

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

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No. 1

Editorial — A Time for Reflection .....	3
Exhortation — Faith in the Last Days (Mark 12), <i>Joseph Sparacino</i> .....	6
First Principles — God and His Son, (5) Oneness, Being Sent, and Pre-Destined, <i>Gar Cooper</i> .....	11
<b>Bible Study:</b>	
The Way of Cain, (13) The Legacy Part 2, <i>Matthew Harrison</i> .....	18
Life of Timothy, (9) "Guard the deposit entrusted to you", <i>Ryan Mutter</i> .....	23
Youth Speaks — David the Shepherd, <i>Justin Reich</i> .....	27
The Joy of Sunday Schooling — The First 15 Minutes — Ideas for Sunday School Excitement, <i>Josh Lagasse</i> .....	30
<b>Reflections:</b>	
Why Will The Law be Restored in the Millennial Kingdom? <i>Jim Dillingham</i> .....	32
Treasures Unknown, <i>Horace MacPherson</i> .....	37
Bible Mission News — Christadelphain Sisters Retreat 2014, Trinidad; Chile and Argentina; Quito, Ecuador .....	39
News and Notices .....	45
Minute Meditation — Yoke up with Christ, <i>Robert J. Lloyd</i> .....	50
Coming Events .....	51

# The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Peter Hemingray, Editor

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## Commendation Letter

It is unusual to comment on an item of news, but the “Commendation Letter” (p. 48) deserves a brief explanation. Although the Tidings Committee considers it an acceptable basis by which all ecclesias should be able to welcome the Unamended ecclesias involved, we must consider this only the start of a process. Simultaneously, as mentioned in *The Tidings*, November 2013, the “Ontario Conference Series” is an ongoing dialog involving ecclesias in Ontario, both Amended and Unamended. These sessions could lead to complete agreement among the ecclesias in Ontario and we hope to be able to provide more details in the future.

As such, we encourage all ecclesias to continue to pray for unity within the brotherhood in North America, and not pursue any precipitate action. Ecclesias who are interested can obtain a copy of the full Commendation Letter from [www.unitycl.org](http://www.unitycl.org).

We acknowledge that the confusion over fellowship in Ontario will not end with the publication of this commendation letter. Although it has broad support in the region, this support is not unanimous. In addition, some ecclesias appear to be making fellowship decisions not in conformance with generally accepted Central Christadelphian fellowship practice. We therefore plan for the time being to add to the header for News & Notices the following caveat patterned after earlier reunions:

*“The ecclesial position primarily in Ontario, and perhaps elsewhere, is at present confused as unity related matters are being resolved. Intelligence is published for information purposes only without endorsement by the Tidings Committee.”*

# Editorial

## A Time for Reflection

### Mission Statement

As I enter my fifth year as editor, and also a New Year, I reflect on my brief occupation of the editorial position. I started in May of 2010 with a mission statement, so this will be the initial framework of my musings.

“The Christadelphian Tidings is the regional Christadelphian magazine for the Americas. It seeks to convey the scriptural message of the Hope of the Kingdom, and to help brothers and sisters in their collective walk in the Truth. It conveys news of ecclesias and events in North America, as well as news from the mission areas in the Americas. It strives, in all that it does, to reflect the glory of God through his son Jesus.”

I would hope that all I have written, and all that I have published, has conformed to this statement. In 52 issues, and about 900,000 words, there have inevitably been a few articles that deviate from the mission, and a few errors, but also many articles written by the many contributors which, it is hoped, have directly helped in the service of our Lord Jesus.

### What I inherited

The Christadelphian community in North America is undoubtedly under stress, due to many factors:

- The increasing secularization of North America, and indeed the whole of the media, has made it increasingly difficult for our young people to live a Christ-like life.
- We are faced with a society that stresses inclusion and no discrimination, so as a result same sex marriage and toleration of alternative life style have made it very difficult to proclaim Christian morality. In fact, it would probably be unwise to publicize a lecture on the evils of homosexuality at present. One wonders what Paul would have thought of our society — although such problems obviously have troubled all true believers, both in Old Testament as well as New Testament times.
- Humanism, the Evangelical Movement, and the erroneous claims of evolution are impacting all of us, and particularly those young in the Truth.
- And of course there is the continuing stress over the attempts of some of the Amended Fellowship who wish to join with those of the Unamended community who would like to unite on a common Scriptural basis.

Frankly, little has changed since 2010 in any of these areas, although we are perhaps just a little closer in the last area. As many have commented, surely this litany is part of the signs that we can expect the return of our Lord soon, although perhaps not in the manner or at the time we expect. As Paul says *“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night”* (1Thess 5:2).

The essence of the saying is that, not only is the coming unexpected, but that the householder is unprepared for such an event. Our focus, as always should be on preparation, not forecasting.

### **Edification**

We can look back on all the articles that have appeared over the last five years, which number close to 300, and this excludes the intelligence, news and notices, and Mission news. We have published ongoing sections on “Youth Speaks” with Bro. Jason Hensley, “Sunday School” with Bro. Jim Harper, and a more occasional section on “Music in Worship” with Bro. Ken and Sis Joan Curry. Of course, other areas of edification have been covered, ranging from Articles on the Qur’an and the Mormons (Bro. Don Styles), to Job (by Bro. John Pople), Leviticus and the Tabernacle (Bro. Joe Hill), Marriage (Bro. Jon Bilello) and several series on the New Testament by Bro. Ryan Mutter. Many more have contributed, and I must apologize if space and practical constraints inhibit me from including all who have provided valuable insight, exhortation, and practical guidance.

The Special Issues (the August issue) have changed somewhat. We had, for some years prior, published extended treatments of a single passage or chapter, such as one on the Proverbs of Agur, Proverbs 30, by Bro. George Booker. Instead, we switched to collections by multiple authors on a common theme, and so have considered Preaching, Christadelphians and the World Around Us, By Sisters for Sisters, and All the Apostles. Many (but not all) of all these articles and much more can, of course, be found on the Tidings Website, Tidings.org, and any individual article which is missing can usually be obtained by e-mailing the editor.

### **Intelligence**

The Tidings has certainly served as a source of news for the North American Christadelphian community: a quick survey showed, on average, about 50 different ecclesias submit intelligence every year, with a few not only submitting every year but also multiple times a year. Again, approximate statistics show the intelligence received from ecclesias represent 70% of the Amended ecclesias, and although about 60 ecclesias have not, versus the 90 (approximately) who have, most of these who have not are quite small.

Some who do not send in intelligence are quite large, however, which is a pity for future generations. The whole archive of *The Tidings* is shortly to be made available, and it has proved quite valuable in confirming baptism dates etc. So, if the Lord remains away, those who do not send in intelligence will not have contributed to this valuable archive of not only a host of informational, Biblically based articles but the comings and goings of our North American Community — all fully searchable.

The events section, as well as the notice section, is also quite valuable. Although many ecclesias circulate the ecclesias in their area with notices via e-mail (and a very few still by “snail mail”), it is still valuable for the wider community to be aware of all the on-going activities. After all, our young people do an incredible amount of travelling, as any parent of young people knows.

## Looking forward

The signs of the times are fascinating, if a little hard to interpret. There is a strange duality surrounding the focus of our attention, which is of course events surrounding Jerusalem, Israel, and the Middle East. Simultaneously, Israel is in the position of being the dominant military power in the region, with most of its potential enemies in turmoil, so from a position of any realistic threat to its existence as a nation, it is surely dwelling in peace and safety (1Thess 5:3), and in a land of unwalled villages (Ezek 38:11). At the same time, the Palestinians who live in the land and in the Gaza Strip are continually inflicting pin-pricks with individual assaults, and intermittent episodes of random rocket fire. So life in Israel is both for the most part peaceful, but also wracked by the well-publicized disturbances that figure so prominently in the news.

At present, as I write, the Americans and a host of allied nations are focusing their might (or at least their aerial might) on combating the vicious quasi-religious group known as ISIS, which is so violent and so disruptive of the countries in which it operates. There is no doubt that conquering “Bayt el-Maqdis” (Jerusalem) and destroying the State of Israel is central to the group’s “jihad”, or holy war as the spokesperson for the group, Nidal Nuseiri, recently re-affirmed. However, he pointed out that ISIS has been taking a systematic approach in its campaign, and outlined six specific stages it said needed to be fulfilled before taking on Israel. Few of these have been achieved, and so it remains to be seen as to whether, in God’s purpose, ISIS will play a role as the “thief in the night”, when “sudden destruction” will come.

So as we continue to look at the turmoil in the Middle East, as well as the unfortunate disturbances in our community, we need indeed to “*contend for the faith that was once for all delivered to the saints*” (Jude 1:3 ESV). Our focus needs to be on contending against the apostasy that surrounds us. Not focused internally, but externally, whence the major challenges facing us come from.

As the editor of this magazine, I must indeed focus on edification, on upbuilding. By the nature of our community, I and the Editorial Committee completely lack any authority to decide matters, to judge in any way either the doctrinal or fellowship puzzles that occasionally arise. As I have said before, the magazine is to convey news and a helpful Scripturally based message. Ecclesial matters are for ecclesias alone to decide: we can only report, and follow our normal procedures in attempting to ensure some sort of area agreement is reached. And in all things acknowledge that the judge of all things is our Lord Jesus, before whose judgment seat we must appear if we want to enter the kingdom, as all of us do.

I hope we can look forward to the return of Christ in the near future, although I must admit I have no idea how close the near future is. Many before us have looked to the return of Christ in their lifetime, as I do, but we must at the same time be prepared for it to come at any time, and at the same time strengthen those who remain, and seek to spread the true gospel throughout the world.

*Peter Hemingray*

## Exhortation

### Faith in the Last Days (Mark 12)

#### Our times

There have been many interesting things happening around the world lately. Things that we, as a community, have been discussing and thinking about ever since the Christadelphians were founded as a movement in the mid-1840's!

Hardly a day goes by without hearing of Russia becoming more warlike and pushing at Ukraine. As we know, the territory of Ukraine is identified by many with Magog in Ezekiel 38 and Revelation 20. During this spring and summer, we have seen Russia looming over the Ukraine, secretly aiding the insurgency. At the time of this writing (summer 2014), Russia has now been more open with their aid and small invasions. Other recent news from Russia Today recently reported "Moscow and Tehran (Iran) have signed far-reaching deals, from energy to consumer goods, which are expected to undermine Western-led sanctions against the two countries." This is an interesting alignment, since we understand Iran occupies the land of former Persia. Ezek 38:5 mentions Persia in the countries that come against Israel at the time of the build up to Armageddon.

Meanwhile, America finds itself being dragged back into Iraq. America first said that the US would rescue the Yazidis before they are wiped out by ISIS (so-called Islamic State) genocide. However, on a larger picture, America and Europe are continuing to be increasingly worried at the barbaric ways of ISIS, who are beheading men, women, and children who either aren't Muslim or Sunni. They are well funded, and their immediate goal is "...to bring Muslim-inhabited regions under their political control, beginning with the Territory of the Levant region, which includes Jordan, Israel, Palestine, Lebanon, Cyprus, and an area in southern Turkey..." (Wikipedia). ISIS currently is in control of the area of ancient Assyria, a brutal people who God used in the past in the judgment of Northern Israel in 2nd Kings. Again, Assyria is supposed to push against Israel in the latter days (Psalm 83). Also, newspapers (depending on which you read) either state that America is tiring of holding the role of the world police or America disagrees with Mr. Obama's foreign policies. Either way, America is pulling back on involvement in other countries' fights.

Finally, Israel has finished destroying Hamas' tunnels under Gaza. This action may lead up to a time when Israel can dwell in "peace and safety". I found this article in the NY Times interesting on August 12, 2014: "Role in Gaza Talks Signals a Comeback for Abbas" by Isabel Kershner. In it, she writes the following:

"Israel backs the idea of an internationally financed reconstruction package for Gaza funneled through Mr. Abbas, to enable supervision and bolster his influence and standing among the Palestinians. Israel also wants measures to prevent Hamas from rearming.

“Mr. Lapid’s [Yair Lapid, Israel’s Finance Minister and leader of the government’s second largest party, Yesh Atid] diplomatic initiative calls for an international conference, hosted by Egypt, to include the United States, Europe, Russia, Jordan, the Palestinian Authority, Israel and ‘moderate Arab states including Saudi Arabia,’ to work for the demilitarization of Gaza and the return of the Palestinian Authority there....”

Obviously very early days if there is a “peace process” that will happen between Israel and the surrounding Arab nations. But it is interesting that they continue to dialog about it.

### **In the time of Christ**

Just as there are very many interesting things happening in the world now, which we think will mark the promised second coming of our Lord Jesus Christ, there is also a lot of political events happening in and around Israel mentioned in the Gospels during the first coming of The Lord Jesus Christ. There was so much happening that when I started to look at where in the timeline to start this exhortation, I was forced to keep digging deeper into the background events! What we will look at this morning is that some Jews misapplied prophetic Scriptures and thought that Christ would set up His Father’s kingdom at that time. When Jesus did not fulfill their expectations, the Jews turned on Jesus. When we see these fantastic things happen, we must be encouraged that God is executing His plan, but we must not be discouraged if the time is not yet, and more importantly, we must not say “Where is the promise of His coming?”

### **The triumphal entry**

Mark 11 and Mark 12 find us in the first part of the last week of Christ’s life. In Mark 11:1-11, we read of Christ’s triumphant entry into Jerusalem. However, as we know by end of week, Jesus is put to death at the hands of the religious leaders of Israel. First, I always have a difficult time understanding exactly how this action of Jesus riding the donkey and the nation cheering, waiving palm branches, and shouting “Hosanna!” came about. The really amazing thing to me is that Christ knew the entire time that the nation would turn from this “religious fervor” to crucifying him in one week! He had already warned his disciples at least three times that he would be put to death in Mark 8:31-9:1; Mark 9:30-32; and Mark 10:32-39. In Mark 10, Christ said:

*“See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. And they will mock him and spit on him, and flog him and kill him. And after three days he will rise” (Mark 10:33-34 ESV).* .

Christ knew! He knew what he would have to endure. When no one else around him — his disciples, his friends, did not understand the situation at all. How lonely! He knew that this would all transpire, for this was his last week in Jerusalem. The parallel account in Luke records:

*“But they [the disciples] understood none of these things. This saying was hidden from them, and they did not grasp what was said” (Luke 18:34)*

It difficult for me to understand how Christ knew what was to happen yet was ready to be lead like a lamb to the slaughter.

How and why did this triumphant entry into Jerusalem happen? What was the mood and the scene in Israel at the time? John tells us:

*“Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead” (John 12:1)*

Many Jews would have been coming to Jerusalem to celebrate Passover at Jerusalem. Bethany was about 2 miles to the east of Jerusalem. It is just south of Bethpage, where the donkey and colt were found. John tells us that large crowds came to Bethany, not only to see Jesus, but to see Lazarus, whom Jesus had raised from the dead:

*“When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to put Lazarus to death as well, because on account of him many of the Jews were going away and believing in Jesus” (John 12:9-11).*

The raising of Lazarus from the dead was so spectacular that the news had spread afar. The people wanted proof to see that a man was raised from the dead, and would have easily walked the two extra miles to meet Lazarus. This so incensed the chief priests, that “they made plans to kill Lazarus as well” because they feared losing their religious power over the people!

