

THE CHRISTADELPHIAN
TIDINGS
of the Kingdom of God

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The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Peter Hemingray, Editor

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Thank you, Sister Rose

Sis. Rose Madge has decided to retire from The Tidings's staff after ten years of selfless service. During that time, Sis. Rose has been responsible for managing the Tidings' Subscriptions and Finances. Her work ethic has been an exhortation to us all. She has spent thousands of hours going to the post office, managing information on the computer, and corresponding with our subscribers and donors. She has also helped in other ways, like coordinating our annual meeting. She will be missed.

Sis. Rose has turned over her many Subscriptions and Finances tasks to Sis. Kathy Hill. As one result, please note that we have a new Post Office Box and email address for these (see above).

Bro. Joe Hill on behalf of everyone involved with the Tidings

Editorial

Advice

“The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away” (Psa 90:10).

Introduction

It is interesting to look back at a life that will very soon extend to the “threescore years and ten”, and reflect on the lessons we have learned during the years of our probation. We look at the world around us, and the signs of the soon coming return of our Lord, and hope that indeed his return will take place before the stress and strain of modern life overwhelms our community and more particularly our young people. Indeed, we must live our lives as if the Lord will return tomorrow, but yet make provision in case he does not.

So as we reflect on these dual priorities, and we see our grandchildren growing up, we know we cannot predict either our or their future. But perhaps we can look back, and consider the ways the younger have been helped by the elders down through the ages, and wonder if we can learn from those before us and help those coming after.

The advice of Paul to Timothy

Our brother Ryan Mutter has been looking at the life of Timothy, and it is perhaps of value to reflect on the ways Paul helped “*Timothy, mine own son in the faith*” (1Tim 1:1). Perhaps a few of the instructions of Paul to Timothy can help frame our ideas:

“Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come... Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching” (1Tim 4:7-8, 12-13 ESV).

“Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure. No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments’ ” (1Tim 5:22-23).

“O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called ‘knowledge’ ” (1Tim 6:20).

“Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching” (2Tim 4:2).

Much of the advice is to be expected, coming from one who had devoted his whole being to preaching the gospel. But some is perhaps a little surprising: to avoid

discussion about Jewish myths, (Tit 1:4) but rather to focus, not on physical fitness, but on spiritual fitness. Most commentators assume Paul is expressing disapproval of the extreme form of fitness as practiced by the contemporary ascetics. I personally believe that, in fact, Timothy was wont to exercise his body as many do today, but Paul is pointing out that such exercise is of limited value in the eternal.

There are many other passages, not only from the letters to Timothy but also the one to Titus, that are clearly written by one seasoned, both in the Truth and in years, to a fellow believer much younger in both aspects. But I believe these passages contain the core of the advice

- Focus on the true message: do not be distracted by side issues and irrelevant controversies.
- It is quite proper to rebuke, but only with endless patience.
- Look after your body: do not neglect to take care of the physical as well as the spiritual body.

The advice of others

There was recently a discussion on one of Internet Christadelphian groups, asking for advice to the younger from the elders. Here are a few (only) of the comments as edited:

- Don't believe everything you are told. Think for yourself: read the Bible for yourself, not to confirm what others tell you.
- Do not live so as to improve the opinions of others. Be confident in yourself.
- Put your trust in God and in His grace, not in the edicts and predicts of men. His son will be the judge.
- There is always sunlight beyond the blackest cloud. Things are almost never as bad as you expect them to be. Push through and never give up.
- Wisdom is knowing when to speak up, and when to shut up. Wisdom thinks deep and long before it opens its mouth.
- Be true to yourself and walk with God. The rest is ephemeral.
- God is not out to get you on a technicality! Do not micro manage your weaknesses and certainly do not micro manage others' weaknesses.
- Live your life in appreciation for having been redeemed. Do not waste time trying to earn redemption, and never waste time judging others.
- Forgive yourself!! Every single person fails to meet their own standards sometimes (much less God's standards).
- Plug into the "light" of Christ and dedicate yourself to reflecting it the best you can. People learn from what they see you do, and much less from what they hear you say.
- Pray always, for yourself and others.

My advice

I can only offer comments, based on the short time I have been on this earth. And I must recognize the value of my upbringing, the patience and love of my wife, and the patience of my children as I have struggled, as we all do, in my walk. And I must

acknowledge, as many experience when they are young, that my father became a lot more knowledgeable and wise as I entered my later twenties — much to my surprise. In common with many young people, I thought my father was quite out of touch with reality for quite a decade, and I must apologize to his memory. So I doubt my comments will have much impact on the twenty-somethings for which they are supposedly intended, but, who knows, they might find I get smarter as they age. After all, how many in this age “*stand up before the gray head and honor the face of an old man, and you shall fear your God: I am the LORD*” (Lev 19:32). So here goes, based on my own experiences and no others. Others might have different opinions, and I respect them.

- Never write notes in your Bible in ink.
- Any good Bible is known for the number of question marks, both in the Bible text and regarding the comments of others.
- Do not be afraid of education. And do not mothball your children by keeping them isolated in a little cocoon. They will have to make their way into the world by themselves at some stage.
- Especially if you have children, do your best to live in an area with a vibrant ecclesia and other children of similar ages.
- If it becomes a choice between your current employment, which unfortunately requires moving into isolation with your family, and resigning, there is no real choice. Resign. God will provide.
- If it becomes a choice between a better job that requires your total commitment of effort and time, and your family and the Truth, there is no choice.
- Your proximity to an ecclesia is more important than where the ecclesia is. Do not be afraid of changing states, cities, provinces, or countries: after all, our true citizenship is not of any country.
- Take your children to Bible Schools all their lives, and youth weekends without fail.
- “*Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord*” (Eph 6:4). This is all you can do: children might not turn out as you desire, as sometimes happen. Look at the children of Samuel. “*Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice*” (1Sam 8:3).
- If your children turn out fine, praise God, not yourself.
- Give praise and thanks to God and His son for your time on this earth, and only hope you have walked after the path of His son.
- “*Fear God and keep his commandments, for this is the whole duty of man*” (Eccl 12:13).

Peter Hemingray

Letters to the editor can be sent to letters@tidings.org. Please include your name, address, e-mail, and phone. Submissions under 300 words are encouraged — the magazine reserves the right to edit all submissions for length and clarity.

Exhortation

The Bowed Woman

This exhortation is based on the healing of the infirm, or bowed, woman in Luke 13. It would appear that during most of the last year in the Lord's ministry, there was a concerted move to deny Jesus any opportunity of preaching in the synagogues. In the gospel record of this period Jesus' preaching on a Sabbath is mentioned only this once. And in this instance the ruler of the synagogue and a number of the congregation were hostile. So perhaps this occasion was deliberately laid on so that they might have opportunity to object, which is exactly what transpired.

"And [Jesus] was teaching in one of the synagogues on the Sabbath" (Luke 13:10).

Some of us will be familiar with the idea that each of the Gospels emphasizes a different aspect of Jesus' role, and that each of these aspects relate to one of the four faces of the cherubim. It is said that Luke's gospel relates to the face of a man, and that it emphasizes Jesus as the Man. One brother has suggested more specifically that it emphasizes Jesus as the perfect Priest.

Five of the seven recorded Sabbath day miracles are recorded in Luke's gospel; more than any other Gospel. Perhaps Luke is emphasizing Jesus as the perfect Man, or Priest, who understands the true significance of the Sabbath. Keep that in mind as we read on.

The bowed woman

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself" (Luke 13:11).

The subject of Jesus' miracle was a woman who had "a spirit of infirmity", or literally, 'a spirit of feebleness, or weakness' and she was "bowed together". The ESV translates "*She was bent over and could not fully straighten herself*".

Most think that this was a physical disease, such as curvature of the spine, although some believe it was a mental condition. Whatever the underlying cause was, the outward symptom of her problem was severe. She was "bowed together" and she could not lift herself up. The words "bowed together" in the original means 'bent double', or as we might say, 'doubled-over', so she could probably look forward only with extreme difficulty, and to lift up her eyes to heaven was impossible. And perhaps the learned in the audience were thinking of Isa 45:2, for there the Hebrew word for **crooked** also means to **glorify**.

In verse 16, Jesus says that **Satan had bound** her. In saying that, Jesus is connecting her condition with man's great adversary: sin.

As Brother Edward Whittaker helpfully put it: "Disease is part of the legacy of sin."¹ In other words, disease is a by-product of Adam's sin. It relates to the curse of

mortality, which includes weakness and disease, and that applies to all of Adam's offspring.

Eighteen years

The fact that she was in this condition for “eighteen years” similarly connects her condition with the problem of sin and its cruel bondage. For example, let us go to an example to such bondage:

*“And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. So the children of Israel served Eglon the king of Moab **eighteen years**” (Jdgs 3:12-15).*

This period of 18 years is used the same way later in Judges:

“And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. And the anger of the LORD was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead” (Jdgs 10:6-8).

When Israel turned from God, they were enslaved to their enemies, for eighteen years. Turning from God, put them in bondage to sin.

From a practical perspective, what can we learn from the fact that the woman back in Luke 13 suffered in her condition for eighteen years? Let us stop and think about this for a moment. She was doubled over and unable to stand upright for eighteen years.

