

The Nazarene Fellowship Circular Letter
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In this Issue:-

Page 1	Editorial	Brother Julian Shipley
Page 2	“God Has Shown Me”	Brother Phil Parry
Page 3	Bible Redemption	Brother W. Ellis
Page 5	We Shall Be Like Him - Hymn –	Brother C. J. Caldicott
Page 6	Veritas and Friends	Brother Chamberlain
Page 8	Only Jesus Could Take Away The Sin of The World.	Anon
Page 9	Forgiveness	Matthew 18: 21 to 25
Page 10	Extract from - “The Temple At The Time Of Christ”	Dr Edersheim
Page 10	Young People’s Pages	Brother Russell Gregory

Editorial

Greetings to you all, I hope you are all well.

For this newsletter, I have been thinking about the world situation as it stands today. Though there has always been worries in life, at some point, for all of us, and troubles around the world since creation; today we find ourselves under much stress, looking at all the various problems surrounding us. Even those of us in the west who have enjoyed many years of prosperity, have found we are now struggling with economic difficulties. The fear of war not only for those local to troubles, but threatening world peace, is at an all-time high. There is great uncertainty all around the world.

It would to be expected that the levels of anxiety within our societies will have risen, and continue to rise. Even though for some, troubles have always been near, this is now fairly spread around the globe. There is no getting away for these troubles they are global, and effect us all, to some degree.

As Christians, we are not unaffected by troubles, or how they impact upon us. That's ok, we are human, we get worried! Yet, we know, that we are told to have FAITH, and that we should NOT worry!

Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. (Philippians 4:6-7)

This is not saying we will be WITHOUT troubles, but that God hears us, and that we will cope with whatever comes, through prayer. God CAN and WILL bring us to calmness and peace of mind, if we put our trust in Him. Now is a great time of testing, and we can make it through if we trust in GOD.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than

conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.(Romans 8:35-39)

There was never any promise of heaven on earth, not until after the great tribulation and the return of Christ. Only then, will we truly enter into His rest. But knowing we are in Christ, and that he walks beside us, every day is our comfort.

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.(John 14:27)

We must pray, help each other, comfort one another, through these tough times.

Our hope is sound, and our faith will be realised with the return of our Lord Jesus. Look up, for our redemption is very near.

And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.” (Revelation 21:3-4)

May God bless us all, and I pray that wherever we are, and whatever our circumstances may be, that we shall hold fast to our faith, until he come.

Cast all your anxiety on him because he cares for you. (1 Peter 5:7)

Gods peace be with you all, Julian

“God Hath Shown Me” - Peter, Acts 10:28 Can You Say The Same?

As I sit and meditate certain events recorded in the Bible come to mind, and on one such occasion the account of Peter’s vision of a sheet let down from heaven by its four corners containing all manner of four footed beasts and creeping things which were legally by the Law of Moses unclean yet all were flesh and blood by creation and physical nature. On account of the voice from Heaven three times, Peter said “Nay Lord for I have not eaten anything common or unclean.” Why then was it now permissible to kill and eat?

The answer is that the Law of Moses had been fulfilled by the sacrifice of Christ as the Apostle John said, “The blood of Jesus Christ cleanseth us from all sin.”

When Jesus cleansed the lepers the Mosaic Law was in operation and Jesus respected it, “Go, show yourselves to the Priest and offer for your cleansing that which Moses commanded as a testimony.” The Virgin Mary did the same but the physical nature of the lepers, neither that of Mary was changed from what it was before the cleansing. Those who believe the doctrine of sinful condemned flesh should begin to take notice.

Peter said, “God hath showed me that I should call no man common or unclean” yet certain people have been doing it of Jesus for over a hundred years, how then can a man who dies under his own penalty of condemnation be said to have sacrificed himself for others under the same penalty?

Condemned flesh is a teaching foreign to the Bible. Paul does not teach it in Romans chapter 7; he talks of himself in the past tense unconverted to Christ.

Augustine and others whom I know, like to make it an excuse for their shortcomings yet Jesus of the same nature as St Paul was sinless to the end. Edward Turney believed and taught this so what of the false accusers of his day and at the present time? In Galatians 3:22 Paul says, "The scripture hath concluded all under sin" but this does not mean all are sinners for Paul also says of some that they are concluded righteous, he also says that the scripture teaches this. It is time those people who boast of knowing "The Truth" should have sought and found this in the scriptures and explain it but we know it is all of God to reveal it. Romans 3:9, "We have before proved..." said St Paul.

