

THE CHRISTADELPHIAN  
**TIDINGS**  
of the Kingdom of God

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# The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Peter Hemingray, Editor

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## ***“Do the Work of an Evangelist”***

*The rationale for the existence of the Christadelphian community as a separate body is that we have a unique understanding of the gospel message, expressed in those truths summarized in our Statement of Faith and set forth in our preaching literature. We do not believe that conditions in this present world will get better by human endeavor, but we do believe in the gospel of the kingdom of God — in the new heavens and new earth to be established at the coming of the Lord Jesus Christ.*

*We are well aware that the Lord Jesus commanded his disciples: “Go into all the world and preach the gospel.” This is what the apostles did, preparing people for the end of the age. Even though they felt they needed to establish a suitable team to manage welfare concerns, we read little about it, for the focus was on preaching. Stephen was a member of the welfare team, but what Acts shows through his fearless presentation of Biblical truths is Stephen as a witness to the gospel.*

*Of course, it is true that the Bible tells us, “Do good to all men, and especially those of the household of faith” (Gal 6:10). But is there a risk that we can lose the uniqueness of our Bible message in the midst of expending too much energy on very expensive projects that benefit a few people but cannot be made available to all?*

*Michael Owen: The Bible Missionary Sept. 2012*

# Editorial

## Welfare and Charity

*“Cast thy bread upon the waters: for thou shalt find it after many days”  
(Eccl 11:1).*

*“But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully” (2Cor 9:6).*

### Hurricane Sandy

Hurricane Sandy has devastated parts of the New York and New Jersey seacoast, leaving much death and a tremendous amount of damage in its wake. The great tribulation that many have experienced, and will continue to suffer from, is a reminder, if anything was needed, of the power God has at His disposal. As I write this three months later, the destruction is still causing tremendous consequences: it is only a few days ago that some inhabitants were allowed unrestricted access to their own homes. And such a widespread event inevitably had consequences for some of our members in the area. Although there was no loss of life or injury, quite a few suffered flooding and there was some property damage.

As was perhaps expected, there was a rush of enquiries as to the problems caused by the hurricane, and several reports of damage flowed through the Christadelphian grapevine. This caused several ecclesias to contemplate donating to those who, it was heard, had suffered in the hurricane, which is an admirable response. Those who have much should give willingly to those in need: we only have to think of the Biblical example of the Jerusalem poor fund, woven as it is through the fabric of the account of Paul's third missionary journey. Time and time again we are reminded of our obligation to help those less fortunate than ourselves.

### Our generosity

Paul quotes Psa 112:9 in which the way of the righteous man is set out. *“He hath dispersed abroad: he hath given to the poor” (2Cor 9:9).* Open-handed generosity, which is the manifestation of the generous spirit, is pleasing to God and beneficial to men. We should also consider the reverse of that coin; which is, that lack of giving proves the unreality of faith. Paul goes on, *“For this service you perform not only meets the needs of God's people, but also produces an outpouring of gratitude to God. And because of the proof which this service of yours brings, many will give glory to God for your loyalty to the gospel of Christ, which you profess, and for your generosity in sharing with them and everyone else” (2Cor 9:13-14, GNB).* We see the importance and the significance of a willingness to minister cheerfully.

The ever practically-minded James speaks of this when he refers to the importance of faith proving its reality in works, in this case, aid to the needy. *“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” (James 2:14).* True faith can, and undoubtedly will, save a man. True faith will evidence itself in works. But faith without works is not such. Phillip's

rendering is again very graphic. *“If a fellow man or woman has no clothes to wear and nothing to eat, and one of you say ‘Good luck to you. I hope you’ll keep warm and find enough to eat’ ... what on earth is the good of that?”* (James 2:15, 16 Phil-ips). The one in need is not helped, and the one who fails to meet the need has no profit before God. That much is sure.

This “Christian” attitude towards those less fortunate is carried over from the Old Testament: the quotation from Ecclesiastes above shows that a very important way to make our spiritual investments is in serving others. When the Israelite served God, he was required to bring offerings from the resources with which he had been blessed. They were used to support the Levites, the poor and the widows. It is interesting that they were told to support the poor, *“that the LORD thy God may bless thee in all the work of thine hand which thou doest”* (Deut 14:29). This implies that the LORD would not bless them if they failed in this duty. But even aside from the tabernacle or temple service, Israel was urged to look after the poor. Moses made it clear that this was a real way of casting one’s bread upon the waters.

### **Some practical thoughts — poverty in the world**

There are two areas (of the many) that seem worthy of more discussion. As a minute fraction of the world’s population<sup>1</sup>, we cannot hope to solve the problems of the world, any more than Paul sought to eradicate the poverty of his times. He focused rather on the plight of the brotherhood, and even then he warned against “freeloaders”: *“For even when we were with you, this we commanded you, that if any would not work, neither should he eat”* (2Thess 3:10). But this comment is easy to make: but what about the mission field, and any place where the abject poverty many live in causes a heart-felt response that “surely we can do something about this!” And so many in our community see and respond to such situations, with entirely commendable drive and enthusiasm. And by so doing many feel they are directly helping those in need.

But the reality is often different. Small might be the material aid directly brought to those in need, but it has in fact all too often overwhelmed the recipients and morally destroyed them. It has often taken many efforts by others to overcome the problems so caused. The wise counsel consistently given by those with long experience in the Mission field is that our greatest possible contribution is the gift we all share, the true Word of God. The godliness that should flow from such knowledge and understanding is certainly “profitable for the life that now is”. But the hope of the “life that is to come” is paramount. It is perhaps unfortunate in light of this to note that currently more money is being spent on aid efforts in Kenya than the whole of the budget for preaching in East Africa, an area with more current Christadelphians than in North America.<sup>2</sup>

The consistent advice in such circumstances is to work through or liaise with the various established Christadelphian Bible Missions, whether you are in the USA (CBMA), Canada (CBMC), or elsewhere. Virtually all countries in the world have brethren knowledgeable of the situation, and ready and able to help with the resources appropriate to the need. It might be felt that the existing organizations are not meeting the practical needs in the field: but would it not be wiser to use

our funds to help support the needs of our missionaries, who help not only with the practical needs but also the promise of the life to come?

### **Domestic disasters**

We started this editorial with some effects of hurricane Sandy, and the response it drew. It is admirable that many wanted to help with the problems that happened, but it must be admitted that many times such responses have not been altogether helpful. In this circumstance, as with many others, it must be recommended that the ecclesia of which any Brother or Sister in trouble is a member be consulted. They are the ones with full knowledge of the true situation, and of other offers that might be made. The response of our community to the problems and situations we hear of is generous, sometimes overwhelmingly so. Many recent events have called forth a response over and above that needed by those involved. This has in fact occasionally caused problems with what to do with the excess funds: if money is donated for a specific purpose, what can we do with such money if it is not needed for the purpose. It is hard to say “enough”, and I do not say we should not give generously, but we should check first in most circumstances.

The same advice must be given for those individual events that sometimes strike. We do not need a hurricane, and earthquake, or a raging wildfire to cause problems. House fires, local flooding, uninsured illness all can, and have, caused problems within the brotherhood. Again, the Christadelphian grapevine is a frequent source of information: and we must all be tempted to see what we can do to help directly. *“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Gal 6:10)*. But once again, those of the ecclesia with direct knowledge of the situation should perhaps also be consulted for advice: they are the ones with both the best information and the primary responsibility for the welfare of their members. The Jerusalem Church needed help: it asked for help for their members and received it, but not without some urging from Paul.

And, incidentally, although the needs generated by Hurricane Sandy were beyond the resources of the local ecclesia, the needs were met within the existing aid structure of the community, without as far as I know any need for a wider appeal. And such often happens: we can reflect on the words from Proverbs : *“He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again” (Prov 19:17)*. We can reflect we all can be subject to the need for help, and recognize that as we help others, we can also expect help, if not in this world, in the world to come.

*Peter Hemingray*

#### **Notes:**

1. I bemoan the fact the population of the world is growing faster than the number of Christadelphians: it was convenient when the 60,000 Christadelphians could be compared to the 6 billion in the world at 1 in 100,000.
2. Cited from Bro Michael Owen: *The Bible Missionary*, Sept 2012 p 20.

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# Exhortation

## Ambassadors

The individuals that I will speak about today are considered agents, deputies, envoys, and ministers. Their official definition is the following: An accredited diplomat sent by a country as its official representative to a foreign country.

### **We call them Ambassadors.**

These individuals are placed in foreign countries because relationships between countries can depend on the ability for one country to be in communication with the other, or at least with a person who is fully authorized to represent his government. And that is why many nations have embassies in foreign countries.

Therefore at the embassy of a foreign country, there usually exists at least one person who is titled as an ambassador, and stands as a representative of his or her country. Should problems or concerns arise between the two countries, the ambassador acts on behalf of his or her government, and meets with heads of state to try to resolve the problems and make clear his or her country's position (or stance) on a particular issue.

As representative of another country, one of the ambassador's main goals is to promote diplomatic relationships between the two countries. Even though this diplomat is authorized to act for their country and may have full powers to do so, they are instructed by their head of state as to what terms or deals will be acceptable, and still needs to seek approval from his or her head of state before any deals between countries are finalized.

This is a very interesting position. I have always wanted to know what those people do. They seem so important and valuable assets to their home countries, operating in their own little country on foreign soil.

There are many elected and non-elected positions in the government that have a shadow of mystery and intrigue about them, but this one, in my opinion, is the most interesting and special.

Why is it special? Well, just imagine for a moment that you are the ambassador of Canada. And you are called to serve your country by moving all your belongings and family to Panama. Now to every Panamanian Province, to every Panamanian city, to every Panamanian citizen, you are Canada. You represent and exemplify Canada's values, manners, culture, conduct, opinions, laws, and freedoms. You literally have the weight of a country on your shoulders. Your fellow citizens are depending on you to represent them well. The hopes of a nation, the desire not to fail them and make them proud are always present. They are depending on you to give them a good name while in the Republic of Panama. What an amazing honor to be placed or bestowed upon someone — you can imagine the mixed feelings of pride and pressure.

Well just the other month I got an up close impression of what that pride and pressure looked like. The directors at my workplace escorted the Ambassador of Canada stationed in Panama through the center. It just so happened on that day I was wearing a T-shirt that said Canada on it. The ambassador took notice of my shirt, stopped, and chatted with me for a moment. She asked me what my name was, and what province and city I was from in Canada. She welcomed me to Panama, while letting me know if I had any questions or inquiries — the embassy was there as a support.

I studied her carefully, her mannerisms, her vocabulary, her posture, her meekness, her attire. She was the official flag bearer for Canada, so I needed to see that professionalism in her. On every other day my co-workers may see me as Mr. Canada, but I am not the gold standard: she is and she is getting paid to be it. And thankfully, she didn't disappoint.

Unfortunately, my study of her was not extensive, as she couldn't stay with me for too long, but I was able to read some of her statements and thoughts via an email which was sent to all of the employees. From what I read she seemed to be a very intelligent — and she possessed a high level of knowledge concerning the relations between Canada and Panama. Through her words (both verbally and written) I got the impression that she was very patriotic.

**But** what I found most impressive is that she never used the words 'in my opinion' or 'I believe' or 'I think'. It was always 'Canada believes' or it was 'it is Canada's position that', and this is where we find the most important qualities of an ambassador.

Ambassadors never speak in the personal form: it doesn't matter what they believe, think, or feel, it only matters what the country in which they are representing stands for and affirms. And it's interesting to note then that the effectiveness of the ambassador depends on how much they have absorbed of their countries ideology, how much they have been *persuaded* by and accepted their countries interests, and how capable they are in verbalizing or *confessing* their country's constitution. This is an interesting subject where politics are concerned as I have outlined so far, but it is even more interesting from a biblical perspective.

### **Biblical Ambassadors**

The word Ambassador(s) is mentioned 12 times in the Bible. The various Hebrew and Greek words translating it in the KJV, usually mean an envoy, or a messenger.

We do not encounter the word Ambassadors in the Bible until Joshua chapter 9, but the idea of what an Ambassador represents and what his duties are supposed to be, we see very early in the Bible.

*"And God saith, 'Let Us make man in Our image, according to Our likeness, and let them rule over fish of the sea, and over fowl of the heavens, and over cattle, and over all the earth, and over every creeping thing that is creeping on the earth' "* (Gen 1:26).

Take special notice of the phrase '*and let them have dominion*' then further along '*over all the earth*'.

We have our Heavenly Father operating and ruling in the heavenly realm — the celestial world. And here in this verse, he is giving mankind the earth and everything in it. However, not too get things confused here: the LORD as we know is the ultimate ruler of both the heavens and the earth since he is the creator.

*“The earth is the LORD’s, and the fullness thereof; the world, and they that dwell therein” (Psa 24:1).*

But we couple this verse with:

*“The heaven, even the heavens, are the LORD’s: but the earth hath he given to the children of men” (Psa 115:16).*

So there’s our bible cross reference to what we read in Genesis. Now what does all this mean? What is the purpose of these verses with the regards to the exhortation today?

It’s simple. Adam was the first ambassador to the world. Adam was given a domain, a country (which was earth), and his embassy was the Garden of Eden. He reported to a higher authority, his president was the Almighty God. God basically said my will is being accomplished in the heavens; now make the same happen in the earth.

*“Thy kingdom come thy will be done on earth as it is in heaven” (Matt 6:10) ... or another verse ... “But as truly as I live, all the earth shall be filled with the glory of the LORD” (Num 14:21).* That mandate existed from the very foundation of the world. That mandate was supposed to be accomplished through Adam.

He was the first ambassador commissioned from Heaven to serve on the earth. He was given a law, he was given a commandment, and he was given a constitution. Adam needed to have a thorough understanding of this constitution, while always being ready to vocalize, teach, and implement it where necessary.

Remember what I said earlier about why Ambassadors exist: it is because relationships between two countries can depend on the ability for one country to be in communication with the other, or at least with a person who is fully authorized to represent his government. Adam was given the authorization to represent the heaven on earth. But how did he do?

Well, one of the main roles of an Ambassador is to make clear his or her country’s position (or stance) on issues which arise. Adam encountered an issue, which desperately needed the skills of an ambassador.

There was a conflict, another country, a foreign interest entered into his embassy and promoted a change of values, norms, and beliefs. In analyzing what happened in the Garden of Eden, we can now come to the conclusion that one of the most important functions of an ambassador went missing.

**Adam didn’t speak.** He went from being the spokesperson, to being the listener. He went from being the captain, to being the apprentice. Review Gen 3:1-7: this was the pinnacle of the crisis, and we don’t hear from the Ambassador. He failed to represent his heavenly government. He failed to declare the Spirit word — his constitution.

## The perfect Ambassador

Because of this failure mankind became prone to accept and believe the alternative, the alternative opinion, interest, and position of the world, resulting in death. It wasn't until around 4000 years later when the perfect Ambassador would arrive to correct the situation.

*“For God so loved the world that he gave his only begotten Son” (John 3:16).*

The will of God had never changed; God was determined to make it happen

*“thy will be done in earth as it is in heaven” (Matt 6:19). “But as truly as I live, all the earth shall be filled with the glory of the LORD” (Num 14:21).*

All others failed to represent the kingdom of heaven here on earth to perfection. Therefore a Saviour was needed to reconcile the two worlds, and to reconcile us again to the Father.

It was only fitting then, for Jesus to be presented with the same conflict as Adam. In order to correct a horrible mistake, it makes sense to address the source of the problem. All conflicts, temptations, and sins of this world can be placed in one of the three categories which we know from the Garden of Eden — the lust of the flesh, the lust of the eyes, and the pride of life (mentioned again for us in **1John 2:16**).