There was an article that was written by a sister many years ago. In writing about this bowed woman, the sister said that she herself had spent a half day walking around her home doubled over. She commented on how grim it was, always looking down at the ground, how dissatisfying it was to sit or lie down to rest, and how difficult it was to eat and drink.

But this woman in Luke was in this condition for eighteen long years. Until now, there was no one who could help her or release her from the bonds of “the legacy of sin”.

Although her physical condition was very difficult and the prognosis bleak, and despite the fact that it would have been very difficult and humiliating for her to make the trek to the synagogue, she did it. We aren't given many details about her. For example, we don't know her name, and we aren't told about anything that she may have said on this occasion. But the very fact that she was at the synagogue tells us something about her. Even so, since the women in the synagogue worshipped

away from the eyes of the men members of the congregation, it may well have been that she did not come face to face with her Lord until after the meeting had ended. But the fact that she was there suggests that she had a very strong faith. Why else would she have been there, and why would Jesus have called her out of the crowd? We know she had faith because in verse 16, Jesus calls her a “*daughter of Abraham*” and Paul tells us: “*that [Abraham is] the father of all them that believe*” (Rom 4:11).

Be that as it may, we know that this pitiful, hunched figure, who could in no wise lift herself up, was seen by the Lord Jesus and that his compassion welled up for her. Had this woman heard about Jesus’ teaching and his healing power? Did she wonder if he was the Messiah?

Sometimes Jesus performed a healing miracle in response to a request. And there are other times, like this one, when Jesus seeks out a person without being asked to do so. The sight of her doubled over would have been something that would catch the eye, especially the sympathetic eyes of Jesus, the perfect Priest.

“And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God” (Luke 13:12-13).

Jesus called her out of the crowd and she responded. He spoke words of promise to her and she believed. He touched her, and she was cured and stood upright. Then she glorified God. There’s a process here in these few words and we should consider it.

The bowed woman is a parable of our condition. We all have a nature that is bowed down, prone to sin, and mortal. It’s our misfortune, not our crime. Unless God intervenes, we remain in bondage to sin. So God seeks us out and calls us to Him. We have to decide whether to respond to His call. He speaks words of promise to us and we choose whether to believe His words. Lastly, if we draw near to Him, through prayer and by applying ourselves to His word, He can touch us, free us from the bonds of sin through His son, and make us to stand upright. So we can glorify Him.

The bowed woman should also cause us to think about our perspective. For example, what direction are we facing?

Are we looking down at the ground, obsessed and focused on the here and now, and all of the issues that press on us, or are we looking ahead, to God’s kingdom and trusting that God will get us through our present difficulties?

Healing on the Sabbath day

The other main lesson in this story is what we noted at the outset: that this miracle was performed on the Sabbath day. Of the seven times that Jesus healed on the Sabbath day, he did it in the synagogue three times, and on all seven occasions, it put him in direct conflict with the Jewish leaders, specifically, the Pharisees.

The Pharisees were obsessed with external rituals and tradition, and they had no grasp of the deeper principles involved in God’s laws. Look at how the ruler of the synagogue reacted to the healing of the bowed woman.

“And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day” (Luke 13:14).

On two previous occasions, when Jesus healed the impotent man and the man with the withered hand, the Jewish leaders actually sought to destroy Jesus because he had healed on the Sabbath. So, this is the issue that triggered their plotting against him.

Look at Jesus’ response to the ruler of the synagogue.

“The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?” (Luke 13:15).

Jesus called him a hypocrite for allowing the care of animals on the Sabbath and opposing the healing of a child of Abraham.

Work on the Sabbath

Then Jesus proceeds to teach that the act of healing and loosing someone from bonds is in fact a **most** appropriate work on the Sabbath day.

*“And **ought not** this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, **be loosed** from this bond **on the Sabbath day?**” (Luke 13:16).*

Jesus’ objective of healing on the Sabbath, of all days, involved more than challenging the traditions of the Jewish elders. As the perfect Priest, he was teaching the people about the true meaning of the Sabbath and what the Sabbath foreshadowed. Jesus was saying that his acts of healing should not merely be tolerated or accommodated on the Sabbath, but that they were part and parcel of the Sabbath. It was a core element of the Sabbath day. Jesus’ teaching was based on his sharp understanding of what God had said in the Law and the Prophets regarding the Sabbath.

It was clear that the children of Israel were commanded in the Law to do no work on the Sabbath. But the work they were **not** to do on the Sabbath was qualified by the work they **were** to do on the other six days of the week.

Three times in the Law, God instructed Israel that they had six days a week to do **their own** work. Let’s look at one of these examples.

*“Six days thou shalt do **thy work**, and on the seventh day thou shalt **rest**: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be **refreshed**” (Exod 23:12).*

Note the emphasis: they had six days to do **their own** work, and the natural extension was that they were not to do **their own** work on the Sabbath. It was to be a day of **refreshing**.

Isaiah leaves no doubt that this is the intended emphasis.

*“If thou turn away thy foot from the sabbath, from doing **thy pleasure** on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; **and shalt honour him**, not doing **thine own ways**, nor finding **thine own pleasure**, nor speaking **thine own words**. Then shalt thou delight thyself in the LORD;” (Isa 58:13-14).*

They were **not** to do **their own** work but they **were** expected to honor God and to delight themselves in Him and His works. How?

*“Is not this the fast that I have chosen? **to loose the bands** of wickedness, to undo the heavy burdens, and **to let the oppressed go free**, and that ye break every yoke? (Isa 58:6)*

Jesus fully appreciated this: that God wanted His people to honor Him on the Sabbath, by removing the burden of sin and through works of compassion and grace.

There is one final passage regarding the Sabbath that Jesus clearly appreciated and that helps us to understand its true significance.

*“Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. **It is a sign** between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed” (Exod 31:16-17).*

The Sabbath was a **token** of Israel’s special relationship to God, but it was also **significant**, or **typical**, of something greater than itself. It was a **symbol** that foreshadowed the great age to come, when man would rest from the works of sin, and would be wholeheartedly devoted to the service of God, and when the burden of sin and its legacy will be removed.

When Jesus healed people on the Sabbath day, it proved that he was the Messiah, and it was a demonstration of what the Messianic, or Kingdom age would be like. Brother LG Sargent put it this way:

“When Jesus on the Sabbath performs the works of the Messianic Age—proclaiming liberty to the captives, the opening of the prison to them that are bound, opening the eyes of the blind and the ears of the deaf, and causing the dumb to sing — he is acting as the Messiah. In him the Messianic Age has come near, the Kingdom of God has approached. For that work no day is so appropriate as the Sabbath. He is Lord of the Sabbath because he is Lord of the Age which it prefigures: and his action in deliberately performing miracles on the Sabbath in itself implies a Messianic claim.”²

The Jewish leadership should have known that. They should have recognized the Messiah wielding the power of God in their synagogue — the power of the Kingdom Age.

Comparison with Isaiah³

And so let us return to Isaiah:

	Isaiah 45		Luke 13
2.	The crooked straight.	11.	Bowed together.
23.	Every knee shall bow (and 46:2).		
17.	World without end.	11.	To the uttermost.
46:1.	LXX: <i>ekluo</i> (perf).	12.	apoluo (perf.).
		13.	Glorified God.
25.	LXX: Shall glorify.	17.	Glorious things.
13.	My captives (Heb: my bound ones).	16.	Whom Satan hath bound.
16,24	Put to shame.	17.	Put to shame.
11.	The work of my hands.	13.	Laid hands on her.
11.	My sons.	16.	Daughter of Abraham
22.	Look unto me, and be ye saved	13.	Made straight.
24.	To him shall they come	24.	Come and be healed.
20.	Assemble yourselves (LXX: <i>sunago</i>).	14.	The synagogue.

It was almost as though Jesus was bidding his listeners, who would have been even more familiar with the Old Testament than we are, to look at that prophecy!

One last passage

There is one last passage I'd like to look at together before we conclude. It's Psalm 92. Title: "A Psalm. or song, for the Sabbath day". It casts a light on the synagogue that we read about in Luke 13. There were two kinds of people in the synagogue the day that Jesus loosed the bowed woman from the bonds of the adversary.

First, there were those who rejoiced in the wonderful works of God, the works of the Sabbath day and of the messianic age.

"It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night, Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. O LORD, how great are thy works! and thy thoughts are very deep" (Psa 92:1-5).

And sadly, there were those who did not understand, or recognize, the works of God in their midst. They did not understand the true meaning and purpose of the Sabbath. They were the "brutish" or beast-like. "A brutish man knoweth not; neither doth a fool understand this" (Psa 92:6).

They claimed that Jesus' works were evil, but in fact, it was they that were "workers of iniquity".

"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: But thou, LORD, art

most high for evermore. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered” (Psa 92:7-9).

And lest we miss her, the bowed woman is also here in this Psalm:

“The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon” (Psa 92:12)

The Hebrew for palm tree is derived from a root word that means “to be erect”. Here then is the bowed woman: a true daughter of Abraham, by her faith. She rejoiced in the wonderful works of God, and looked forward to the messianic age to come, and she recognized the promised Messiah in Jesus. Because of her faith, Jesus singled her out and made her to stand upright like the palm tree, and like a cedar in Lebanon.