It always seemed strange to me that some of Israel came to Jerusalem, and took branches of palm trees and cried out “*Hosanna! Blessed is he who comes in the name of The Lord, even the King of Israel*”. This fulfilled the prophecies of Zech 9:9 and Psalm 118. This is where John’s gospel really shines, so let us look at John 12:12-19. Here we read that the disciples didn’t really understand anything that was happening until they reflected on the situation after his death, resurrection, and ascension. The record also bears out that the crowd in Jerusalem is the same crowd that had gone to see Lazarus. And finally, at least the Pharisees (though probably not the only group) realized that they were losing power to Christ.

*“The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, ‘Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!’ And Jesus found a young donkey and sat on it, just as it is written, ‘Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey’s colt!’” (John 12:12-15).*

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. The reason

why the crowd went to meet him was that they heard he had done this sign. So the Pharisees said to one another, *“You see that you are gaining nothing. Look, the world has gone after him”* (John 12:19).

Additionally, the Jews wanting to be freed from the control of Herodian family and the Romans. I believe that they got caught up in nationalistic pride, and religious fervor, for “Hosanna” means “Oh Save!” and the Jews thought that Christ was there to set up the Kingdom of God, often quoting concerning the Kingdom of God:

*“This is the day that the Lord has made; let us rejoice and be glad in it. Save us, we pray, O LORD! O LORD, we pray, give us success!”* (Psa 118:24-25).

These were the verses being quoted as Jesus rode into the city on the donkey. In the end, when Jesus wouldn't deliver his Kingdom at that time, then the disappointed crowds were easily turned against Jesus.

It's interesting how the Jews of the day, knew their Bible; they were actively looking for a Messiah, who was to save them. The Jews applied their understanding of the prophecies, and looked for things in their day, but when the prophecies weren't fulfilled, or at least fulfilled according to their expectations, they were then easily swayed against our Lord Jesus Christ.

### **The leaders of Israel**

In Mark 11 and 12, Jesus focused his message on the corrupt leaders of Israel. He did not condemn Herod or the Romans, as the Jewish people would have expected him to do, rather he condemned the religious leaders: the Chief Priests, the Scribes, the Pharisees, the Herodians, and the Sadduces. Between Mark 11:12-14 and Mark 11:20-25, we see the interesting juxtaposition of

- Jesus condemning a fig tree, because it leafed (matured), but there was no fruit;
- Jesus driving out the money exchangers in the Temple;
- Peter commenting to Christ that the fig tree had withered.

The Scripture makes a point of saying that it wasn't the proper time for fruit, but the fact was that the tree had made the goodly appearance, as had the nation of Israel, but bore no fruit. The nation of Israel was keeping the feasts, was taking offerings to the temple, but these acts had become mere rituals. Certainly some were profiteering off of these rituals, yet they bore no fruit and therefore, would have been worthless to the owner of the fig tree. We also can see this happening today, we can look like we are righteous, i.e. attending our ecclesia, yet bearing no fruit, such as we are supposed to produce: *“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law”* (Gal 5:22-23).

Now, if we turn over to Mark 12:1 we have the “Parable of the Tenants”, in which we find another condemnation of the religious leadership of Israel in the format of a parable. The vineyard would have been an easy reference for the Jews to understand from Isaiah 5. In fact, the entire parable was lifted out of Isaiah 5.

Considering this parable: the vineyard was the land of Israel to be inhabited by vines, or the nation of Israel. Therefore, those whose responsibility to take care of

the vines, the tenants, would be the religious leaders. The Hebrew word used for grapes in Isaiah 5 is actually two different words. The grapes that The Lord sought would be good for making wine. Nice, sweet, fermented vintage wine. However, the wild grapes is from a word that is also translated “stinking or worthless things; stinkberries”! It is very interesting how some religious leaders, from the early days of Judaism, through Christ’s day, through today, consistently struggle with seeking power.

The last chapter of Chronicles records the demise of the first kingdom:

*“All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the LORD that He had made holy in Jerusalem” (2Chron 36:14).*

Neh 9:26, Acts 7:52, and Heb 11:36-37 are three more passages that are relevant. And of course, those contained in documentaries such as “The Protesters” and “Fox’s Book of Martyrs” talk about those who have tried to bring about religious reform. If we view ourselves as the vine, then we must make sure that we first bring forth good fruit. If we view ourselves as the vinedressers, then we must be sure to promote the growth of good fruit.

Returning to Mark 12, Christ has interjected himself into the story. The owner of the vineyard, sent his beloved son, but they killed him, and threw him out of the vineyard.

*“But those tenants said to one another, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ And they took him and killed him and threw him out of the vineyard. What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others” (Mark 12:7-9).*

This is what God has done: Given the land of Israel to others, until Israel declared independence on May 14, 1948. Of course the next phrase has become one of the cornerstones of our faith, when we remember the emblems on a Sunday morning:

*“Have you not read this Scripture: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is marvelous in our eyes’?” (Mark 12:10-11).*

Our Lord quotes this verse from Psalms 118. We have already mentioned that Psalm. That was the Psalm that the people were quoting while they waved their palm branches. Now, Christ does apply this Psalm to himself, but just not in the timeframe the people wanted. Christ is the cornerstone of our belief in a future Kingdom on earth, with Christ as the King.

## **Conclusion**

What are the key ideas that I’d like the reader to remember from this exhortation? We need to completely understand Scriptures at many levels. The stories are rich with details that tell of people, situations, plots, and riots that could rival any political story that we find in our newspapers today. However, when the main character is The Lord Jesus Christ, then there are always lessons to be learned for us in virtually every word.

We need to apply the Scriptures to our lives today. We need to understand God's plan for the earth and understand our role in His plan. From time to time, we might get the details wrong, but we need to then go back to the Scriptures and read more carefully. Reminding ourselves of the words of Peter:

*“that scoffers will come in the last days with scoffing, following their own sinful desires. They will say, ‘Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation’ ” (2Peter 3:3-4).*

Finally we need to develop the fruits of the spirit as we see the day of our Lord approaching. *“...the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,” (Gal 5:22).*

*Joseph Sparacino (Ann Arbor, MI)*

## First Principles

### God and His Son

#### (5) Oneness, Being Sent, and Pre-Destined

##### **Christ as the creator**

We now want to consider some additional passages in Hebrews, a book which is essential to understanding the subject of the Father and the Son. We will discuss the passage in Hebrews where the connecting of Jesus to the creation of the world, is thought by some to teach that he pre-existed.

*“Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world” (Heb 1:1-2, ESV).*

Verses 1 and 2 connect God's Son with the making of the world; in fact the KJV says that God made the worlds **by** His Son. However, modern translations make it clear that the word “by” should be rendered “through”. God made the world through His Son. This is quite compatible with Christ being the basis for God's plan rather than being the actual personal agent of creation. Also, consulting a concordance reveals that the Greek for “world” (v. 2) has the meaning of **time** (as for example, ancient times or the ancient world of people) rather than referring to the physical creation. It involves events, the lives of people, or “history”. The lives of God's faithful are founded upon or created through, Christ. The working out of God's plan of salvation for the world is based upon Christ. This is the meaning of the passage.

##### **Christ subject to God**

Leaving the subject of pre-existence for now, we'll go on to Heb 1:8. *“But of the Son he says, ‘Your throne, O God, is forever and ever, the scepter of uprightness is the*

*scepter of your kingdom' ” (ESV). The Son is here referred to as God, confirming his exalted status. V. 9 explains what is meant. “You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.” It states distinctly that the Father is Jesus’ God. Jesus has been elevated (his status or rank has been made greater) to divine status, but he does not have a status of equality with the Father, as he is still subject to Him. The New Testament repeatedly teaches that God the Father is Jesus’ God:*

*“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places” (Eph 1:3).*

*“The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name” (Rev 3:12).*

One of the main objectives of the book of Hebrews is to show to the (Christian) Hebrews, who were still living according to the Mosaic Law and system, the superiority of Christ to Moses and to the angels who gave the law to Moses. The quotation in vs. 8 and 9 shows that he (Christ) was their appointed ruler. The next, in vs. 10-12, connected by an “And”, shows that he will rule forever. It is a quote from Psalm 102, which overall, is about the “world to come”, and the Kingdom, of which the Messiah is the creator: see also (see vs. 12-16, 22).

*“Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but you are the same, and your years have no end” (Psa 102:25-27).*

In two ways then, the contexts indicate that the founding or foundation of the earth referred to is the laying of the plans for God’s Kingdom which will be set up on earth when Christ returns. First, that is the theme of the Psalm that the quotation is taken from. Second, as mentioned just a paragraph ago, vs. 1 and 2 are not referring to a physical creation, but to the creation of the plan or sequence of time or events leading to salvation.

Also, we are told in Heb 2:5 that it is *“the world to come, of which we are speaking”*, referring back to these passages in chapter 1, confirming our conclusion that they refer to God’s plan and to the Kingdom. The Kingdom is the world to come. Heb 1:10-12 tells the Hebrews that Christ will continue forever. Even the Kingdom will come to an end at the time planned,<sup>1</sup> *“Like a cloak You will fold them up, and they will be changed” (NKJV), but Christ’s “years will not fail.”*

We should really consider an even wider context in Hebrews. In a previous part of these studies, we have discussed Christ being tempted, and learning obedience, in passages found in Hebrews chapters 2 through 5, which rule out his pre-existence. Chapter 1 must be understood in light of these also.

## Christ created

Hebrews teaches that Christ was created or made. We read in 2:7, “*For You have made him a little lower than the angels.*” If we look at Psalm 8, the source of this quotation, we see that it refers to the physical creation. One example is vs. 6-8 of the Psalm which are a quotation of Gen 1:26 about man being given dominion over the beasts. Thus Christ being made “*lower than the angels*”, doesn’t mean that his status was changed, but is talking about how he was made or created. Heb. 2:11a is important also. The Interlinear Hebrew - Greek - English Bible<sup>2</sup> gives the Greek as “*He both For sanctifying<sup>3</sup> and the being sanctified<sup>4</sup> of one all*”. The last two or three words, “*of one all*” are rendered as follows by modern translations: “*are all of one*” (NKJV); “*all have one source*” (ESV); “*are all from one Father*” (NASB). This is a statement that Christ had a source. In another words, Christ (and the faithful as well, of course) has not existed eternally like God. God is the Father of both Christ and his brethren. We will discuss this joint origin in detail in a following section.

Heb 1:6 and passages in several other NT books (discussed below) describe Christ as the “*first-born*” (of the creation). The term “*first-born*” by itself tells us that Christ was created, but to describe him as the “*first-born of the creation*” (Col 1:15) confirms it without doubt. “*First-born*” refers to the superiority of Christ, rather than to the time or order of his birth and our births. Christ is the Son of God, the chosen King, and the Messiah. He is first in that sense.

Rom 8:29 tells us that God planned that we should “*be conformed to the image of his Son, in order that he might be the first-born among many brethren.*” Jesus was created or born like his brethren, as part of his Father’s plan. Vs. 29 does not refer to his literal birth, but to the fact that Jesus was superior and planned first, and then the faithful were planned, or predestined (and chosen).

## Beginning of the creation

Rev 3:14, where Christ speaks of himself as “*the beginning of the creation*”, is very similar. Both terms, “*beginning*” and “*creation*” tell us that Christ was created. “*Beginning*” is consistent with the point made earlier in these studies, that God began His plan by deciding that His Son would be the Savior of the creation. The remainder of the plan was built upon that foundation decision.

Col 1:15 reads, “*He is the image of the invisible God, the first-born of all creation*”. The same comments apply. Note that God is invisible, but Christ showed us an image or picture of Him or “*manifested*” Him as the angels did in the time of Abraham, and Moses, and many others in the Old Testament. The translations vary in vs. 16 as to whether it was “*in him*” or “*by him*” that all things were created, but the end of the verse clears things up, “*All things were created through him and for him*”. Christ was the foundation of the plan, and all else was made to be consistent with that fact. The fact that Christ the Savior would be God’s Son, born at the appointed time, shaped everything else that happened up to that time, and continues to do so.

## **The character or nature of Jesus' oneness with the Father**

In John 10:30, Jesus says, "*I and the Father are one.*" In v. 36 he explains, ". . . *do you say, . . . 'you are blaspheming', because I said, 'I am the Son of God?'*" Jesus is stating his oneness in plan and purpose, in goals and aims, in thinking and desires, with the Father. The Jews made the same mistake that many have since; they thought he was claiming to be the same as or equal to, God the Father. He was only making a statement consistent with all the rest of what he said, and this was summed up by saying, "*I am the Son of God.*"

Jesus' oneness with the Father is not based on ideas about time and space such as eternity. God sent him and he was doing God's work in exactly the way the Father would do it under the circumstances. Thus, Jesus was one with heaven. Whether he had ever been in heaven was not the point. He followed his Father's word perfectly and therefore acted or worked as though he had been in heaven forever.

When Jesus said in John 8:23, "*You are from below, I am from above*", he was not talking about two different places, up and down. He goes on to say, "*you are of this world, I am not of this world.*" We see that he was talking about the difference in quality between his life and the lives of those to whom he was speaking.

## **Use of symbolic meanings**

When Jesus says that he is bread, we understand the saying figuratively, not literally: the bread is not an actual loaf but a symbol of his teaching and of his sacrifice (Matt 26:26; John 6:35, 51). Similarly, when he says, "*Before Abraham was, I am*" (John 8:58), we realize that if his purpose had been to merely date himself before Abraham in a simple time sequence, he would have said, "*Before Abraham was, I was.*" As it is, the phrase "*I am*", whatever its full implications (which we will not attempt to expound), takes us out of thoughts about time in the same way as the symbol of the bread takes us out of thoughts about material things. There is one more thing about this passage which we wish to point out. The words of the Jews in v. 57 are a distortion of Jesus' words. He did not say that he had seen Abraham in v. 56. He said that Abraham saw his (Jesus') day. God revealed things to Abraham about one special descendent of his (Abraham's) and Abraham rejoiced. This prophetic revelation by God to Abraham is an example of what Jesus was referring to.

## **Pre-existence and the faithful**

In Christ's prayer in John 17, he speaks of the oneness which he has given to the faithful: oneness of each of them with one another, and oneness of his disciples with himself and with the Father (John 17:21-23). So, there is a very close relationship between Christ and the faithful. There are many ways in which this oneness can be seen throughout the Bible.

We will now consider the ways in which the faithful are spoken of in the same way as Christ is, beginning by looking further at John 17. We won't discuss vs. 5 or 24 now since these have meanings similar to other passages covered previously. In v. 14, Jesus says, "*I am not of the world.*" One could interpret this as, "*I am from heaven where I pre-existed.*" Similar passages which refer to Christ elsewhere in this Gospel (such as John 8:23) are used to support the idea in this way. But *this*

passage does not refer just to Christ. Jesus is making a comparison with his faithful followers which the Father has given him: v. 14, *“they are not of the world, even as I am not of the world.”* He repeats the statement for emphasis in v. 16. Obviously, he does not mean that his followers are from heaven, but that their loyalty, faith, and love are directed toward their Father in heaven and toward His Son. Therefore, his statement about himself, *“just as I am not of the world”*, means his loyalty, faith, and love are directed toward the Father in heaven, not that he used to be in heaven.

