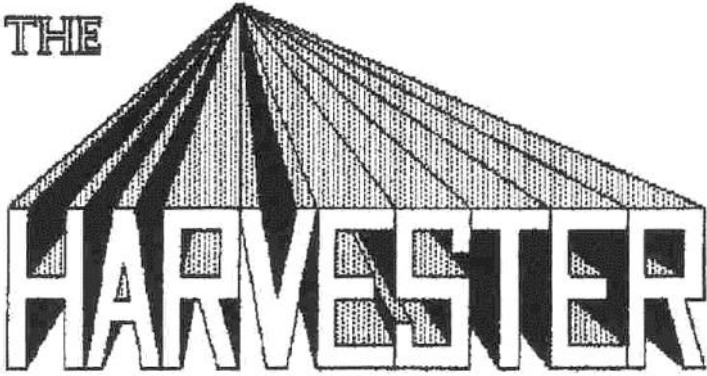


THE



“The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest” (Luke 10:2)

February 2016

No. 362

LOVE YOUR FELLOW CHRISTIAN

As a believer in Jesus Christ, you know how important it is to obey God’s commandments. *“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him”* (1 John 2:3-4). And surely you appreciate that love is at the top of the list as far as God’s commandments.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matt. 22:37-39).

THE HARVESTER

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ADDRESS SERVICE REQUESTED



Jesus gave the story of the “Good Samaritan” in Luke 10:30-35 to demonstrate what it means to love your neighbor. Love for your neighbor includes helping those people you come across that are in need.

Jesus took love one step further in commanding you to love your fellow Christian.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34-35)

People in the world will know that you are a Christian by the love you demonstrate for your fellow Christian. Jesus also commanded you to love your fellow Christian as He loved you; of course you know that Jesus laid down his life because of His love for you. To demonstrate how important love for your fellow Christian is, Jesus repeated the command. *“This is my commandment, That ye love one another, as I have loved you”* (John 15:12). *“These things I command you, that ye love one another”* (John 15:17). You should be getting the picture of how important it is for you to love your fellow Christian.

What does this love for your brother or sister in Christ look like?

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. (Gal. 5:13-15)

Your love should be a serving love and not a “bite and devour” relationship. At the last supper, Jesus washed his disciples’ feet. *“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you”* (John 13:14-15). I am not convinced that if your fellow disciple wears closed shoes, walks on pavement and travels mostly in modern trans-

portation that he has a big need to have his feet washed. But I am convinced that you should be providing humble service to your fellow Christian.

How else should you demonstrate love for your brother and sister in Christ? Consider the following scriptures.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another. (Rom. 12:9-10)

Let all your things be done with charity. (1 Cor. 16:14)

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. (Php. 2:1-4)

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. (Col. 3:12-14)

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. (1 Peter 3:8)

I want to specifically emphasize the following command on love. “*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently*” (1 Peter 1:22). Your love for your fellow Christian must not be shallow or a matter of tolerance. It must be a fervent or deep love from a

pure and sincere heart.

So how do you measure up in keeping the command of love? My encouragement is for you to make up your mind to increase your love for your fellow brother and sister in Christ.

ED ANDERSON
Sierra Vista, AZ

APOLOGIA

QUESTION: Does it matter if we count days in “Roman” time (midnight to midnight) instead of “creation” time (evening to evening)?

ANSWER: Should the people of God adhere to the arrangement of time set by God in creation, and which prevailed among His people even when they were captives, or are we at liberty to conform to the trend of the society which surrounds us? It is often suggested that John in his New Testament writings followed the Roman count of time. If he did, then it is supposed that a precedent has been set and we are at liberty to follow the arrangement of the society in which we live.

THE THREE HOUR DIFFERENCE

If one acknowledges John to be using Roman time (midnight to midnight), nothing is really solved regarding the three hour difference between “*the third hour*” of Mark 15:25 and “*about the sixth hour*” of John 19:14. Under the creation approach (evening to evening), the third hour of Mark would relate to our 9 A.M. and the sixth hour of John would relate to our 12 Noon. With the explanation of those who understand John to be using Roman count of time, Mark’s third hour would relate to our 9 A.M. while John’s sixth hour (according to Roman time) would relate to our 6 A.M. A three hour difference still exists, so nothing has been solved by this explanation.

The most satisfactory solution appears to be that of an error in copying. There are several examples of copy errors in other pas-

sages: Jesus instead of Joshua in Hebrews 4:8 and Jeremy instead of Zechariah in Matthew 27:9. For further references to sustain this explanation, one might consult writings of Philip Doddridge, B. W. Johnson, and Adam Clark.

JOHN'S USE OF CREATION COUNTING

It is evident from his writings that John actually did use the creation count (evening to evening). Note the evening to evening understanding in the following passages.