Let's turn to **Matthew 4**, to see how Jesus — the perfect Ambassador — was able to resolve the conflict. The story between verses 1 — 11 reveal the skill set of a perfect ambassador. I mentioned earlier that the effectiveness of an ambassador depends on how much they have bought in to their countries ideology ... how much they have accepted their countries interests, and how capable they are in verbalizing their country's constitution.

Keep your finger in Mathew chapter 4, but with the other hand turn to John 5. It's important to fully understand why Jesus answered the way he did during the temptations. There can be no doubt that he was completing his role as the perfect Ambassador — which eventually led to him to be the perfect Savior for mankind. It is clear that there is our ideal model of an Ambassador.

Matthew 4 (among other places in the Bible) shows us these thoughts in action.

**The first temptation in verse 3 ... lust of flesh.** The tempter appeals to Jesus directly, *“if thou be the Son of God ...”*, but Jesus changes the direction of the appeal, and answers according to his constitution (the scriptures).

**The second temptation in verse 6 is the pride of life.** Again the tempter directs his appeal to Jesus, *“If thou be the Son”*, and once again Jesus changes the direction of the appeal (as if to say ... don't ask me ... ask the Bible), and answered according to his constitution.

**The third temptation in verse 8 is the lust of the eyes.** The result is no different from the first two. There's a direct appeal and Jesus changes the direction, and answers according to his constitution.

Our Lord, Jesus Christ was able to answer in this manner throughout his whole life. Even with his life on the line ... and a full understanding that a painful death

was approaching he said, “*not my will, but thine, be done*” (Luke 22:42). Through those words, the great Ambassador also became the great reconciler. Through his blood on the cross, he has provided a way of reconciliation to the Heavenly Father.

### **Our response**

So what does that mean for those who are baptized here, who have accepted the message of reconciliation? What does that mean for those who are thinking about accepting the message of salvation, the message of reconciliation?

In 2Cor 5, Paul is basically saying here that the love of Christ has constrained him and his fellow believers, which means the love of Christ was so profound that he feels compelled, trapped even, and has no other choice but to live only for Jesus. Jesus, being a perfect man, died for sinners. Through the righteousness of God, in completing his promise to send a savior — to save us from our sins and not count our sins against us — Paul says he has received a precious gift. And that gift is called the word of reconciliation.

With this message, this word of reconciliation, Paul says he is an Ambassador for Christ. He is an Ambassador to everything that Christ represents, determined to follow his commandments, and determined to walk, live and breathe Christ, by forgetting everything that he left behind. As an Ambassador for Christ, he will speak his God’s constitution, the same constitution that Christ spoke, and share that message to all who has ears to hear.

We here in this room, and the rest of those who believe and understand the truth of the Gospel, have also received this special gift. Jesus received the message from his Father, Paul received the message from Jesus, and we have received the message through the Spirit Word written by the apostles of Christ.

*“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain” (2Cor 6:1).*

Part of that instruction is to take up the cross and follow him, and another part is to look at yourself in the mirror every morning and say “I am an Ambassador for Christ as well”.

Let us also consider Heb 11, the “faith” chapter. Being Ambassadors of Christ “we look for that city which hath foundations”, meaning we receive it, we accept it. Again, “*These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth*” (Heb 11:13). They were **persuaded**, they **embraced** them, and most importantly they **confessed** that they were strangers and pilgrims on the earth. These people of faith were excellent ambassadors. You see, that **confession** happens in our life when our embassy is invaded, and we are questioned about our values, our norms, our opinions, and our beliefs.

In those situations we will do well to remember our God-given constitution, follow the example of our Lord, and represent our heavenly country.

*Ian Neblett (Colon, Panama)*

# Bible Study

## Letters of Commendation (1)

### Introduction

In our day and age, recommendations are a very effective tool for an employer or admission office to assess the qualities of an applicant. Modern conveniences like the social networking site LinkedIn® make commendations a key part of your profile. They add validity to a person's trustworthiness and true capabilities.

The concept is not new. The Greeks and Romans wrote letters of commendation for many practical matters. Their style was part of the culture of New Testament times and would become part of the fabric of the early ecclesias. In fact, as we uncover Biblical examples, it may surprise the reader as to how frequent was the use of letters of commendation, especially by the Apostle Paul.

It is important to recognize their use by the early ecclesia for two reasons. First, in a personal sense, it affects how we perceive ourselves, our humility, and how we put ourselves forward in service. Secondly, pertaining to the ecclesia, it demonstrates an attitude and carefulness in inter-ecclesial relationships, which we would be wise to follow.

### First century practice

Elite leaders and socially important people commonly wrote letters of commendation in Greek and Roman times. There is a vast amount of examples left behind especially by such Roman luminaries as Cicero (106-43 B.C.), Pliny (61-120 A.D.), and Fronto (100-166 A.D.). These letters show a system of patronage for clients that they would wish to promote to prominence and thus establish their own position of authority. It was largely an exchange of power between those already in power, and this established the ruling classes of Roman order.

A good example comes from a letter of Pliny to the Emperor Trajan,

“Your generosity to me, Sir, was the occasion of uniting me to Rosianus Geminus, by the strongest ties; for he was my quaestor<sup>1</sup> when I was consul. His behaviour to me during the continuance of our offices was highly respectful, and he has treated me ever since with so peculiar a regard that, besides the many obligations I owe him upon a public account, I am indebted to him for the strongest pledges of private friendship. I entreat you, then, to comply with my request for the advancement of one whom (if my recommendation has any weight) you will even distinguish with your particular favour; and whatever trust you shall repose in him, he will endeavour to show himself still deserving of an higher. But I am the more sparing in my praises of him, being persuaded his integrity, his probity, and his vigilance are well



known to you, not only from those high posts which he has exercised in Rome within your immediate inspection, but from his behaviour when he served under you in the army. One thing, however, my affection for him inclines me to think, I have not yet sufficiently done; and therefore, Sir, I repeat my entreaties that you will give me the pleasure, as early as possible, of rejoicing in the advancement of my quaestor, or, in other words, of receiving an addition to my own honours, in the person of my friend.”<sup>2</sup>

The letter shows a genuine friendship between Pliny and Geminus, but it was built on a patron-client relationship. Pliny was the benefactor for the advancement of Geminus into higher positions in Roman office and society. Without these types of “connections” nobody could receive advancement. At the end of the letter, Pliny is quite clear that he is not only looking out for Geminus but for his own welfare and status when he says, “receiving an addition to my own honours.” Thus, these letters were self-serving in solidifying the power of those in authority.

This method of Roman patronage was so well exploited that even Jesus comments on it in Luke 22:25-26,

*“And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them **are called benefactors.** But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.”*

While the letters of commendation in the New Testament follow the same structure as Roman society, they could not have had more opposite intentions.

## **New Testament word studies**

The letters of commendation embedded into the New Testament become apparent after a few word studies. The main word is “commend” but other words like “send” and “receive” also play an important part in identifying key passages.

### **(1) Commend**

Strong’s Concordance yields a variety of Greek words for the subject of commendation.

- **4921 sunistano** — to set together, by implication to introduce (Rom 16:1; 2Cor 3:1; 4:2; 5:12; 6:4 “approving”; 10:12,18; 12:11)
- **1867 epaino / 1868 epainos** — to praise (Luke 16:8 “commended”; 2Cor 8:18)
- **3860 paradidomi** — to give or deliver over (Acts 14:26 “recommended”; 15:40)
- **3908 paratithemi** — to put near, to place with someone, entrust, commit, set before (Acts 14:23; 20:32; “commit” 1Tim 1:18 --> 2Tim 2:2 “commit”)
- **3936 paristemi** — to place near, set before, present, stand by, brought before (1Cor 8:8, “commendeth”, Rom 16:2 “assist”).<sup>3</sup>
- **1381 dokimazo / 1384 dokimos** — approval after distinguishing and discerning<sup>4</sup> (1Cor 16:3; 1Tim 3:10; Rom 14:18; 2Cor 10:18).

Taking all these words together, commendation was the act of setting someone in front of another to introduce and praise them. In many cases there was an

ability or office involved where the person was entrusted with a responsibility. Care would be exercised that the one being commended would be trustworthy and stable. This is why the letters of commendation often use the word “approve” (1381 dokimazo / 1384 dokimos).

## (2) Send and receive

The act of commending someone by a letter involved “sending” the person on some sort of errand or mission and expecting the other party to “receive” or welcome that person for the work they were to do. In a day without telephones and email, the letter would be the key means to ensure that a person was genuine and could be trusted. Not only did it protect against fraud but also insured that the person could not boast of themselves as being more than they were.

There are two main Greek words used for “send” in the New Testament: *pempo* and *apostello*.<sup>5</sup>

**3992 *pempo*** — to dispatch (Acts 15:22, 25; 1Cor 16:3; 2Cor 9:3; Eph 6:22; Col 4:8; Phil 2:19, 23, 25, 28; 1Thess 3:2; Tit 3:12). A number of derived words are:

- 375 *anapempo* (Philemon 12),
- 1599 *ekpempo* (Acts 13:4),
- 4842 *sunpempo* — to send along with (2Cor 8:18, 22) and
- 4311 *propempo* — to send forward, escort, conduct forth (Acts 15:3).

**649 *apostello*** — to send forth on service or with a commission (Acts 15:27; 19:22; 2Cor 12:17-18; 2Tim 4:12).

Similarly, there are two words for “receive”: *dechomai* and *lambano*.

**1209 *dechomai*** — accept, receive, take (Matt 10:39-42; Acts 21:17; 2Cor 7:15; Col 4:10). Words using this root include:

- 588 *apodechomai* — to take fully, i.e. welcome, approve, accept, receive gladly (Acts 15:4; 18:27),
- 4237 *prosdechomai* — to admit, accept, allow, by implication to await (Rom 16:2; Phil 2:29),
- 1926 *epidechomai* — to admit, receive (3John 9-10).

**2983 *lambano*** — to take, to get hold of (2John 10). Root words are:

- 4355 *proslambano* (Acts 28:2; Rom 14:1, 3; 15:7; Phil 1:15-17),
- 618 *apolambano* — to receive in full or as a host (3John 8)

Jesus emphasizes the concept and importance of these words by repetition:.

*“Behold I **send** you forth (v.16) ... **whosever** does not **receive** you... **shake** of the dust of your feet (v. 14) ... **he that receiveth** you **receiveth** me, and **he that receiveth** me **receiveth** him that **sent** me” (Matt 10:14-16, 40-41).*

## Form and structure of commendation letters

The structure of a passage also provides clues. When I was in school, we learned about letter writing and their different forms. This seemed to be the case in Ro-

man society as well. All of the letters of commendation from Cicero, Pliny and Fronto had a similar style and structure. The following summarizes the key points:

- Identify the one being commended
- Cite the criteria and credentials for commendation
- Make a request of the letter's recipient

This structure will show up repeatedly in the letters of Paul and will help us to recognize his letters of commendation.

### **The New Testament examples**

At this point, we can come up with a rather long list of actual letters of commendation or ones appended to epistles.

- Fortunatus and Achaicus (1Cor 16:15-18)
- Envoys for poor fund (2Cor 8:16-24)
- Tychicus (Eph 6:21-22)
- Onesimus and Marcus (Col 4:7-10)
- Timothy (Phil 2:19-24; 1Cor.4:17; 16:10-11; 1Thess 3:2)
- Epaphroditus (Phil 2:25-30)
- Euodia and Syntyche (Phil 4:2-3)
- Leaders (1Thess 5:12-13)
- Paul, Barnabas, Judas and Silas (Acts 15:22, 25-27)
- Phoebe (Rom 16:1-2)
- Philemon (in full)

Moreover, we can also compile a list where we do not have the actual recommendation but we have mention of its practice.

- Paul and Barnabas were sent and recommended by the Antioch ecclesia and the Holy Spirit (Acts 13:3-4, 14:26)
- Paul and Barnabas as envoys of the Antioch ecclesia to the Jerusalem conference (Acts 15:2-4)
- Apollos (Acts 18:27)
- Those sent to take the money for the Jerusalem poor fund (1Cor 16:3)

It may be surprising to find that this subject touches on much of the New Testament. While we would encourage the reader to look up every example as a worthy exercise, we will only comment on a couple of specific examples.

### **The Jerusalem conference**

The first example occurs in the incidents surrounding the Jerusalem conference in Acts 15. The debate had started in Antioch that *"except ye be circumcised after the manner of Moses, ye cannot be saved"* (v. 1). The dispute was so great that "they" (v. 2), that is, the Antioch ecclesia, decided to send representatives, Paul and Barnabas, to the apostles and elders in Jerusalem to decide the final resolution. One of our key words comes in verse 3,

*"And being **brought** on their way by the church..."*

The Greek word for “brought” here is *propempe* and all modern translation use the word “sent”. Therefore, Paul and Barnabas did not go of their own accord but were sent by the Antioch ecclesia. As we have already seen, this word implies a recommendation by the sending party especially when paired with the act of “receiving”, which we have in verse 4.

*“And when they were come to Jerusalem, they were **received** of the church, and of the apostles and elders, and they declared all things that God had done with them.”*

We should not take the manner of this as a casual exchange. There is an intentional “sending” and “receiving” being done. There is no mention of a letter but we can assume with some confidence that there was one. There is no assumption that Paul and Barnabas could be representatives of their own accord. The Antioch ecclesia<sup>6</sup> granted them that position and the Jerusalem ecclesia welcomed them on that basis.

The order of the words in verse 4 is interesting as they are received first by the church and secondly by the apostles and elders. It is interesting because the order is reversed in verse 22.

*“Then pleased it **the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.”***

It was only the “apostles and elders” (v. 6) who came together to consider the matter but in the end the decision “pleased” the whole ecclesia. That is, they were not left out of the decision process and approved to “send” (*pempe*) their own representatives back to Antioch. The letter they<sup>7</sup> composed was therefore a declaration of their decision but also a letter of recommendation for those who carried it.

*“It seemed good unto us, being assembled with one accord, to **send (pempe)** chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have **sent (apostello)** therefore Judas and Silas, who shall also tell you the same things by mouth” (Acts 15:25-27).*

To be continued.

*Tim Young (Cambridge, ON)*

**Notes:**

1. A quaestor was any type of official who had charge of public revenue and expenditure.
2. [http://www.gutenberg.org/files/2811/2811-h/2811-h.htm#2H\\_4\\_0132](http://www.gutenberg.org/files/2811/2811-h/2811-h.htm#2H_4_0132).
3. This word is also used in presenting before the judgment seat (2Cor 4:14; 11:2; Eph 5:27; Col 1:22,28; Rom 14:10 “stand before”).
4. See Vine’s Dictionary entry on “Approve, Approved”.
5. Vine’s Dictionary entry on “sent” has more information on the differences between *pempe* and *apostello*.
6. For an earlier example of the Antioch ecclesia commending Paul and Barnabas compare Acts 13:3 with 14:26.
7. Notice the letter is written by “the apostles and elders and brethren” indicating that the ecclesia was also included in the formal formation of the words sent to all the ecclesias.

# The Joy of Sunday Schooling

## They're Engaging and Memorable: The Use of Object Lessons

Object lessons are a lot like parables. In an object lesson, common everyday things are used to teach a lesson that has a deeper spiritual meaning. The way the objects are used and their familiarity help make the lesson engaging and memorable. Here are two examples that are easy to prepare and carry out. They illustrate the great teaching value of object lessons.