Conclusion

As we remember Jesus, the Messiah, and Lord of the Sabbath, and king of the Age to come, let us be thankful that he has called each of us out of the crowd and that he has given us the opportunity to be loosed from sin’s bondage and to stand upright, and glorify to glorify God.

As we partake of the bread and wine, may we resolve to devote ourselves to God’s work and service in the week ahead, and may the great **age of healing, rest and time of refreshing** come soon.

Joel Thorp (Mississauga West, ON)

Notes:

1. *The Testimony*, 1973, p. 423. Full sentence is “Because disease is part of the legacy of sin, in the New Testament it is often attributed to Satan. Satan, which literally means ‘adversary’, is clearly being used as a term for an adverse state within the body or mind of the individual affected.”
2. *The Christadelphian*, 1946, p. 4.
3. From “Studies in the Gospels” by Harry Whittaker.

Special Invitation

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

*You, your family and friends are invited to the
40th annual Church of God of the Abrahamic Faith Gathering
at Denison University in Granville, Ohio, July 20-26, 2015.*

Bro. John Mannell: “A Life of Isaac: From Fear to Faith”

Bro. John Linsenmeier:

“Behold the Lamb of God, Who Takes Away the Sin of the World”

Bro. Steve Davis:

“Moving on to Maturity: A Study in the Letter to the Hebrews”

Bro. John Downer: “Forty Years of Preparation”

Contact Bro. Brad Rek at 330-609-6957 or brad.rek@gmail.com.

Visit our website at www.abrahamicfaithgathering.org for more information and to view talks from last year.

First Principles

The Doctrine of the Trinity

(2) The Apostle Paul's Conversion and the Holy Spirit

The Apostle Paul was as Orthodox a Jew as you could find among the Pharisees, who were the most Orthodox of the Jewish parties. During his trial he cried out *“Brethren, I am a Pharisee, a son of Pharisees; with respect to the hope and the resurrection of the dead I am on trial”* (Acts 23:6). Later he filled us in on his credentials and his zeal for the Jewish faith,

“I am a Jew, born at Tarsus in Cilicia, but brought up in this city at the feet of Gamali-el, educated according to the strict manner of the law of our fathers, being zealous for God as you all are this day. I persecuted this Way to the death, binding and delivering to prison both men and women” (Acts 22:3-4)

He lived his life fully unto the law.

“If any other man thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law a Pharisee, as to zeal a persecutor of the church, as to righteousness under the law blameless” (Phil 3:4-6).

Paul was converted from his zealous but ignorant persecution of the church when he met Jesus on his fateful trip to Damascus. Paul had much to wrestle with to understand that Jesus was the Messiah, the Son of the living God. Now all those Old Testament prophecies of the Messiah fell into place and this highly educated Pharisee finally understood who Christ truly was. The book of Acts records for us the wonderful missionary journeys he went on to spread the gospel message. His zeal in proclaiming the Truth and his willingness to endure hardships for his Lord humbles us all.

Paul did have much to learn in accepting Jesus as the Messiah. As a Pharisee he believed in a coming Messiah, an earthly kingdom, a resurrection and life after death. Paul needed to sort through the Old Testament prophecies to differentiate between the first coming of the suffering Messiah, and the second coming of the King. Paul required a better understanding of the Scriptures about the Messiah, and we see this change in his letters. What we do not see is him undergoing a complete change in his understanding of God. There is no record, documentation or explanation of Paul converting from the Jewish understanding of Yahweh to the concept of the Trinity. The transformation Paul did experience was to better interpret prophecy. The conversion to the Trinity that we don't see is more than interpretation of prophecy: it is doctrine. Paul affirmed that he only believed in one God as he writes: *“Now an intermediary implies more than one; but God is one”* (Gal 3:20).

But if the Trinity were true, Jesus was not just the Messiah but God. There was no greater doctrinal transformation for Paul to experience than to revamp his Jewish understanding of God. Yet the pages of the New Testament are silent about this epic conversion. The Acts of the Apostles contains many public discourses by Paul, yet in none of them does he propose a change in the doctrine of God. In his final defense before King Agrippa Paul recounts his conversion. He was a strict and zealous Pharisee, but now he was on trial for his life. What was it he proclaimed? A new understanding of God? No, he was on trial for the hope of the promises made to the fathers, that God would raise us from the dead.

“My manner of life from my youth, spent from the beginning among my own nation and at Jerusalem, is known by all the Jews. They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. And now I stand here on trial for hope in the promise made by God to our fathers, to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused by Jews, O king! Why is it thought incredible by any of you that God raises the dead?” (Acts 26:4-8).

Again, this silence concerning the Apostle Paul is a damning rebuttal of the Trinity.

The Biblical language

The Scriptural record in both the Old and New Testaments describes the relationship of God and Jesus in terms we can understand in our own experience. Terms such as Father, Son, firstborn, Son of Man, begotten, etc. Verses such as:

“I will be his father and he shall be my son” (2Sam 7:14)

“Thou art my Son, today I have begotten thee” (Psa 2:7).

“This is my beloved Son, with whom I am well pleased” (Matt 3:17).

“And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David” (Luke 1:31-32)

His conception through the power of the Holy Spirit was the cause of his Sonship, not that he already was God the Son.

“And I have seen and have borne witness that this is the Son of God” (John 1:34).

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“..I am ascending to my Father and your Father, to my God and your God” (John 10:17).

“God sent forth His Son, born of a woman, born under the law” (Gal 4:4).

“... but in these last days He has spoken to us by a Son, whom he appointed the heir of all things, through whom also He created the world” (Heb 1:2).

“He who conquers shall be clad thus in white garments, and I will not blot his name out of the book of life; I will confess his name before my Father and before His angels” (Rev 3:5).

Trinitarian ideas force us to change the meanings of words beyond how they are used in every other context. Why would God’s word to mankind give us terms we directly experience but then have them lose their meaning when applied to Himself? We are all someone’s son or daughter. We understand what it means to beget someone, to be an heir, to be born, etc. But, the Trinitarian would have us take all these words that God uses to describe Himself to us, and twist their common meaning into something else.

The genealogy

If Jesus is indeed the embodiment of God who lived as a man for 33 years on the earth, then his ancestors were sorely deceived. They were all promised that Jesus would be a child born in their family. Under the Trinity, the body he inhabited was just a shell and the lineage served no purpose.

No serious Bible student can miss the stress placed upon the genealogy of Jesus Christ. Matthew begins his gospel with: *“The book of the genealogy of Jesus Christ, the son of David, the son of Abraham” (Matt 1:1)*. The genealogy in Luke goes all the way back to Adam. The importance on his lineage begins in Genesis 3, where Jesus was the seed promised to Eve. Later in Genesis, Abraham was promised a seed who would inherit the land, possess the gates of his enemies, and by this seed all the nations of the earth would bless themselves. These promises were repeated to Isaac and Jacob. In Galatians, Paul declares that this promised seed was Christ.

When blessing his son Judah, Jacob prophesied about the ruler who would come through that tribe *“The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples” (Gen 49:10)*. Moses told the people that God would raise up from among their brethren a prophet like unto him: *“And the LORD said to me, ‘They are right in what they have spoken. I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him’ ” (Deut 18:17-18)*. Christ gives us good advice that we should believe what Moses had to say *“Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?” (John 5:45-47)*. What Moses understood about God and the Messiah should certainly provide an excellent instruction for us.

God declared to David, *“I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom” (2Sam 7:12)*. And David knew this promise related to Christ (Acts 2:29-36). Peter declared on Pentecost that this was a promise about Jesus, showing how God has sworn to David with an oath that He would set one of his descendants upon his throne.

The list of verses dealing with the descent of Jesus is long and clearly meant to tell us how important his lineage was:

“The LORD swore to David a sure oath...One of the sons of your body I will set on your throne” (Psa 132:11).

“...and has raised up a horn of salvation for us in the house of his servant David” (Luke 1:69).

“Being therefore a prophet, and knowing that God had sworn with an oath to him that He would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ” (Acts 2:30-31).

“...I have found in David the son of Jesse a man after my heart, who will do all my will. Of this man’s posterity God has brought to Israel a Savior, Jesus, as He promised” (Acts 13:22-23).

“They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ” (Rom 9:4-5).

“Remember Jesus Christ, risen from the dead, descended from David” (2Tim 2:8).

“For it is evident that our Lord was descended from Judah” (Heb 7:14).

“Io, the Lion of the tribe of Judah, the Root of David” (Rev 5:5).

“I am the root and the offspring of David” (Rev 22: 16).

Just to be clear, Jesus was not just a good man that God chose to be the Messiah. He is both Son of God and Son of man. His lineage from man goes all the way back to Adam. But he is also Son of God, as the LORD told David: *“I will be His father and he shall be my son” (2Sam 7:14).*

This royal sonship from both David and God was taught by Jesus:

“And as Jesus taught in the temple, he said, How can the scribes say that the Christ is the son of David? David himself, inspired by the Holy Spirit, declared, ‘The Lord [this would be God] said to my Lord [David’s Lord = Christ], Sit at my right hand, till I put thy enemies under thy feet.’ David himself calls him Lord; so how is he his son?” (Mark 12: 35-37:

Even though he was the son of David, he is also David’s Lord and will sit upon David’s throne in Jerusalem when he establishes the Kingdom. How? **Because God elevated him** — *“Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36).*

The Holy Spirit

The Holy Spirit has few “Trinitarian” references in the Scriptures.