The next comparison in v. 18 is more striking. Jesus speaks of being sent into the world in many passages in John; for example, 5:23, 36; 6:38. In John 17:18, the Lord says that he is sending the faithful into the world in the same way as the Father sent him:

*“As You sent me into the world, I also have sent them into the world.”*

The conclusion is obvious: Jesus was given a mission or work to do which came from heaven from God. He himself did not come from heaven any more than his followers did. And John 17:18 is not an isolated passage. Jesus makes the same statement after his resurrection:

*“So Jesus said to them again, ‘Peace to you! As the Father has sent me, I also send you’ ” (John 20:21).*

John the Baptist was sent by God but he did not exist in heaven before being sent. So it doesn’t mean that Christ pre-existed just because the New Testament speaks of him being sent by the Father or by Heaven.

In John 10:30, Jesus says that, *“I and my Father are one”*, and in 14: 9, *“he who has seen me has seen the Father.”* We have discussed both of these passages previously, but John 17:21-23 (which we discussed above) gives us further help with them. Vs. 21-23 show that the oneness between God and Christ extends to the faithful. They are one with Christ, and through him, and one with the Father: *“that they also may be in us.”* But this does not make them one person with the Father; therefore, being one with his Father does not make Jesus one person with Him. That is not what is meant; the oneness is in purpose and goals. Jesus and the faithful desire to bring glory to God, and His blessings upon His creation. In this, they are one with God.

### **The faithful and the foundation of the world**

Besides being sent into the world and being one with the Father in ways similar to Christ, the faithful are also associated with the foundation of the world in a way very much like the Son of God. We read in Eph 1:4, *“he chose us in him before the foundation of the world”*. Verses 9 and 10 mentions the *“purpose”* (or *“plan”*, ESV) which God had for Christ and for the faithful, from the beginning. Verses 11 and 12 bring out that God is accomplishing His purpose through Christ and through us. These passages are referring to the same thing as those associating Christ with the creation or with the foundation of the world. From this we see that pre-existence is not involved; rather, they refer to the making of a plan.

Rom 8:29 is the same in its teaching. The faithful are associated with Christ in God’s plan, being *“predestined to be conformed to the image of his Son, in order that*

he might be the first-born among many brethren.” As discussed above, we have here that Jesus was created or born like his brethren. Peter summarizes Bible teaching about Christ’s place in his Father’s purpose:

*“He indeed was foreordained before the foundation of the world, but was manifest in these last times for you” (1Pet 1:20).*

To be predestined or foreordained means to be determined or planned (decided upon) in advance. It is quite different from ‘pre-existed’ which means to live before you are born. The birth of Christ at the appropriate time was the foundation of God’s plan. His plan for the salvation of everybody before that time and after it depended on Christ.

### **Elevation of Christ by his Father**

We conclude by considering the elevation of Christ to God’s right hand. God is very emphatic in the Old Testament that there is no other god beside Him (Isa 45:5, 14, 18) and that no other god should be worshiped (Exod 20:3; 34:14). The leaders of the church in the second and third centuries were very concerned that this fundamental principle be observed (and we should be also). But they thought they had a problem. They felt that the birth of the Son of God as a man, followed by his elevation to the right hand of God and divine nature, seemed to conflict with the principle that there is no other god beside Yahweh, the God who had revealed Himself to the faithful before the time of Jesus’ birth. Jesus seemed to be another god. Some men put forth a doctrine, as the way to solve the problem, which said that Jesus was equal to God and had always existed. These human ideas developed into what we know as the Trinity.

In doing this, they observed one part of the Scriptures but **ignored** another part. They ignored the fact that Jesus and the inspired writers of the New Testament *clearly and repeatedly, in many ways*, stated that God is greater than Jesus, or to put it another way, that Jesus is not equal to God and never will be. If you study a written statement of the doctrine of the Trinity, it definitely contradicts these statements that God is greater than Jesus. For that reason, it cannot be correct.

The Biblical understanding is that **God has chosen** to elevate both Jesus and the faithful to divine nature and to unity with Him. He has not chosen to make Jesus equal to Him. Paul tells that even in the time when the next phase of God’s purpose is reached, Jesus will still be **subject** to his Father.

*“Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet.... When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all” (1Cor 15:24, 28).*

Peter states that the faithful will become *“partakers of the divine nature”* (2Pet 1:4). We know that the faithful will be given immortality and will be strengthened in many ways. We will obey Christ and serve him. In his prayer in John 17, Jesus speaks of his oneness with his Father and also of the oneness of the faithful with the Father and himself. These things are at least part of what Peter is speaking about.

God would not and will not accept the worship of any other being or object which **men have selected**. He has created many living beings and many objects. One of the living beings that He has created and that He has selected for worship, so to speak, is His Son, Jesus Christ. The New Testament teaches that it is acceptable to worship Christ and to call him God. For example:

*“He [the one born blind] said, ‘Lord, I believe,’ and he worshiped him [Jesus]”*  
(John 9:38).

*“Thomas answered him [Jesus], ‘My Lord and my God!’ ”* (John 20:28).

Therefore, this is acceptable to God, even though Jesus is not equal to Him.

There are many things for which worship is NOT acceptable to God. The sun, the moon, statues of men or of animals (idols) are examples. These are things **that men have chosen** for worship. The Old Testament commandments not to worship any other gods beside Yahweh apply to these kinds of things and also to many other kinds of idols (possessions, money, fame).

But, if we think about it, God can choose that His Son is to be worshiped even if he is not equal to Him. God has the wisdom and the power to make this decision, and to reveal it to us in His Word. We have to consider everything that He has set forth in the Bible and **accept** it all. Our beliefs must be based on everything that He has caused to be written. We do not have the right to pick some parts and leave out others as the basis of our beliefs.

What is the solution then to the “problem” of the elevation of the “*man Christ Jesus*” (1Tim 2:5) to divine status? It is to recognize that the great and holy God did it and that it is our place to humbly accept it. God has clearly revealed in His Word that this is what He did.

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**Notes:**

1. At the end of the Millenium (Rev 20: 2, 3, 7).
2. Jay P. Green, Editor & Translator, Hendrickson Publishers, 2nd edition, 1986.
3. Christ.
4. Christ’s brethren, faithful people.

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## ***The Word Made Flesh***

*The pre-existence of Christ as a person before he was born of Mary is logically impossible. But his existence in the intention and prevision of God, who made him in the image of Himself, is undeniable. And since only God can speak with certainty of things that are not as though they already were, the scriptures do the same in relation to Christ. In the same breath that the Spirit tells us that Jesus is the exact likeness of the invisible God, we are told that he is “the firstborn of all creation” (Col 1:15, RV). And the passage goes on to say, in view of Christ’s central position in God’s purpose, “By (or in) him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by (or through) him and for him. He is before all things, and in him all things hold together” (Col 1:16, 17, NIV).*

*John Mitchell, The Christadelphian, 1996 p 54.*

## Bible Study

### The Way of Cain: (14) The Legacy Part 2

#### Introduction

This is the second part of the concluding section of our study of “The way of Cain”. In it we finish by comparing the actions of Cain and his descendants along with Seth and his progeny, with the actions of members of the Early Church and down to our days.

#### Diotrephes and Cain: hateful men, murderers

Diotrephes not only refused to welcome John and others, but he spread “malicious gossip” about them (3John 9-10). Gossip stems from a hateful spirit, since its goal is to discredit an individual. In this case, Diotrephes was intent on discrediting John as an apostle of God. But he wasn’t “satisfied with that,” for he also refused to welcome others who associated with John. In his pursuit of “being first,” Diotrephes was willing to cut off brothers and sisters from the ecclesia — the body of Christ. By doing so, he cut them off from salvation, which condemned them to eternal death. Thus, in spite of the fact that he never actually killed anyone, Diotrephes was a murderer because he acted hatefully towards his brothers by denying them salvation.

That Cain was a murderer is obvious, but he, like Diotrephes, was also a murderer long before he actually killed his brother because of the hate he had for his brother. For John says that anyone who hates is a murderer (1John 3:15).

Fratricide is another characteristic of the false brother: In the first few centuries of Christianity, the only weapon the false brother had at his disposal was the ability to spread lies and excommunicate others from the ecclesia. Thus, men such as Diotrephes possessed the power to rob believers of their salvation. This was the power to destroy men’s souls referred to by Christ:

*“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell” (Matt 10:28).*

Diotrephes had this power. By excommunicating members of his ecclesia from John and others, he was severing their ties from the truth. This resulted in their loss of salvation, which was the equivalent of destroying their soul or life. At this point in Christian history, Diotrephes was able to destroy the soul, but not yet the body.

Although there was the occasional respite, the first few centuries of Christianity were overwhelmingly defined by fratricidal violence. There were several different interpretations of the Trinity and arguments about the nature of Jesus. Each interpretation had its strong adherents and clergy following one view did not even recognize as legitimate clergy who followed another interpretation. If two prelates vied for an important bishopric the losers may opt to get the prize under a different banner. The most important “heresy” was Arianism, so called from the

name of its founder Arius (250-336CE). The theological difference from orthodox Christianity seems minute. Arius claimed that Jesus (the Son in the Trinity) was of similar (but not the same) substance as God (the Father) while the orthodox view is that the Son is of the same substance. The difference appears even more minute in the original Greek: *ομοιουσιον* (of similar substance) versus *ομοουσιον* (of the same substance). The situation, of destroying the soul but not the body, changed dramatically in the 3rd century. Hatred between Christian brothers thus simmered for more than two centuries, until 325 AD when Constantine sanctioned the “total destruction” of the heretics. In that moment, Christendom embraced the “way of Cain” (Jude 11), which resulted in 2,000 years of fratricidal violence.

At the council of Nicaea (325 AD), Constantine settled a dispute between two major Christian factions over the Trinitarian nature of Christ. Siding with Athanasius, he condemned Arius and his followers, along with everyone else who did not share the former’s idea of the “truth,” as heretics. For the first time, “Christians” gained the power to attack their enemies with the sword and thus acquired the ability to “destroy both soul and body”. To quote Gibbons (*Decline and fall of the Roman Empire*):

The grateful applause of the clergy [those aligned with Athanasius] has consecrated the memory of a prince [Constantine] who indulged their passions and promoted their interest. Constantine gave them security, wealth, honors, and revenge; and the support of the orthodox faith was considered as the most sacred and important duty of the civil magistrate. The edict of Milan (313 AD), the great charter of toleration, had confirmed to each individual of the Roman world the privilege of choosing and professing his own religion. But this inestimable privilege was soon violated; with the knowledge of truth, the emperor imbibed the maxims of persecution; and the sects which dissented from the Catholic Church were afflicted and oppressed following the ascension of Empower Constantine in 324 AD. The conquest of the East was immediately followed by an edict which announced their [non-Athanasius sects] total destruction. (Gibbons 1737-1794:401)

With Constantine’s consent, the catholic bishops sought revenge — nothing less than their heretical brother’s “total destruction” would suffice.

This explains in part why Cain, the first to murder his own brother, was such a relevant case study in the New Testament. His was a cautionary tale, used by Christ and the apostles to stress the importance of brotherly love. Otherwise, they cautioned, Christianity would be plunged into the same type of violence that marked the antediluvian era. Their intentions were good. But just as the mark of Cain – murder and revenge – was largely ignored by the antediluvian world, it was likewise neglected by Christendom.

### **Cain’s legacy after Christ**

As has been shown, Cain’s inclusion in the New Testament is because he shared many similar characteristics to those exhibited by the false brother, of whom Di-

otrepes was a chief example. Cain was a powerful reminder to the ecclesia about the effects of pride, ignorance, and hate; dangerous characteristics, which were already present among some of the brothers and sisters in the first century AD.

Not only is Cain an example of the kind of wickedness that was and still is existent among the brethren, but because his actions set in motion a series of tragic events, which culminated with the earth's destruction in the flood, his legacy is also a powerful exhortation for Christian believers on how it is possible for history to repeat itself. As the following comparison illustrates, the sequence of events that befell the antediluvian era is comparable to events occurring in the Christian era, to such a degree that the latter is a mirror image of the former:

#### 1. Abel And Christ

- a) In the Antediluvian Era (AE): Abel, a righteous man, was murdered by his brother, Cain, a man who appeared to be God-fearing, but inwardly was proud, ignorant, and violent.
- b) After Christ (AD): Christ, the son of God, "the mediator of a new covenant," whose blood, *"speaks a better word than the blood of Abel's"* (Heb 12:24), was murdered by his Jewish brothers; specifically the priesthood, who had the appearance of godliness, but inwardly were a *"brood of vipers"* (Matt 3:7).

#### 2. Seth and the Disciples

- a) AE: In the wake of Abel's murder, Seth and others continued to spread God's message by proclaiming His name (Gen 4:26).
- b) AD: In spite of Christ's death, his brothers, the disciples, continued to preach the word of God.

#### 3. The Growth of the ecclesias

- a) AE: The antediluvian ecclesia celebrated an initial period of growth, where men and women "called out to the Lord" (Gen 4:26).
- b) AD: The first century ecclesia met with initial success, attracting large groups of men and women throughout the eastern portion of the Roman world (Acts 6:7).

#### 4. The Faithful aided by God

- a) AE: Representing the ecclesia, Mahalael's name, which means "blessed" or "praised of God" (Gen 5:14-15), suggests that faithful were aided by the Almighty, although the particulars are unknown. Cain's ancestor, Mehujael, whose name means, "smitten of God" (Gen 4:18), suggests that God cursed his lineage, although the details are once again, omitted.
- b) AD: God blessed the Christian ecclesia, which was evident in its growth in Judea and elsewhere. Moreover, God's hand was visible in the many miracles, when people were healed or raised from the dead, or when apostles miraculously escaped death or imprisonment, spoke in different languages, and prophesied. On the other hand, the Jews were seemingly "cursed by God," since they suffered heavy persecution under the Roman yoke, which climaxed in 70 AD, when Titus tore down the temple, slaughtered the people, and scattered the remnant.

## 5. The Decline of the Ecclesias

- a) AE: After the ecclesia's initial period of growth, the ecclesia began to decline, as Jared's name suggests (Gen 5: 15-16). This decline may have been in the number of believers or in the quality of the worship. If the latter is correct, one likely cause of its corruption may have been the inclusion of pagan ideas via marriages between the believers and non-believers (Gen 6:2).
- b) AD: By the close of the first century, the apostles, gifted with the Holy Spirit, had mostly died. The loss of these leaders resulted in the increase in the corruption of God's word. Men such as Diotrephes arose with increasing frequency, creating divisions, spreading untruths, and preaching false doctrines. Thus, while so-called Christianity flourished in the second and third centuries, it was not representative of the true ecclesia of Christ. Those who remained true to the simplicity of Christ's message either separated themselves or were themselves disfellowshipped from the greater Christian church (3John 10). One might also see a correlation between the marriage of the faithful and non-believers in the antediluvian era, with Christianity's marriage of opportunity, convenience, and toleration with pagan superstition, philosophy, and gnosticism; a marriage contributing to the corruption of God's word.