### **“The Bible is Our Guide”**

The first is an object lesson that Joshua and Amy Lagasse used with the CYC of the Norfolk, Virginia, Ecclesia. It involved jigsaw puzzles, so it took a bit longer than most object lessons to carry out. The activity was a big hit though, and the spiritual lessons were immediately obvious to everyone. They called the lesson “The Bible is Our Guide”, and here is how Josh describes it.

“In a recent CYC class, Amy and I led an activity that involved three groups of young people, each with a 500-piece jigsaw puzzle to solve. Each group was given a different puzzle, and they were assigned the task of seeing how much of it they could complete in a 30-minute time frame. There was, however, one significant catch as our CYC'ers soon found out! One of the puzzles came in a box with the correct picture on it; the second was in a box that had an incorrect picture on it, and the third puzzle came with no picture at all.

“Our CYC scholars are an extremely bright bunch, so it did not take long for the group with the wrong picture to realize that they had been grossly misled. They soon discarded their box and proceeded to work without it. The group with no picture to go by also worked brilliantly. They quickly pulled together as a team in order to overcome the obstacle. But, as you would imagine, there were some grumpy bears in these two groups!

“All of the groups completed their puzzles. Nevertheless, the lesson was self-evident. The value of working with a true guide in order to meet a goal was demonstrated. When we have a true guide, we are able to navigate through the rough areas of life more efficiently and understand God's plan for us more easily. If we are misled by a lie or take our own path instead, we will have difficulties throughout our entire life. The Scriptures have been given to us as truth so we can know God's plan and purpose for us; we can also appreciate what has been done for us and what we can do to please our Heavenly Father.

“Questions for discussion:

- 1) Which group had the easiest time putting their puzzle together? Why?
- 2) What do you think is the point of this exercise?
- 3) How is the Bible like the correct picture on a puzzle box?

“Bible readings: *“How can a young man cleanse his way? By taking heed according to Your word” (Psa 119:9 NKJV)* [This passage was selected because the object lesson was used to emphasize the right and wrong way for young people to obtain guidance regarding sex – Ed.] *“Thy Word is a lamp unto my feet and a light unto my path” (Psa 119:105)*. Also read Prov 29:18 in two or three different versions.”

### **“Whose Voice Will You Follow?”**

The second example has a similar theme. It works well in a Sunday school setting and takes about ten minutes. I am indebted to James Walker of the Simi Hills, California, Ecclesia, for providing the idea for this lesson. All you need are two willing students, a blindfold, and a candy bar. Here is how this object lesson works.

Tie the blindfold on one of the students. Explain that there is a reward to be found if he or she exactly follows your instructions. Once the blindfold is securely in place, put the candy bar where everyone else can see it and start giving instructions to the blindfolded student: “Take two steps forward and stop. Take one step to the right, etc.” If the student obeys your voice, he or she will move steadily toward the location of the candy bar. This, of course, is the reward.

After you have given two or three instructions and the blindfolded student is making good progress, have the other student (by prearrangement) give a couple wrong directions that would turn the blindfolded student away from the reward. It is no longer your voice. Will the blindfolded student follow a new and different voice? Let the conflicting voices continue, one or two valid instructions followed by one or two wrong ones. Then have the blindfolded student stop and tell if he or she can explain what is happening. Does he or she know which voice to trust?

Questions for discussion:

- Have all the students give reasons why we can trust the voice of Jesus.
- How can we hear his voice?
- What are some of the wrong voices that we hear in the world?
- What is the reward for following the right voice?

Bible readings: John 10:27-28; Eph 4:14-15, 5:6-12; 1Kgs 18:21, and Prov 8:32-36. Let the students do the readings and explain what the Bible is teaching us.

### **Some things to keep in mind**

Object lessons can be effective with children of all ages. They can often be carried out with an entire Sunday school and involve many of the children as participants. Here are some guidelines to keep in mind when planning and carrying out an object lesson:

- Keep it simple.
- Have a clear Biblical message.
- Involve the children in doing and interpreting the lesson.
- Always have a few Bible passages to look up, read and discuss.

There are several ways to involve the children in object lessons.<sup>1</sup>

- Volunteers can be recruited to help carry out the lesson. In fact, many object

lessons can be designed around the children so that their active participation is necessary to make the lesson work. This can be a lot of fun for everyone if it is kept simple.

- Everyone can be drawn into the discussion when the follow-up question is asked: “What do you think this lesson means?”
- Everyone should open a Bible and find the relevant passages. Older children can help younger ones with this if necessary. Volunteers can be encouraged to read the passages aloud. The Bible passages should be carefully selected to drive the lesson home.

Object lessons do not have to take long to carry out. In a Sunday school setting they are often used as openers or wrap-up activities. In either case, ten or fifteen minutes is a good time frame to shoot for. The impact of the lesson can be lost if it drags on too long. Josh and Amy’s half-hour CYC lesson worked because it included total group participation throughout. There was little chance that it would lose its punch. In Sunday school, an object lesson is usually short and sweet (some even offer candy bars!). The obvious point the lesson helps to make it engaging and memorable.

Do you have an object lesson to share? I would be pleased to hear from you.

*With special thanks to Joshua and Amy Lagasse and James Walker  
Jim Harper (Meriden, CT) sundayschool@tidings.org*

**Notes:**

1. In the Baltimore, MD, Sunday School, the children prepare and present the object lessons themselves. A report on this will be given next month, God willing.

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## ***Special Invitation***

*For some years, unity discussions have been taking place with Churches of God of the Abrahamic Faith. In the interest of promoting friendship and mutual understanding between our communities, we print this invitation:*

*You, your family and friends are invited to the  
38th Annual Abrahamic Faith Gathering  
at Denison University in Granville, Ohio, July 22-28, 2013.*

*Main Speakers:*

*Bro. Ken Curry - “Stewardship: Guiding Principle of a Godly Life”*

*Bro. Joe Fordham - “Judgment and Discernment”*

*Bro. Alan Curtis - “Forgive Us as We Forgive”*

*Contact Bro. Brad Rek (330) 609-6957 or lisarek8@cs.com  
or visit our website at <http://abrahamicfaithgathering.org/>*

## Youth Speaks

### Major Decision #4: Freedom from Debt

Is there a slave anywhere that does not yearn to be free? Do not those who live in freedom abhor the thought of being enslaved? The apostle Paul had some interesting words of advice to the Corinthians about this topic: “*Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that. For he who was called in the Lord while a slave, is the Lord’s freedman; likewise he who was called while free, is Christ’s slave. You were bought with a price; do not become slaves of men*” (1Cor 7:21-23 NASB). Paul seems to be poetically stating the obvious, whenever given the honest opportunity to upgrade from slave to freeman you should take it!

For reasons to be explained shortly, I am convinced the greatest 21st century application of these words is counseling us to avoid debt. I write this hoping you will find the freedom that can come from sharing this conviction. I do not write this with any intention of judging, and certainly no desire to pry into what I consider a very personal matter. However whether these words offend or intrigue you, it’s my hope that if you haven’t yet considered these things, you will thoughtfully read God’s Word, and through prayer, invite Him to guide you on the matter.

#### Slavery to debt

The Bible plainly equates owing money to slavery — saying, “*The rich ruleth over the poor, and the borrower is servant to the lender*” (Prov 22:7). In the previous quote from Corinthians, Paul implied that there are two types of slaves: those who do not choose to be slaves (note the words “**if** you are able to become free”), and those who are free and can make the personal choice to “**become** slaves of men”. Likewise in the 21<sup>st</sup> century there are two types of people in slavery to debt. For a variety of reasons ranging from illness (Luke 8:43) to bad decisions of which we have long since repented (Luke 15:11-19), we may find ourselves in debt. If such is your case, remember that Paul issued no condemnation for such slavery. The enormity of such cases can sometimes feel crushing — since the “if you are able to become free” can seem like a very unlikely “if”. However “*...with God all things are possible.*” (Matt 19:26). Although Paul issued no condemnation for those already enslaved to debt, he offers wonderful advice to seek freedom, not a harsher enslavement. In 21st century terms, that means that if you are in debt, try to pay it off and owe no man anything — and do not dig yourself deeper into debt. As crazy as it sounds, there is a second type of people who voluntarily become slaves of men via debt. Sadly, I know this describes me, and I don’t think I am alone! Such a person begins as a believer who is free of debt, and slave only to Christ. Their situation is such that they are able to satisfy their every need while owing no man anything. They have food, shelter, and clothing, and perhaps even some more luxurious home comforts, vehicles, and other quality items. However at some point their sinful nature gets the better of them and they lust after a bigger

house, an exciting vacation, a nicer car, more exquisite things with which to fill their house, or maybe even a better education — and they use debt to obtain these things. Thus apart from any necessity or forced external pressures, we willingly surrender our freedom and make a pledge to do whatever it takes to pay the lender \$X per month, for X amount of years.

Sadly, we struggle to keep our hearts aligned with the Word of God in the midst of a constant barrage of the deceitfulness of sin (Heb 3:13). The result is that we react to the Word of God with at best doubts that question the authenticity of its counsel, and at worse a mocking spirit that scorns the thought of anything useful coming from it. We say to ourselves things like “who I owe and how much I owe them has nothing to do with my discipleship”. Whether you are already a slave to debt doubting the need to seek out your freedom, or you are free from debt and for reasons of your own are willing to give that up in anticipation of some reward, please consider the following and ask yourself if your financial decisions affect your journey to the Kingdom of God.

### **Practical examples**

You see the flyer for the big sale at the local furniture store and you decide that it really is time to replace your ragged old mismatched living room furniture. You’ve been living “pay check to pay check,” so you decide to buy the furniture on your credit card. After an afternoon of shopping, you find the perfect matching set of furniture. It is \$5200, but you imagined how the colors would look in your house, and the sizes would fit perfectly in your living room. Lucky for you, when you go to pay, the cashier is young and in training — and because they were rushing, they accidentally rang it in as \$520.00!!! That means you hardly need to go in debt at all to get exactly what you wanted! Will you have the faith to tell the young cashier, “sorry I think you made a mistake, you should be charging me \$4680 more”?

Having just been married, you buy your first house together. As a couple you decided to fulfill your dreams of starting out in a nice house that you could invite people over to and stand at the front door with a smile and say “welcome to our home.” No “fixer upper” would do for that, so you had to take out the biggest mortgage the bank would approve you for. Thankfully there have been rumors around the office of a big raise coming if the company gets some of the work it is bidding on. However instead of a big raise, the slowing economy hits your company hard and there are now rumors that in three months your company will be starting layoffs. Brother or Sister in Christ, will your mind be on the memorial table on Sunday morning, or will thoughts of bankruptcy be gnawing at you?

You have just graduated high school. Like most people, you are not entirely sure what you want to do for the rest of your life, so you decide to live at home a little longer and save while working full-time. However, the rusty ’92 Corolla you have been driving for years, dies. You go to the car dealership to replace it, and to your surprise, since you are now working full-time and have zero living costs, the bank approves you for the \$50,000 Audi TT on the lot. A month after you buy the sports car, you realize that with the fuel & insurance on top of the payments, you are constantly broke. There is a CYC study weekend coming up, and you are

looking forward to it because you could really use the spiritual boost. Suddenly, on the Tuesday before the study weekend, your boss says something came up and he needs you to work that same weekend!!! You insist that you already booked it off, so he tells you “you don’t have to work this weekend, but I might have to drop you down to part-time hours to make room for other employees who are willing to work the extra hours!” How will you pay for your car on part-time hours? Will you forfeit your much needed spiritual boost?

These are questions and scenarios that we may find helpful to ponder. Every circumstance is different, so we can’t — nor should we want to — judge someone’s private intentions. However, what could possibly be a worthy substitute for freedom? Jesus said, “*And ye shall know the truth, and the truth shall make you free*” (John 8:32). If you continue in Jesus’ words, then the truth has the power to set you free — but only if you let it.

Joey Marple, (North Battleford, SK)

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## ***The Liberty of the Gospel***

*But says Paul (Gal. 5:1), “Stand fast therefore in the liberty wherewith Christ hath made you free and be not entangled again with the yoke of bondage.” “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom 8:2). The Gospel is not ethical precept — it is enabling power: not an impossible ideal — but a redeeming grace. For “if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you”. To Paul the Gospel was freedom from the slavery to law, a deliverance from the social and moral standards and conventions to which we can all become slaves by mere conformity to the ambition, the self-seeking and the materialism of our world.*

*The Gospel is also redemption — freedom from debt, from inadequacy, from frustration, from failure. “Ye are bought with a price.” Our feelings of shame, inhibitions, complexes, envies, jealousies, obsessions, which spring from an inner sense of unwantedness, insufficiency or inferiority, can fade before the awareness of the love of God, to whom we are of value, who wants us and loves us in a deep and personal way, without comparison or competition. Before God each one stands alone, in the quiet, precious moments of communion with Him, when we feel the infinite comfort of what it means to have a Father in heaven.*

*Moreover, the Gospel is conversion — freedom from self and all its weaknesses and limitations. For “if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new” (2Cor. 5:17). “We . . . beholding . . . the glory of the Lord, are changed into the same image from glory to glory” (2Cor. 3:18). As we look at Jesus with open hearts, we may be changed little by little “to be conformed to the image of God’s Son.” This is the glorious liberty of the children of God, a losing of self in him. For says Paul, “For me to live is Christ.”*

Sheila Harris, *The Christadelphian*: 1969 p495

## Reflections

### Marriage Proverbs: Guidelines for a Happy Relationship (13) Guideline Number 12: Resolving Conflicts

#### Introduction

It is not possible for a married couple to never come in conflict. Anyone who tells you differently about their marriage relationship is either a fool or oblivious to reality. For the scriptures tell us — “for there is no one who does not sin” (1Kgs 8:46 and 2Chron 6:36 ESV<sup>1</sup>). In the early days of a marriage the glow of love, and indeed passion, can mask any disagreements, but with time the real world sets in and a myriad of potential situations arise that can present conflicting choices. If both partners agree on an approach to deciding which choice(s) is appropriate in a situation, then that is magnificent. However, when that doesn’t happen, conflict raises its ugly head. Some of the issues that can cause conflict can cover a wide path — to cite a few examples; where to live, financial issues, parenting, dealing with in-laws, housekeeping, and issues over intimacy. This list obviously isn’t intended to be comprehensive, and some of these examples have been discussed in previous chapters, but the focus of the present essay is on how to resolve conflicts, in general, on matters that marriage partners cannot a priori agree upon.

#### Biblical ways of dealing with anger

Being angry at times with our partner isn’t the problem; the dilemma is how we act when we are upset and how we proceed to resolve the issue that is in contention. Two passages in the New Testament appear to give diametrically opposite instructions on anger and Bible critics sometimes refer to these verses as proof that the “Word” is inconsistent. These verses on anger that I am referring to are from our Lord Jesus Christ and the Apostle Paul, as follows:

*“But I say to you that everyone who is angry with his brother will be liable to judgment;” (Matt 5:22) And, “Be angry and do not sin; do not let the sun go down on your anger” (Eph 4:26).*

In the gospel passage the message to brothers (which of course applies equally to sisters since the Greek word here can have that broader application); our Lord Jesus is saying we should not harbor anger against anyone, period! How do we reconcile this with the Apostle telling us to *be angry*. The key, of course, is the context of the Ephesians passage. A person will get angry at times and while it is behavior that should be avoided, nevertheless our human nature will let us down.<sup>2</sup> **BUT** our anger can be dealt with in an acceptable manner if two conditions are concomitant with that anger: 1) it does not lead us to sin and 2) we don’t let it fester, resolve anger before bedtime, i.e. get over it quickly.

What practical measures can we make part of our behavior that can prevent our anger from turning into sin? First and foremost, never let your anger result in either verbal or physical abuse.