In studying the development of the Trinity, the addition of the Holy Spirit into the Godhead was the last segment added to the doctrine. There are a number of verses which, if misunderstood, seem to support Trinitarian ideas about the relationship between God and His Son. But verses addressing the Holy Spirit in this manner are rare. If indeed the Holy Spirit is one third of the Godhead, he gets very little proclamation in the Scriptures. In the seventeen epistles opening with an invoca-

tion of grace and peace, in only one is the Holy Spirit referred to, and then as the means of sanctification, and not the source of grace. Why the invocation to God and Christ, and not to the Holy Spirit, if the latter were a Personage within the Godhead? Similarly, in the eleven occurrences of thanksgiving or blessing which follow the invocations in the epistles, not one contains any mention of the Holy Spirit.

The reality of the scriptural record is that the Holy Spirit is the power of God. This is clearly defined for us when the angel Gabriel appeared to Mary:

“The angel said unto her [Mary], The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God” (Luke 1:35).

Luke gives us, in this verse, one of those algebraic formulas that help us in our Bible study. Mary was told that the Holy Spirit would come upon her and in the second phrase it is equated to the power of the Most High.

Another problem here for the Trinity is that if the Holy Spirit is indeed a person; he is the Father of Christ rather than God the Father. They should have a problem with the angel’s message to Joseph, which also ascribed the conception to the Holy Spirit.

*“Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of **the Holy Spirit**” (Matt 1:20).*

The Holy Spirit can be shown to be a power by a careful comparison of the following passages:

“In the beginning God created the heaven and the earth . . . And the Spirit of God moved upon the face of the waters” (Gen. 1:1,2).

Other references to creation attribute the work to God’s power

“It is I who by my great power and my outstretched arm have made the earth” (Jer 27:5).

“It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens” (Jer 10:12).

“By the word of the LORD were the heavens made; and all the host of them by the breath [Heb. “ruach”, spirit] of his mouth” (Psa 33:6).

“Also, Jesus breathed on the disciples and they received the Holy Spirit” (John 20:22). (This language is understandable if a power were conveyed, but inappropriate if the Holy Spirit were a divine Person.)

Similarly, the Holy Spirit was transmitted by the laying on of hands:

“Then they laid their hands on them and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money, saying, ‘Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit’ ” Acts 8:17-19).

Was this the transmission of a divine Personage within the Godhead?

The Holy Spirit was given “without measure” to Jesus (John 3:34). “Without measure” is an appropriate description of Holy Spirit power, but it is not the kind of language ordinarily associated with a person. The Holy Spirit is also described as a gift and these “gifts” are itemized for us by Paul:

“To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues” (1Cor 12:8-10).

The divine order is set out for us, again by Paul through inspiration: in “*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God*” (1Cor 11:3). Why is there no mention of the Holy Spirit in this hierarchy if he were a person and one-third of the Godhead? And why is God the head of Christ if they are co-equal parts of the same being?

The Holy Spirit today

God gave His Holy Spirit to the apostles. They needed special help to establish Christianity, for it would not be easy. The Romans, who ruled Israel, had their own gods. The Jewish leaders hated Jesus so much that they crucified him. The fact that the apostles could perform miracles added weight to their words. God must have sent them to preach about Jesus, and the results were impressive. Thousands believed and were baptized, so much so that within thirty years, Christians were living in well-organized groups in many towns and cities, including Rome. By then, the special gift of the Holy Spirit had served its purpose. Only the apostles had been able to pass on the power of the Spirit to others by the laying on of hands. And so, after they died, and those to whom they gave it died, this special gift ceased.

From the first century until today, nobody else has had personal control of God’s Holy Spirit. We now have written down for us to read for ourselves, the complete, inspired Bible; these scriptures “*are able to make you wise for salvation, through faith in Christ Jesus*” (2Tim 3:15). We need nothing more.

God is still working through His Spirit by directing world affairs. Daniel told a king, “*the Most High rules the kingdoms of men and gives it to whom he will*” (Dan 4:32). God is still doing that today. The end of it all will be “*the God of heaven will set up a kingdom that shall never be destroyed*” (Dan 2:44). God is still working through His word the Bible. Paul said the gospel of Christ “*is the power of God for salvation to everyone who believes*” (Rom 1:16). We can be influenced by God’s word. “*Faith comes by hearing, and hearing by the word of God*” (Rom 10:17 NKJV).

In the next article, God willing, we will continue by considering facts about Christ, that cannot be about God.

Lee Livermore (Avon, IN)

Hope — (2) Why Hope from the Bible?

“For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope” (Rom 15:4).

Hope from the Bible makes all the difference.

Some philosophers compare the journey of life to climbing a mountain. Religions generally start with mankind at the bottom of the mountain and a map for getting to the top of the mountain. By this thinking, all religions have the same united goal to get to the top of the mountain to receive the same blissful reward. Each religion sees the mountain from a different point of view and has a unique path to the top. One religion climbs a rocky path that requires a difficult hike and careful planning. Another climbs the mountain up a gradual grassy side with a relatively easy walk. A third religion climbs an icy path with a slippery slope and concern for falling down. A final religion climbs the hardest route to the top of the mountain, straight up the face and needing much training and special equipment. This philosophy answers the challenging question why each religion is different and why each one claims to be correct. From what each one can see, their point of view is clearly correct and others seem incorrect. That’s because, as people, we can only see one side of the mountain and lack the ability to see all sides of the mountain, or story. By this reasoning, all religions are correct and all lead to the same blissful reward.



Unfortunately, this concept is not true. At least that’s what the Bible says. The serpent in Genesis first invented this lie when it told Eve, “*You surely shall not die.*” Jesus affirmed the same when he called the serpent “*a liar, and the father of lies*” (John 8:44). Today, many modern humanistic and spiritual ideas continue the age-old fable that we

shall not die. It’s politically correct, non-judgmental and more popular to think that everyone, everywhere, from all time, will end up at the top of the mountain. Unfortunately, universal salvation is illogical and unbiblical. The Bible teaches that salvation is exclusive to few people, not many: “*For many are called, but few are chosen*” (Matt 22:14). The Bible also gives many details about how there is only one exclusive path to the top of the mountain. No other route will work. There is only one possible path that leads to the ultimate reward and this teaching excludes all other paths. The Bible declares itself to be the only true hope, so why should anyone believe it?

Is the Bible inspired by God?

While the Bible declares itself to be true, it is external, historical and archaeological evidence that makes the case rock-solid. Below are just a few of the many significant reasons for believing that the Bible is uniquely and divinely inspired with God's true hope for mankind.

The Jewish history and Israel. The Bible and the Jewish people are forever intertwined. Since Abraham became the father of the Jews (Rom 9:7; Heb 11:9), the Bible records Jewish history and prophesy culminating today with the nation of modern Israel. Since the early 20th century, Bible students have witnessed the unprecedented re-gathering of Jews to the land of Israel (ancient Canaan or Palestine). When the UN General Assembly voted to approve the Jewish homeland on November 29, 1947, the Bible came alive as 2,500 year old prophecies proved to be true. In the book of Ezekiel is one of many specific places that say this: *"When I gather the house of Israel from the peoples among whom they are scattered....then they shall settle on their own soil that I gave to my servant Jacob"* (Ezek 28:25). Isaiah had preceded this with another incredible prophesy: *"Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be delivered in one moment? Yet as soon as Zion was in labor she delivered her children"* (Isa 66:8). This passage was literally fulfilled on May 14, 1948 when the Jewish leaders declared the revival of modern Israel. There are many, many other prophecies that predict the suffering, scattering and eventual re-gathering again of the Jewish people to the land of. This example is totally unique among nations in the world and clearly predicted over 2,500 years earlier. No other people can claim such history and living proof of prophecies, which acts as proof that the Bible is true and divinely inspired.

In June 1967, Israel won what became known as the Six Day war, winning control of the ancient city Jerusalem. To Jews and Bible students, this miracle fulfilled some amazing ancient prophecies about the eternal Jewish capital. *"For God will save Zion (Jerusalem) and rebuild the cities of Judah; and his servants shall live there*

and possess it" (Psa 69:35). *"The LORD builds up Jerusalem; He gathers the outcasts of Israel"* (Psa 147:2). The city of Jerusalem is mentioned hundreds of times in the Bible and is noted as chosen by God above all the earth *"For the LORD has chosen Zion; He has desired it for His dwelling place. This is my resting place forever; here I will dwell, for I have desired it"* (Psa 132:13-14).