## 6. The Triumph of the Wicked

- a) AE: Those who preached against the rising corruption on the earth were eventually murdered by wicked men, as was in the example of Enoch and Lamech (Gen 5:18-24; Gen 4:18-24). Enoch, a prophet of God, chastised Lamech's polygamy, which wounded his pride and aroused in him the desire for revenge. Although Lamech's attempt to murder Enoch was thwarted by God, nevertheless his intent to kill opened the door to further violence; the result of which was that the "*whole earth was filled with violence*" (Gen 6:11).
- b) AD: Beginning as early as the mid-to-late first century, bitter disputes, arguments, and divisions stirred up hatred within the ecclesia. These disputes reached a fever-pitch by 325 AD, when Constantine elevated Christianity to official status as the Roman religion. At the Council of Nicaea, the un-baptized "Christian" emperor settled a theological dispute between two major factions: he established the one as catholic (the universal church) and the other as heretics. In doing so, he permitted and encouraged violent reprisals against heretics (some of whom were guilty of distorting God's word and others who clung to the simplicity of the truth as originally preached by Jesus). In this way, Christianity came to be characterized by murder and revenge. Just as vengeance has no end without forgiveness, Christendom, being void of Christ's true spirit, shed blood until "the whole was filled with violence" (ibid.).

## 7. The Disappearance of Faith

- a) AE: The last three generations of the antediluvian era saw the decline of the ecclesia and the near-disappearance of faith on the earth. Although faith declined, the world thrived in its humanistic pursuits (Gen 4:20-22): Jabal's herds increased and migrated throughout the earth; Jubal's music and the culture produced by his instruments succeeded in distorting the memory of God's

truth whilst deifying man; Tubal-Cain's tools aided progress and provided mankind with the means to wage war; and Naamah's arts in either seduction or beautification presented a stumbling block for weak-willed men, luring them away from their faith and hastening the ecclesia's decline.

- b) AD: Like Jabal and his herds, Christendom marched unto the ends of the Roman earth and beyond. In the spirit of Jubal, the memory of Christ was twisted by paganism, philosophy, and gnostic ideas, which resulted in the deification of popes and the transformation of men and women into immortal saints. Just as Tubal-Cain's weapons "filled the earth with violence," Christian zeal and intolerance filled the earth with bloodshed. The meaning of his name, "bring forth an aspect of Cain," describes the fratricide, which pitted Christian against Christian. It forced the true ecclesia to flee "into the wilderness" (Rev 12:6) of the Roman Empire in order to escape Christianity's sword. Just as God preserved the truth in Noah and a handful of others, He likewise "prepared a place" for the ecclesia in the Roman wilderness for "1,260 days" (Rev 12:6), where the truth could be preserved against corruption. There it hid for nearly two thousand years, until the spirit of the Enlightenment allowed the "woman" to come forth without persecution. Even Naamah's influence infected the church. Sexual depravity of all kinds was, and still is rampant among the clergy and the people.

#### 8. The Faithful Remnant

- a) AE: Although the ecclesia vanished, there were a few individuals who remained faithful; in particular, Noah and his family. Angry with His creation, the Almighty sent the waters of the Flood to destroy a corrupt and violent world, while saving a remnant of the faithful (Gen 6, 7, 8 & 9).
- b) AD: From one end of the earth to the other, the world is corrupt and full of violence. There remains only a few, by comparison to the earth's billions, who have "*not soiled their clothes, fallen asleep, or forsaken their first love,*" and who have "*persevered, overcome, and remained true to His name*" (Rev 2 and 3). These men and women await "*the great and glorious Day of the Lord*" (Acts 2:20), when, like the Flood, Christ will return to rid the earth of its corruption and violence, and set up God's kingdom.

#### Conclusion

This comparison shows how closely the sequence of events in the antediluvian era has thus far been echoed in the Common Era. The repetition of antediluvian history by Christianity was not necessarily an inevitable one, but owing to human nature, it chose to ignore the lessons of the past and followed a similar, tragic course.

Christendom is stained with many sins, but none so much as Cain's "way." His legacy of pride and ignorance, and murder and revenge resulted in millions being slaughtered in Christ's name. No wonder the apostle Jude, armed with a prophetic vision of Christianity's tragic future, wrote to the ecclesia with as much straightforwardness as he could and with as much emphasis as is possible when committing ink to paper: "*Woe to them! They have taken the way of Cain!*"

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(Series Concluded)

## Life of Timothy

### (9) “Guard the deposit entrusted to you”

During his Third Missionary Journey, Paul took a trip to Macedonia and left Timothy behind to help lead the ecclesia at Ephesus. Timothy was reluctant to accept that responsibility at first, and he struggled with the task initially.

Even though Paul did not expect to be away from Ephesus for long,<sup>1</sup> he wrote 1st Timothy to encourage Timothy and to offer him guidance. The theme of 1st Timothy is “*O Timothy, guard the deposit entrusted to you*” (1Tim 6:20, *ESV*).

The Truth is the deposit that Timothy was to guard. The Truth is a treasure, and it has likewise been committed to us. That is a perspective that is important for us to remember. We need to value the Truth and to strive to guard it, just as Timothy sought to do in Ephesus.

### Repetition

In guarding the Truth, Paul wanted Timothy to emphasize certain points to the Ephesians. They are indicated by the repetition of key words and phrases — “charge,” “faithful saying,” and “godliness” — that appear throughout 1st Timothy.

There are five “charges” in 1st Timothy. They are identified by the key Greek word *paraggello*, which is rendered either “charge” or “command” in the King James.<sup>2</sup> The “charges” are:

- that people in the meeting should “*teach no other doctrine*” (1Tim 1:3)
- that “*we both labour and suffer reproach, because we trust in the living God*” (1Tim 4:10-11)
- that sisters “*may be blameless*” (1Tim 5:7)
- that the commandment be kept “*without spot, unrebukeable, until the appearing of our Lord Jesus Christ*” (1Tim 6:13-14)
- that those who are rich “*be not highminded, nor trust in uncertain riches, but in the living God*” (1Tim 6:17).

Other points of emphasis in the Epistle are labeled “**faithful (or true) sayings**”:

*“This is a **faithful saying**, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief” (1Tim 1: 15).*

*“This is a **true saying**, If a man desire the office of a bishop, he desireth a good work” (1Tim3: 1).*

*“For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a **faithful saying** and worthy of all acceptance” (1Tim 4: 8-9).*

As the third “faithful saying” indicates, all of the lessons Paul wanted Timothy to convey were for the purpose of encouraging godliness. In fact, “godliness” is a key word in 1st Timothy. It appears nine times in the Epistle.<sup>3</sup>

What is the reason for the repetition? Why do “charge,” “faithful saying,” and “godliness” appear again and again in the Epistle?

The repetition of those words and phrases makes them memorable. All of the “charges,” for example, could have reminded Timothy that there were

- 1) Commands he had an obligation to keep and
- 2) Commands he needed to give to the ecclesia. The repetition of “godliness” could have reinforced the great need for him to train himself in godliness and to be an example to the rest of the ecclesia.

Repetition is a teaching device. Repetition is especially important in spiritual matters because the natural mind recoils against divine principles. We benefit from having spiritual concepts brought back to mind and reinforced.

The Lord Jesus taught using repetition.<sup>4</sup> The disciple whom he loved taught using repetition.<sup>5</sup> Paul taught using repetition, and it appears he wanted Timothy to use it in his instruction as well.

It is important to remember that we benefit greatly from repetition. That is why the daily reading of the Word of God again and again, year after year and regular attendance at meeting to remember the Lord Jesus Christ are so important.

### **Medical themes**

In addition to the repetition of key words and phrases, there are several other features that characterize 1st Timothy. One of them is Paul’s use of medical language to convey spiritual concepts.

Paul used medical language in writing about the Law. He said it was made: *“For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine” (1Tim1:10).*

The Greek word translated “sound” is *hugiaino*.<sup>6</sup> It is a word used throughout the New Testament, often in the context of the performance of miracles, to mean good physical health. But when Paul wrote to Timothy, he used the word in the context of good spiritual health. He used it to write about healthy doctrine in vs. 10, for example. The same Greek word appears again in the sixth chapter:

*“If any man teach otherwise, and consent not to **wholesome** words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but **doting** about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (1Tim 6:3-5).*

Paul used the Greek word *hugiaino* to characterize the words of the Lord Jesus as healthy (translated “wholesome” in the King James) in vs. 3.

The Greek word rendered “doting” in 1Tim 6:4 (above) is also generally used in the context of physical health. It is *noseo* and means “to be sick.” Paul wrote about “*being sick about questions and strifes of words.*” The ESV appears to get the sense with “*He has an unhealthy craving for controversy...*”. His point is that those in the meeting who engaged in pointless discussions and who loved to show off in academic debates with other believers had erred. They were sick with the thinking of the flesh.

Additional medical language appears in 1Tim 4. Paul cautioned that some believers would depart from the faith in the latter days: “*Speaking lies in hypocrisy; having their conscience seared with a hot iron*” (1Tim 4:2). The phrase “seared with a hot iron” is a single word in Greek.<sup>8</sup> It is *kauteriazō*, a word that has entered the English language as “cauterize.”

Cauterization was a medical technique used in the ancient world to close an open wound by burning it, often with a hot piece of metal. The process destroys the existing tissue, which is replaced by scarring. Scarring lacks feeling.

Paul’s reference to the medical practice of cauterization is a reminder that “burning ourselves,” as it were, through exposure to the world’s thinking and by participating in immoral acts can dull our consciences; it can lower our sensitivity to (and repugnance of) wickedness and godless thinking. The writer to the Hebrews states that, as believers, we should have our “*senses exercised to discern both good and evil*” (Heb 5:14). The “scarring” of exposure to the “fire” of wickedness is the opposite of that sensitivity; spiritual scarring can make us less repulsed by wrongdoing and more susceptible to being drawn away and overcome by it.

Paul’s use of this (and other) medical language in writing to Timothy is grounded in Old Testament Scriptures: “*My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are **life** unto those that find them, and **health** to all their flesh*” (Prov 4:20-22).

The use of medical language in 1st Timothy was also probably a reflection of the shared experience that Paul and Timothy had of being physically unwell. Since Paul and Timothy both struggled with their physical health, it was probably a topic that tended to come up in their conversations, especially when they talked with Luke, the “beloved physician” (Col 4:14), who often traveled with them. It is quite natural then that - under inspiration - words relating to physical health would come up in Paul’s letter to Timothy.

Paul's use of medical language in his letter to Timothy is yet another reminder that those two men did not accomplish all they did under ideal circumstances — at least from a natural perspective. "Ideal circumstances" are not an expectation the Bible teaches we should have. So, we cannot wait for "ideal circumstances" before beginning to labor and grow in the Truth. We have an obligation to do our best to work and develop in whatever circumstances we find ourselves.

Due to his frequent bouts with illness, Timothy could certainly appreciate the effect poor physical health could have on a person's overall well-being. So, the medical language in 1st Timothy probably made Paul's points about the necessity of correct belief and godly conduct even more vivid for him. Debates were not just "improper," for example. They were "sick." That was a powerful statement to a person who struggled with illness.

The lessons that come from Paul's use of medical language are quite clear to us too. A life based on the doctrines and practices of the Gospel is essential to the spiritual well-being of the individual believer and the ecclesia. Departure from correct, Biblical teaching is an invitation to infection from the world and the resulting spiritual ill-health it brings.

We know that a body that is physically sick cannot perform as it should and is miserable. Just like poor physical health, being spiritually sick leaves us feeling bad, inactive, and unable to do our job effectively, and it ultimately leads to eternal death. In contrast, close adherence to the teachings of the Bible brings spiritual health and leads to everlasting life.

*Ryan Mutter (Baltimore, MD)*

**Notes:**

1. 1Tim 3:14.
2. It is Strong's Number G3853.
3. 1Tim 2:2, 2:10, 3:16, 4:7, 4:8, 6:3, 6:5, 6:6, and 6:11.
4. Think of the Beatitudes and the repetition of "blessed" or John 15 and the twelve-fold repetition of the Greek word rendered "abide." The Greek word is Strong's Number G3306. It is translated a variety of ways in John 15, including "abide," "continue," "might remain," and "should remain."
5. Consider, for example, the repetition of key words "love" and "world" in 1John 2:15 that makes the verse so memorable: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* John's writings are full of repetition — such as the twenty times the word "truth" (Strong's Number G225) appears in his epistles.
6. The Greek word is Strong's Number G5198. See S. Palmer. "Medical Themes in the Letters to Timothy (1) In Sickness and Health" *The Testimony*, 1977, page 52 and A. Nicholls. *Letters to Timothy and Titus*, pages 46-47. Other occurrences of the word in the New Testament are in Luke 5:31; 7:10; 15:27; 3 John 2.
7. The Greek word is Strong's Number G3552. See S. Palmer. "Medical Themes in the Letters to Timothy (2) Words of Life and Death." *The Testimony*, 1977, pages 90 – 91 and A. Nicholls. *Letters to Timothy and Titus*, page 25.
8. The Greek word is Strong's Number G2743. See A. Nicholls. *Letters to Timothy and Titus*, page 123.

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# Youth Speaks

## David the Shepherd

### Preface

*In our Youth Speaks section, we've been spending our time looking at Jonathan, the faithful prince and friend of David. Lord willing, this next summer, Youth Conference California (July 5th-11th) will be studying the life of David, and so in preparation for that week of in-depth study, we will take a break from the Jonathan series and have a few articles written by young brethren involved in the Youth Conference. Hopefully you will find these articles to be inspiring and thought provoking.*

*Jason Hensley (Simi Hills, CA)*

### A shepherd

A shepherd is a leader, a leader who cares for and protects their flock. When a sheep goes astray, the shepherd goes and looks for that sheep. It is similar in our ecclesias today. We are shepherds in our ecclesia, and when a member goes astray, we are to go out and help them, and try to bring them back. In the Psalms, we read about Yahweh, who is our shepherd: *"He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake"* (Psa 23:3). Moses tells us how that those who are shepherds, are to feed their cattle. *"And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have"* (Gen 26:32). Shepherds are also to make sure that their sheep have water. Later in the same book it states, *"...and they rolled the stone from the well's mouth, and water the sheep, and put the stone again upon the well's mouth in his place"* (Gen 29:3). But, most important, a shepherd protects their sheep. Jeremiah clarifies to us that it is important to do so, and to make sure that our sheep are gathered together. *"...He that scattered Israel will gather him, and keep him, as a shepherd doth his flock"* (Jer 31:10). We must lead and be an example, like Christ and David were.

When we read about the life of David, we think of a man who was a king, a shepherd, and a servant of God. We even read a little about David in the book of Ezekiel. One day, Israel will be gathered in the last days, which we see in Ezek 37:24. *"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them."*

We read a little more about this a few chapters before: *"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd"* (Ezek 34:22-23). It says:

- The flock will be saved
- There will be no more animals to prey upon the flock,
- The cattle will be judged.

- There will be one shepherd over these people who will feed them, like God's servant David.

And we know, that one day, Christ will rule over the nations. What great similar language this is to Revelation, where it tells us that, *"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes"* (Rev 7:17). Literally, this means that he shall shepherd them, and lead them to eternal life. This is quite similar to Psalm 23.

Brother Harry Tennant in *The Man David* starts off his book by saying, "When we first meet David in the Scriptures, it is as a shepherd, keeping his father's sheep. His days on the hillsides around Bethlehem taught him about God's providence and care, and of the need for patient endurance. As he grew older, the shepherd skills were not forgotten. Under God's providential hand they were used in David's work as the shepherd-king over God's people." So, we see here that David was a shepherd in preparation for God's ultimate plan. He used his skills as a shepherd to be king, and will one day use them again.