- “A man of quick temper acts foolishly...” (Prov 14:17).
- “Do not speak evil against one another, brothers...” (James 4:11, and of course James 3:1-12).

Secondly, don't jump to conclusions, neither should you make assumptions about what your partner is thinking, nor should you question their motives.

- “Be not quick in your spirit to become angry, for anger lodges in the bosom of fools” (Eccl 7:9).

Before opening one's mouth it generally pays to listen.

- “Let not your mouth lead you into sin...” (Eccl 5:6).

### **Do's and don't**

If you are so intent on making your own case that you never give your partner a chance to tell their side of the issue then certainly nothing can be resolved. Worse of all we can start throwing epithets and dragging up old issues that are not germane to the current dispute. A good rule to adopt is for both partners to agree to limit the discussion to the issue immediately at hand. If you find yourself having differences over parenting, for example, then it doesn't pay to draw into the discussion the fact that he always leaves the bathroom a mess, or that she is hogging 90% of the closet space! To generalize this idea one should try the utmost to eliminate the following types of phrases from one's vocabulary:

- You always or You never — (*Dragging in previous failures is not helpful, in a healthy relationship they should have already been **forgiven and forgotten**.*)
- You don't love me — (*A marriage relationship should be one of unconditional love.*)
- I can't — (*Why? Isn't that the whole point of resolving a dispute, i.e. that one can do something about future behavior.*)
- I'll try — (*This is pretty weak response, an issue in conflict isn't resolved by trying, but by doing!!*)

In the course of an argument people sometimes say very hurtful personal things that have nothing to do with the issue in dispute, but are solely aimed at insulting their partner. For example, questioning the intelligence of your mate for not perceiving an issue the way you see it is definitely a non-starter.

*“Whoever belittles his neighbor lacks sense, but a man of understanding remains silent” (Prov 11:12).*

If you make it a rule to never say derogatory things about your partner's thinking, appearance, or personality you will find conflict resolution far easier to achieve.

The idea that every problem can be decided by a 50-50 compromise is simply unrealistic and actually not worthy of a faithful follower of the Lord Jesus Christ. Just because you are correct in an argument doesn't mean you have to insist on winning. If each partner in a relationship makes up their mind to assume 100% of the responsibility for solving a dispute then you will find your marriage a lot happier. This is the essence of what Jesus meant when he said:

*“And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles” (Matt 5:40-41).*

If you start an argument with the idea that you have to win then you are already in trouble. In the end, the bottom line has to be that the marriage has to win and the partners’ commitment to each other has to transcend whatever little differences may arise as the years go by.

There will be times when you will be dead wrong about an issue and in that case one needs to have the humility to admit it and move on — ... *he who hates reproof is stupid.*<sup>3</sup> On the other hand, even if your partner is completely at fault, don’t gloat! Instead you should make it as easy as possible for them to move on. (*Consider giving a box of Chocolates or a Dozen roses to her and for him a good book or tickets to a sporting event! These are just examples, if you know your spouse as well as you should you will know what to do.*)

Most importantly the way to avoid conflict in a marriage needs to start with each partner being honest about his or her own position. Before even discussing an issue that disturbs you it pays to first think it over carefully and quietly by yourself. Make sure you have all your facts straight and think through the possible alternatives. Be honest about your emotions, but strive to keep them under control.

*“A hot-tempered man stirs up strife, but he who is slow to anger quiets contention” (Prov 15:18).*

*“A fool gives full vent to his spirit, but a wise man quietly holds it back” (Prov 29:11).*

### **Cooling off period**

Sometimes the best thing to do is to hold off any discussion at all and postpone dealing with the issue until emotions cool down. However, this should not be an excuse for not dealing with the problem that has caused the argument. Clamming up and refusing to work out a problem can drive even a worse wedge in a relationship than a heated argument that comes out loudly, but quickly to a mutually satisfactory conclusion. This is probably a cultural thing — having grown up in an Italian family, emotions were always on one’s shirtsleeve, but deep abiding love was never lacking. I never knew anyone in my large extended Italian family who ever got divorced. Emotions in the family could get very heated, but they also evaporated quickly and were forgotten in a flash. The key thing to avoid is festering problems that go on and on, building with time into a chasm that swallows the marriage. Endless strife<sup>4</sup> will be the result:

*“The beginning of strife is like letting out water, so quit before the quarrel breaks out” (Prov 17:14).*

Hence, a simple disagreement can lead to a full-scale war if we let matters get out of hand. What Solomon is advising us to do is try to avoid strife in the first place. Settling issues in a loving, considerate, kind way may not always be the easiest thing to do, but it is certainly a goal that we should try to achieve. Forgive me for

using a sports analogy, but it seems most appropriate as a metaphor for a husband and wife to consider themselves to be on the same team, i.e. not competing against each other but rather working together! Thus, it is not a matter of who wins or loses; the important outcome desired is to resolve the conflict in a loving considerate manner so that the marriage team wins!

### The impasse

Where can a married couple turn to if a disagreement turns into an impasse? Sometimes counsel can be obtained from parents or other *in-laws* who are capable of providing guidance without being judgmental. However, *in-laws* may not exist, or they may be unavailable living far removed from the couple. Alternatively they may themselves be part of the problem, or they could be too emotionally involved in the issue; in such cases seeking advice elsewhere would be the wisest course of action. In this case an elderly married couple in the meeting might be the right vehicle for serving as mentors to newlyweds. This can work successfully in ecclesias that have sufficient resources to make this kind of arrangement possible. It is best for newlyweds to identify the source of wise experienced guidance in the ecclesia, in advance, long before any difficult disagreement may occur. Here is where an ecclesial family that is close knit can be invaluable. Intergenerational friendship doesn't automatically happen, but it can work very effectively if both younger and older members of an ecclesia can relate to each other socially as well as merely formally at fixed ecclesial functions. Too many times we are tempted to hang out, as it were, only with our own age peers because this is what makes us most comfortable. My advice to young as well as old married couples is to strive to get to know each other better so that you can be a trusted help to each other in time of need. The critical issue here to remember is that any mentoring arrangement must be sound in judgment and also one practiced with the utmost discretion otherwise it will not work.

*“Listen to advice and accept instruction, that you may gain wisdom in the future” (Prov 19:20, also Prov 12:15, 13:10).*

If conflicts arise that go beyond the “you're late for supper – why didn't you call” stage, then more professional counseling is in order. This includes a range of extremely serious issues that have been discussed previously, such as alcoholism, abuse, infidelity and drug addiction.

Finally, have I always followed the hopefully sound advice that I have given above in this essay? Of course not, and I would be a total hypocrite for claiming otherwise. We will all fail at times and thankfully the Lord has provided us with abundant guidance on forgiveness.<sup>5</sup> When the Lord Jesus Christ said to forgive seventy times seven<sup>6</sup> he surely meant that to apply to marital disagreements. If both partners in a marriage have committed their lives to serve the Lord Jesus Christ then the commitment to each other can never be severed by a disagreement. I am sorry, forgive me, **I will** do better in the future is a good way to terminate any argument.

*John C. Bilello (Ann Arbor, MI)*

#### Notes:

1. All references are from the ESV.

2. Rom 7:18.
3. Prov 12:1.
4. The word “strife” in Prov 17:14 can have the sense of “brawling”.
5. Forgiveness is the subject of an extensive series that has been running in *The Tidings*, hence we will not overly elaborate on the subject in this essay.
6. Matt 18:21-22.

## **Book of Mormon: (4) The Restoration of Israel**

*The Book of Mormon* is designed to present the history, religion and conflicts of Jews who emigrated from Jerusalem to live in the Americas from 600 B.C. to 400 A.D. It purports to contain the words of God to these peoples through a variety of prophets and through a personal appearance of Jesus Christ to the Americas in 34 A.D.

Ether 13:6 speaks that a “New Jerusalem should be built upon this land [in the Americas].” And I Nephi 12:9 prophesies that 12 apostles will judge the Jews who have located in the Americas. Given this emphasis on the Americas, I assumed the *Book of Mormon* would have little to say about Jerusalem of old and the return of Jewry to the land of Israel.

### **Not true.**

The Book of Mormon contains 26 chapters of scripture virtually word for word from the King James Version (Isa 2-14, 29, 48-54; Mal 3-4 and Matt 5-7). The Isaiah chapters in particular simply cannot be read without realizing they are referring to Jerusalem of old. So the Book of Mormon has embedded in it prophecies of the restoration of the original Jerusalem and of Christ’s reign centered there and extending to all the world. Given the Isaiah content, it is not surprising to find allusions to Israel’s restoration throughout the book.

### **Use of the King James Version**

Before discussing this topic further, we need to pause and consider the implications of the KJV being found in the Book of Mormon. As Sis. St. Onge has noted (*The Tidings*, 2/12, pg. 79) the golden plates were supposedly written in a form of “revised Egyptian” which Joseph Smith was inspired to translate by the alleged angel Moroni in 1827. Isaiah was originally written in Hebrew (cf. the extensive findings of Isaiah in the Dead Sea Scrolls). Accordingly the Book of Mormon requires us to believe that the Isaiah chapters went from Hebrew to “revised Egyptian” to English and came out with all the peculiarities and phrasing of the KJV which was translated from Hebrew.

We have an example of a similar process when we see quotes from the Old Testament in the New Testament. Some of them are taken from the Greek version of the Old Testament (termed the Septuagint) and some from the Hebrew version. Both were in common use in New Testament times and it is evident that the apostles would use one or the other depending on the audience (some ecclesias were basically all Gentile and would be using the Greek Old Testament, while

others were mainly Jewish and would be familiar with the Hebrew version). When the Greek Old Testament is used we consistently find it varies from our Old Testament because our Old Testament was translated from Hebrew. This readily demonstrates one can't translate from one language to another without some alteration occurring. Thus one can't go from Hebrew to "revised Egyptian" without alterations occurring. Accordingly there is no way Joseph Smith could go from "revised Egyptian" to English and have it come out identical to going from Hebrew to KJV English. Joseph Smith was evidently copying from the KJV and not translating some ancient language.

### Extensive use of Isaiah

First and Second Nephi are the first books in the *Book of Mormon*. They are named after the most prominent son of Lehi (Lehi being the patriarchal leader of the Jews said to flee Jerusalem ahead of the final Babylonian invasions). These books contain 17 of the Isaiah chapters and have fairly clear prophecies of the ultimate restoration of Israel and Messiah's reign.

Here are a few examples: *"And it came to pass that I, Nephi, spake much unto them concerning these things: yea, I spake unto them concerning the restoration of the Jews in the latter days. And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel; and after they were restored they should no more be confounded, neither should they be scattered again"* (I Nephi 15:19-20). The word "confounded" leads us to Isa 45:17 which is correctly seen to reference natural Israel. Some Bible headings and commentaries mistakenly apply these words to "the church" but the *Book of Mormon* gets it right.

A few chapters later (I Nephi 22), the same theme is developed: *"all our brethren who are of the house of Israel"* (v. 6), *"shall be scattered among all nations and shall be hated of all men"* (v. 5), but *"he [the Lord God] will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance...and they shall know that the Lord is their Savior and their Redeemer"* (v. 12). With the exception that many Jews will return to the land in unbelief, Israel's scattering, gathering and their eventual acceptance of Christ and conversion to the gospel is correctly stated.

The last chapter of Second Nephi (II Nephi 25) extends this same theme with some interesting details. It speaks of the Jews being carried to Babylon, but "they shall return again, and possess the land of Jerusalem". The "Only begotten of the Father" will appear to them but "they will crucify him." Subsequently, *"Jerusalem shall be destroyed again...the Jews shall be scattered among all nations...until they shall be persuaded to believe in Christ...And the Lord will set his hand again the second time to restore his people from their lost and fallen state"* (II Nephi 25:10-17). This passage is clear in that it is not speaking of the Jews who allegedly migrated to the Americas. It is also clear in saying that they will not be restored to Israel "until" they are converted, a point which is confirmed elsewhere in the book (e.g. 3 Nephi 20:30-33). However, scripture teaches that a significant portion of the Jews return in unbelief (Ezek 36:24-25; Zech 13:1-2) and are not converted until they are delivered from a latter day catastrophic war (Zech 13:8-9).

Admittedly passages such as Ezek 20:33-44, which is speaking of the Jews who are still dispersed at the return of Christ, does speak of first conversion then restoration to the land. But when all the verses respecting the latter day restoration of Israel are put together, the picture is fully revealed: some return in unbelief to be converted later and some don't return until they are converted. This point is significant in regard to the claim that the *Book of Mormon* is "the most correct of any book on earth" (quoting from the words of Joseph Smith in the "Introduction"). The reader has a choice: one can take either the *Book of Mormon* or the Bible, but not both. Writing at the same time and in the midst of the same environment of religious revival (Middle America in the 1840's) Bro. John Thomas made a point that the Jews would initially return to Israel in a state of unbelief (Elpis Israel, p. 441, 1973 edition). He had it correct where Joseph Smith had it wrong.

### **The two Jerusalems**

Ether is the second to last book of the *Book of Mormon*. Similar to earlier sections, it speaks very directly about the restoration of Jerusalem in Israel. It also speaks of new Jerusalem to be built in America. So we have a rather succinct presentation of the two Jerusalems.

*"Ether spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come-after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord... and that a New Jerusalem should be built up upon this land [in the Americas], unto the remnant of the seed of Joseph...and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb...and then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth.. and are partakers of the fulfilling of the covenant which God made with their father, Abraham"* (Ether 13:5-11). Here, then, is a well defined expression of the two Jerusalems, one in America and one in the Holy land.

We felt that to this point, Ether's writing was reasonably plain and we read further hoping to see an elaboration of a new world order with two Jerusalems both occupied by redeemed people. However we were disappointed to read: *"And I was about to write more, but I am forbidden"* (13:13). This is typical of the Book of Mormon. It says little about the future of the earth.

### **The Millennium**

In the Bible, the restoration of Israel to the Promised Land is closely associated with the establishment of Christ's reign over all the earth. Scripture refers to it as the Kingdom of God and reveals it follows the resurrection, judgment and glorification of the faithful believers (Isa 11:4,11; Matt 19:28; 25:21,34; 2Tim 4:1; Rev 2:26-27, etc.).

Rev 20:2-7 speaks of this period as lasting a thousand years during which time the adversaries of Christ are greatly restrained (depicted in Rev 20 as the binding of

*“the dragon, that old serpent, which is the devil and Satan”* all of which terms are used in Revelation in the symbolic portrayal of various institutions and dogmas in opposition to the truth and to true believers).

Given the extensive quotes from Isaiah and the expectation of the return of Jewry to Israel, one would expect the *Book of Mormon* to reference the Millennium and provide details regarding the Kingdom of God. Other than the material in the Isaiah quotes, it does not. The only relevant reference we could find comes from 1 Nephi 22:25-26 which reads: *“And he gathereth his children from the four quarters of the earth...and because of the righteousness of his people, Satan has no power: wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth.”* Such a statement begs clarification: Who are these righteous people? resurrected saints? regathered Jews? a mortal population? But there is no further elaboration or reference to the millennial age.

On the other hand, chapter summaries, added in the past 50 years, plainly reference the millennium. The summary for 2 Nephi 12 [which is basically a repeat of Isaiah 2] reads: *“Isaiah sees the latter-day temple, gathering of Israel, and **millennial** judgment and peace”*; the introduction to 2 Nephi 14 [Isaiah 4] has: *“Zion and her daughters shall be redeemed and cleansed in the millennial day”*; 2 Nephi 21 [Isa. 11] chapter summary reads: *“The knowledge of God shall cover the earth in the **Millennium** (sic) — the Lord shall raise an ensign and gather Israel.”*

As was noted in the earlier articles by Sis. St. Onge, Mormons believe in continuing revelation. This helps them correct the mistakes and clarify the quandaries in the *Book of Mormon*. No doubt these chapter summaries reflect the clarification of Mormon doctrine which they feel has recently been revealed and which fills in some major gaps.