The Dead Sea Scrolls. The very same year that Israel was approved to be reborn as a nation, a local Bedouin found the first ancient scrolls in the Qumran region of Israel, on the northwest side

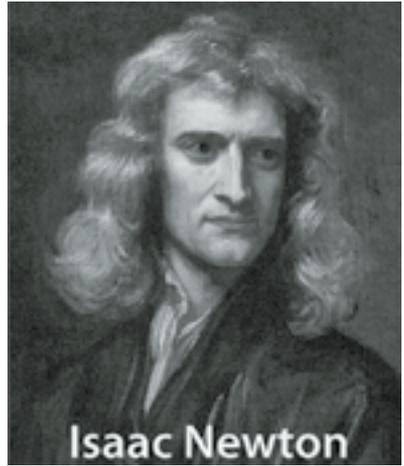
of the Dead Sea. The story of this discovery is even more fascinating considering it happened in the middle of Israel's initial war in 1947. These precious scrolls were written over 2,000 years earlier and contained fragments of every book of the Hebrew Bible except the book of Esther. It also contained a relatively intact, complete copy of the book of Isaiah, which was more than 1,000 years older than the previous known copy. This amazing archaeological discovery has added strong evidence to both believers and non-believers that the Bible is truly the inspired word of God. No longer could any reasonable person disbelieve the historical evidence of the Bible. The unique characteristics of the Bible — such as many authors writing a book over a 2,000-year period — add to the overwhelming proof that only an unreasonable skeptic might deny. Truly we live in an age when *“many shall run to and fro, and knowledge shall increase”* (Dan 12:4). The modern age helps faith-building discoveries like the Dead Sea Scrolls spread good news of God's plan for mankind.

Resurrection of Jesus Christ. To Christians, there is no more meaningful event than the resurrection of Jesus Christ. The entire weight of the Christian faith rests or falls depending on whether Jesus was truly resurrected three days after his crucifixion. The apostle Paul said this himself when he wrote *“if Christ has not been raised, your faith is futile and...if for this life only we have hoped in Christ, we are of all people most to be pitied”* (1Cor 15:17-19). Two critical facts give credibility to this important belief. First, the historical fact is that the body of Jesus was never found. If his disciples somehow broke through the Roman guard, carried away Jesus' body and hid it, they would have accomplished a bigger miracle than Jesus rising from the dead! Roman guards who let prisoners go free would suffer execution and were known for their extreme professionalism. Many other details regarding the physical resurrection of Jesus (found in the four gospel records) add to the absolute credibility and accuracy of the text. Second, it is historically known that the closest followers of Jesus, known as apostles or disciples, suffered personal martyrdom. Some, such as the apostle James, were executed for their faith (Acts 12:2) shortly after Jesus ascension into heaven. The issue in question is if Jesus' followers did remove his body and hide it in order to build a new church, does it make sense for them to suffer death in order to maintain a deception (Acts 7:54-60; Acts 9:17-23)? Logic says that people would tell the truth and not die if they knew their cause was a lie, and that telling the truth would avoid a terrible death. The fact that Christianity grew because of persecution only adds to the belief that Jesus was indeed resurrected from the dead and his words are true.

The Bible Hope is believable

Hope is mentioned in the Bible over 130 times. “Eternal life”, “everlasting life” and mentions of immortality abound as our great hope in the Bible. It's why Gilbert Beeken once wrote: “Other men see only a hopeless end. The Christian rejoices in an endless hope.” There have been many famous people who believed the Bible to be the Word of God, but probably none more intelligent than Sir Isaac Newton. Arguably the greatest scientist who ever lived, Newton was born in 1642, the same year that Galileo died. Newton discovered the three laws of motion, calculus, the law of gravitation and the composite nature of light — all before the age of 30.

The foundations of modern astronomy and physics are still largely based on theories Newton first presented more than 300 years ago. A humble and reclusive figure, Isaac Newton was a Christian who studied the Bible daily and believed that God created everything, including the Bible. He believed that the Bible was true in every respect. Throughout his life he continually tested Biblical truth against the physical truths of science and never observed a contradiction, according to his many biographers. Newton's writings reflected his belief that his scientific work was a method by which to reinforce belief in the authority of the Bible. After he completed his greatest scientific works, he began to devote more and more of his time to researching the Bible, eventually writing a book he believed unlocked the prophecies contained in Daniel and Revelation. The great bulk of his Bible writing went unpublished, as many of Newton's Bible convictions were unpopular in his day because they paralleled those of the early Christian church. Newton is a striking scientific example of one great mind who saw the divine and perfect order found in the Bible.



The Bible, indeed, is THE map book that leads to life. It is our Creator's only divinely inspired book that has been proven reliable and true. Scripture emphasizes that our Heavenly Father has a plan and a purpose for every person and every nation. He is in charge. He did not create our world to be left to chance. He cares for you and gave you hope. *"For surely I know the plans I have for you, says the LORD, plans for your welfare and not for harm, to give you a future with hope"* (Jer 29:11).

OBSERVATIONS
UPON THE
PROPHECIES
OF
DANIEL,
AND THE
APOCALYPSE
OF
St. J O H N.

In Two Parts.

By Sir **ISAAC NEWTON**.

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The Bible says:

- The Bible is the only source for eternal life: Heb 4:12; Heb 6:17-19; Is 46:9-10; Deut 18:20-22.
- The Bible has great evidence for its claims: Rom 8:22-25.
- Any eternal hope outside the Bible is not dependable: Eph 2:11-12; Rev 22:18-19.

Chicago, Ill Ecclesia

Bible Study

Life of Timothy (11) “My workfellow”

Corinth

Timothy made two trips to Corinth near the end of the Third Missionary Journey. His first trip was short; it was intended to prepare the way for a future visit by Paul. Paul made reference to that first trip by Timothy in 1st Corinthians. He told the Corinthians not to “despise” Timothy or make him afraid (1Cor 16:10-11). Paul urged the Corinthians to follow Timothy’s example because he was a living testimony to what Paul taught “every where in every church” (1Cor 4:17).

Timothy’s second trip to Corinth occurred when he returned with Paul. Paul wrote the Epistle to the Romans during that visit to Corinth. The end of the letter contains a greeting from Timothy to the believers in Rome: “*Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you*” (Rom 16:21). Paul referred to Timothy as “my workfellow.” That is one of a number of the Bible’s descriptions of him.

Paul wrote Romans in approximately 58 A.D. Timothy was about 28, and he had been in the Truth for about 10 years. During that time, Timothy had also been called “a disciple,” (Acts 16:1) approximately 51 A.D., a “brother, and minister of God” (1Thess 3:2) approximately 52 A.D., and a “man of God” (1Tim 6:11), approximately 56 A.D.).¹ Those labels — given over that period — describe a person who consistently honored God, who made himself available to preach and to help his brothers and sisters in need, and whose leadership in the ecclesia took the form of service.

Timothy’s work in the Truth during those years was not always easy. The very epistles that describe him in positive terms also indicate that Timothy’s circumstances were often challenging, and his relationships with his brothers and sisters were sometimes strained. Disagreements occurred, and people in the meeting were not always kind or respectful to him. But Timothy still gave of himself for his brothers and sisters. He sacrificed for them, and he used his difficulties as opportunities for spiritual growth.

Timothy is called a “man of God” in 1st Timothy. Yet that epistle also identifies some of Timothy’s weaknesses, such as his tendency to be overly harsh in reproofing certain elders, and it corrects him (1Tim 5: 1). While 1st Timothy was a letter written to Timothy, it was also intended to be an “open letter.”² It was somewhat of a public document. Other people in the meeting would have read it. Its exposure of Timothy’s struggles and weaknesses might have been uncomfortable and perhaps a bit embarrassing for him. It is a good reminder that our spiritual growth — the process by which we become men and women of God — may sometimes require us to experience something similar; it may involve us receiving correction and/

or being embarrassed — sometimes even in the presence of others. That can be unpleasant. But, like Timothy, we can grow as a result of those experiences.

The labels given to Timothy — “disciple,” “brother,” “minister,” “man of God,” and “workfellow” — are indicators of his godly reaction to the many trials and difficulties he encountered. They are a reminder that our spiritual maturation will involve some pain, but a wonderful commendation awaits us if we remain faithful.

Jerusalem

The Epistle to the Romans indicates that Paul planned to make his way from Corinth to Jerusalem to deliver the Fund for the poor believers who lived there:

“But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things” (Rom 15:25-27).

Timothy traveled with Paul and his company towards Jerusalem as a representative of the Galatian ecclesias and as a bearer of their contributions to the Poor Fund: *“And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus” (Acts 20:4).*

Paul and Timothy had worked to collect money for the poor believers in Jerusalem for much of the four-year period of the Third Missionary Journey. Paul’s epistles indicate that he, Timothy, and others gave considerable attention and effort to the task.

The funds Timothy carried from the Galatian ecclesias had — at least in part — been collected four years earlier near the beginning of the Third Missionary Journey when Paul and his company passed through Galatia.³ Timothy held on to that money for a long time, including episodes when he and Paul were in great financial need.

In 1st Corinthians Paul describes some of the circumstances they endured: *“Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it” (1Cor 4:11-12).* Those verses characterize the situation in Ephesus where Paul and Timothy spent three years.⁴ Paul and Timothy had to suffer hunger, thirst, lack of adequate clothing, and the uncertainty of not knowing where they were going to sleep at night while they were carrying considerable sums of donated money with them. The fact that Paul and Timothy did not use some of that money for themselves, even in the extreme circumstances they were in, is an illustration of their remarkable character. They truly strove to show the self-sacrificing character of their Master, the Lord Jesus Christ, and to obey the commands of God, even when doing so was incredibly challenging. Their example undoubtedly contributed to their success in sharing the Gospel with others.