In 1st Samuel, we read about a giant named Goliath. At the beginning of chapter 17, we see the men of Israel standing together on one side of the valley of Elah, and the Philistines on the other side. And out of these Philistines was that giant of Gath. He was six cubits and a span tall (perhaps almost 9 feet). His helmet was of brass (or bronze), and he had a coat of mail. The weight of this coat was five thousand shekels of brass, or about 125 pounds. He also had brass on his shoulders and his legs. The spear's head he had weighed six hundred shekels of iron, or around fifteen pounds. This giant was a symbol of the number of man. He represented sin, for brass often represents sin. Goliath asked to fight one of the Israelites, and offered to make a deal, saying if they won, they would be servants, but if the Philistines won, the Israelites would be their servants. Little did he know that a shepherd from Israel was destined to take up his challenge.

We read *"And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem"* (1Sam 17:14-15). This is where we learn for the second time that David was a shepherd. In verse 20, he left the sheep with a keeper, so he could deliver supplies. In verse 33, Saul didn't think that David could fight this giant, because he was still a young man. David's reply was:

*"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God"* (1Sam 17:34-36).

So Saul gave David his armor, with a helmet of brass, and a coat of mail. David told him that he could not go with this: not, probably, because it was too heavy, but because, as the ESV says *"I have not tested them"* (1Sam 17:39). So, instead

we see that he used his staff and five smooth stones<sup>1</sup> out of the brook, and put it into his shepherd's bag. This is an echo of the Psalm "...*thy rod and thy staff they comfort me*" (Psa 23:4): — so perhaps his staff reminded him of God's protecting staff. What dedication this young servant had, preparing for the future to come! Truly, he had faith that God was on his side. David is an ultimate example unto us, and can help us be good servants and good leaders, helping us to be the shepherds that we need to be. And so, we read on, and David defeated Goliath.

Throughout David's life, we see how great of an example he was in shepherding people, and how we, too, should do the same. David cared for his people, and wanted to save them. We see his care for his "sheep" in a later episode:

*"And David spake unto the LORD when he saw the angel that smote the people, and said, 'Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.' And after this prayer, Gad came to him saying, 'Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite' "* (2Sam 24:17-18),

David's shepherding days prepared him to be king, to see a group of people as his sheep and to care for them.

The name David is the Hebrew number 1732, which means "beloved." In a way, this is David as a type of Christ. *"And lo a voice from heaving, saying, This is my beloved Son, in whom I am well pleased"* (Matt 3:17). When we look further, there are quite a few similarities between the Lord Jesus Christ and David, both of whom were shepherds. Listed are just some of them.

## David

## Christ

A shepherd	The "Good Shepherd" (John 10:14)
United all Israel (2Sam 5:1)	Will unite Israel (Ezek 37:21-22)
Restored true worship in Jerusalem (2Sam 6)	Will restore worship (Isa 2:2-4)
Subjected many nations (2Sam 8:10)	Will subject all nations (Isa 60:12)
Freed Jerusalem from the enemy (2Sam 5:6-7)	Will do the same (Joel 3:16, Zec 14)

One day, David will be raised, and Christ will bring judgment upon the earth. *"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth"* (Jer 23:5). What a joy it will be to that shepherd of Israel when he sees his "son" sitting upon his throne and being a true shepherd to the people of God.

*Justin Reich (Thousand Oaks, CA)*

### Notes:

1. Some have argued, based on 2Sam 21:22, that the five stones were for Goliath and his four brothers.

# The Joy of Sunday Schooling

## The First 15 Minutes — Ideas for Sunday School Excitement

For the past six years I have been blessed to be the Sunday School Superintendent of the Norfolk, Virginia, Ecclesia. Our Sunday school has a 15-minute opening period, from 9:30 to 9:45 AM. This is a time when, other than the opening hymn and prayer, the superintendent has a free hand to do what he'd like before classes begin. When I became Superintendent, the time was largely filled with hymns and spiritual songs.

This was nice, but we had a problem. Folks were arriving at almost any time during the first 15-minutes. Not ideal. What could we do to improve attendance and promptness and, most importantly, stimulate interest in being present for every minute of Sunday school?

To my mind, the opening period of Sunday school is very important. It is a time to put members in the right frame of mind for the Sunday school lessons that will follow. It is also a time for us to draw closer together as a Sunday school and ecclesia. This is how the chemistry of an ecclesia develops, lasting bonds are formed, and lifelong memories are made for children and adults alike.

So, instead of making an issue about attendance (using the rod), I thought that switching up the venue with other activities might be worth trying — activities that could get everyone's attention, get them thinking and excited, and inject some life into our Sunday school service. And ecclesial response has been good! Here is a sampling of the openers that have worked well for me.

### 'Super' initiatives

One thing I do every Sunday morning is *announce the birthdays of everyone* for the day and the coming week. I keep an updated list printed on card stock at the lectern. It has everybody's birthday on it: Sunday school students and ecclesial members alike, from the youngest to the oldest. They are listed by date so I can take out the list and see at a glance who has a birthday that week. I also like to ham it up a bit! I recently used a bubble gun to celebrate with the kids! You can get as creative as you like. Another idea: put on a party hat (or have a supply of party hats and put one on every birthday kid)! The antics add an element of fun to things. But even without the antics, the announcing of birthdays has been appreciated by our ecclesia, and it hasn't taken a lot of time to do.

You will have to create a birthday list if your ecclesia does not already have one. On the back of mine I have also listed the birthdays by name instead of date. This way I can quickly look up anyone I want. I am careful about announcing ages. Younger children are usually thrilled to have their ages announced — birthdays are big milestones for them — but I am definitely careful with older members.<sup>1</sup>

In keeping with the birthday theme, another activity that we have a lot of fun with is a game I call “*Who’s That Baby?*” Get as many baby or childhood pictures from members as you can, kids and adults alike. Scan them into digital form if you don’t receive them that way and be sure to return any actual photographs you get. Once you have a collection of digital pictures, create a PowerPoint or Keynote presentation: first slide = baby picture; second slide = “And the answer is ...”; third slide = name (or a current picture of the person). Don’t rush the game. Give everyone time to look at each baby picture and guess who it is. But watch the time, too. If you have a lot of pictures, save some for another Sunday. This game is worth playing more than once.

Another activity that I really enjoy is moderating *memory verse recitation*. This kind of thing has been done in ecclesias worldwide for years. Its great value lies in stocking the spiritual toolboxes of our children and, at the same time, refreshing the minds of their parents as well.

To start, I give everyone the same memory verse printed on card stock. I like to include a color picture, too. You can usually print six or eight copies of the verse on a single sheet and then cut them out. I use card stock because the verse cards end up being used as bookmarks or saved on refrigerators, and the heavier stock wears better. After handing out the cards, I read the verse once from the platform and then have everyone read it together. During the week, I send a quick e-mail to everyone, reminding them what the memory verse is. This is easy to do with a group e-mail list that only needs to be created once. (The e-mail also catches anyone who may have been absent.) On the next Sunday I challenge anyone, kid or adult, to come up and recite the memory verse. They can recite it together or one by one, whatever they like. The children who successfully recite the verse get a prize from the prize basket. I keep the basket filled with fun and interesting prizes (bubbles, small toys, coloring books, you name it)! We do a second week with the same verse to really drive it home; I then pass out a new memory verse after the second recitation. This way, every two weeks, our Sunday school is learning a new memory verse. And parents like to be on time to hear the recitations!

Keep a record of the verses you do. A spreadsheet works well for this. From time to time, go back and see who remembers an earlier memory verse!

There are several other activities that I do on a fairly regular basis to keep things fresh and exciting. We still sing regularly, but not every Sunday. Other activities include *Bible trivia games* in which contestants raise their hands to answer the questions that I ask. It is great fun to praise the children when they raise their hands and answer a Bible question. The questions usually follow a theme that I get from Bible trivia books. An excellent Christadelphian publication you can use is called *Know Questions on the Bible*.<sup>2</sup> This book has questions directly related to the daily Bible readings. It’s an excellent source of questions for Bible-based trivia games.

Another favorite game we play is a hangman-type game. I’ve renamed it “*The Armor-of-God*” game. I display a Bible phrase using my lap top and a projector. The letters in the phrase are initially represented by blanks, as they are in the hangman game. The audience takes turns guessing the letters that are needed to

fill the blanks and complete the phrase. I usually give a veiled hint at the beginning (the audience is extremely smart and makes short work of things if the hint is too obvious)! If they miss a letter, they lose a piece of spiritual armor. We really enjoy this game, and usually do a very good job of preserving our armor!

We also do **object lessons** from time to time.<sup>3</sup> These are fun and memorable, and they help prepare our hearts and minds for the Sunday school lessons that follow. There really are a lot of things you can do to ignite the fires of enthusiasm! All it takes is a little imagination and some preparation time. Your ecclesia will enjoy the activities and have good reason not to miss the all-important first 15 minutes of Sunday school!

*Josh Lagasse (Norfolk, VA)*

**Notes:**

1. Suggestion: announce baptism dates as well – Jim Harper.
2. For more information on *Know Questions on the Bible*, with author listed as Aquila N. Priscilla, go to <http://www.csss.org.au/know-questions-on-the-bible-annual.html>.
3. See “The Use of Object Lessons,” *The Tidings*, February, 2013, pp.68-70, and “The Baltimore Kids Become Teachers,” *The Tidings*, May, 2013, pp.169-171. Ideas for object lessons can be found online, including at <http://www.pinterest.com/2harps4u/>.

## Reflections

### Why Will The Law Be Restored in the Millennial Kingdom?

Our Creator will require many of the laws of the First Kingdom Age (The Law of Moses) to be taught and policed by His son and the immortalized saints during the Millennial Kingdom. The prophecies are clear, repeated and quite detailed. Temple worship, animal sacrifices, harvest feast weeks participation, Sabbath observance and circumcision will all be required. Similar to the first Kingdom Law application there will be serious consequences for non-compliance. Drought and plague are threatened to those who do not attend the annual Feast of Tabernacles (Zech 14:16-19). Anyone who is uncircumcised in either flesh or heart will be prevented from entering the temple (Ezek 44:9). There are certainly some new modifications in the temple design, the altar dimensions, sacrificial ritual order and component measures. However the four blood altar offerings and the two bloodless altar offerings (grain and wine) will certainly be restored for this restored Kingdom. As the king-priests serving under Christ the immortalized saints will be responsible for educating and judging in these matters. Even Christ will be offering burnt offerings and sin offerings outside that fourth temple in the divine plan (Ezek 45:17,22).

*“... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.” (Rev. 5:9-10).*

*“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev 20:6).*

Since there can be no serious consideration of the ‘if’ question, we should focus our attention to the ‘why’ question. As the enlightened community, it is our privilege and responsibility to pursue the various divinely provided educational avenues for a more comprehensive understanding of our Creator’s righteousness. The appreciation for His right-ness throughout the full range of His eternal truths and principles constitutes the glory that will fill the earth as the waters cover the sea. If we don’t pursue that righteousness now, both intellectually and behaviorally, how can we have any confidence we will be invited to experience that divine righteousness creation to the complete absence of any contradictions to that right-ness, when Yahweh will be all in all?

### **The Law delivery and redelivery**

There are two separate but complimentary answers to why the divine laws of the First Kingdom Age, originally delivered through Moses, will be re-delivered by Christ. Moses came down from the Mount with those Kingdom laws after spending 40 days with God to receive that Law, during which he neither ate nor drank (Deut 9:9). Those 40 days followed the 50 days between the day after that first Passover in Egypt to the day Moses ascended the mount to receive those Kingdom Laws. In similar fashion Jesus will descend from heaven (also without having any need to eat or drink) in about 2,000 years (40 x 50) after his antitypical Passover. These are the same 40 and 50 days repeated between the Feast of Unleavened Bread (when Jesus was immortalized) and Pentecost (when the 120 were awarded the Holy Spirit, the “earnest” of the promise of immortality). Jesus appeared over a 40 day period within those divinely appointed 50 days between the second day of the Feast of Unleavened Bread and the first day of the Feast of Weeks (Pentecost). We constitute the third transitional generation, paralleling those two previous generations when Kingdom Law was imposed and then temporarily eliminated. Our generation will serve as the transition generation progressing from the educational laws and rituals of the Ecclesial Age into the Restored Kingdom Age. This approximate 2,000 year shadow projection between the first and second immortalization events is validated by other divinely hidden shadows reserved exclusively for those with seeing eyes and hearing ears.

Hosea defines two resurrections in the divine plan as being both after two days (2 divine days of 1,000 years) as well as on the third day (Hos 6:1-3). This indicates the two immortalization events planned for the beginning and end of that third divine day following the precedent setting immortalization of our savior. Another reference to this 2,000 year wait from the first to the second immortalization event would be when Yahweh commanded the enlightened community to wait about 2,000 cubits back when the ark was carried into the Jordan waters to reverse the water flow from a life to death progression all the way back to the city of Adam (Josh 3). The enlightened community has waited almost 2,000 years since the antitypical Christ ark experienced the antitypical life to death reversal. There

are other complimentary shadows in divine communications framing this same substance that is hidden from the many while being revealed to the few, in order to give more to those who have while simultaneously taking away from those who have not (Matt 13:10-15).

### **Educational value and complete fulfillment**

The two basic reasons why the laws and rituals of the original Kingdom will be restored along with the Millennial Kingdom are:

- 1) There is a significant educational value to these laws defining both validations and contradictions of our Creator's righteousness.
- 2) There is a remaining measure of fulfillment to these laws that must be realized.

Sabbath observance will not be eliminated until the Sabbath Kingdom of a rest from sin and its effects has ended. The educational value in circumcision will continue until all flesh is cut off in the 8th divine day, following the conclusion of the Millennial Kingdom. The ark Noah built did not just save eight people. There were countless animals in that ark of salvation. Jesus must extend the salvation he achieved, not simply to mankind, but to all of creation, so making peace.

The law was certainly incomplete. Although there were some shadows of grace, that was not the educational theme of the Law. Kingdom Law did not surrender to the laws and rituals of the Ecclesial Age because those previous laws were somehow illegitimized by grace. Judgment and grace are partners in the terms of our Creator's righteousness. This is the foundational lesson in baptism, demonstrated in the baptism and testimony of our Messiah. He comforted a concerned John by explaining: *"Suffer it to be so now, for thus it becometh us to fulfill all righteousness"* (Matt 3:15). The baptism of Jesus certainly had absolutely nothing to do with sin forgiveness. It was all about validation of God's righteousness. In fact baptism declares the full alpha to omega range of Yahweh's righteousness which is specifically why Jesus said his baptism projected "all" righteousness. We voluntarily descend into our baptismal grave to express our agreement that sin deserves death, that Yahweh's Edenic judgment was right in demanding death for sin. We rise out of that water grave to demonstrate our Creator's right-ness in extending renewed life on the basis of grace. This does not contradict the right-ness of His judgment of death for sin. Judgment and grace are not contradictions, but harmonize perfectly in our heavenly Father. If we favor either judgment or grace to the exclusion of the other, we are contradicting the divine pattern, which is not a safe policy.