As we consider more carefully this supposedly inspired and ultimately “correct” book, the more comfortable we are with the conclusion that the book of Revelation completes God’s revealing of His word down to this present era. As we are warned in Rev 22:18-19: *“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. And out of the holy city, and from the things which are written in this book.”*

Next: Extraordinary distortions regarding God and Jesus

*Don Styles (Ann Arbor, MI)*

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*This was published as the **Book of Mormon**, and offered to the people of the United States as a Revelation from the author of the Holy Scriptures. At first, like the fictions of Mohammed, the contemptible absurdities of Joe Smith’s book found but few gullible, or knaves enough in his particular craft, to believe them.*

*Sketch... of the Mormons. John Thomas 1848*

## “We are All Connected”

The world is definitely getting smaller. The telephone, email, the Internet, and social media (e.g., Facebook) play an important role in communicating throughout organizations, across continents, and often almost instantaneously to all corners of the world. Not to mention that from just about any major airport in the world, one can travel to almost anywhere else in the world with no more than one stop. I often wonder how the Apostle Paul and others would have put these capabilities to use.

In my secular life I have been blessed in often being able to visit brothers and sisters both near and far. What has always struck me was that the Truth we share makes us more than a set of individuals or ecclesias, but a family where one can count on always being there. This is true no matter whether we find ourselves in Seoul, South Korea; Los Angeles, California; Johannesburg, South Africa; Boston, Massachusetts; Coventry, England; Bangalore, India; Stuttgart, Germany; or even some of the largest cities in the Orient. When one has the opportunity to travel and visit with brothers and sisters of different cultures, one has a much better appreciation of what the Truth is versus what are the traditions of a specific area or region of the world. In my travels I have exhorted in ecclesias where the exhortational readings were read by brothers and sisters in the audience; where, when it was time for the collection, members would come up to the front and place their offering in the bag; where only brothers are allowed to set the memorial table, but sisters clean it; and where the best translator was a sister, who was responsible to translate my exhortation to the local language as I presented it.

Having attended ecclesias on four continents has made me greatly appreciate what God has given us. God has given us much more than the scriptures and the instruction for salvation it provides. God has also given us a family with whom we can connect almost instantaneously. On one trip to Taiwan, Taipei, which at the time the ALS Dairy didn't list any ecclesia, I had to only send an email to the Recording Brother, and two days later I was giving a Bible Class on “The End Times.” Or the time when I was in Bangalore, India for a week and I had the opportunity to attend midweek Bible class and exhort on the Sunday for a baptism. It was if I had known the brothers and sisters my whole life. What a wonderful feeling knowing that we aren't alone even though we might be on the other side of the world.

Another thing that has struck me in my travels is that we are all connected at a much deeper level than just the Truth we share or even the interconnections we may share because of marriage. There is a level beyond the individual, a level that resides in the body — at the community level — that involves all of its parts. This community level is also alive — it changes and transforms in a similar manner as individuals and families do. As individuals in an ecclesia we might forget about the community of believers that exists around the world. We might only think of the community as our ecclesia, or a small set ecclesias (i.e., the ecclesias we associate with), but the body, our community, is much more than that. This means that what we do at a local level, perhaps in our ecclesia or in the region in which a number of ecclesias reside, can often impact the rest of the community around the world. As

the scriptures tell us, Christ walks among the ecclesias and the ecclesias represent the Body of Christ. Doesn't another part suffer when one of its members suffer? This reality came to life to me during a recent trip I had to the Orient.

A few months ago, I had the opportunity to exhort in a relatively new and small ecclesia in a major Asian city (due to potential persecution it is best not to name the city), which had a significant amount of energy and scriptural strength. I had a wonderful time with my new found extended family, and I look forward to visiting again, LORD willing. After memorial service the small group began to talk and I was introduced to some ex-patriots and locally converted members. Like many of the discussions I have had with brethren overseas, the topic migrated to the fellowship situation in North America; usually the fact that after 100 years of separation, the Amended and Unamended communities still exist and have not been able to structure a continental reunion. But this time, the discussion didn't stop there; it also went on to discuss why there hasn't been unity with the Church of God of the Abrahamic Faith (CGAF). To my surprise, this situation was also known by a few members in this small ecclesia on the other side of the world. As it turns out, a brother and sister in the ecclesia had the opportunity to be in the U.S. for a period of time and found a local CGAF church. This was one of the churches the Amended Midwest Unity Committee extended an offer of fellowship two years ago. They found this to be an excellent place to visit with fellow believers. Unfortunately, I had to explain that the offer still hadn't been executed and that fellowship with the CGAF community had still not been put into place.

I provide this example of how things we do, or neglect to do in one area of the body impacts other areas, whether we know it or not. This is not a comment on the unity efforts in the Midwest, I leave that to others, but rather to illustrate that we cannot work in a vacuum. We cannot pretend that things will go away if we ignore them, or that our decisions will only have impact on one or two people, or a handful of ecclesias. The actions we take within an ecclesia, or a small set of ecclesias, usually not only impacts the members of those specific ecclesias but the entire body of Christ. If we are part of the body of Christ, then it should go without saying that if part of one the body is affected so are others. In this day of rapid and easy travel, and instantaneous communication, let us not fool ourselves into thinking that others aren't or will not be impacted by our actions or inactions. We are blessed with a strong global body of Christ, a body that we are responsible to care and feed. God has blessed us with tools we can use to make the Truth shine brightly. Let us not waste the opportunity we have been given and let us act as members of one body as we as individuals work out our salvation.

*Peter A. Bilello (Ann Arbor , MI)*

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*In an earlier essay it was stressed that in married life love and loyalty go hand in hand. So it is in the ecclesia. We are members one of another and, if that means anything, it means that we must be loyal to one another, eschewing all manner of gossip and evil speaking whether deliberate or careless.*

*Life in the Ecclesia: The Christadelphian 1963 p169*

## Letters

### Dear Brother Editor:

I would appreciate a clarification concerning Bro Jim's statement that the way Thomas addresses Jesus as "God" would have been somehow inappropriate prior to his immortalization (see *The Tidings*, December 2012, p. 568). In the context of the foundation principle of God manifestation, that statement seems incongruous. Jesus even defends himself from inappropriate presumptions by the religious leaders in God's kingdom by quoting where the elders of Israel are identified as Gods (Elohim) by Yahweh (John 10:34-36; Psa 82:6). In other words, the seed of God had been planted in them through enlightenment, qualifying them for the title of elohim/gods. Additionally, Yahweh Himself assigns the title of "God" to Moses and appoints Aaron as his prophet (Exod 4:16;7:1). There are many occasions where the leaders of the enlightened are addressed as gods (elohim) by our Creator (Exod 21:16; 22:8-9; Psa 82:6). The mortal Jewish defenders against the Gogian invaders are prophetically identified as being made "like God" (Zech 12:8-10). This is why many of the titles of our Creator are shared with Christ and the faithful, such as God, savior, light, judge, king and father. We all literally take our Creator's family name at baptism (Matt 28:19: "*the name of the Father, the son and the Holy Spirit*") which is why the third commandment warns us not to "take" that name in vain. Therefore why would it be inappropriate to use the title "God" in relation to Jesus before he was immortalized?

The principle of God manifestation makes it clear that creation is not about the salvation of man, but the manifestation (projection) of our Creator. The "word" of John 1 was not our Messiah until it was made flesh. That "word" was, is and will always be the plan of God, not simply Jesus. Jesus is certainly the flesh application and the doorway to the realization of the Creator's plan, due to mankind's corruption of that plan. There is more to God manifestation than simply giving immortality to faithful men and women. Jesus always told everyone that this isn't all about him, but that it is all about his Father.

*Your brother in Christ,  
Jim Dillingham, (Cranston, R.I.)*

### Reply:

I have no argument with Bro. Jim's points. The problem perhaps lies in the way I expressed things, and I apologize if it was not clear. The word of John 1:1 is the word of *foreordination* ("the plan of God" as Bro. Jim expresses it is fine.) Given that John is writing a gospel of Jesus Christ, though, I am venturing to say that he primarily has the things that were *foreordained concerning Christ* in mind. The rest of John's Gospel shows us how these things became historical reality in Jesus. Clearly the things foreordained of Christ were not manifested to men until the word was made flesh (John 1:14). Nor would they be entirely accomplished until after his death and resurrection.

In the days of his flesh, it is wonderfully true that Jesus manifested the character of God to men: “full of grace and truth”, in that respect he rightly deserves the title “God” before his death and resurrection. I believe that Thomas’s confession goes beyond this, however, and reflects the fact that the one now standing before him (John 20:28) has also received the immortal nature of the Father. It is this last fact only that “would have been altogether out of place earlier in John’s chronology”; i.e., before the death and resurrection of Christ. I thank Bro. Jim for his comments and an opportunity to clarify what I wrote.

*Your brother in Christ,  
James Harper (Meriden, CT)*

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### ***“My Lord and my God”***

*Thomas is the only person in the Gospels to call the Lord Jesus Christ “God”, when he “answered and said unto him, My Lord and my God” (John 20:28). The text is often used by those of other persuasions as a ‘proof’ of the Trinity. As Bible-believers we have no difficulty in accommodating the handful of instances where the title “God” is applied to the Son, taking into account the overwhelming number of places where the Father is called “God” in the New Testament. The evidence against any suggestion of a Trinity is decisive.*

*Why then does Thomas call Jesus “My Lord and my God”? Why does he use two titles, “Lord” and “God”, rather than one? Why does he combine the titles in this distinctive twofold affirmation? These are questions which we can only answer by examining the context, and particularly the allusions which take us back to the Genesis creation. We shall see that Thomas’ remark has in it echoes of Genesis, and has to do with the new creation.*

*It is easy to overlook the fact that Thomas’ remark is part of a conversation. Jesus’ conversations always allude to the Old Testament Scriptures, and those with whom he talked also show an awareness of the Scriptures, their remarks often being recorded in order to reveal insights of faith for our learning. In addition, the Biblical writers (under inspiration) have recorded the conversations in such a way, with details of time and place, so as to bring out the significance of the things that are said. The conversation between Jesus and Thomas illustrates all these points.*

*The main allusion is in John 20:22: “He breathed on them, and saith unto them, Receive ye the Holy Spirit”; which (as indicated by most marginal references) connects up with Gen 2:7: “The Lord God breathed into his nostrils the breath of life”. Such an allusion introduces to a reader the theme of creation, and the disciples are being presented to us as types of Adam. Other creation allusions are not far away: the breathing takes place on the first day of the week (John 20:1), but in the evening of that day — the day had had a morning and an evening (John 20:19). This is the language of creation week (Gen 1).*

*Andrew Perry: The Christadelphian 1994 p374*



## Bible Mission News

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### Guatemala — the Land of the Ancient Mayans

*Plans for this trip to Guatemala, the land of the ancient Mayans, were made much earlier in the year. Bro. Dan and Sis. Ashley Robinson wanted to make one more trip to visit the small ecclesia before December 21, 2012. Following, is a recounting of their experience.*

It's not that we were afraid that the world would end on that day, but rather that we wanted to take advantage of current events to publicize some time sensitive public lectures. Amongst our luggage we carried 5,000 glossy leaflets which we would distribute in the streets of Guatemala City. On the front of the leaflet was a prominent image of a Mayan long count calendar as well as the title of the first talk: ¿Terminará el mundo el 21 de Diciembre, 2012? ¡La Biblia contiene la respuesta! The translation of this provocative title is: Will the World end on December 21st, 2012? The Bible has the answer!"

Before leaving home, we were pretty confident that this topic would attract the attention of the average Guatemalan, but this was confirmed when we reached the ground in the capital city. On our way from the airport to the hotel, in an area where Mayan symbols were plentiful upon the walls of government buildings, we saw a large billboard counting down the days, hours and minutes till the end of the 13th B'ak'tun which according to the Mayans would mark the end of one grand era and the beginning of the next. As this happens only once every 5,125 years, we would soon note that the Guatemalans were also taking advantage of the hype to promote tourism, sell souvenirs and advertise every kind of business.

Two days before the first lecture we took to the streets with handfuls of our colourful fliers. We began at the "Parque Central" with a large Catholic church as our backdrop. Amongst all the activities of a Central American park, including the construction of a real-life ice rink for Christmas, there were hundreds of people lazing on the walls and benches. Each received a pamphlet, most of whom were happy to receive it and after less than half an hour there were hundreds of people looking at and carrying the same sheet of paper — a page which might just be their introduction to the truth. Not even a Catholic man who ripped his flier in half, before crumpling it and throwing it to the ground could dampen our enthusiasm!

We continued from the park down Sixth Avenue, a central avenue which had been closed to car traffic a couple of years ago and opened up to shopping. It was remarkable how many people approached us asking for a pamphlet when they had been missed. We were encouraged when several came back to ask questions

about the upcoming presentations and even assured us that they would be at the hotel conference room that upcoming Saturday. In just over an hour the five of us had distributed over 2,000 invitations.



**Our newly baptized Bro. Victor and Sis. Marinade Garcia**

Apart from the preaching effort we flew to Guatemala to meet with the small ecclesia and to baptize a married couple who had been attending for over two years. Each day during our five day visit we met together with the available brethren for Bible readings, practical studies and conversation. One evening the wonderful new couple, who on Sunday would become members of the body of Christ, provided us with a homemade supper! They and their daughter (who is studying for baptism) and their grandson were at every meeting we held. Clearly their warmth and friendliness will be a strength to an ecclesia that has been made up

of only a few brethren and no sisters for many years.

Saturday's preaching effort proved to be a great success!. There were 15 visitors who came to hear the Bible's message, 14 of which had received a flier a day or two previously and one who was already receiving the correspondence course. During the first class they learned that God has a plan for this earth and that the world will not be destroyed on December 21st or on any other day. Instead they were introduced to Ezekiel 38 and the battle of Armageddon, some marveling afterwards how world alliances exactly match those prophesied in Scripture. The second lecture based on the concept that December 21st would bring a new age demonstrated that the Bible describes fully a new age of righteousness and peace that will be established by the Lord Jesus Christ and the saints during the millennium.



**The Guatemalan Ecclesia, Nov. 2012**

After a wonderful day of fellowship on Sunday, highlighted by witnessing the baptism of two more into the saving name of Christ, we had time to reflect on our privileged position. How blessed we are to be among them that know God's plan for this earth. While most of the world does not get caught up in the hype surrounding fantastic predictions of

the end of the world, it is certain that there are very few that have the confidence that we enjoy. How we long for the day of Christ's return when we, together with brothers and sisters from all continents and ages, may enter into the Kingdom of God. It is certain that no man knows the day, nor the hour, therefore let us follow Christ's command and watch!

*Submitted by Sis. Jan Berneau, CBMA/CBMC Publicity*

## **Greetings from the Ecclesia of La Paz, Bolivia!**



**In front of the meeting hall. In November, we went for a walk to remember the hope of Christ's return and the end of pain and suffering at our annual Run For The Everlasting Cure (Carrera Por La Sanidad Eterna).**

We are a small group here, learning to work together to beam a light of hope to those around us. Although small in number, we have been blessed with much interest in our preaching efforts, with currently 746 active contacts throughout the country, most of which are here in La Paz. Thanks to God!

