine ear: forget thine own people and thy father's house; so shall the king greatly desire thy beauty,' etc. The king's daughter is all glorious within; her clothing is of interweavings of gold.”—Vol. i, p. 172.

Beaten gold, tried in the fire, then, is distinguished as an emblem of “the Faith” tried and perfected in the heart of the believer, in the present state; which is to be made the basis of a chief adornment, when the Body shall be immortalized in the future state of glory.

Hints For Bible Markers

Slavery, although very common in the Roman world, is not too common in our day and age. But the commands given here fit well the employer, employee and ruler, ruled situation still prevalent upon the Earth. The word used for master in many of these commands is translated Lord far more often than master. It is even translated God once, (Acts 19:20), "So mightily grew the word of God and prevailed." Hence it behooves us to pay close attention and give obedience to these commands.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; (24) Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. (25) But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."(Colossians 3:23-25)
bro. Beryl Snyder

The Commandments of Christ

As collected and organized by bro. Roberts

X. CONCERNING MASTERS AND SERVANTS

Masters to be kind, just and considerate.

And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him. (Ephesians 6:9)

Masters, give unto your servants that which is just and equal; knowing that ye also have Master in heaven. (Colossians 4:1)

Servants to be obedient in all things to their masters, not with eye service as menpleasers, but with all faithfulness as unto Christ, even if the master happen to be a bad one.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; (6) Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; (7) With good will doing service, as to the Lord, and not to men: (8) Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. (Ephesians 6:5 – 8)

Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: (Colossians 3:22)

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. (2) And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. (1 Timothy 6:1 – 2)

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. (1 Peter 2:18)

But servants are at liberty to leave.

Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. (1 Corinthians 7:21)

If the master be a brother, the servant (also a brother or sister), instead of rendering a slacker service on that account, is to show a greater measure of obedience.

And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. (1 Tim. 6:2)