### **The Law scholar apostle, appointed to the Gentiles**

Saul of Tarsus was addressed by Jesus Christ, so that this exceptional Mosaic Law scholar could be appointed as the Apostle to the Gentiles. Although Peter used one of the keys of the kingdom given him by Jesus to offer salvation to the Gentiles at the house of Cornelius, Jesus wanted a Law scholar to preach to the Gentiles and structure their ecclesias. We can listen to this Law scholar as he defines the foundational educational purpose of those Kingdom laws that were eliminated with the Kingdom and will be restored along with the Kingdom.

*“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Rom 3:20).*

*“Moreover the law entered, that the offence might abound” (Rom 5:20).*

*“For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.... I would not have known sin except through the law” (Rom 7:5,7 NKJV).*

Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? By no means. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful ( Rom 7:13).

Paul repeatedly emphasizes that the primary educational purpose to the laws of the Kingdom of God was to define sin. If we try to understand sin outside the framework of that divinely assigned textbook our determinations will be highly suspect, if not dangerously incomplete. We need to understand why there were six sin offering procedures for sin for which repentance was required, and why there were also six sin offerings required even when there was no guilt assigned and no repentance demanded. We should be asking if these two categories of sin offerings have any relationship to the six exterior surfaces and the six interior surfaces of the Ark of the Covenant that were covered in gold. Interestingly those six guilt-free sin offerings parallel the nature of the six altar offering categories. There were four flesh and blood altar offerings (burnt, peace, sin, trespass) and two bloodless altar offerings (grain & drink... bread and wine). Correspondingly there were four guilt-free sin offerings for people and two for inanimate objects. The four guilt free sin offerings for people were:

- 1) Death defilement from touching the dead (Numb 19:9,17).
- 2) An unclean condition (Lev 15:15).
- 3) Leprosy (Lev 14:19-20).
- 4) Birthing a child (Lev 12:6-8).

The two guilt free sin offerings from which no repentance could possibly be expected were:

- 5) The dedication of the bronze altar of burnt offering (Exod 29:36-37).
- 6) The entire Tabernacle and its contents annually on the Day of Atonement (Lev 16:18,33).

The blood and flesh nature of the first four sin offerings as opposed to the bloodless nature of the last two sin offerings parallels the structure of the six altar offering categories of the four flesh and blood offerings (burnt, peace, sin and trespass) and the two blood free altar offerings (bread/grain/flour and wine)

### **The key question is WHY**

We need to understand why each of those six sin offerings that required no repentance for any law transgression were each performed in order to achieve an atonement. We should be asking why there were bloodless atonement rituals, such as the fine flour for the atonement of the poorest Israelite (Lev 5:11-13)

and the census tax (Exod 30:15-16). These procedures each achieved an atonement without any blood application. How do we blend that observation into the blood-based atonement rituals? Since the immortalized saints will serve Christ as king-priests in the restored Kingdom of God, those of us who are invited to inherit this Kingdom will be assigned to teach and police these Kingdom Laws. We certainly do not live under these laws in the current Ecclesial Age. However, that observation does not deny the educational value of these laws and rituals. The divinely orchestrated restoration of these laws and rituals proves that inherent significant value, unless we are actually willing to question the wisdom of our Creator. Just as the temporary laws and rituals of the Ecclesial Age define the grace and imputed righteousness features of our Creator's eternal righteousness, so the soon to be restored laws of the Kingdom of God define the divine right-ness of the principles of judgment and personally projecting God's righteousness in our words and deeds (our individual 'works' generated by a living faith).

The sons of men, among whom we live and work, endlessly promote education as the key to a successful vocation. Applying our Messiah's advice to be wise as serpents but harmless as doves, we may want to pursue that wisdom. Shouldn't we be educationally preparing for a 1,000 year appointment as the priests that will teach and enforce the laws and rituals of the Kingdom Age that all provide insights into the eternal righteousness of our Creator? How will we answer the son of God if he asks why we thought so little of this prospective job that we didn't energetically prepare to be the educators, judges and enforcers of these divine laws and rituals?

Answers to the 'why' questions promoted in this consideration can be found in Bro. Roberts book "The Law of Moses" as well as a long series of articles entitled Vocational Training for An Immortal Priesthood. This series can be found at this web link: <http://www.spiritsword.net/vocational-training-for-an-immortal-priesthood/>.

*Jim Dillingham (Cranston, RI)*

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*The fact that the Law of Moses is suspended during the absence of Christ from the earth, and while his body is being developed by the faith and obedience of the Gospel, does not interfere with the testified purpose of God to restore it as the rule of Israel's obedience in the happy day of the return of His favor to them. In the day of Moses, it was the prophetic though unperceived adumbration of salvation by Christ, while serving the purpose of a national system and preliminary educator of the people of God: in the day of Christ, it will be the understood typical memorial of the work accomplished in him in the day of his rejection, while serving the purpose of a means, and joyful occasion of that obedience which it will be Israel's joy to render in a day when they shall be "all righteous, inheriting the land for ever" (Isa 60:21), and when the words of God will be fulfilled, which say: "A new heart will I give you, and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek 36:26).*

*Law of Moses: Robert Roberts*

## Treasures Unknown



Whether it is in a large city or a small hamlet, you can always reckon on locating a used bookstore. To visit any of these is an experience in itself. It's like panning for gold in the streams that flow from the mountaintop, where the mother lode is said to be. Any one of various visits may yield a treasure.

Living on Vancouver Island, B.C. we have a number of gold, silver and coal mines, most of them in what have become ghost towns. The miners have sought for employment elsewhere but they have left their books behind, which now fill the shelves of the second hand bookstores. We were able to purchase a never-been used Strong's Concordance for three dollars, with greater treasures to come; a tattered 1602 Bible, having once belonged to one family, now discarded by the last heir as of

little value. Not knowing its history, we put it into the hands of a restorer of old manuscripts. Puzzled himself regarding this very old Bible, he called on a couple of University experts. After hours of research, they came to the conclusion it was a Bishop Bible printed in 1602. After many more hours of careful curation, the Bible is now fully restored and we use it in our Bible Exhibitions.

The first edition of the Bishop's Bible was printed in 1568 as a replacement to the official 1539 Church Bible, also known as the Great Bible. The last printing was in 1603. The Bishop's Bible, revision of 1572, was made the basis for the King James translation, supposedly authorized by King James 1 of England in 1611, but the translation was to be revised wherever necessary to accord with the latest Hebrew and Greek texts and other earlier translation.

Every old Bible bears a nickname, created from an isolated mistake in its pages, and so the Bishop's Bible became known as the "Treacle Bible". The reason being that, as recorded in most translation, we read in Jer 8:22: "Is there no balm in Gilead?" The early translators of Bishop Bible did not know what Hebrew behind "balm" was, so they translated it with "treacle".

Wonderful trails are to be found looking through the unnumbered shelves of books. "The writing of books there is no end". Recently in one of our travels from Victoria to Comox we visited an old mining town by the name of Cumberland. In the 1800's it was a fast-growing coal town, producing the cleanest and best coal available in the west. The wooden shacks and tall buildings witnesses to a prosperous time when miners made a comfortable living with shovels and the oil lamps on their hardhats digging out the black gold.

We are blessed with the Light of the Gospel that prompted us to search out a book or books that would enrich us in this life but more so for the future age of God's Kingdom.

In another shop, my wife saw, in a section entitled “Collector’s Books” with its royal blue cover, a well-preserved copy of Elpis Israel, by Bro. Thomas. The first thing we did was to see if the name of the previous owner was there, but to no avail. What a wonderful story its pages could tell. Who was its previous owner? Did the message of its pages cause the owner to be baptized? How did it find its way to this small coal town over 6,000 miles from England? The secret to these questions remain locked in this book’s vault. Asking the lady behind the counter how much she wanted for it, her answer was forty dollars. I explained to the lady I would be willing to give her a brand new copy of this book.

For some reason we had to return to that self-same store later on. She recognized us and explained on our departure she had double checked on the computer the list price for this “collector’s book”, and she said, the going price was fifty dollars. Asking questions about the book we were able to enlighten her on its author and contents. “It’s a very special book” she said. How right she was. For many people throughout the past years, especially the early twentieth century it was read often and encouraged many to embrace its teaching and to put on the saving name of Jesus Christ. It’s impossible to put a price on such a book. The disturbing question as we exited the store was “how precious is it in the believer’s lives today?” Most of us have a copy of Elpis Israel in our bookcases but how many have touched it or read its pages? How many times do young speakers, Sunday school teachers use it for a reference book? I know of a brother who would read it once a year.

The wandering into a used book store in Victoria BC gave another brother a surge of excitement when he discovered for a small amount of money, a well-preserved Coverdale Bible.

We are people of the Book, the inspired Word of God. It’s going to be a very sad day when the written words of this precious book is replaced by an electronic gadget. Paul’s advice to the young man Timothy was: “*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth*” (2Tim 2:15). Go to the used book store in your own home, take down the pioneer works and feast on them, and in that strength, go forth into the world and share their treasures with those who have poor understanding of the “Hope of Israel”.

“Of the writing of books there is no end”, but there is a divine book still in the making. Its author is anxious to write the last chapter. We can help Him to that end by so ordering our lives as God directs. Let us give Him reason to write our names in that book.

*“Then they that feared the LORD, spake often one to another: And the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon His name And they shall be mine, saith the LORD of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him” (Mal 3:16-17).*

Horace MacPherson (Victoria, BC)



## Bible Mission News

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### Christadelphian Sisters Retreat 2014, Trinidad

*In June 2014 a Sisters retreat was held at Claxton Bay, Trinidad. It was a very well planned and organized event, by God's blessing, it was particularly helpful and encouraging to the sisters that attended. Following is a brief summary of this function. A full report can be obtained from Sister Cathy Badger — [Cathybadger@yahoo.ca](mailto:Cathybadger@yahoo.ca).*

The Christadelphian Sisters' Retreat was held at the Golden Jubilee Camp and Care Centre in Claxton Bay, Trinidad from June 20 to 22, 2014. Some 38 sisters joined by a number of young ladies (daughters, nieces and cousins) — approximately 55 persons in all — participated in the Retreat over the three (3) day period. They came from the Mt. Grace Ecclesia, Tobago; the Arima, Marabella and Erin Ecclesias, Trinidad and ecclesias in Canada. The lead facilitator for the retreat was Sis. Mary Styles of Canada. Sis. Mary is actively involved in individual and group counselling. The theme for the retreat was “*I drew them..... with bands of love*” (Hosea 11:4).



#### Objectives of the Retreat

The engagement of participants in this activity was aimed at achieving the following objectives:

- a) To share information on relationships;
- b) To learn techniques and skills to facilitate growth and harmony in our relationship with God, with one another and with our spouses;
- c) To better inform ourselves on how to go about choosing a partner;

- d) To encourage ourselves from the Word on how to build and maintain relationships with our children and influence them to be 'in the Way'; and
- e) To renew and enjoy fellowship with our sisters, daughters and nieces

### **Session Topics**

**Session 1:** *Our relationship with God as a Saviour, Father, Friend, Husband (Psa 103:2)*

In this session we were reminded that God wants us to be a special people, as exhibited in Hos 11:4. He has given us his Word to help us learn about him and become inspired and comforted by his love and care for us. Just as the LORD covered Benjamin in Deut 33:12 and encouraged him to rest in Him, so should we rest in the LORD. The concept of God as our Saviour can be seen in his action to provide a means of our atonement for our sins and reconciliation to Him, through the sacrifice of his son Jesus Christ. Our response to his love and generosity should be as that expressed by Paul in Col 3:1- 4:6 — fleeing sin, putting on the new man with the fruits of the Spirit, immersing ourselves in the Word, submitting ourselves to each other in humility, continuing in prayer, walking in wisdom and looking for Christ's return.

**Session 2:** *Forgiveness in Jesus: Jesus as Saviour, Brother, Friend, Husband (Rom 8:37)*

God provided Jesus Christ as our Saviour to redeem us to him, to restore us from our 'brokenness'. The ensuing exercise to uncover verses in which Jesus Christ is shown as our Saviour, Brother, Friend and Husband was avidly addressed and uncovered many favourites and quite a few unfamiliar ones which, I'm sure, have since become treasured.

**Session 3:** *Relationships: practising forgiveness, compassion, being a savior (1John 4:21)*

The message of 1John 4:21 that 'he who loves God must love his brother also', was both familiar and poignant. Our love for our brother (sister) must translate into care expressed in a myriad of ways.

One of the greatest gifts we can share with each other is that of our time and being prepared to listen. When we listen we can help others regulate their emotions and access the part of their brain that is needed for problem solving. The meeting also heard that in young persons, the brain is not fully developed until approximately age 25. This limits the individual's capacity for flexible thinking and making wise decisions. The older sisters were therefore encouraged to act as mentors to the youths to assist them in their choices.

**Session 4:** *Choosing a partner: developing your ideals and finding them (Song 3: 1-5)*

The Bible emphasizes that love must exist in a marriage relationship. It presents two (2) models for finding one's life partner. This love is what is called 'ahava'. Isaac and Rebekah discovered 'ahava' after marriage, while Jacob and Rachel found it before marriage. How do we search for a partner? Gen 24: 27 says: "I, *being in the way, the LORD led me*". For such a search we need to: Pray — Have patience — Be faithful — Fear and respect God — Be in THE WAY (the TRUTH). It was noted that partners must work at love and that each person must be able to grow individually while developing as a couple.

**Session 5 — Marriage: Commitment for Life.** (Matt 19: 1 – 6)

In Col 3:5-10 and 1Thess 4:3-7, we learn that God wants us to develop self-control. God designed sex for marriage and therefore we learn and understand that the following is wrong: pre-marital sex, extra-marital sex, homosexual sex and other prohibited perversions. It was emphasized that God does not want us to invest our time and ourselves in pornography and perversity because it increases our appetite for more of the same and God hates these things. God intended that man and woman be complementary and be together for life.

**Session 6 — Parents and Children: The Family in the Ecclesia** (Mal 2: 10 -16)

The books of Thessalonians provide parents with insight for influencing their children for the Lord:

- Parents should seek to please the Lord (1Thess 2:4).
- Parents should be honest in their relationship with their children (1Thess 2:5).
- Parents should be gentle and should share the gospel with them (1Thess 2:7-8).
- Parents should deal with their children as individuals (1Thess 2:11-12).
- Parents should teach them to be patient and wait for Christ's return and not to look for instant gratification (2Thess 2:13-17).

We also learned that showing our children that we are imperfect and finding healthy ways to address our imperfections teaches them to look for solutions, look for resources, look for help when they need it. We need to employ and seek resources to address our concerns/needs. Brethren may also be advisers in some of these situations.

**Conclusion**

Appreciation must be expressed to Sis. Bernadette Edwards and the team in Trinidad for pursuing the staging of such a forum. The retreat presented a unique and long-awaited opportunity to discuss fundamental issues relating to relationships, in an open, frank manner, with the Bible as our guide.

To all who prayed, planned, partnered, prepared, presented, participated, sponsored and supported, you have our deepest appreciation.

We are grateful that our Omniscient GOD afforded us this wonderful opportunity to search his Word and find what is needful for positively engaging all our relationships. The retreat certainly met the objectives outlined. It also served to renew our commitment to our relationship with God our Father and Jesus our Saviour.