### **Bittersweet memories**

It has been a full year. Early this year, we said a bittersweet goodbye to Sis. Aleyda and her three children, Dante, Camilla and Rocco, as they began their new life in the USA after Sis. Aleyda's marriage to Bro. Brian Bailey of the Glendale Ecclesia in Arizona. In May, Bro. Martin

and Sister Laura and their little girl Lucía left for Montreal, Canada. We miss them all, but we are content knowing that they are continuing to grow spiritually and are being cared for by the brethren near them now. At the end of April, our dear sister Magaly was baptised. What an encouragement to us all she has been, not only in years past, but this year especially!

### **Spiritual encouragement**

Our Sis. Justina still has hanging on her wall her mementos and postcards from her time in Ecuador, where she was able to participate in the ecclesial retreat and finally meet our brethren from Quito! It was her first time attending a "Bible school" outside of Bolivia!

In April, Brother and Sister Steve and Sally Jefferies, along with Jon and Jo Davies of the UK, came to lead our annual ecclesial retreat. We arrived terribly late to the venue due to horrendous traffic blocking the main road out of La Paz. We were

stuck for hours in unmoving, hot vehicles! Some motorists took matters into their own hands, creating their own lanes on the sides of the road, only to bottleneck at the toll booths. The driver of the van we had booked to take most of our group to the venue left the main road at some point and went along heady back roads and even through a river, arriving muddy yet triumphant an hour before our other vehicle. We were supposed to have lunch right after arriving, but the water to cook the pasta for lunch took for ever to boil! Everyone had a theory: was it the altitude? Was the electric hot plate not working properly? Eventually, we found out that there was a problem with the power supply to the socket in the rented kitchen we were using! Nobody minded that the pasta ended up being sticky. Hunger is the best chef!

On one evening, Bro. Steve led the men and Sis. Sally the women in intimate classes dealing with issues relating to our roles as brothers or sisters in the ecclesia and in the family. We so appreciated their wisdom and Biblical advice. Bro. Jon gave the exhortation, translated by Bro. Martin. The Jefferies also interviewed Magaly for baptism that weekend. What a wonderful time of fellowship it was, to spend time with each other and get to know each other better, and we thank the Jefferies and Davies for all their efforts. We are also thankful to the Seattle, USA, ecclesia for their donations, which made the weekend possible.

### **Planting and watering**

In addition to leading our retreat, Bro. Steve and Sis. Sally Jefferies also brought more interest to the truth here through leading two special talks. Bro. Steve spoke of the signs around us that tell us that the Lord Jesus's return is near, and Sis. Sally led a public women's class — the first of its kind in South America! — to which 16 women in total attended!

In August, a few of us, including Bro. Freddy, Sis. Magaly, Bro. Paul and Victor Hugo (who is not baptised... yet!), drove down to Cochabamba, a city near La Paz, for a series of public lectures. Victor Hugo is a powerhouse of energy and organized almost everything! It was an excellent opportunity to work together in the Lord's vineyard.

Bro. Don Luff from Ontario, Canada, spent a packed week with us at the end of October. In one week, we managed to squeeze in two special evening lectures, two pre-baptism interviews, a visit with Sis. Justina (who had recently lost her father), the usual Thursday night seminar, and a Sunday school class and exhortation! Bro. Don has come out to Bolivia several years now in October or November, and has become like a father to many of us here.

### **Helping hands**

We are so thankful to those individuals who donated funds to help us put up signs and a sandwich board outside our hall. One Sunday alone, we had six people walk in, just because they saw our sandwich board and wanted to know more!

Also in April, we welcomed Sis. Emily More of the Adelaide area, Australia. She had quite the experience here in her six weeks with us! One evening she headed



**Enjoying not just spiritual food at a BBQ in a local park with members and interested friends.**

off to the Thursday night seminar by herself. She arrived almost an hour after the class started. Everyone had been so worried! It turns out that all the public transportation was busy, and she had to stand on the curb for an hour, waiting for an available bus! She is quite a plucky young sister.

In June we were treated to the short visit of Naomi's

sister Tamar Alexander and her family. Our son Isaiah was so thrilled to have them here to celebrate his fourth birthday with us! It doesn't seem that long ago when Isaiah celebrated his very first birthday here in South America, only a few months after our arrival on this continent.

In September, two weeks before our fourth child was born, Naomi's mother arrived from the USA to spend almost three months with us (it felt like only one month!). She was an invaluable support to us. The other members remember her well from her time here two years ago, when our third child was born!

Bro. Robin Oosthuizen and his daughter Rosie spent a week with us in October, and, as well as distributing about 3,000 leaflets, did a much-needed repainting of the hall! Sis. Jackeline organized a filling potluck lunch while they were here; apparently even the hot Bolivian *llajwa* salsa is not as spicy as foods in Sri Lanka, where they had spent some years as missionaries! Everyone appreciated Bro. Robin's exhortation, which he did in Spanish, even though he barely speaks the language! We also enjoyed his presentations on the preaching work in Sri Lanka and South Africa, which always encourages small, isolated ecclesias like ours to know that we have a worldwide fellowship.

### **Lord, strengthen our hands**

Please keep all our efforts in your prayers. May God open the hearts of those taking the correspondence course, those who are attending our Thursday seminar, those who are coming to our Sunday morning class, those who are heeding the call. May God continue to guide us, as individuals and as an ecclesia. All our efforts are nothing without God, are nothing without prayer.

*Submitted by Paul and Naomi Osborn  
(on behalf of the members of the ecclesia in La Paz, Bolivia)*

## **No Exhortations — Unthinkable?**

Have you ever stopped to reflect on what a sadness and loss it would be to not have any magazines, books and articles in our brotherhood? Perhaps it's something we simply take for granted; perhaps even in the "western" world we almost wish there

weren't so many different magazines. Certainly the opportunity and possibility of publishing written material brings with it a great responsibility to ensure that what we write is accurate, true to God's Word and edifying for those who read it. However, to be without this medium entirely within our community would be a terrible thing indeed, especially for those in small ecclesias or isolated completely.

This was the reflection of the dear, late, Bro. Frank Woodcock, some years ago. In his earlier years he had been actively involved in mission work in many different parts of Latin America and had come to know and love many of his brothers and sisters in those countries. He understood many of their struggles and in particular, the challenge of growing in faith and knowledge without the constant, regular input from a range of both experienced speaking brethren and also sound, written teaching, in an environment where there is no strongly established community and where the language barrier prevents the usefulness of our usual written material. Many had undertaken to get pamphlets and short books translated into Spanish, and thankfully on all of our key doctrines, plus many practical topics, the Spanish speaking brotherhood does have a range of written material to draw from — particularly for preaching purposes. However, as he became older, Bro. Frank saw that there was a lack of regularly written exhortational material for brethren and sisters in Spanish-speaking countries to read. He was also aware of the work of the Christadelphian Isolation League (CIL): a long-established organisation based in the UK. Amongst the many services that the CIL provide to brethren, sisters and children in either total or relative isolation around the world, there is a division called the "Exhortation and Study Section". This part of the CIL is set up to provide a weekly, written exhortation and study to all its recipients, written by brethren enlisted from all over the UK. Their exhortations are based on the daily readings in order to bring a greater sense of unity to those in isolation in the brotherhood, and to ensure a variety of diet from God's Word.

Like the apostle Paul, Frank recognised the need for his brethren to be fed after he had reached the point of being able to physically travel to be with them. Seeing the usefulness of the CIL service in English, he began to translate the Isolation League exhortations and studies and to send them out by email to brethren and sisters in Latin America. He felt that it was the least he could to offer what service he could, whilst he still could — and he later commented that this huge challenge helped to keep his mind sharp and strong as his physical health deteriorated. He soon also recognised that his imperfect Spanish needed correcting and honing to make it completely readable to his audience, and thus enlisted the help of a Costa Rican born sister living nearby to revise all that he translated before it was sent out.

Time has moved on and a few years ago Bro. Frank fell asleep, active in service to the end; but not before the number of recipients of his efforts had grown enormously and before others had become involved in helping with the work. Now it continues in a slightly different form. Rather than translate the material of brethren from the UK, most of the weekly exhortations that are still sent out (nowadays by Sis. Sara Alvarado from the UK) are written by Spanish-speaking brethren from all over the world: New Zealand, Canada, the USA, Britain, El Salvador, Argentina and Costa Rica. Some contributors are native speakers; others speak it as a second

language. All are allocated two dates a year and are asked to send their work to Sis. Sara so that she in turn can distribute it, weekly, by email. In some areas, the exhortations are used as the talk to accompany a breaking of bread service; in others they are used by brethren as a basis from which to write their own exhortation; others simply read them as a valuable, extra source of nourishment.

May this work of love and dedication continue until our Lord's return, and when he does come may he find his worldwide ecclesia nourished and cherished through the Word of Life.

*Written by Sis. Sally Jefferies  
Submitted by Sis. Jan Berneau, CBMA/CBMC Publicity*

## Recent baptisms in Costa Rica

*Bro. Douglas Vanegas writes that on October 21st, 2012 they had the privilege of baptizing into Christ two new members of the household of faith, Benilda Rojas Murillo and Bryan Garmendia Soto.*



**Bro. Bryan Garmendia Soto and  
Sis. Benilda Rojas Murillo**

Sis. Benilda is the fruit of outreach carried out in the city of Grecia, about a half-hour's journey from Santa Bárbara, where the ecclesia is located. We have been preaching intermittently in Grecia for a number of years and plan to work there on a more regular basis in 2013, God willing. Benilda is the sister of Bro. Edwin Paniagua, also of Grecia. She is married with three children, and we hope that in time the rest of her family will join her in the ecclesia.

Bro. Bryan was raised in our Sunday school, since his mother and grandmother are members of the ecclesia and have always stressed the importance of God in his life. Even before his baptism he was a leading member of our CYC, especially as an organizer of the skits put on by the young people. We are confident that in time he will become a pillar of the ecclesia.

On Sunday, December 23rd there were another two baptisms.. The new members are sisters Jennifer Eunice Vanegas Araya and Denisse Abigail Vanegas Araya, 17 and 16 years old, respectively, daughters of Bro. Douglas Vanegas Cortez and Sis. Marisol Araya de Vanegas. Douglas, is Salvadoran and the Recording Brother of the ecclesia in Costa Rica and Sis. Marisol is from Costa Rica. We pray that our heavenly Father may guide our new members along the path to the kingdom.

*Submitted by Sis. Jan Berneau,  
CBMA/CBMC Publicity*

## Have you read these *Tidings* books?

### ***Bible and Science: Design vs.***

***Chance*** by John C. Bilello

The concept that the Universe, and all that is in it, came about by chance is counter to Bible teaching. God is the author of both the Bible and nature. \$13.34 US (Hardcover, 254 pages, 2005)

### ***Essays to Believers***

by Don Styles

A set of essays on practical Christian living and is suitable for individual meditation as well as group Bible study. \$8.00 US (208 pages, 2007)

### ***My Journey in Faith***

by Ronald P. Hicks

A brother shares his life experience in the Truth with Christadelphians around the world, and the joy of mission work. **Special price \$5.00 US** (372 pages, 2010)

### ***The Creation Text: Studies in Early Genesis***

by David P. Levin

Forty-nine studies offer fresh insights into early Genesis by examining the text and structure of chapters 1 to 5. \$12.00 US (364 pages, 2011)

### ***The Whole Armor of God***

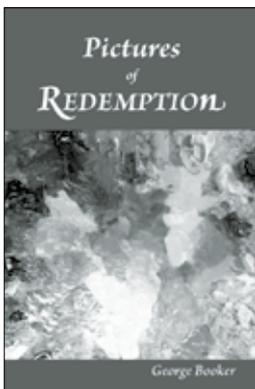
by Ryan Mutter

This story takes place nearly 3,000 years ago, but the spiritual challenges are familiar to today's young people. \$6.00 US (110 pages, 2011)

### ***Understanding the Bible***

by A.D. Norris

A classic Christadelphian book useful in preaching work, and especially suitable for those who want to learn to read the Bible effectively. \$5.00 US (152 pages, 2007)



*Soft Cover, 192 pages*  
*\$6.00 US*

## Pictures of Redemption

by George Booker

After the First Principles have been mastered (as they must be), we must face the fact that there is something beyond. As we live out our lives day by day, the important issue is not so much how redemption has been achieved, but rather what redemption means, morally and spiritually – what it means, every day, to belong to God.

We might like to explain the atonement in simple terms, but the Bible doesn't present it that way. This book explores parables, analogies and figures of speech used in the Scriptures to illustrate the many facets of redemption.

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## News & Notices

(Please send in news and notices by the 5th of the preceding month;  
please include full name of ecclesia and recording brother.)

### **ALBUEQUERQUE, NM**

We are pleased to report that on Dec. 2, 2012, after a satisfactory interview and confession of her faith, SAMANTHA KITCH, daughter of our Sis. Cheryl Kitch was baptised into the saving name of our Lord Jesus Christ. After watching her develop from childhood into a young lady and observing her continuing love of our Lord and her desire to serve him in the hope of the resurrection, this was a wonderful event. We, as a small ecclesia, look forward to traveling together with her while we await the coming of our king. We thank our heavenly Father that Cheryl's cousin, our Bro. Kurt Wickham (San Diego, CA) was present to witness this blessed event.

*Bill Brinkerhoff*

### **BEDFORD, NS**

Our ecclesia was blessed to hold its tenth annual fall study weekend September 16-17, 2012. We thank Bro. John Mannell (Toronto, ON) for leading our ecclesia, and visitors from New Brunswick, New York and Jamaica in a study of Galatians.

Over the past several months we have welcomed a number of brothers and sisters around the emblems including: Frank and Dorothy Abel (Hamilton Book Road, ON); Philip and Janice Baines (Sussex, NB); Marilyn Creer (Hamilton Greenaway, ON); Steve Keating (Toronto East, ON); Margaret Jones (Sussex, NB); Josh and Amanda Robinson (Kitchener Waterloo, ON); Charlotte Smith (Redditch, UK); Clyde and Evelyn Snobelen (Victoria, BC); and Claudette White (South Ozone Park, NY). We have also enjoyed the fellowship of Sis. Kay Brown (Broughton, Jamaica), who stayed in Halifax for several weeks while undergoing treatment.

Sis. Jerusha Snobelen has commenced university studies in St. John's, Newfoundland and is currently benefiting from the fellowship of the brothers and sisters there. We thank Bre. Clyde Snobelen and Frank Abel for their exhortations. A new Bible Seminar series commenced in October with several visitors. We extend our sympathies to our Bro. Wayne Sampson, who has recently lost his mother.

Halifax is a growing and vibrant waterfront city of over 400,000 surrounded by beautiful country, forests and the ever-present ocean. Our ecclesia would welcome missionary spirits eager to help a small, but active ecclesia.

Bro. Dale Crawford is now recording brother for our ecclesia. His contact details are in the ALS Diary and he can also be reached via [bedfordchristadelphians@gmail.com](mailto:bedfordchristadelphians@gmail.com).

*Stephen D. Snobelen*

### **BOSTON, MA**

We would like to thank our Bro. Seth Dillingham (Westerly, RI) for leading our Sunday School First Principles class on December 16, 2012, as well as offering up the word of exhortation.

We commend to the Cranston, RI Ecclesia the following members by way of transfer: Jeff and Ethel Wallace, Scott Wallace, and Ruth Wallace, as well as Sharon Ellis.

Our Twenty-Second Annual Spring Study Weekend will be held, Lord willing, April 6-7, 2013, led by our Bro. Mark Whittaker (Crewe, UK) on the topic, "Exhortations from the Revelation".