Bearing such a large sum of money also brought with it considerable risk. There is some biblical evidence, for example, that the mob that formed during the Silversmiths' Riot tried to seize the Jerusalem Poor Fund. (That riot occurred in Ephesus during the Third Missionary Journey and took place between Timothy's first and second visit to Corinth.) God did not allow the rioters to succeed in taking the Fund, but the experience of their narrow escape was still harrowing for Paul and Timothy.⁵

The Poor Fund consisted largely of donations from Gentile believers for poor Jewish Christians. Paul and Timothy probably hoped that its delivery could help heal the rifts that had formed between those two communities and could help bind them together in love. After four years of work and worry, Paul and Timothy probably looked forward to the natural and spiritual benefits that could come from finally delivering the Poor Fund to Jerusalem.

But Paul, Timothy, and their companions ended up having a very tumultuous experience when they came to Jerusalem. There is no record of them delivering the Poor Fund to the needy, or of Jewish believers acknowledging the generosity shown by their Gentile brothers and sisters. Instead, the Bible records that some Jews visiting Jerusalem for Pentecost saw Paul in the Temple and started to cry out against him. They made false claims that he had brought a Gentile into the Court of Israel. The Bible records that they were:

“Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)” (Acts 21:28-29).

Their shouts quickly led to a riot. Paul was seized, dragged down the Temple's steps,⁶ beaten, and arrested.⁷ Paul spent years in prison in consequence.

Timothy could have been extremely discouraged by what had happened. He could have concluded that the years of hard work, challenge, and danger spent collecting the Poor Fund had come to nothing. He could have become frustrated and reasoned that good deeds are too often rewarded with bad treatment. He could have lost his zeal for the work of the Truth. But that is not the way that a “man of God” reacts to adversity, and that is not the way Timothy responded to what happened in Jerusalem.

Prison

Paul's arrest in Jerusalem led to him being taken to Rome in about 61 A.D. to be tried by Caesar. He spent his time awaiting Caesar's judgment as a prisoner in chains.⁸ His situation prevented him from visiting his faraway brothers and sisters, but he continued to guide and encourage them in the faith by writing letters to them.

The epistles that Paul wrote show that Timothy traveled to Rome and was with Paul while he was a prisoner there. The content of the letters reveal how much of a help Timothy was to Paul and the ecclesias during that period.

Paul wrote Ephesians, Philippians, Colossians, and Philemon during his imprisonment. Timothy is mentioned in three of those letters: Philemon, Colossians, and Philippians. Those epistles were written in approximately 62 AD.⁹ Timothy was about 32 at the time.



The Epistle to Philemon contains a greeting from Timothy: *“Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer”* (Philemon 1). Paul told Philemon: *“For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother”* (Philemon 7). Under inspiration, Paul appears to have been very deliberate in his use of pronouns in his epistles. It seems he wrote “I” when he was just referring to himself and “we” when he intended to refer to the other people in the greeting as well. In the case of Philemon, “we”

was Paul and Timothy. Therefore, verse 7 of Philemon is a further indicator of Timothy’s interest in the spiritual well-being of his brothers and sisters. It shows how he experienced “great joy” because of the good that they were doing, even if it was simple (but important) service, like showing hospitality.

Philemon was a member of the Colossian ecclesia,¹⁰ and Paul’s Epistle to the Colossians was probably sent out at the same time as Philemon. Timothy is also mentioned in the greeting of Colossians, and he appears in a number of “we” passages, which provide additional insight into his character.

Paul also wrote: *“We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints”* (Col 1:3-4). This passage reveals Timothy’s strong feelings of thankfulness to God for the faithfulness of his brothers and sisters and his willingness to express that sentiment. It also shows that he habitually prayed for them. Paul wrote that he and Timothy were “praying always” for them.

Another “we passage” appears several verses below in the same epistle:

“As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding” (Col 1:7-9).

This passage indicates that Timothy was involved with Paul in receiving ecclesial delegates, such as Epaphras, and in communicating back to distant meetings.

The Epistle to the Philippians also contains a greeting from Timothy, as well as another description of him: “*Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons*” (Phil 1:1). The Greek word rendered “servants” is *doulos*, which means “slave.”¹¹ Paul and Timothy regarded themselves as “slaves” of the Lord Jesus. They meant they tried to do all he asked, even when it was hard or contrary to their immediate self-interests.

The Epistle records that Paul planned to send Timothy to visit the Philippians after he wrote to them: “*But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state*” (Phil 2:19).

Timothy’s close association with Paul brought with it considerable risk. Paul was, after all, a prisoner of the emperor, and the Christian community was hated by many. Timothy ended up being arrested and imprisoned during this period. His release from prison is mentioned by the Writer to the Hebrews, who was also a prisoner¹² who expected to be released soon: “*Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you*” (Heb 13: 23).

It was approximately 63 A.D. when Hebrews was written, and Timothy would have been about 33.¹³ He and the Writer, who was probably Paul, were making plans to travel to Judea at the time the Epistle was sent.

In the next and final article of the series, we will consider Timothy’s continued service during the last years of Paul’s life and beyond.

Ryan Mutter (Baltimore, MD)

Notes:

1. H.P. Mansfield. 2006. *The Story of the Bible. Volume 8*, pages 202, 250.
2. A. Nicholls. *Letters to Timothy and Titus*, page 15.
3. See Acts 18:23 and 1Cor 16:1.
4. Paul wrote 1st Corinthians from Ephesus. See 1Cor 16: 8.
5. See, for example, Rom 16:3-4 and 2Cor 1:8-10.
6. H.P. Mansfield. 2006. *The Story of the Bible. Volume 8*, page 361.
7. The incredible irony of the events is that Trophimus, the Gentile that the Jews were yelling about, was in Jerusalem carrying his ecclesia’s contribution for the Jerusalem poor (Acts 20:4). He had travelled with Timothy as an ecclesial delegate responsible for the Poor Fund. He was in Jerusalem to help poor Jews, yet the people rioted because of him.
8. See Eph 6:20; Phil 1:7, 13-16; Col 4:3, 18; and Philemon 10, 13.
9. J. Knowles. Epistle to the Ephesians. Unpublished manuscript, p. 3.
10. Compare Philemon 2 and Col 4:17; also compare Philemon 10 and Col 4:9.
11. The Greek word is Strong’s Number G1401.
12. Heb 10:34.
13. H.P. Mansfield. 2006. *The Story of the Bible. Volume 8*, page 448.

Youth Speaks

David and Goliath

The location

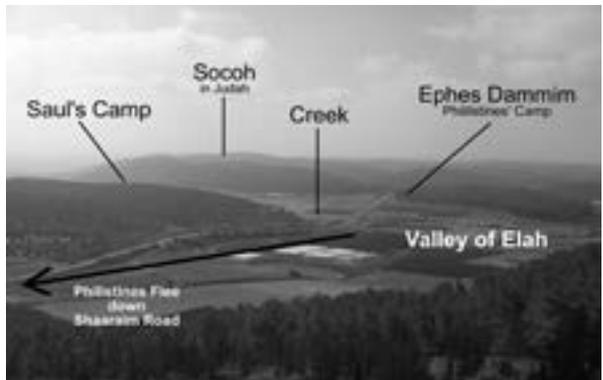
One of the most beloved passages in Scripture recorded for us is that of 1 Samuel 17, where a man after God's own heart stands up to the giant that has the audacity to defy God. This wonderful record is what we will be going through for this article, for guidance, for an inspirational example to us, and to reclaim that zeal that our brotherhood needs now.



Beginning at the first verse, we are told that the Philistines gathered their armies and camped in Ephesdammim, which in Hebrew is the plural form of H1818 meaning “boundary of blood.”¹ There would be blood dropping from one of their own soon enough. In the third verse we are given the armies’ of the Philistines and Israelites’ positions: the Philistines on a mountain on one side and the Israelites on the mountain just across from them, and in between them, the valley of Elah.²

Already we find a good lesson to keep in mind. As there was a valley between the Philistines and Israelites, so should there be separateness between the Brothers of Christ and the brotherhood of men.

Moving on we find that Goliath of Gath is introduced as being a champion of the Philistines. This giant man was over nine feet tall. After a description of his bronze armaments, it says he stood and cried out to the armies of Israel. He called them servants to Saul, really giving a hint to who he really wanted to fight. However he tells them to choose a man to fight him and gives them an offer. If the man chosen can actually stand his ground with and kill him, then they



will be his servants. Nevertheless if he kills the chosen Israelite warrior then they would be his servants, therefore giving him his desired leadership. The Israelites immediately were consumed with fear. Where was their “giant warrior” (see 1Sam 9:2, 10:23) with whom they put their trust in to call him their king? He also hid himself in great fear. The Israelites’ fear demonstrates their search for security in a human king had utterly failed.³

Goliath of Gath presented himself morning and evening every day for forty days to the Israelites, hoping a man would finally show himself, ready to fight. As we all know, forty represents probation. We have probation (period or process of testing or observing the character or abilities of a person in a certain role); it is this life we are living now. This life’s decisions have an eternal impact on us. We are being tested now, and when our brother King returns, let us be found ready.