*Contributed by Sis. Pattie Duke, Trinidad  
Submitted by Sis. Jan Berneau CBMA/C Publicity*

**Chile and Argentina — We appreciate the visits!**

The challenges that face a small group of isolated brethren is well illustrated in Santiago, Chile. Three or four brethren dotted around a city of 6 million people need to be well coordinated to maintain regular contact. Over the last couple of months of 2014 visits by Brothers Rubén Barboza from Argentina, Nigel Fletcher from Melbourne, Australia, Robert Alderson from New Zealand, Sisters Anne

Aucott and Cynthia Miles from England, and Hipólito López from Temuco in the south of Chile have been a stimulus for this small group. Additionally, the arrival in Santiago of newly baptised Sister Eva Villaroel has been a welcome addition to the ecclesia. Sister Eva was baptised in October in Phoenix, Arizona while on an extended visit. The ecclesia in Santiago continues to meet in a small office right in the centre of the city and has particularly appreciated the visits from those brethren who have been passing through with work or holiday and have dedicated some time to spend with their brethren.



**Five members and friends on Sunday, Nove. 16 at the Breaking of Bread in Santiago.**

A frequent theme for exhortation in this environment is drawn from Zech 4:10, *who hath despised the day of small things?* For those who are so few and so far away, who live among millions and are surrounded by teeming evangelical churches, and the seemingly timeless institution of the Catholic Church, the assurance that God gives the prophet greatly assists our analysis of such situations: *Not by might, nor by power, but by my spirit saith the LORD of hosts.*

A brief visit to the city of Córdoba in Argentina gave the opportunity to meet our four brethren and their families in that city. They too face the challenges of being a small an isolated group, perhaps best illustrated in Brother Francisco Gilardoni, 96 years of age and waiting patiently for the Lord's return. (see photo)



*Written by Bro.  
Robert Alderson,  
Auckland,  
New Zealand, CBMA  
Linkman  
Submitted by Sis. Jan  
Berneau, CBMA/C  
Publicity*

## Quito, Ecuador

### Another year, another visit .....

We are more than happy to make the journey to Quito, Ecuador to share fellowship for a month with our dear brothers and sisters. They always encourage us much more than we encourage them. It has been a privilege to watch this small group grow in maturity, organising themselves and making all the necessary ecclesial decisions. For us this is commonplace in our home ecclesias, but for them a completely new experience. Democracy doesn't come easily. On Sundays there are normally the same five brothers to cover all the duties at the Breaking of Bread and the lectures. Their nearest brothers and sisters are in Colombia and Peru. So as they don't get many visiting speakers, they really appreciate the weekly exhortations, written by various brothers worldwide and faithfully sent out, the monthly Latin American ecclesial update and the six weekly sister's newsletter. So thanks to everyone who contribute to the effort.

A few months before our planned visit, a brother wrote to ask Bill if he would lead a series of workshops for the Bible Class on Ecclesiastes. Bill's heart sank! He didn't think he could get enthused about that! But we have all learned so much working through this fascinating book. I was especially amazed to find that the Spanish word for time 'tiempo' appears throughout chapter 3 (Reina-Valera 1995) yet does not distinguish between the three different Hebrew words used in this chapter. Looking in the concordance we see the three different meanings: a specially fixed or designated time, a time for general day to day occurrences, and a time of permanence or continuance. Verse 11 is a wonderful verse reaffirming that God is in control of everything from beginning to end and we will patiently wait for the fulfilment of His promises.

My heart sank equally as low as Bill's when the sisters wrote and asked me to do a study for the sister's class on Lamentations. I certainly didn't aim for 'verse by verse' but more of an overview and historical background. After the class, we had our usual session of handicrafts using origami designs for the cards. We were especially pleased to find a stash of patterned paper and decorations sent from Canada by Sis. Rebekah (Hunter) and had great fun being creative. In fact we had three sessions in all at the sisters' request which proves how beneficial it is to meet together informally.

So now our visit is over for another year. We pray for God's blessing on these faithful brothers and sisters until Jesus returns.

*Written by Sis. Carol Rawson, Exeter, UK  
Submitted by Sis. Jan Berneau, CBMA/C Publicity*

## Addresses for Bequests and Donations

**Christadelphian Bible Mission of the Americas (CBMA)** supports preaching work throughout the Americas, Truth Corps, etc. Visit [www.cbma.net](http://www.cbma.net) for current activities as well as to make US dollar donations. Donations by check should be sent c/o Jeff Gelineau, 567 Astorian Dr., Simi Valley, CA 93065-5941, or contact [jeffandkellie@gelineau.org](mailto:jeffandkellie@gelineau.org)

**Christadelphian Bible Mission Canada (CBMC)** supports preaching work throughout the Caribbean and bequests for similar activity. Visit [www.cbma.net](http://www.cbma.net) for an update on current activities as well as to make Canadian dollar online donations. Donations by cheque should be sent to Box 55541, Unit 119, 15280 101 Ave., Surrey, BC, V3R 0J7

**CBMA Overseas Book Service** welcomes gifts of used Bibles, reference books, and Christadelphian books. Please contact Jan Berneau, 1221 N. Whitnall Hwy., Burbank, CA 91505-2110. Phone: 818-842-2868  
[jberneau@earthlink.net](mailto:jberneau@earthlink.net)

**Christadelphian Tidings Publishing Committee** publishes this magazine and other works on the Truth. P.O. Box 530696, Livonia, MI 48153-0696, [www.tidings.org](http://www.tidings.org)

**Williamsburg Christadelphian Foundation (WCF)** supports pastoral and preaching activities throughout the world. c/o Rick Szabo WCF, P.O. Box 1528 West Caldwell, NJ 07007-1528. Website: [wcfoundation.org](http://wcfoundation.org)

**Christadelphian Tape Library.** Contact Reuben E. Washington, 196 E. Stearns St., Rahway, NJ 07065-4923. Phone: 732-381-4590 Fax: 732-499-8415  
[christadelphiantapelibrary@verizon.net](mailto:christadelphiantapelibrary@verizon.net)

**Spanish language literature** is available at P.O. Box 947, Monrovia, CA 91017-0947. 626-303-2222, e-mail: [jdhunter@gte.net](mailto:jdhunter@gte.net)

**Christadelphian Heritage College** c/o Brantford Ecclesia, 442 Dunsdon St., Brantford, ON, N3P 2B1

**Agape in Action** provides help for Christadelphian families and children living in extreme poverty. Donations may be sent to 39 Manor Park Cres., Guelph, ON, N1G 1A2 or 521 Valmont Dr., Monrovia, CA 91016 or via website [www.agapeinaction.com](http://www.agapeinaction.com)  
E-mail: [agapeinaction@rogers.com](mailto:agapeinaction@rogers.com)

**Christadelphian Save the Children Fund** provides Bible learning materials, personal items, and scholarships to needy mission areas.  
[www.christadelphianchildren.com](http://www.christadelphianchildren.com)

**Christadelphian Indian Children's Homes (CICH)** donations in US dollars can be sent to CBMA earmarked for CICH, c/o Jeff Gelineau, 567 Astorian Dr., Simi Valley, CA 93065-5941, or contact [jeffandkellie@gelineau.org](mailto:jeffandkellie@gelineau.org).

**Karolyn Andrews Memorial Fund (KAMF)** provides help in cases where brethren or families have been victims of persecution because of their faith. Checks in any currency to KAMF, c/o P.O. Box 87371, Canton, MI 48187-0371

**Joy Fund, Inc.,** provides grants to ecclesias, individuals, and families to assist with basic needs. c/o Stan Newton, 6861 Skyview Dr., Huntington Beach, CA 92647-2938

**Christadelphian Care Line** fully confidential help with emotional and spiritual problems as well as family issues. 866-823-1039

**Alcohol Help Line** fully confidential help for overcoming alcohol dependency. 866-823-1039

**Fairhaven Christadelphian Charitable Foundation** provides assistance to Canadian ecclesias dealing with the health and welfare issues of senior members. Donations can be sent c/o Jonathan Farrar, 140 Whitwell Wall, Binbrook, ON, L0R1C0.

## News and Notices

(Please send in news and notices by the 5th of the preceding month;  
please include full name of ecclesia and recording brother.  
Word files or e-mail in text-only format are preferred.)

### **ANN ARBOR, MI**

Since our last ecclesial update, the Ann Arbor Ecclesia has been blessed with many visitors from ecclesias throughout North America and others parts of the Christadelphian world.

In November, the Ann Arbor and Royal Oak Ecclesias co-hosted a Revelation study day presented by Bro. Jim Cowie (Wilton, Aust.). Additionally, the Ann Arbor Ecclesia held its seventeenth annual Thanksgiving Gathering in late November where Bro. Jason Hensley (Simi Hills, CA) spoke on the topic, “Be Still and Know,” from Psalms 46.

The ecclesia has also, through the way of transfer, been blessed with a number of new members, including the following brothers and sisters, and their children from the Milford Road, MI Ecclesia: Glen and Julie Anderson, Grant Anderson, Hannah Anderson, John and Deb Betteley, Jonathan and Cathy Betteley, Lori and Christie Cusenza, Dave and Lauren Dreffs, and Andrew and Sarah Moore. From the Denver, CO Ecclesia we have received: Joe and Courtney Robinson; and from the Detroit Livonia, MI Ecclesia we have received Paul and Mary Jane Styles.

The ecclesia has also been blessed with a number of new future Sunday school students with the birth of Elizabeth Martha to Bro. Jon and Sis. Becky Gore on October 8, 2014, and Silas Marc to Bro. Joe and Sis. Courtney Robinson on October 10, 2014. Additionally, we have commended our Sis. Jessica Niemi to the Detroit Livonia, MI Ecclesia, and Martha Monahan to the Largo, FL Ecclesia. Finally, it is with much sadness that we report the falling asleep of our Sis. Cheryl Cseke.

*Peter Bilello*

### **BEDFORD, NS**

Over the past number of months we have enjoyed visits from many brothers and sisters and their families, as well as exhortations from a number of the visiting brothers. We are thankful for the visits and fellowship of these brothers and sisters: Marilyn Creer (Hamilton Greenaway, ON); Linda Cadeaux (Mississauga West, ON); Maryanne Browne (Toronto West, ON); Phil and Roz Clare (Gold Coast, Aust.); Joe Goodwin and Joan Goodwin (Sussex, NB); Charlotte Smith (Reddich, UK.); Bro. Ben Hagan (Aust.); Phil and Janice Baines (Sussex, NB); Brad and Debbie Goodwin (Sussex, NB); Carolyn Kelly (Sussex, NB); and Jonathan Bowen (Brantford, ON).

We enjoyed a study weekend in September given by Bro. Jonathan Bowen. His topic was very exciting, interesting, informative and exhortational. It was on, “The Evidence of Things Hoped For: The Testimony of Archaeology to the Truth of the Bible”. We are thankful for his efforts and for those who attended.

Bro. Michael and Sis. Ruth Carr returned to Ontario after spending nine years with the Bedford Ecclesia. We thank them for their work in Nova Scotia and wish them Godspeed. We commend to the care of the Hamilton-Greenaway, ON Ecclesia, by way of transfer, Sis. Wendy Dickson. We will miss them all, but know they will be assets

to and receive strength from the brothers and sisters in their respective ecclesias. Bro. Steve and Sis. Julie Snobelen and their family moved to California for a one-year sabbatical. We wish them well and pray for their safe return to the Bedford, NS Ecclesia in 2015. Bro. Ron Hill has had surgery on one eye and it is healing well. He is scheduled for surgery on the other eye in December. We pray for our Father's healing hand to be upon him.

Beginning in September, we ran a six week seminar series entitled, "Keys to Success: Helping You to Understand the Bible". We had four interested friends attend and are continuing with an eight week series entitled, "Genesis: The Book Of Beginnings". The entire series is forty weeks long. If you are interested in this series, please contact Bro. Dale Crawford as per below.

Please note that we have changed our Bible class night to Wednesday evenings at 7:30 pm at the Scott Manor House in Bedford to accommodate our interested friends and run the follow-up seminar series. Please contact Bro. Dale Crawford by email at: Bedfordchristadelphians@gmail.com; or by phone at: 902-431-6650.

*Dale Crawford*

### **BOSTON, MA**

It is with the deepest sadness that we report the passing of Cameron Coye, the son of Bro. Matt and Sis. Kelly Coye on October 31, 2014. Cam was 15 years old and leaves behind his older brother Tommy as well as many friends and family who loved him and are mourning his sudden loss. On September 13, 2014, SHAPOUR ALAM was baptized into the saving name of Jesus Christ. We pray for God's blessing upon him in his walk to the kingdom. We would also like to thank Bre. Dean Brown and Ben Link for recently bringing us words of exhortation.

*Jim Sullivan*

### **BRANT COUNTY, ON**

Since April 2014, we are thankful for the ministration of the word by the following brothers from the two closest local ecclesias: Aubrey and Paul Riddle (Brantford, ON); and Rod Ghent, Matt Drywood, Tim Young, Shawn Snobelen, Stephen MacFarlane, Richard Morgan and Matt Colby (Hamilton Book Road, ON). Bro. Ian MacFarlane (Hamilton Book Road, ON) presented studies on, "Haggai: Building the Lord's House," at our first SCYC Gathering and Ultimate Frisbee Challenge on Saturday, September 27, 2014. Approximately fifty young people were present for the classes and enjoyed a perfect afternoon, weather-wise, for the frisbee challenge.

Since April as previously reported, we tried submitting monthly advertisements in a local paper, sized at one sixth of a page, for our Tuesday evening lectures, but with no new visitors. We also placed three larger ads including two half page and a one third page ad in the same newspaper, which has a large circulation in the area, for the three Tuesday public lectures in November. Once again, there were no new visitors. However, during the course of the year, three friends have regularly attended meetings and one, a friend of a member, is studying for baptism. The theme for the three November lectures was, "Will the World Chaos Ever End."

God willing, we plan to organize a campaign during the second quarter of 2015 which will be advertised solely by a flyer distributed by postal service in sectors of Brantford, and by member hand billing in the vicinity of our rented Community Centre. We have experienced better response by this method in the past. Of course, personal

invitation is one of the best methods. Tentative planning is also underway for a major effort focused on a Learn to Read the Bible Effectively Seminar during the last half of 2015. We pray that our heavenly Father will bless our collective witnessing efforts, as we anticipate the return of His son.

We transferred the membership of Bro. Ben Wilson to the Cabramatta, Aust. Ecclesia on May 19, 2014. We commend him to their love and fellowship, and pray for God's blessing on his sojourn with the brotherhood there. In February 2014, our Sis. Bekah Robertson spent time visiting in Australia, and returned in November. We are pleased to have her back with us and look forward to her presence and fellowship once again.

*David Wisniewski*

## **BRANTFORD, ON**

We welcomed our Sis. Hannah McCorrie by transfer from the Coventry West, UK Ecclesia as of June 1, 2014 and are appreciating her help in the Lord's vineyard here. And also welcome our Sis. Patricia by way of transfer from the Paris Avenue, OH Ecclesia. We are happy to congratulate Bro. Joel Hynes and Sis. Patricia Prater on their wedding which took place on Oct 26, 2014. We pray the Father will bless this young couple in their walk together with us as we wait for the Kingdom. We thank our Bro. Ken Styles (Royal Oak, MI) for his ministrations including with the Prophecy Day on Nov. 22nd.