From the time of righteous Abel it has been revealed in the scriptures and rituals of the Law to Calvary, all involving the shedding of blood which commenced with that covering for Adam's sin which was provisional for the probationary period until he died a natural death relative to his created nature when he could be termed legally justified and morally justified if he had died faithful unto that death.

From Eden to Gethsemane the covering provided for Adam and Eve had been recognised by faith, how else could it be said that Abel offered a more excellent sacrifice than Cain? Even the ground was cursed from which Cain brought his offering and perhaps he was too proud to ask Abel for a lamb or ignored what Abel had been taught. As the wise man in Proverbs said "There is a way that seemeth right to a man but the way thereof are the ways of death."

What death? Even the righteous in Christ die natural deaths. Comprehend?

Love in Jesus, Phil Parry.

BIBLE REDEMPTION.

BIBLE redemption is presented to us under three heads or essential points, which must be clearly understood and distinguished before the scheme as a whole can be discerned. These points are - 1st, those to be redeemed; 2nd, the redeemer, and 3rd, the ransom or price.

1st. - Those to be redeemed. Those embraced in the Divine scheme are the descendants of Adam, one and all, himself included; because all, without exception or distinction, were involved in the sin and consequences of one transgression. The consequences of one transgression are defined by the sentence, "Dust thou art, and unto dust shalt thou return."

In the absence of any scheme of redemption, it is manifest that Adam and all his posterity would have returned to, and eternally remained in dust. There was no eye that could pity or power that could save from the just sentence of Almighty power. The only one that could meet the case of the guilty pair was the Almighty Father Himself.

His goodness, power, and wisdom were equal to their circumstances. He therefore devised and resolved upon a plan whereby He could be just, and the Justifier of everyone who accepted of His favour.

The evidence of the Father's determination to redeem is found in the statement He made before passing sentence, "The seed of the woman shall bruise the head of the serpent." While in making

coats of skin to cover them, He illustrated to their senses how He would effect their redemption. The promise given, and the illustration of its fulfilment in covering them with the skins of animals, which He either slew himself or caused to be slain, clearly shews that redemption was not simply a promise, but a promise typically fulfilled. It seems fair, therefore, to conclude that in these transactions the Almighty typically redeemed the human family, so that they henceforth stood before Him as covered from their transgression. He did not any more look upon their nakedness, but upon their coverings, which had been worn by innocent victims, whose blood had been shed for them. The Redeemer, therefore, was none other than He who caused the animals to be slain, and made their skin into coverings for the transgressors of His law.

This brings us to the consideration of the ransom. The typical ransom was the life of a lamb or lambs without blemish or spot. The real or antitypical ransom was the Lamb of God, or, as expressed by Peter, in writing to his brethren, “Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

The ransom must be the property of the ransomer or redeemer, otherwise the purchase could not be effected. It believed Jesus, therefore, to be the exclusive property of His Father in the matter of disposing of Him in any way He pleased. That such was the case is demonstrated by the pre-ordaining promise of a son given at first, and by the repeated after amplifications of it, detailing the time, manner, cause, and place of his birth, not one of which could have been either arranged or accomplished by any other being but the Almighty Himself. Jesus was not His own father. He did not preserve Himself from the jealousy of Herod; He did not educate Himself; He did not please Himself nor keep His own interests before His Father’s. The ransom being neither a dumb animal, which knew nothing of the reason for which it was put to death, nor silver and gold, but a living, intelligent man, who had during his whole life pleased His Father, He could not be put to death by His Father as an act of justice. No clause in the Mosaic Law, or any other, commanded a son to die simply because his father wished him. Jesus Himself said, I have power to lay down my life. He did not lay down His life reluctantly as a matter of duty, but, as a freewill offering. He delighted to do His Father’s will, because He knew that nothing short of His voluntarily giving up of His life could put away sin, or atone for the guilt of the first man. While Jesus had absolute power to allow or prevent men from taking His life from Him, He had no power to raise Himself from the dead. This was an act of favour on the part of the Redeemer similar to the act of His begetting in the womb of Mary. Hence, the Father said to Him on the morning when He raised Him,

“Thou art my Son, this day have I begotten Thee.” These three steps form the three-fold cord by which the Almighty kinsman has perfected His scheme of redemption, viz., His promise of a seed or Son to the woman. His word, or promise, made flesh when a child was born, and His begetting from the dead of this Son, who is consecrated for evermore the only name through whom any son or daughter of Adam can obtain redemption from sin and all its consequences, and become heirs of the eternal life promised before the foundation of the world.