“He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour” (John 1:39). According to Roman time this would have been 10 A.M., but the marginal comments confirm this to have been near evening, about 4 P.M. according to creation reckoning. This much better complies with the context.

John 4:5-26 records the beautiful story of Jesus and the woman at Jacob's well. Verse 6 states, *“Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.”* The sixth hour according to creation time would well conform to the noon hour and Jesus' having journeyed to the point that He was weary. Had John been using Roman time the details would not agree, for the time would have been 6 A.M. and sufficient time would not have been allowed for Jesus to become weary.

BUT WHAT ABOUT JOHN 20:19?

John 20:19 is often used to show that John was employing use of Roman time.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

It is suggested that since preceding comments in this chapter refer to happenings on the first day of the week, then to refer to *“the same day at evening”* would prove that this *“evening”* actually

followed and was part of the same day - not the beginning of a new day. This is technically correct, for “*the same day at evening*” refers to a time which we today recognize as twilight - the final hours of a day. But it does not refer to an evening which would extend until midnight and beyond. This period of time is referred to by the Jews as “between the two evenings,” and it is so explained in *Encyclopedia Judaica*.

Of this same matter Robinson’s Lexicon states (Page 605), “The Hebrews reckoned two evenings, vis. the first from the 9th hour, or about 3 o’clock until sunset; the other from sunset onward.” Thayer says (Page 471), “Evening: i.e. either from our 3 to six o’clock P.M., Mt. viii.16; xiv.15; xxvii.57; Mk. iv.35; or from our six o’clock P.M. to the beginning of night, Mt. xiv.23; xvi.2...; xx.8; xxvi.20; Mk. i.32; vi.47; xiv.17; xv.42; Jn. vi.16; xx.19, (hence, between the two evenings, Ex. xii.6; xvi.12; xxix.39.” *The Analytical Greek Lexicon* confirms this on Page 297.

SIMILAR USE OF THIS MEANING IN OTHER PASSAGES

Similar use of this meaning is found in the four records of the feeding of the five thousand with five loaves and two fishes.

“*And when it was evening*” (Matt. 14:15).

“*The day was now far spent*” (Mark 6:35).

“*And when the day began to wear away*” (Luke 9:12).

John 6 does not record the time until verse 16.

After this miraculous feeding Jesus “*went up into a mountain apart to pray*” (Mt. 14:23). The latter part of verse 23 records the time as “*when the evening was come.*” Of the same matter

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Mark 6:47 states, “*And when even was come,*” while John 6:16 specifies the time as “*when even was now come.*” The time of the feeding was “between the two evenings” and before the even which actually began the next day.

Similar use was made in records of events which occurred immediately after the crucifixion. Mark 15:42-43 says, “*And now when the even was come, because it was the preparation, that is, the day before of the sabbath, Joseph of Arimathaea...craved the body of Jesus.*” But of the same matter, after requesting Jesus’ body, preparing it for burial, and laying it in the new tomb, Luke 23:54 explains of the time, “*and the sabbath drew on.*” According to Luke the sabbath had not yet come while preparation was being made, so the even of Mark 15 belonged to the previous day and was known as “between the two evenings.”

Similar usage is also found in Luke 24:29 where Jesus appeared to two of the disciples who invited, “*Abide with us: for it is toward evening.*”

WE MUST BE GOVERNED BY GOD’S ARRANGEMENT

People of God have throughout the ages counted time in accord with the basis found in the creation record. We may adjust to social trends in matters which do not conflict with God’s provisions and order, but we cannot presume to make changes where God has expressed His will and where a pattern has been set. Attempts have been made to develop a world calendar. With this arrangement there would be extra days added in the year and a disruption of the seven day week. Are we willing to allow human tampering with God’s arrangement?

HARRY COBB
Deceased

**PATIENCE IS TRUSTING
IN GOD’S TIMING**

GOSPEL MEETINGS

DATES	PLACE	SPEAKER
February 5 - 7	Taylor's Cross Roads Roanoke, AL	J. D. Nash (Southside, AL)

SEARCH THE SCRIPTURES

1. What was the name of Adam and Eve's third son?
2. From what tribe of Israel was Moses?
3. What kind of plant did God make for a shade for Jonah?
4. Where were the wise men from who came to visit the baby Jesus?
5. To whom was the book of James written?

...and remember last month's questions?

1. Three of David's mighty men risked their lives against the Philistines to get him a drink of water from where? **THE WELL OF BETHLEHEM (2 Samuel 23:16)**
2. What was the new name given to Daniel while in captivity? **BELTESHAZZAR (Daniel 1:7)**
3. Which Old Testament prophet was given a book to eat by God? **EZEKIEL (Ezekiel 2:8-3:2)**
4. Which disciple asked Jesus to show them the Father? **PHILIP (John 14:8)**
5. Where did Paul leave the sick Trophimus? **MILETUS (2 Timothy 4:20)**