*Jim Sullivan*

### **BRANT COUNTY, ON**

The Brant County Christadelphian Ecclesia continues to meet regularly at the Bellview Community Hall, 55 Tom St., Eagle Place, Brantford, ON. Details are also in the 2013 CALS Diary.

We rejoice with Bro. Scott and Sis. Brenda Krakar in the safe arrival of their third child, son Lucas John Donald, born on December 4, 2012. Both mother and child are doing very well.

We look forward to our Second Annual spring study weekend scheduled for April 13-14, 2013, on the theme of, "Jeremiah: Change before it is too late!". Our guest speaker will be Bro. Jim Styles (Simi Hills, CA). Bro. Jim is also will present the topic, "The Great Delusion — a Scriptural Analysis of Christianity's Future Antichrist" at our special public lecture on Tuesday, April 16, 2013. The venue for these events will be the Belleview Community Hall.

The following brothers and sisters and their families have visited us during the last quarter of 2012: Benjamin Cousens, Robert Cousens, Gary and Amy Cousens, and Abby Culver (Cambridge, ON); Kevin and Laura Spry, Rose Spry, Chase Snobelen, Patty Robinson, and Shawn and Marnie Snobelen (Hamilton Book Road, ON); Ron and Barbara Kidd (London, ON); Patty Desjardin, and Dan and Kim Cadieux (Mississauga West, ON); Shane Stucklick (Ann Arbor, MI); Briana Bittenger, and Steve and Mindy Faver (Bozeman, MT); Greg and Michelle Robinson, Jason Robinson, and Seth Robinson (Thousand Oaks, CA).

We are thankful to the following brethren for their ministrations on our behalf: Steve Faver, Ron Kidd, Greg Robinson and Shawn Snobelen for their encouraging exhortations; Ron Kidd, and Shawn Snobelen for their interesting Bible classes; Ted Hodge, Jr., Ian Macfarlane, and Steve Faver for their informative mid-week Bible presentations; Gary Cousens and Steve Faver for their interesting and encouraging Bible presentations to our Sr. CYC group.

*H. Gary Smith*

### **ECHO LAKE, NJ**

Two of our members, Bro. Danny and Sis. Sylvia Jorgensen have requested to join the Shanghai Ecclesia in China and we commend them in love. We pray that they will be happy in their new ecclesial family and they will be greatly missed by our ecclesia.

We are pleased to gain by transfer from the Union, NJ Ecclesia, our Bro. David and Sis. Mary Anne Jorgensen. We pray that they will be happy among us and we look forward to walking with them toward the kingdom of God.

We are saddened to report the falling asleep in Christ of our beloved Bro. William (Bill) Donald Beaman, on December 20, 2012. Our brother was eighty-eight years of age and was baptized on February 24, 1963. He was born in Warrington in Cheshire, UK, and came with his father, Bro. George William Beaman and his sister wife to the USA in 1948. We mourn with our Sis. Pam Herring at this time, and his sons Jeff and David, but our tears are made less by the sure and certain hope of the resurrection.

We have been pleased and privileged to have the company of a number of visiting brothers and sisters and we have welcomed them around the table of the Lord including: Margaret Ann Packie, Virginia Packie, and Carolyn Antonaccio (Union, NJ); Ruthann Jorgensen (Rochester, NY); Patty Robinson, and Michael Nemet (Hamilton Book Road, ON); Bill and Pam Lam, and Robert and Barbara Faust (Moorestown, NJ); Krista Davenport (Orlando, FL), Sandy and Janice Piskura, Warren and Dot Phillips, and Vicky Tuck (Meriden, CT); Curtis Brittle (Detroit Royal Oak, MI); Lennox Prashad, and Rebecca Elliott (Toronto West, ON); Tom and Sally Davis (Pomona, CA); Denroah Kellet (Washington DC); Tyrone and Carol Smartt, David Smartt, and Sunita Williams (South Ozone Park, NY).

*Stewart Marsden*

### **HAMILTON GREENAWAY, ON**

We are very pleased to report the good news that one more of Adam's dying race has been baptized into the saving name of Jesus Christ. We welcome our new sister, SUZY KAY, who was an attendee at a recent outreach Bible Seminar. We pray that our journey together will be a short one as we await the return of our Saviour King the Lord Jesus Christ.

We are pleased to welcome Bro. Philip Walker who has transferred from the London, ON Ecclesia. We welcome Bro. Keith Washington back to the Lord's Table. We are thankful for the Father's many blessings; "they are new every morning".

Our Sis. Donna Barr fell asleep in Christ on October 27, 2012, after a long battle with cancer. Sis. Donna had just recently transferred her membership to the Hamilton Greenaway, ON Ecclesia from the London, ON Ecclesia. We will miss her zeal for life and her passion for the things of the truth. We look forward to the time when she will realize her ambition to be raised from the dead with renewed strength, rising up on eagles wings to serve in the kingdom of our Father forever and ever. Our thoughts and prayers are with her mother, Sis. Betty Hotte as well as Sis. Donna's other family members.

Bro. Robert Webb has taken over the duties of recording brother for the Hamilton Greenaway, ON Ecclesia, correspondence should be sent by mail to: 323 Queen Victoria Dr., Hamilton, ON, L9W 1G6; or by email to robert@rgwsalescanada.com.

*Tom Thorp*

### **HONESDALE, PA**

We were very happy to have Bro. Bob and Sis. Bobby Faust visit us on November 18, 2012, from the Moorestown, NJ Ecclesia. Bro. Bob gave us a wonderful exhortation.

*Stephen J. DeMarco*

### **KITCHENER-WATERLOO, ON**

We are pleased to report that following a move to the Kitchener-Waterloo area Sis. Pat Kryskow of the Barrie, ON Ecclesia has transferred her membership to our ecclesia. We are pleased to have her with us and will appreciate her contribution to our ecclesia.

However we are sorry to lose the company of Bro. Josh and Sis. Amanda Robinson who have had to move to Toronto for employment reasons and have transferred their membership to the Toronto West, ON Ecclesia. We commend them in the love of the Lord to that ecclesia.

*Martin J Webster*

## **KOUTS, IN**

We have been blessed by many visitors over the last several months, from Michigan, Ohio, Illinois, Indiana, California and Canada. We especially thank Bre. Jon Fletcher (Kamloops, BC), John MacDougall (Verdugo, Hills, CA), and. Alton Stuchlich (Ann Arbor, MI) for their words of exhortation. We also thank Bro. Jim Styles for his classes and exhortation on, “Ecclesiastes” over our study weekend in November.

Bro. Tim and Sis. Christi Bryan and their two sons, T.J. and Joey, have transferred to the Detroit Livonia, MI Ecclesia, and Bro. Ron and Sis. Barbra Bryan transferred to the Troy, IL Ecclesia. We commend them to the care of their new ecclesias, and we will miss them. We are happy to receive by transfer Sis. Megan Cooper from the Mississauga West, ON Ecclesia.

We rejoice with Bro. Steve and Sis. Angie Mumaw at the birth of their daughter, Sloan; Bro. Aaron and Sis. Ann Riegle at the birth of their son, Caleb; Bro. Mike Wilson at the birth of his son, A.J; and Sis. Heather Kehn at the birth of her son, Samuel.

Bro. Jeff Smenyak is now serving as Recording Brother of the Kouts, IN Ecclesia. His email address is: jsmenyak@gmail.com.

*Paul Wilson*

## **ORLANDO, FL**

The Orlando Ecclesia bid a sad farewell to our Sister Krista Davenport. Sister Krista relocated to Matawan, NJ, and will attend the Echo Lake Ecclesia. We wish her well in her new home.

We welcomed the following brothers and sisters over the last few months: Lynne Spozarsky and Connie Bonvechio (Treasure Coast, FL); Ken Burcaw (Livonia, Mi); Tim and Kim Bonvechio and their children, Hannah and Lily (Waycross, GA); Sara Fallahi (Iran); Jonathan Nelson, Zach and Josh Nelson (Echo Lake, NJ); John and Louise Green (Ocala, FL); Phil and Jean Hale (Castleford, UK); Trevor and Ruth Deedman, and Andrew Meredith (Wardley, UK); Robert Terry (Reading, UK); Stephen and Betty Lou Lewis, and Lou and Jan Pokol (Largo, FL). We would like to extend a sincere thank you to all those brothers who graciously exhorted.

*Randy Davenport*

## **PARIS AVENUE, OH**

The members of the Paris Avenue, OH Ecclesia have enjoyed fellowship with brothers and sisters from other ecclesias during the second semester of 2012. Words of exhortation were given by Bro. Henry Ternent (Pittsburgh, PA).

For our Fall 2012 Study Weekend we were led in classes dealing with, “The Return of Christ” by Bro. Matt Norton (Lismore, Aust.). Nearly two hundred were in attendance with visitors from Ontario, Virginia, Michigan, and Pennsylvania.

We rejoice in the birth of Elijah Aaron to Sis. Abby and Bro. Ernie Kash on November 26, 2012. Bro. Sam Taylor has been received into fellowship from the Echo Lake, NJ Ecclesia after his move to our area.

Our ecclesia hosted a Preaching Campaign in a local shopping mall with four sessions during October and November of 2012.

Upcoming events this year, Lord willing and if our Lord and Master has not returned, will be our Spring Study Weekend on March 9-10, 2012, with Bro. Jim Cowie (Wilston

Brisbane, Aust.) when the topic will be, “The Letters to the Seven Ecclesias”. Lord willing, our Fall Study Weekend is planned for September 14-15, 2012 with Bro. Stan Isbell (North Houston, TX); the topic is yet to be decided.

For further information on either of these study weekends, contact Bro. Everett Muniz by phone at 330-497-2811 or by email at everettmuniz@gmail.com. We ask that, if you plan to attend either event, that you register with Bro. Everett for purposes of planning.

*Jack Vogelgesang*

## **SHELBURNE, ON**

The Teen CYC went on a canoe trip into the Halliburton Highlands in September. A short portage took us away from the boat traffic and we felt as if we had the lake to ourselves. The colours of the leaves were beautiful as we experienced the wonder of God’s creation — the stars in particular were spectacular, even reflecting in the calm water!! We were thinking of the multitudinous seed of Abraham, of which we are a part, thanks to the redemptive work of our Lord Jesus Christ. Thanks especially to Bro. Gerhard and Sis. Carolyn Runge for organizing the trip!

We have been continuing our preaching activities with Monday night seminars in Shelburne for the Young People and their friends, and in Collingwood, where the seminar has become a week-night Bible class for our members in that area, along with one very interested friend. We also held special lectures on current events in both those locations, and although the public response was limited, both were well attended by young people and brothers and sisters.

We thank the visiting speakers we have enjoyed over the past couple of months. Bro. James Flint (Cambridge) has led a series of midweek Bible Classes on “The Call of Discipleship”. He has both encouraged and challenged us to know the Truth, and more importantly to put it into practice. We have also had exhortations and Sunday afternoon classes from Brethren George Rayner (Toronto West, ON), Dan Styles (Ann Arbor, MI), and Tom Wilson (Cambridge, ON). We look forward to our annual Fall Study Day with studies led by Bro. Nathan Badger (Cambridge, ON) on “Micah”.

On October 27th the Shelburne Ecclesia was very excited to host a director’s meeting of the WCF. Members were able to hear about the worldwide WCF projects — including mission work in Cambodia, Vietnam, and Thailand. Especially exciting were the reports of “Bible Education Centres” in many of these countries and also here in North America. We thank Brethren John Pople, and Steve Davis for exhorting at three local Memorial Services on Sunday.

Our annual Agape In Action dinner and fundraiser was held on December 9th, as a combined function with the Orangeville Ecclesia. We have raised thousands of dollars over the years for AIA, and enjoyed fellowship and a meal while supporting this worthy cause.

Some of our members have struggled with physical infirmities over the past few months. Sis. Arleen Brown has been in and out of hospital, but we are very happy to say she attended meeting recently. Her courage and faithfulness through this trial have been an exhortation for us all. Please keep her and Bro. Bob in your prayers. Bro. Allan Crandlemire had a recent setback health-wise, and this has complicated his efforts to continue with the start-up of his own auto glass shop. He and Sis. Jessica and their two young boys need your continued prayers. Bro. David and Sis. Elisabeth Cotterell are facing their own unique challenge as they are caring for Sis. Elisabeth’s ailing mother,

who was over from the UK for a family wedding in the summer. She needs constant attention, and has been too frail to travel home. This has been a physical and financial drain on the family. We appeal to our Father on their behalf — as only He knows and can satisfy our needs and can heal all our diseases.

It is indeed the last days, and as we witness turmoil in the literal and political heavens: wars, earthquakes, super storms and the like, may we all be encouraged by the words of our Master in Luke 21:28 “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

*Chris Sales*

## **WASHINGTON, DC**

The Washington DC Ecclesia has enjoyed the visits of many brothers and sisters over the last several months and wish to thank the following brethren for their words of exhortation: John Handy, John Gischel, Josiah Hewitson, Allen Laben, and Bill Link, Jr. (Baltimore, MD); Nigel Small (Echo Lake, NJ); David Anderson (Shenandoah, VA); Noah Bradburn and David Fertig, (Northern Virginia, VA); Ron McPhee (Richmond-Petersburg, VA); Stuart Walker (Horley, UK); Philip Munday, (Winton, UK); and Eric Pride (Westerly, RI).

Our heavenly Father has blessed our ecclesia with the birth of Violet Mae Baxley on January 24, 2012, to Bro. Andy and Sis. Cindy Baxley, and the birth of Avia Hope Perry on July 2, 2012, to Bro. David and Sis. Elisabeth Perry. In March, Bro. Jason and Sis. Stephanie Fertig transferred to the recently formed Northern Virginia Christadelphian Ecclesia. They will be greatly missed.

On April 9, 2012, we were saddened by the falling asleep of our Sis. Volda Bailey after a long illness. Bro. Nigel Small (Echo Lake, NJ) conducted the funeral service. She now sleeps in the Lord awaiting his return and the resurrection of the dead. Also in April, we enjoyed fellowship with the members of the Baltimore, MD Ecclesia and many other visitors to our semi-annual Baltimore/Washington Gathering weekend. We would like to thank Bro. Nigel Small who gave classes for the weekend on the subject, “Joseph — Saviour of the World”.

In September, we enjoyed a day of fellowship at Sandy Point State Park where we held our annual Sunday school picnic. On September 26, 2012, we welcomed by way of transfer from the Cumberland, South Aust. Ecclesia, Sis. Celia Kuang.

On October 27, 2012, we witnessed the marriage of Bro. Ken Green and Sis. Celia Kuang. We pray that God will richly bless them in their new life together. In October, we hosted a Music Study weekend on the theme, “Make the Voice of His Praise to Be Heard!” and enjoyed having many visitors from near and far. We wish to thank Bro. Philip Munday (Winton, UK) for all his efforts in preparing for and leading the study weekend.

In November, we had our annual family Bible camp at Camp Hashawha. We would like to thank Bro. Richard Morgan (Hamilton Book Road, ON) who led us in a study on the theme, “The Pattern of the Tabernacle”.

We report the transfer of Sis. Shawn Thomas to the Baltimore, MD Ecclesia. We are thankful for the care and guidance that the brothers and sisters there will continue to provide Sis. Shawn and children.

*Bob Kling*

## Minute Meditation

### The Difference between Wishing and Striving

An old English proverb originating in the 16th century states, “If wishes were horses, beggars would ride.” The words relate to a bygone era, but the lesson still applies. If we want something, we have to do more than just sit around wishing for it.