Redemption is a gift. We cannot suppose of a compulsory gift. The Father was not compelled to give a son; neither, after having one, was He compelled to give Him up to death nor, after being dead, was He compelled to raise Him up again. These separate acts of favour have one source – the favour of God. Jesus Christ was not compelled to give Himself up to death for us. He freely gave Himself. Compulsion implies the power to enforce a demand. If the Father had compelled Jesus to give Himself up, or even backed His expressed will with a threat in case of non-compliance, the value of His self-sacrifice would have been destroyed. The act of Jesus, therefore, was a free-will offering. Jesus could neither demand nor compel His Father to raise Him from the dead. To demand is to assert a right. This Jesus could not do, inasmuch as He voluntarily gave up His life for those who deserved to die. While lying in the grave, He lay there in vindication of His Father’s

honour, and for this voluntary act of submission, God has exalted Him, and given Him a name which is above every name, that every knee shall bow, and every tongue confess that He is the Lord (possessor of the earth, with all its peoples and nations) to the glory of God the Father. From what has been written, it is manifest how God can be just, and also the Justifier of everyone who believes in Jesus as His ransom for the salvation of His sons who have rebelled against Him. He will not compel men to be saved any more than He compelled Jesus to die the just for the unjust, but He wishes the salvation of all, and has given ample evidence of power to do all His good pleasure.

Concerning this matter, the Apostle says “All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit – that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” The last phrase in this quotation illustrates the perfect character of God’s scheme of redemption. God is reconciling the world unto Himself, not imputing their trespasses unto them.” The world is in trespasses, but God does not impute them. This shows that they have been sacrificially removed, and that all that is accessory on the part of the world is, to know what He has done, and accept of His reconciliation. For He hath made Him sin for us who knew no sin, that we might be made the righteousness of God in Him. The elliptical phrase “Made Him sin,” has given rise to the idea that Jesus Christ was made sin by being bora of a woman. A more unreasonable construction of the Apostle’s words could scarce be conceived. Human nature is not sin; neither is it a sinful thing to be born; and, besides, it was after Jesus had passed with success through trial that he was made sin. This clearly shows that He was made an offering for sin, or a sin-offering, but to have made Him sin in the manner supposed, would have defeated the purpose for which He was born.

Brother W. ELLIS

“We Shall Be Like Him”

“We shall be like Him.” O how rich the promise?
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the blessings hidden there?

“We shall be like Him,” - pure in heart and sinless;
But His redeeming mercy ends not there;
These bodies like to His shall then be fashioned,
And we His resurrection glory share.

“We shall be like Him,” - raised above all weakness,
For ever past all weariness and pain;
E'en death itself shall have no power to reach us
When with our risen Lord we live and reign.

So in the hope of bearing His bright image,
Rejoicing in His present gift of grace,
His love shall keep our hearts in patient waiting
Till we in glorious beauty see His face.

Brother C. J. Caldocott

Veritas and his friends

“BUT how about the New Testament,”? Said Dubitas, “that teaches plainly that hell is a place of punishment, and it is fair to turn to it because it is your own principle to explain one part of Scripture by another.”

“Quite fair” replied Veritas, “but first let me observe that you have again introduced a new word, into the conversation. You speak, now, of hell as being a place of punishment; no doubt, both in the Old Testament and the New, it is that, but that is different from saying it is a place of conscious torment. What you have to do is to find in both Testaments that “sheol,” or its equivalent, means a place of conscious and endless suffering.”

“But if ‘hell’ means the grave,” his friend persisted, “and yet, as you admit, it refers to a place of punishment, I don’t see how your statements agree, for in the grave there is no consciousness of pain or any thing else.”

“But surely you will admit that a man is punished, when that most precious thing belonging to him, namely, his life, is destroyed, and especially if that destruction should be effected by such a terrible agent as fire, which the Scriptures everywhere teach will be, in the case of the wicked?”

“You admit then,” enquired Pietas, “that the wicked will be punished by death?”