David appears

Next, the man after God’s own heart was introduced. The soon to be hero is said to be from Beth-lehem-Judah and that his father is Jesse. Three of his oldest brothers, (Eliab, Abinadab, and Shammah) went to the battle grounds with Saul and his army. David was the youngest and he instead went to feed his father’s sheep, a task that King Saul before he was anointed couldn’t even do, back home (1Sam 9:1-10).

The story then goes back to Bethlehem, where Jesse tells David to go to his brethren on the battlefield and bring corn and loaves of bread for his brothers to their camp. An allusion no doubt is brought into our minds of David’s greater son with the bread, later on recorded for us:

“Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:34-35).

In 1Sam 17:19-20, we have written that Saul and all the men of Israel appear to fight with the Philistines. Isn’t that curious? How are they already fighting?⁴ Well, they didn’t actually start fighting till after David had killed the giant. This verse is just saying that their armies were in formation and ready to fight. The verse following describes David up in the morning leaving his sheep with a keeper. Now that is a true leader. Not always looking out for his own but leaving them with someone responsible to keep them when he is gone. It is definitely worth highlighting the phrases that show David’s loyalty to his sheep: “...to feed his father’s sheep...left the sheep with a keeper,...kept his father’s sheep...delivered it out of his mouth” (1Sam 17:15, 20, 34, 35).

David makes haste as he goes to see his brethren and how they fare. While talking with his brothers, the formidable Goliath comes out to the armies of Israel to give his daily speech. However, this time it was different. This time, there was someone in the enemy camp who would not tolerate him or his vain babblings. The men of Israel fled from this giant and were “sore afraid”. The NIV translation renders it “great fear”. This is a neat little connection back to 1Sam 17:11 — greatly afraid. The cowardly men talk about the gargantuan of a man that defies them and that if someone kills him, the king will give him riches, his daughter, and his house

free in Israel. Then David interjects what should be done to the man who kills this giant. Nevertheless, it was not that David wanted all that the men had talked about, for his motivation was higher. He says that Goliath is an uncircumcised Philistine and who is he to defy the armies of the living God? That was his God that the stupid and blithering man was cursing. David understands that Goliath is a man who is one with his flesh-uncircumcised. Let us be the exact opposite of Goliath, a man that is one with his flesh. We must cut off ours and move as far away as we can from it.

After this great exclamation from David, his oldest brother Eliab comes down upon him. It says *"his anger was kindled against David"* (1Sam 17:28, KJV). The NIV translates this as *"he burned with anger at him"*. Why did Eliab give such a cold reply to his own brother who was justly defending God, as they should have? Eliab was jealous of his brother, and that blinded him from truly understanding what kind of man his younger brother was (1Sam 16:13). David replies in the NIV translation: *"Can't I even speak?"* Fellow brothers and sisters, we must try our utmost not to be like this. We cannot grow jealous of each other. We must love and appreciate them, especially when they are only standing up for the Truth. And where are we in this conflict? Are we like Eliab who stood against his own brother? Or are we all on the same side, defending and holding on to the Truth as best we can, helping each other and picking each other up on our walk to the kingdom. We must be as a disciplined army, each man with his shield protecting his brother next to him, ready to fight against the fleshly lusts that race to consume us.

The fight begins

Saul's messengers had come back to him telling him the same words that came out of David's mouth. Immediately, Saul sent his men back out on the battlefield to bring David to him. David explains to Saul, whose heart had failed him as well as each and every one of the Israelites, that he will go and fight Goliath. Saul then tells David that he cannot because he is young and that Goliath, this Philistine that he would be going up against, has been trained to kill from a young age. Instantly David tells Saul he kept his father's sheep, (instantaneously something that would trigger a memory by Saul of himself, when he was found wandering aimlessly when Samuel found him), and that while he (David) did, a lion and bear took a lamb out of the flock. With the help of Almighty God, he struck down both wild animals and saved his father's sheep. Then he says that this Goliath of Gath will be taken out just like the lion and the bear and that Yahweh will deliver him as He did before. Such zeal we find in this young man! We should try our hardest to always be zealous for the Truth and our God. All of us brothers and sisters when we first were baptized had this same passion. We must not lose it! Hold onto it and spread it to others. We are the lights shining in this dark world; it is our responsibility to shine! Do not wax cold and grow dim, be bright, enthusiastic, eager to have such a bright future and hope ahead of us, let us show our God that we not only appreciate all that he has done for us, but also let us be like David's Greater Son who intercedes on our behalf for all our foolish transgressions. Keep the zeal brethren and sisters!

Saul, understanding now that there is no way to turn this bright young individual away from fighting this giant, decides to give him his armor. But David could not take this defensive equipment with him for he had not “proved it”. This word for proved is ‘nasah’ which means to test; by implication to attempt. So he took them off and went on his way.⁵

David took his staff and went into the brook and chose five smooth stones, as we all know from our readings every year. Nonetheless this is a very interesting point. Five smooth stones, why five you might ask, if you remember this great story, it only took one to take out the giant. Maybe, he needed extra, just in case... WRONG! David took five stones because this was just the beginning. Five stones were put in the bag, one for each of Goliath’s brothers. After this, they would hunt down the rest of Goliath’s brothers (2Sam 21:16-22; 1Chron 20:4-8). With his sling in his hand, he with his heart and mind in the right place, he walks with courage toward that big mouthed giant.

Goliath sees a man in the distance and walks toward the man he had been waiting for, for 40 long days. Probation was over, and so was this giant’s life. From the moment he saw this young man, he disdained him as is not surprising. He despised him because was just a boy to him, a young boy with a handsome face: not only that, but David was unarmored. “The army of the Israelites sends this pretty boy, to fight me?” is what probably went through his head. “*Am I a dog, which thou comest to me with staves?*” (1Sam 17:43) he exclaims. He threatens David and David sends it right back at him. He tells him he has defied the living God, that he will die, and all will know that there is a God in Israel. That all the assembly around him will know God saves not with weapons of man. The word for assembly in 1Sam 17:47 in the Septuagint is rendered *ekklesia*, which we use as “ecclesia”. Both David and the ecclesia together would defeat the giant with God’s help. So should we brethren and sisters have the same resolution that David had, that we stand up for the Truth.



This picture by Trune, I believe, shows a reasonable relationship between the sizes of Goliath and David. [Editor]

Goliath of Gath draws closer to David. So David in return runs with all he has to meet his enemy, the enemy that dared to defy his God. While running, David pulls out a stone from his shepherd’s bag and slings it right into the Philistine’s forehead. After he fells Goliath, David further goes to the giant’s body, unsheathes Goliath’s sword, and beheads him. This is symbolic of Christ destroying sin with death.

The Philistines saw their tall warrior die before the hands of the young shepherd and ran for their lives. Now, all the Israelite men on the battlefield

had been strengthened by the courage of the young man who would later become their leader. With revitalized strength, they all together were strengthened by David's example and chased their enemies away to Ekron and Gath⁶, and looted their camps. David brought the head to Jerusalem and the armor into his tent. Going back in time, as David runs to kill Goliath, Saul asks Abner, his right hand man and captain of the host, "Whose son is this youth?" At first this may seem an odd question but if you remember, he had seen David before; he was the boy that played the harp, to appease him. He knew who David was, but not of his background. After the Goliath's death, David brought by Abner to Saul. Saul asks who he is and David respectively says, "I am the son of thy servant Jesse the Bethlehemite" (1Sam 17:58). What an ending to a fantastic record.

Concluding thoughts

This chapter in 1st Samuel is one of the best we could ever read. It contains so many lessons for us to keep in our minds and hearts as we endure through this life for the prize of the high calling in the next. We must keep ourselves completely separate from this world, for we are in it but not of it. There must always be a valley between the brothers of Christ and the brothers of men. We must also not put our faith in man, but in our Heavenly Father that predestinated us from the very beginning. This life now is a test, to see if we are fit for the kingdom of God and let us be ready for that day. We must be separate from our nature, not like Goliath who was uncircumcised, or one with his flesh. Together, we have a responsibility to stand by our brothers and sisters, protecting and caring for them every step of the way. Our zeal and passion for the Truth must not undermined by the world. We cannot let our light wax cold, even for a second. Every day, we come out of our homes and into this dark world as lights, beacons of hope. Our lights must be burning much hotter and brighter than it did the day before. We must see David and the Israelites triumph over the Philistines as representative of the Greater Son of David helping us accomplish wonders: finally destroying death and sin and revealing Yahweh's name throughout the entire Earth. Let us brethren and sisters be as David, never giving in to this world and showing forth his appreciation for all that his God has done for him through his never fading passion for the Truth. For the Truth was everything to David, and it must be everything to us.