We read that as Jesus was traveling from village to village teaching, that one came up to him and asked him, “Lord, are there few who are saved?” Jesus answered, “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.” Jesus makes a distinction between seeking and striving. Seeking is like wishing, while striving requires much more effort. Many may wish for salvation but will not receive it.

If we were to ask an audience, “Do you want to be saved,” almost all will raise their hands and say, “I do.” Since so many say that they would like to be saved, why is it that so few will be? Jesus makes it very clear that most will not be eligible to receive salvation: “Enter in through the narrow gate; because wide is the gate, and broad is the way which leads to destruction, and many are those who go in through it. For the gate is narrow and the way is hard that leads to life, and those who find it are few.”

The problem is that so few of those who say, “Yes, count me in,” are willing to strive to be saved. Wishing alone will not cut it. Jesus tells us to seek first the Kingdom of God. The Kingdom cannot be second or third on our list of priorities or we will not receive it. While salvation is the gift of God and we cannot earn it, there are requirements, and God is not going to give us the Kingdom unless we want it more than anything else in the world. Everyone wants the benefits but few are ready to pay the costs. Most folks set their sights on pleasures that they can see right now rather than the Kingdom which is, for many, out of sight and, sadly, out of mind.

What is so wonderful about the Kingdom? Paul explains, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” We have glimpses of the joys of the Kingdom age, such as, “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away,” but we don’t know all the details. Enough is revealed to show us that the joys of our present life pale in comparison to the wonders that can be ours in the Kingdom.

If only we who really want to be saved and granted a place in the Kingdom would spend more time thinking about the Kingdom and how wonderful it will be, we would be drawn towards it and would do those things God is looking for in us to receive it. We need to eat, sleep and breathe for the return of our Lord Jesus Christ who will bestow upon us the reward of eternal life when we will live and reign with him forever. The joys of the Kingdom will be so surpassingly glorious

that, as Paul points out, it will be beyond anything we have ever heard or seen or even imagined in our heart. Just think, to have an immortal body that will never be sick or discouraged and to live like that forever and ever, should thrill us so much that we will resolve not to just seek it but to earnestly strive to receive it.

We are so thankful that God actually wants us to receive the gift of the Kingdom. It seems beyond belief that we might be granted this gift. Jesus tells us, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” Peter explains, “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.”

But, there are conditions, and simply wishing so does not make it so. Peter warns us, “But the day of the Lord will come as a thief in the night,” and counsels, “Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness?” The easy way is the wrong way, and most people choose it, and since we do not know when Jesus will come, we need to be actively striving to serve him, keeping on that narrow path so that we can be ready when he comes.

Peter counsels, “Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation.” Peter concludes with a warning that we do well to take seriously: “You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen.”

*Robert J. Lloyd*

## Coming Events (Lord Willing)

(Please send in notices at least two months before the date of the event.  
Three months is preferable.)

### **FEBRUARY 2013**

**1-3 Ladore Youth Camp** in Waymart, PA. Christadelphian young people ages 13 and over are invited to spend a weekend of study and fellowship around the Word of God. Bro Steve Cheetham: “*Go in and possess the land*” — Lessons from the Judges”. Register at [www.cyccamp.com](http://www.cyccamp.com) or email Bro. Ryan Mutter at [championvegetable@hotmail.com](mailto:championvegetable@hotmail.com).

**9 Brantford, ON** Brantford Junior CYC & Little Disciples Winter Gathering at Camp Trillium. Theme: “Noah”. Study workbooks at [www.brantfordcyc.com](http://www.brantfordcyc.com). To register please contact Sis. Carol Penny at [carol.penny@yahoo.ca](mailto:carol.penny@yahoo.ca) or 1-905-628-2241.

**24-Mar 1 Palm Springs Bible School.** The speakers will be Bro. Stephen Palmer (Cardiff, Wales) and Bro. Ted Sleeper (San Francisco Peninsula, CA). The school offers a wonderful environment for the mature adult to study God’s Word and enjoy the fellowship of other brethren and sisters. Contact Bro. Jeff Gelineau at [Register@christadelphianbibleschool.org](mailto:Register@christadelphianbibleschool.org) or our website [www.californiabibleschool.org](http://www.californiabibleschool.org).

### **MARCH 2013**

**9-10 Austin Leander, TX** Spring youth weekend at T4C, Freestone, TX. Speaker Bro. Jay Mayock (Hamilton Book Road, ON): "David's Mighty Men and the secret of their book". Contact Sis. Nicole Bearden [nlnevers@gmail.com](mailto:nlnevers@gmail.com) for more information.

**9-10 Paris Avenue, OH** Spring study weekend with Bro. Jim Cowie (Wilston Brisbane, AUS): "The Letters to the Seven Ecclesias". Contact Bro. Everett Muniz at 330-497-2811 or [everettmuniz@gmail.com](mailto:everettmuniz@gmail.com).

**16-17 Echo Lake, NJ** Spring study weekend. Our speaker is Bro. Mike Robinson (Echo Lake, NJ): "Getting into the Psalms". Study will begin at 11:00am on Saturday.

**23-24 NYC Metro** Spring study weekend with Bro. John Bilello (Ann Arbor, MI): "Guidelines for a Happy Relationship". Begins at 12 noon. Contact Bro. Gideon Drepaul at [yerubbaal@yahoo.com](mailto:yerubbaal@yahoo.com).

**23-24 Victoria, BC** Spring study weekend. The speaker will be Bro. Andrew Bramhill.

**28-31 Victoria, BC** Pacific Northwest CYC Conference. Speaker will be Bro. Caleb Lawrence (Surrey, BC).

**29-31 Wichita Falls, TX** Spring Gathering at T4C Camp, Freestone, Texas. Class leader Bro. Ryan Mutter (Baltimore, MD) his topic is "Valued of God — Study of the Life of Timothy". Please contact Bro. Larry Beutel [lbeutel@alsco.com](mailto:lbeutel@alsco.com).

### **APRIL 2013**

**6-7 Boston, MA** Spring Study Weekend will be led by our Bro. Mark Whittaker (Crewe, UK) on the topic, "Exhortations from the Revelation".

**12-14 Boston, MA** New England Brothers Weekend with Bro. Dev Ramcharan at Camp Joslin, Charlton, MA. Contact Bro. Jim Harper and Bro. Jim Boyko [newengbros@gmail.com](mailto:newengbros@gmail.com) 508-212-7190.

**13-14 Brant County, ON** Spring study weekend at the Belleview Community Hall. Speaker will be Bro. Jim Styles (Simi Hills, CA): "Jeremiah: Change before it is too late!". Bro. Jim is also will present the topic, "The Great Delusion — a Scriptural Analysis of Christianity's Future Antichrist" at our special public lecture on Tuesday, April 16, 2013.

**20-21 Baltimore/Washington Gathering and Study day** at Washington, DC Ecclesia, 9240 Riggs Road, Adelphi, MD 20783. Saturday study day begins at 1pm. Speaker is Bro. Tim Lange (Norfolk, VA): "Miracle of the English Bible". Sunday gathering begins at 10:30am. Contact Bro. Bob Kling by 301-498-5245 or email: [rkling@acm.org](mailto:rkling@acm.org).

**27-28 Sussex, NB Study weekend.** Speaker is Bro. John Mark Ghent (Toronto West, ON).

### **MAY 2013**

**4-5 Pittsburgh, PA** Study Weekend. The speaker will be Bro. Ryan Mutter (Baltimore, MD) speaking on "Valued of God — the Life of Timothy". Travelers' lunch served at noon. Please contact Bro. Len Budney at [pghecclesia@gmail.com](mailto:pghecclesia@gmail.com).

**17-19 Sussex, NB** Spring Youth Camp. Speaker Bro. Mark Carr (Toronto West, ON) on "Elijah".

**18-19 Calgary, AB** Rolling Hills Study Weekend: A weekend of study, fellowship as well as assorted activities for children. Bro. Ron Ledbetter from Ontario will present "Samuel: A man prepared", (Lessons for families and ecclesias). And Sis. Cherri-Lynn Kohlman will coordinate accommodation, children's activities and catering. Accommodation

is available in homes and there is space for RV's and tents. Classes will be held at the Rolling Hills Community Hall. Register with [dana.kohlman@grasslands.ab.ca](mailto:dana.kohlman@grasslands.ab.ca), or 403-964-2562.

**18 Moorestown, NJ** Study day at ecclesial hall. Speaker is Bro. Frank Abel (Hamilton Book Road, ON): "Thou Shalt Not Covet". Contact Bro. David Cheetham, 856-273-3654, [Dnacheetham@aol.com](mailto:Dnacheetham@aol.com).

**19 Washington, DC** is the host for the Mid-Atlantic Christadelphian Fraternal gathering in Mt. Laurel, NJ at the Westin Hotel. Speaker is Bro. Frank Abel (Hamilton Book Road, ON). Begins at 10:30am.

## **JUNE 2013**

**1-2 NYC Fraternal** with Bro. Nathan Badger. Contact Bro. Gideon Drepaul at [yerubbaal@yahoo.com](mailto:yerubbaal@yahoo.com).

**23-29 Rocky Mountain Bible School** at Glenwood Springs, CO. Speaker will be Bro. Dev Ramcharan (Toronto West, ON): "The God of the Fallen"; Bro. Gary Cousens (Cambridge, ON): "To Him that Overcometh —Overcoming Ourselves" and Bro. Tecwyn Morgan (Castle Bromwich, UK): "The Exodus Deliverance". Contact Info: [www.denverchristadelphians.org](http://www.denverchristadelphians.org).

**29-July 7 Mid-Atlantic Bible School** at Shippensburg University in Shippensburg, PA. The theme this year is "Ye are my witnesses saith the LORD that I am GOD" — Isa 43:12. The Youth Program theme will be "The Nation of Israel – God's Witness". The speakers are Bro. Neville Clark (Tea Tree Gully, South Aust.) "Encounters with Christ: Minor Characters of the Gospels" adults and teens; Bro. Tecwyn Morgan (Castle Bromwich, Birmingham, UK): "Powerful Points from Prison" and "Romans: The Gospel of Salvation" to the teens. Bro. David Wisniewski (Brant County, ON): "Yahweh Will Roar from Zion" and "Elijah's Preparation" to the teens. Contact information at [www.MidAtlanticBibleSchool.com](http://www.MidAtlanticBibleSchool.com).

## **JULY 2013**

**7-13 Southwest Bible School** at Schreiner College, Kerrville, TX. Speakers Bro. Peter King (UK): "Joshua: The Servant of the Lord", teens: "Gems in Dusty Corners"; Bro. Joseph Palmer (San Diego, CA): "Philippians", teens: "What does Jesus Christ have to do with me?"; and Bro. Richard Morgan (Hamilton Book Road, ON): "To be Spiritually Minded is Life and Peace", teens: "Our Spiritual Exodus". Register Bro. Shannon Strickland, 9305 Nancy Lane, Tomball, TX or [Shannonjeh@att.net](mailto:Shannonjeh@att.net) [www.swcbs.com](http://www.swcbs.com).

**13-20 Manitoulin Family Bible Camp.** Bro. Jim Styles (Simi Hills, CA) and Bro. Nathan Badger (Cambridge, ON). Registration will commence January 2013 God willing. A discount for early registration will be available until May 31, 2013. See the website [www.manitoulinfamilycamp.com](http://www.manitoulinfamilycamp.com).

**20-28 Midwest Bible School** at Hanover College, Hanover, IN. Speakers are: Bro. Mark Giordano (Norfolk, VA): "Straight and Narrow Steps"; Bro. Bill Link Jr. (Baltimore, MD): "Proverbs"; Bro. Garth Maier (Tyler, TX): "Parables of the Kingdom". Registration contact Bro. Mike Livermore, 24970 Woodridge Drive, Apt. 108, Farmington Hills, MI 48335, 248-462-5740, email: [mike.live@gmail.com](mailto:mike.live@gmail.com) or visit [www.midwestbibleschool.com](http://www.midwestbibleschool.com).

**21-27 Pacific Coast Bible School,** Idyllwild, California. Two of the speakers will be Bro. Ron Cowie (AUS) and Bro. Joseph Palmer (USA). For further information, please contact Jeff Gelineau 567 Astorian Drive, Simi Valley, CA 93065 Email: [mail@gelineau.org](mailto:mail@gelineau.org). Register at [www.californiabibleschool.org](http://www.californiabibleschool.org).

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**27-Aug 4 Eastern Bible School** at Connecticut College, New London CT. Theme: "Surviving Perilous Times". Bro. John Bilello (Ann Arbor MI): "Hezekiah and Israel: The Odd Couple" (adults) and "Miracles" (teens); Bro. Jonathan Bowen (Brantford ON): "Surviving Perilous Times" (adults) and "The Wise Shall Understand" (teens); Bro. Mark O'Grady (Tawa, New Zealand): "Treasure in Earthen Vessels" (adults) and 'In The Beginning: (teens). Contact Sis. Cindy Nevers at P.O. Box 296, Auburn, MA 01501 or cindynevers@verizon.net.

**27-Aug 3 Manitoulin Island Bible Camp.** The speakers will be Bro. Andrew Johnson (Kings Norton, Birmingham, UK): "Travelling with Jesus" and Bro. Mark Vincent (Stirling, Scotland, UK): "Leviticus — the Heart of the Law". More details on website [www.christadelphianbiblecamp.ca](http://www.christadelphianbiblecamp.ca). For registration, contact Bro. Alex Browning at [jabrowning@rogers.com](mailto:jabrowning@rogers.com) or 1-416-284-0290.

**28-Aug 3 Rogue River Bible School.** Topics and teachers are: Bro. Jim Styles (Simi Hills, CA): "Night Visions of Zechariah" (Zechariah 1-7); Bro. Stephen Bartholomew (Vernon Okanagan, BC): "Moses, the Servant of God"; Bro. Jay Mayock (Hamilton Book Road, ON): "Two Men Went into the Temple to Pray" (Isaiah 6). Contact Bro. Randy Yoshida for further information – [yoshidafamily@clearwire.net](mailto:yoshidafamily@clearwire.net) For registration, contact Sis. Pat Posey – [robandpatposey@gmail.com](mailto:robandpatposey@gmail.com).

### **AUGUST 2013**

**17-24 Manitoulin Youth Conference** at Manitoulin Bible Camp, Manitoulin Island, ON. Speaker: Bro. Jim Cowie: "Genesis". Register online at [www.youthconference.com](http://www.youthconference.com).

**24-30 31st Annual Vancouver Island Bible Camp.** Theme: "But the just shall live by his faith" (Hab 2:4b). Speakers are Bro. Jim Styles: Adults "Training to become equal to the Angels" and teens "James: Becoming Doers of the Word"; Bro. David Green: Adults "The spirit of the Lord" and teens "How small is your God?"; and Bro. Jim Harper: Adults "Meditations on the Ministry of our Lord" and teens "What would you do?" Registration info contact Sis. Karen Grover email: [karengrover@shaw.ca](mailto:karengrover@shaw.ca). Website: [www.vibiblecamp.com](http://www.vibiblecamp.com).

### **SEPTEMBER 2013**

**14-15 Paris Avenue, OH** Fall study weekend with Bro. Stan Isbell (North Houston, TX). Contact Bro. Everett Muniz at 330-497-2811 or [everettmuniz@gmail.com](mailto:everettmuniz@gmail.com).

### **OCTOBER 2013**

**12-13 Sussex, NB Study weekend.** The speaker will be Bro. Ron Hicks (Washington, DC).

### **NOVEMBER 2013**

**9 Victoria, BC** Fall study weekend. The speaker will be Bro. Chris Sales and his subject will be "Pictures of Redemption". Contact Clyde Snobelen at [victoria@csll.ca](mailto:victoria@csll.ca).