“Yes, the Scriptures teach that ‘the wages of sin is death’, that ‘the soul that sinneth it shall die’, that the ‘judgment (death) has passed upon all men’ that ‘the wicked shall perish,’ and hundreds of such like testimonies can be found shewing that death, or extinction of being in the grave, is the fate of sinners, while such as have had the divine mercy offered them and have neglected or rejected it will, after resurrection and trial, suffer what the Scripture calls the second death,”

“What do you understand by the ‘second death?’ Pietas asked.

“The Apostle John answers that question in Revelation 21:8. I will read the passage, “but the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone: THIS is THE SECOND DEATH.”

Then this ‘second death’ is the punishment of Gehenna, that you referred to some time ago?” asked Pietas.

“Yes; that is the metaphorical word by which the New Testament sets forth the violent extinction of such as have been found unworthy in the judgment.”

“But there is another word translated ‘hell’ in the New Testament, is there not?” remarked Mentor.

“You refer to ‘hades’?” “Yes.”

“Hades ought, like sheol, to be translated ‘the grave,’ “said Veritas, “for it is the place to which the good and bad alike go. The Greek translation of the Old Testament, called the Septuagint,

always has 'hades' when rendering the Hebrew word 'sheol,' which shows plainly how the word was understood by the translators."

"But many scholars," said Mentor, "hold that hades means an invisible world to which good and bad depart until the time of resurrection,"

"We are not concerned," replied Veritas, "with what scholars may think of the meaning of this word; the question is, what is its meaning in the New Testament? And we find that such an interpretation of the word is inconsistent with the teaching of that book. That teaching is that 'as many as sin' – perish - die under God's judgments - utterly perish in their own corruption – 'their end is destruction' - that without resurrection even the saints are 'perished,' and that Christ's mission is to 'give life,' and so obtain a victory over the GRAVE."

"But what reason have you for waving scholarly opinion aside in such a manner," asked Dubitas.

"A very good reason," answered Veritas, "for scholars cannot be expected to accept a meaning for a

word which would contradict their foregone conclusions as to the nature of man and his survival after death. It is very true indeed that among ancient Greek writers, instances may be found where hades does stand for an invisible world of departed spirits, and if modern scholars are filled with such notions of 'departed spirits' they will be very prone to accept such a meaning for the word hades as agrees with them."

"It seems to me," said Dubitas, "that if you accept their opinion for one word, you should for another."

"That is not good reasoning" said Veritas, smiling, for a reason may be found for a warped judgment in one instance that does not exist in all cases. I have suggested how their judgment may have become warped by the prevalent theory of a future state; which leads us to be cautious in accepting their opinion of ancient words bearing on that subject: besides all scholars do not define hades in the sense which you ask for it; even King James's translators have rendered it 'the grave.'"

"But the Jews must have believed that 'hell' was a place of conscious suffering, "remarked Pietas," for is not the rich man represented as crying to father Abraham in the parable?"

"No doubt" replied Veritas, "that the Jews in Christ's day held a notion (not the popular one though) of conscious existence after death, but it would be very foolish to set their notion against the teaching of Old and New Testaments. Peter, for instance, in his second epistle uses the pagan Greek conception of Tartarus in speaking of the darkness of the grave (ii. 4), but it would be absurd to construe the teaching of the Scriptures to suit that pagan notion. Christ has told us how these Jews had falsified the doctrines of God by their traditions (Matt. xv. 9), and we can trace instances of this not only in respect of commandments but also in their speculative beliefs."

"But," said Pietas, "this parable was Christ's own teaching, not merely Jewish opinion."

"It is more correct to say," replied Veritas, "that Christ's teaching is mirrored in this parable, but it does not make the mirror any more Christ's own, than the use of Tartarus makes that pagan doctrine Peter's own. If Christ's purpose in that parable had been to delineate the truth of a future state then your observation might have some force in it, but it is not so.

Accepting for a moment his hearers' theory of the death-state he reflects his two-fold lesson therein; shewing first that man's position in this life does not determine his position hereafter (that

being abominable unto God which is highly esteemed among men), and secondly, that if a man will not listen to Moses and the prophets, he will not listen though one rose from the dead.”

Pietas seemed to feel the force of this, but Dubitas coughed, as though he could not swallow it, and quietly said - “clever.”

‘Clever, did you say? Then let me put to you a few simple questions.’”

“O, put them to Pietas,” he apologized.