*Daniel Billington*

## **PETERBOROUGH, ON**

The brothers and sisters of the Peterborough ecclesia would like to share some of our recent news. We meet every week at 11:00 am at St. Joseph at Fleming nursing Home, 659 Brealey Dr., Peterborough, Ontario. We welcome Sis. Murie Foote back to the Lords table. We continue to enjoy the fellowship of brothers and sisters who visit our ecclesia. We are thankful for all the brothers who have shared with us words of exhortation. Regular visitors such as Bro. Lee Elliot, Bro. Russ Dawes, Bro. Gord Easson, Bro. Ken Curry, Bro. Ken Darley, Bro. Norm Luff, Bro. Cliff Baines, Bro. Grant Abel, Bro Dan Rose, and Bro. Bruce Abel to name just a few, are much appreciated. Our ecclesia is pleased that the Niagara Falls Bible School has relocated to the area (Lakefield College) and welcome their presence every August. We welcome any brothers and sisters visiting Peterborough and the Kawartha's to join us around the table of the Lord. At our annual general meeting, Bro. Percy Gwilliam remains as recording brother. Please address correspondence to percygwilliam@hotmail.com or 705- 748- 2357 or 465 Cordach Cres, Peterborough, ON , Can K9H 3A4.

*Percy Gwilliam*

## **PRINCE GEORGE, BC**

The Prince George, BC Ecclesia has moved from its long standing meeting place to a new location. We now meet in the North Edge Ice Sports store in the Hart Mall. The address is: 3825 West Austin Rd., Prince George, BC V2K 2H7. The entrance to the facility is around the back of the mall. When one door is closed to us our Father will always provide another way for his children. We would also like to thank Bre. Paul O., Skip B., and Richard Hall (Vernon, BC) for coming and supporting our small ecclesia with classes and exhortations. If you would like to visit us please contact us by email at: pgchristadelphians@hotmail.com or phone Bro. Jonathan Lawrence at: 250-962-8191.

*Jonathan Lawrence*

## LETTER OF COMMENDATION

*The Tidings Publishing Committee is pleased to publish the following letter of commendation:*<sup>1</sup>

### **Basis for Commendation**

It is agreed that the doctrines to be believed and taught are the first principles of the One Faith as revealed in the Scriptures. The BASF<sup>2</sup> and the BUSF<sup>3</sup> (the two principal statements of faith) with the common expressions of understanding articulated in the doctrinal sections of the NASU<sup>4</sup> give a true definition of these principles. It is further agreed, however, that ecclesias may continue to use such statements as are current among them.

Notwithstanding participation in this Commendation, Central-community ecclesias worldwide recognize the BASF as a true definition of the One Faith and continue to fellowship on this basis. The Commending Ecclesias are pleased to welcome in full fellowship brothers and sisters from Unamended ecclesias which accept this Commendation.

The Commending and Commended Ecclesias hereby hope to emulate our Father's patient dealings with us, and to demonstrate to the brotherhood that uniting the One Body will be diligently pursued in practice.

### **Commended Ecclesias**

We, the undersigned Unamended ecclesias declare our agreement with the above basis for commendation: *Bloomington, Champaign County, Chicago, Guelph, Huntsville, Marion, Picton, Rockford, Schooley's Mountain, Toronto North.*

### **Commending Ecclesias**

We, the undersigned Amended ecclesias commend the above Unamended ecclesias to the ecclesias of the Central community in North America: *Barrie, Brampton, Hamilton Greenaway, Kingston, Kitchener-Waterloo, Niagara, North Bay, Orangeville, Ottawa, Peterborough, Shelburne, Toronto East.*

### **Comments from the Tidings Publishing Committee**

The Tidings Committee sees the full letter as addressing:

- A set of doctrinal statements, based upon the NASU, designed to reassure both sides of the soundness of their interpretation of the doctrines that have divided us.
- A description of the transitional process for resolving fellowship issues, after which it is the intent of the Commended and Commending Ecclesias to adhere to the customary Central Christadelphian fellowship principles, as outlined, for example, in the December 2008 article in *The Tidings*.

We consider these doctrinal assurances and the fellowship process to be in conformance to the established principles of prior successful unity agreements. We therefore would like to encourage all Central ecclesias to support this unity effort to the best of their abilities.<sup>5</sup>

The Commending Ecclesias have been in full fellowship with the Commended brothers and sisters for six years during which time there have been no signs of any doctrinal issues. All of these ecclesias are deeply concerned about maintaining the Truth, and this is reflected in their preaching and fellowship practice. The Commended Ecclesias are no longer in fellowship with Unamended ecclesias that have declared their rejection of NASU and their rejection of the Commended ecclesias for supporting NASU.

Applying advice from a similar situation half a century ago in Australia,<sup>6</sup> “The situation regarding fellowship primarily in Ontario, but also elsewhere, is confused. Sincere endeavors are being made by brethren there to effect unity on a scripturally satisfactory basis and in our judgment nothing should be done which would militate against those endeavors.”

We encourage the Commended Ecclesias to submit their News & Notices and Coming Events for publication in the Tidings (please send messages to editor@tidings.org).

We encourage other likeminded Unamended ecclesias to join in this effort to unite the body of our Lord, to the glory of our heavenly Father. Further, we encourage the ecclesias in Ontario to continue working to develop the common understanding and trust that is so essential for brothers and sisters to share the blessings of mutual fellowship.

*The Christadelphian Tidings Publishing Committee*

### Contact Information for Commended Ecclesias

We encourage interactions with the Commended Ecclesias. Here is their contact information:

Bloomington, IL	Bro. John Fisher (greenfish@gmail.com)
Champaign County, IL	Bro. Paul Zilmer (paul.zilmer@gmail.com)
Chicago, IL	Bro. Mike Stull (Mike.Stull1.gmail.com)
Guelph, ON	Bro. Daryl Finlay (finlay.daryl@gmail.com)
Huntsville, ON	Bro. Peter Briggs (hcc@surenet.net)
Marion, IL	Bro. Randy Kniffen (rlk85@yahoo.com)
Picton, ON	Bro. Rick Hill (rhill000@sympatico.ca)
Rockford, IL	Bro. Alan Johnson (johnsonalan79@gmail.com)
Schooley’s Mountain, NJ	Bro. Alan Giordano (argiordano5@verizon.net)
Toronto North, ON	Bro. Ron Waye (rwaye@cogeco.ca)

### Notes:

1. The following is an abridged form of the full Letter of Commendation. The complete letter is available for review at [www.unitycl.org](http://www.unitycl.org).
2. Birmingham Amended Statement of Faith.
3. Birmingham Unamended Statement of Faith.
4. North America Statement of Understanding (NASU) 2003, doctrinal pages 3-8.
5. Following the precedence from past reunions, we ask ecclesias who prefer not to recognize the Commended Ecclesias to allow the process to take its course.
6. *The Christadelphian*, 1957 p 109.

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*Brethren, let us walk together  
In the bonds of love and peace.  
Can it be a question whether  
Brethren should from conflict cease?  
'Tis in union, 'tis in union  
Hope and joy and love increase.  
Hymn 341*

# Minute Meditation

## Yoke up with Christ

A small package arrived in the mail, and when it was opened there was a beautiful tie inside with a Bible verse on it reading, "I can do all things through Christ who strengthens me." What a pleasant surprise, a gift from a dear brother living 3000 miles away. He knows that this verse is a personal favorite of mine.

This verse is a wonderful verse for all of us to live by. When times are tough and we are struggling, we can feel encouraged, knowing that we can be strengthened by our Savior who endured all we have to endure and was always successful in doing His Father's will. He wants us to take heart and believe that we, too, can be successful with his help.

Jesus invites us to come to him for strength. He tells us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

When I was young I liked these verses, but I did not understand them correctly. I thought that Jesus was asking me to take this big heavy yoke and put it around my neck. I believed that it was the correct thing to do but did not relish the thought of carrying this extra burden of a yoke everywhere I went.

What Jesus actually is offering us is so much better. He is willing to yoke up with us to help make our load more bearable. Just imagine if we were a farmer several hundred years ago. After we have harvested our produce and have loaded it into a cart, we go to the barn and bring out an ox and hitch him to the wagon for the trip to the market. What happens if the ox tries to pull the cart loaded with produce, but it is too heavy and he cannot budge it? Being a smart farmer we go to the barn and bring out another ox, take a yoke and yoke the two oxen together. Now when we climb on the cart and say, "Giddy up," the two oxen start pulling together and can easily haul the load into town.

The Lord Jesus is offering his yoke so that he can help us; the yoke is necessary so that he can share our load. With him pulling along beside us we can more easily pull our load through life. In truth, we cannot do it alone, but by being yoked to Jesus we can do all things for he is right there with us, and strengthening us.

No one escapes life without some times of trouble. If we truly wish to be granted the gift of eternal life and a place in the Kingdom of God, we must be willing to endure hardship, as soldiers of Christ, and put our priorities on serving our Lord and seeking first the Kingdom of God. Jesus tells us, "Enter through the narrow gate, because the gate is wide and the way is spacious that leads to destruction, and there are many who enter through it. But the gate is narrow and the way is difficult that leads to life, and there are few who find it."

Those who are yoked together must travel the same direction. Either we choose to go with Jesus on the narrow road that leads to life, or we have to take off his yoke and travel the wide, popular way without him.

Moses wanted the children of Israel to make the right choice in their lives: He explained, "Look! I have set before you today life and prosperity on the one hand, and death and disaster on the other. What I am commanding you today is to love the LORD your God, to walk in his ways, and to obey his commandments, his statutes, and his ordinances." Moses begged the people to choose the way of life: "I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both you and your seed may live."

The choice should not be difficult to make. We can decide to follow the world and enjoy the pleasures of sin, which end in sorrow and death, or choose to walk with Jesus. Sadly, many do unyoke from Jesus and turn down the broad way that leads to destruction.

How thankful we should be that Jesus has offered to yoke up with us and help us travel the right way. Let us choose the narrow gate that leads to life, and let us yoke ourselves together with Jesus who will help us to bear our burdens and make them feel light. With Jesus sharing our load, we can say, "I can do all things through Christ who strengthens me."

*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.)

### **JANUARY 2015**

**2-4 Cranston, RI** New Years Study weekend with Bro. Garth Maier speaking on "Titus: Ecclesial Order". Contact: Bro. Bruce Haughton by e-mail a zandvoort98@gmail.com.

**17 Toronto Church Street, ON** Study day, three part study by Bro. Jim Dillingham (Cranston, RI). Starting time: 1 pm. Dinner 5 pm. Follow up exhortation/lecture Jan. 18. Please register with Bro. Peter Wisniowski peteresa@hotmail.com or call 416 695-3939.

**31 San Diego County, CA** Study day with Bro. Clyde Snobelen on "Why Jesus? Presenting reasons for belief and personal faith in Jesus Christ". Begins at 9:30am.

### **FEBRUARY 2015**

**6-8 Ladore CYC Camp** Christadelphian young people ages 13 and over. Bro. Jesse Adair on the topic of Ruth. Register at [www.cyccamp.com](http://www.cyccamp.com) or contact Bro. Ryan Mutter at [championvegetable@hotmail.com](mailto:championvegetable@hotmail.com).

**7 Brantford, ON** Annual Junior CYC and Little Disciples Winter Gathering at Camp Trillium. Workbooks will be posted on [www.brantfordchristadelphians.com](http://www.brantfordchristadelphians.com). For additional information email Bro. Peter and Sis. Karly Styles at [peterandkarly@juno.com](mailto:peterandkarly@juno.com).

**22-27 Palm Springs Bible School.** The speakers will be: Bro. Arne Roberts (Wales); and Bro. Dennis Bevans (Baltimore, MD). The school offers a wonderful environment for the mature adult to study God's word and enjoy the fellowship of other brethren and

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sisters. To register, contact Jeff Gelineau at Register@christadelphianbibleschool.org or visit our website [www.californiabibleschool.org](http://www.californiabibleschool.org).

### MARCH 2015

**15 Victoria, BC** Spring study weekend with Bro. Jim Harper. His theme will be "Things Eternal: A Look at Some Wonderful New Testament Words and Phrases". Contact: Bro. Clyde Snobelen at victoria@csll.ca.

### APRIL 2015

**2-5 Pacific Northwest CYC Conference** at Camp Pringle on Shownigan Lake. Speaker: Bro. Ryan Mutter (Baltimore, MD) : "As it was in the Days of Noah". For further information please contact Bro. Mike McStravick at mtmcstravick@gmail.com.

**4 New Westminster, BC** Fraternal Gathering. Theme: Jesus Teacher and Healer. Speaker Bro Roger Long (UK). Contact: Bro James Prasad prasadsj@telus.net or 604 525 4056.

**25-26 Sussex, NB** Spring study weekend with Bro. Tom Wilson (Cambridge, ON).

### MAY 2015

**8-9 Vancouver Island Sisters' Weekend** in Victoria, BC. Studies led by Sis. Sandy McLeod (Simi Hills, CA). Contact rosabailey@shaw.ca for information and registration forms.

### JUNE 2015

**27-July 5 Mid-Atlantic Bible School** at Shippensburg University in Shippensburg, PA. The theme is "The Lord My Light and My Salvation" Psalm 27. The Youth Program theme will be "God's 7000 Year Plan". Bro. Jason Hensley (Simi Hills, CA): "Hezekiah: Faith in Desperate Times" and "Seeking the Lost" (teens); Bro. Steve Hornhardt (Salisbury, Adelaide, South Australia): "Come and See — Witnessing for Christ" and "Unlocking Revelation" (teens); and Bro. Garth Maier (Tulsa-Joplin, OK/MO): "Esther" and "Sacrifices of Yahweh" (teens). Website [www.MidAtlanticBibleSchool.com](http://www.MidAtlanticBibleSchool.com).

### JULY 2015

**18-26 Midwest Bible School** will be held at Triune University, Angola, IN. Speakers and their topics are: Bro. Roger Lewis, NZ "The Four Faces of Christ in the Gospels"; Bro. Mark Vincent, UK "The Problem of Suffering"; and Bro. Andrew Bramhill, UK "Isaac, The Overlooked Patriarch". Contact Bro. Mike Livermore, 44943 Yorkshire Drive, Novi, MI 48375; 248-462-5740; mike.live@gmail.com or visit [www.midwestbibleschool.com](http://www.midwestbibleschool.com).

**19-25 Idyllwild Bible School** will be held at the Idyllwild Pines Camp in Idyllwild, CA. The speakers for this year are Bro. Barry McClure, Bro. Darren Guy and Bro. Jim Styles. To Register, contact Jeff Gelineau at Register@christadelphianbibleschool.org or visit our website [www.californiabibleschool.org](http://www.californiabibleschool.org).

**26-Aug 1 Rogue River Bible School** Speakers and subjects: Bro. Roger Lewis (Christchurch, New Zealand): "The House of Asaph — Family of Faith/Masters of Music"; Bro. Dev Ramcharan (Toronto Church St., ON): "A Life of Samson — 'I will Shake Myself'"; Bro. Jim Cowie (Moreton Bay, Brisbane, AUS): "Events Surrounding the Return of Christ". For more information contact Bro. Randy Yoshida at yoshida@cpros.com. For registration, contact Sis. Pat Posey at RogueRiverBibleSchool@gmail.com.