“No, they belong to you,” returned his friend. First; supposing Christ held the common Jewish ideas of ‘Abraham’s bosom’ and of ‘Hades,’ what object could he have in saying, ‘neither will they listen though one rose from the dead?’ Second: do the Scriptures teach that ‘hell’ is within speaking distance of ‘heaven?’ Then again: do they teach that these localities are divided by ‘a great gulf?’ Further, do they represent that those who are in ‘hell’ are exercised in great solicitude for such of their kinsfolk as are still on earth.”

Dubitas evaded these questions by saying that he did not perceive their drift. “Never mind their drift” his friend replied, “Can you answer them?”

“Not at this moment” said Dubitas. “Then I will try to answer them for you” said Veritas.

To be continued...

Only Jesus Could Take Away The Sin of The World.

There has never been another who was in a position to do so. This is why Jesus was the Son of God.

The system of redemption is a legal matter. Adam was given a law, and law is a legal matter. Adam broke that law – again a legal matter. The sentence of death required by law is also a legal matter. Our Redemption, by grace, cancels the legal sentence of death and demonstrates the loving mercy of God.

James saw this and wrote, “Mercy rejoiceth against judgement.” (James 2:13).

This grace was obtained for us by Jesus when He laid down His life as the Ransom price to purchase us from bondage to Sin. Purchase is again a legal matter. To take something instead of buying it is stealing and is illegal and immoral.

Even as Purchase is a legal matter so also are Salvation and Forgiveness too. All is based on law - God’s law. He is our law-giver. “It is a fearful thing to fall into the hands of the living God.” (Hebrews 10:31).

God’s Word is Law but His Name is Love. (Psalm 138:2). There is no way out for guilty man except by God’s grace and merciful love.

Paul when writing to the Hebrews refers to Jesus' sacrifice in chapter 7 verse 27 and in 9:26. The Jews well understood the purpose of sacrifice and the benefit they received they gained. The sacrifice for a wrong deed did not put away the deed committed but it put away the consequence due to that individual as prescribed by the law.

I think it is important to realise that God doesn't want or need a sacrifice to forgive – it was the God-chosen way of people coming to understand the darkness of sin for them to gain a sense of forgiveness. It made no difference to God – but it did to those offering the sacrifice. We have, as a result of Adam's sin, been sold to King Sin – and are now his servants or slaves, but in consequence Jesus has purchased us – the whole human race - out of bondage to sin – but no one received any payment. To whom did Jesus pay His blood when He purchased us? It was the requirement of the law.

It's most sad to see that few people realise that our salvation is a matter of law. Sin is breaking God's law and no sinner can enter eternal life. Grace works within the law, providing a way by which sinners do not experience the sentence prescribed by the law.

Before the time of Jesus Christ we learn of the many animal sacrifices which were required by the law and which are most clearly taught in the Law of Moses; but none of these sacrifices could take away sin and the writer to the Hebrews tells in chapter 10, verses 4, "For it is not possible that the blood of bulls and of goats should take away sins", and verse 12, "but this man, after he had offered one sacrifice for sin for ever, sat down on the right hand of God." Here, then is the one and only efficacious sacrifice of Jesus who died in place of Adam, the sinner and affects all whose life was derived from Adam can be forgiven by coming to Jesus Christ in baptism and so, in symbol, die with Him and rise again to newness of life.

Forgiveness

Matthew 18: 21 to 25

"Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?"²² Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven."²³ "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves."²⁴ When he had begun to settle them, one who owed him ^[w]ten thousand talents was brought to him.²⁵ But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made.²⁶ So the slave fell to the ground and prostrated himself before him, saying, 'Have patience with me and I will repay you everything.'²⁷ And the lord of that slave felt compassion and released him and forgave him the debt.²⁸ But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and *began* to choke him, saying, 'Pay back what you owe.'

²⁹ So his fellow slave fell to the ground and began to plead with him, saying, 'Have patience with me and I will repay you.'³⁰ But he was unwilling and went and threw him in prison until he should pay back what was owed.³¹ So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened.³² Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me.³³ Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?'³⁴ And his lord, moved with anger, handed him over to the torturers until he should repay all that was

owed him. ³⁵ My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.”

Extract from Dr Edersheim's book

The Temple At The Time Of Christ

Jewish tradition has this curious understanding: that the most important events in Israel's history were connected with the Paschal season.

Thus it is said to have been on the Paschal night that, after his sacrifice, the “horror of great darkness” fell upon Abraham when God revealed to him the future of his race. (Genesis 15)

Similarly, it is supposed to have been at Passover time that the patriarch entertained his heavenly guests, also that Sodom was destroyed and Lot escaped, and that the walls of Jericho fell before the Lord. More than that - the “cake of barley bread” seen in the dream, which led to the destruction of Midian's host had been prepared from the Omer, presented on the second day of the feast of unleavened bread; just as at a later period alike the captains of Sennacherib and the King of Assyria, who tarried at Nob, were overtaken by the hand of God at the Passover season.

It was at the Paschal time also that the mysterious hand-writing appeared on the wall to declare Babylon's doom, and again at the Passover that Esther and the Jews fasted, and that wicked Hainan perished.

And so also in the last days it would be the Paschal night when the final judgements should come upon ‘Edom,’ and the glorious deliverance of Israel take place.

Hence to this day in every Jewish home, at a certain part of the Paschal service - just after the 'third cup', or the 'cup of blessing', has been drunk - the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. (Psalm 124:6, Psalm 9:25, Lamentations 5:66).

It is a remarkable coincidence that, in instituting His own Supper, the Lord Jesus connected the symbols, not of judgement, but of His dying love, with this ‘third cup.’ But, in general, it may be interesting to know that no other service contains within the same space the like ardent aspirations after a return to Jerusalem and the rebuilding of the Temple, nor so many allusions to the Messianic hope, as the liturgy for the night of the Passover now in use among the Jews.

Young People's Pages

Hello everyone. Today we start a new section in our magazine written especially for young people, so first of all let me introduce myself.

My name is Russell Gregory, but just about everyone calls me Russell and I like that. It's lovely to meet you all and talk about Bible Stories; stories of adventure, of going through hard times; as well as good times; times of happiness and joy; and here too are stories of bravery and

trust. Above all, times when people showed courage, faith, kindness and love because they loved God.

Today I want to talk about Abraham. Do you know that in the Bible Abraham is called “the friend of God”? He lived a long time ago and the story I wish to tell today took place towards the end of Abraham’s adventurous life.

Abraham’s wife’s name was Sarah and, late in life they had a son and named him Isaac. At the time of this story, they were living in the land which God had promised to give to Abraham and his descendants, but for now the land was home to the Canaanites.

Abraham had many camels, oxen, asses, goats and sheep; and to care for them he had many maid servants and men servants and the chief of his servants was Eliezer. All the people, and there were many of them, lived in tents and moved about the country, sometimes up into the hills and mountains looking for suitable pasture for all their livestock.

God had high regard for Abraham because he was a righteous man, who loved God and did only those things that pleased Him. He was kind and generous to others and looked after them well and so God blessed him and made him prosper greatly in all things.

It was in God’s purpose to build up Abraham’s family into multitudes of descendants, some of whom would become a special and great nation who would be a great blessing to all the world.

So we now turn to their son Isaac, who grew up in this large community of nomadic farmers; and was by this time a grown young man, however his mother had recently died and Abraham decided it was time to choose a wife for Isaac for it was the custom in those days for parents to choose whom their sons should marry, and Abraham didn’t want Isaac to marry anyone of the Canaanites among whom they lived for they did not believe in God, but worshipped idols, such as the sun, moon and stars or idols which they made for themselves out of wood or stone. So Abraham asked his chief servant, Eliezer, to go back to Haran where his (Abraham’s) brother’s family lived and find a girl from there who would be a suitable wife for Isaac. Now Haran was about 600 miles away and as camels usually walked about 25 miles a day it was going to take a few weeks to get to Haran and back.

Eliezer took ten camels with him and these he would lead, and he would also take several servants to accompany him in order to help share tasks and provide extra help where it was needed.

But we read the full story in Genesis chapter 24 and this is such a lovely story I am going to ask that someone will read it to you, or if you wish, you could take it in turns to read a few verses each.

Also I ask you to notice how everyone mentioned loved and trusted God in their everyday lives. Nowhere do we see the slightest hesitation but the Lord God is accepted as guiding their lives.

And did you notice how quickly God answers Eliezer’s prayer?

Have you any questions? Or is there anything you would like to say?

Till next time, love and blessing in Jesus to you all, Russell.

Psalm 105

1. O give thanks unto the LORD; call upon his name: make known his deeds among the people.
2. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.
3. Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
4. Seek the LORD, and his strength: seek his face evermore.
5. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
6. O ye seed of Abraham his servant, ye children of Jacob his chosen.