Noah Fratello (Reseda, California)

Notes:

1. Ephes-dammim (called Pas-dammim in 1Chron 11:13) was the site of some notable skirmishes between Israel and her warlike neighbors, and may have been named for its violent history: "Boundary of blood".
2. The place can readily be located today: any American would describe the "mountains as" "hills", as the NIV translates it, with the Philistine Hill the steeper. There is around 1,000 ft elevation between the heights and the valley.
3. The Jewish commentary, the Targum, adds "And ye, men of Israel, what noble exploit has Saul, the son of Kish, of Gibeah, done, that ye should have made him king over you? If he be a hero, let him come down himself and fight with me; but if he be a weak or cowardly man, then choose you out a man that he may come down to me." This appears to give the true sense of Goliath's speech.
4. The NIV reads "Early in the morning David left the flock in the care of a shepherd, loaded up and set out, as Jesse had directed. He reached the camp as the army was going out to

its battle positions, shouting the war cry"(1Sam 17:20). This seems to give the sense of the Hebrew. .

5. [Editor] I have always argued that the reason for David not using the armor was lack of practice, not the armor being too big; that David in his young adulthood was close to Saul's size.
6. Of course, Gath was the home of Goliath,

Reflections

During a Winter Snowstorm

Last week the first snowfall of winter descended as a white blanket covering the earth. With the first fall there came the beautiful snow-crystals, six-sided, lacy forms that abound in myriad variations of design. Like the leaves of the forest no two crystals ever seem identical. It is one of the marvels of nature. The later flakes usually are larger, due to many crystals colliding in mid-air and adhering, thus forming the large flakes with which we are more familiar.

Of old the Prophet Job wrote of the "treasuries of the snow," and inquired whether any could understand them. It remains so to this day. We observe the phenomenon, but only dimly comprehend the way in which such marvels are produced.

The word "treasury" is sometimes translated "storehouse." and quite properly. The snow is a vast storehouse of blessing to mankind. The snow brings down from the atmosphere many chemicals which enrich the soil, so much so that it has been called "the poor man's fertilizer." But in more senses than one the snow is a vast treasury for man's benefit.

On the high mountains of northern Palestine the snows of winter are deposited in huge drifts. There they hold the moisture till the warmth of the summer sun melts the snow and gives rise to the rivers which water the lands at the foot. The "rivers of Damascus" which Naaman the leper, praised so highly, Parphar and Abana, are fed by the snow which gathers on Mount Hermon. All through the torrid months of summer, they pour down to the fields of Damascus the clear, cool water which makes possible life and agricultural prosperity to the entire region.

Even the headwaters of the Jordan receive their flow from the little streams which tumble down from the lofty heights of Hermon. And the Psalmist recounts the blessings which Hermon and its snow bestow upon the land in the form of refreshing dew, which he likens to the blessing of God, even life forever more.

Not only in Palestine is the snow a treasure house for man's good, but all over the world there are large areas which would be barren wildernesses were it not for the accumulations of snow in winter time. California on our western coast, and many of the "plains" states east of the Rockies, are dependent upon the "treasury" of the snow. High up in the mountains, snow gathers to a depth of twenty, thirty or even fifty feet, and then through the summer months the Missouri, the Kansas, the Platte, the Rio Grande — in fact most of our rivers, pour down the melting snows to enrich the fields and orchards of our land.

In the cities snow is a great hardship, and its coming always results in suffering, accidents and discomfort for all the inhabitants. But one who believes in the over-ruling providence of God, and who believes He does all things well, can see in these visitations the wise provisions of the Creator to make glad those who depend on the soil for their livelihood.

When the snow is swirling around our doors and blocking our streets and sidewalks, remember that it is God's way of piling up moisture for the crops of the following summer. Rain is often referred to as the blessing of God. *"and [He] sendeth rain on the just and on the unjust"* (Matt 5:45). But snow is equally beneficial to man. Rain soon flows away and its blessing passes with the coming of the hot sun, but the treasuries of the snow then commence to bestow their blessing upon the parched land. And the hotter the sun becomes, the more the snow melts, and the more water is sent down the mountain sides to supply the harvest fields.

This may be clearly seen in the high mountains of Canada and Colorado. In July when no rainfall occurs in our western wheat fields, the streams that come down from the towering, snowcapped peaks are running bank-full, to make glad the wheat and corn farmers of our mid-west.

Could blind force provide thus for the benefit of mankind? None but a wise Creator could have foreseen the need for these "treasuries of the snow" and in wisdom so contrived the earth that the mountains bring forth the snow-fed streams to make glad the hearts of all of God's creatures.

From the Christadelphian Herald, January 1947.

The Christadelphian Herald

[Editor]. *The Christadelphian Herald* was a Central Community magazine that ran from 1946 to 1954. (At least those are the only issues I have been able to locate.) Its committee in 1946 is recorded as:

The Herald Publishing Committee:

M. Anderson, Chairman

Editorial Staff:

Reuel A. Brittle Short Hills, N. J. John Parkin Toronto, Canada

Wm. B. Tunstall Worcester, Mass. Ernest Hardy Halethorpe, Balt. Co., Md.

Subscriptions may be sent to: Donald W. Sabeau, Treasurer

News and correspondence to: W. P. Brittle, Secretary.

Most of the news and articles were contributed by members in New England and Mid-Atlantic, with some from Ontario. It must be remembered that *The Christadelphian Tidings* was being published in California at this time, but until 1953 or so it was the voice of the Local Berean Ecclesias in that area.

Seeking Godly Contentment

A book of relationships:

Have you ever realized how much the Bible talks about relationships? They are woven into the fabric of every book, every interaction, and every principle within the scriptures. The Bible describes God's relationship with us, and it is an instruction manual for our interactions with everyone else around us. Interactions with our neighbours, friends, family, coworkers, spouses, and even governments are all relationships laid out in scripture for guidance, instruction and to teach us how to strengthen our love for our Creator. God requires us to walk after Him, seek His face, and give up everything to Him continually and whole heartedly. We are going to examine some of the challenges of being single and ways to strive to be content in whatever state God has placed us in at this moment.

Single and content

To be content and happy while being single can be difficult, especially if a lot of your friends are in relationships or married. Our nature makes it so easy to dwell on what we are lacking or perceive as missing, and consequently let precious years of building our character be wasted by being unhappy and dissatisfied. A friend frequently reminded me that every day has two outcomes; Christ's return followed by marriage feast, or today God has given us an opportunity to serve Him. Every opportunity must be used to strengthen the multitude of relationships we have been granted:

- To encourage a neighbor or co-worker
- To inspire young people and
- To fortify the faith of friends and family in our walk to God's kingdom.

Instead of lamenting singleness, let us make the choice to live happily serving others and perfecting your relationship with God. People think they cannot be happy without a particular relationship, but this is not the case and it is up to you to make the choice!

If you feel that being single is lonely and a huge challenge, you are not alone. The Apostle Paul says in Phil 4:11 that he had learned to be content in whatever situation he was in. Powerful words because this is not easy, and also completely contrary to the flesh! It did not come naturally to Paul, and it will not be easy for each of us to be content in every phase of our life. Learn how to be content — even if you are in financial troubles, have ailing health, or are presently single.

I frequently suffer from the 'grass is greener' syndrome and I am sure I am not alone! However, do not be disillusioned! Every individual will have trials and heartache; they just might come in various forms and at different times. Particularly regarding marriage there can be a perception of 'happily ever after', but with marriage comes a whole new slew of challenges to face. Any married brother or sister will tell you that having a good marriage is hard work a lot of time, with much effort and self-sacrifice being required. But each challenge that we face also has its own rewards and benefits, regardless of being single or in a partnership.

Sound familiar? Does not God plead with us to turn back to Him, and fight for our relationship with Him?

“I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me” (Jer 35:15).

“Let us search and try our ways, and turn again to the LORD” (Lam 3:40).

Do we do the same? All relationships that we have now are intended for us to humbly learn the qualities and characteristics God desires to bring us closer to Him. And good news! This can be done both in the married state and the single state.

There are so many things we can do as single young people. Generally you have more available ‘free’ time as a single; you don’t have the responsibilities of a family, and if you’re living at home, you don’t have the chores of running of house. Use this ‘extra’ time you have to benefit yourself and others, by serving in the Ecclesia, doing Bible study, visiting others, helping those in need, spending time with friends etc. It is a unique opportunity to grow in our relationship with our Heavenly Father if we choose to use it! Ruth is an incredible example! Instead of turning back to Moab where she could have sought another husband and continued on a life she was familiar with, she chose to follow Naomi, to serve God and remain in a single state. God in His infinite grace provided a God fearing husband for Ruth and she is now part of the lineage of Christ! What an amazing example. Live today for God; let Him work mightily through you for you never know what doors God may open that seem closed.

Trust completely that God is leading our life in His way. He has an incomprehensible plan for each of us created out of love and hope where we will all exist in oneness with each other and our Creator (Jer 29:11). God knows the beginning from the end and has our best interests at heart. We need to accept that whatever path that is set before us, even if it means being single at present, our goal is a path to the Kingdom. I personally take great comfort that if Christ were to return even this very minute, God willing I will be a part of the multitudinous bride. Keep our garments pure, perfect our character to model Christ, and deepen our relationship with God and God willing may we all hear those delightful words we all long to hear “well done thou good and faithful servant”. Let us all turn to God, and seek His face, redeem the time, and learn to live contently with what God has richly blessed us with today.

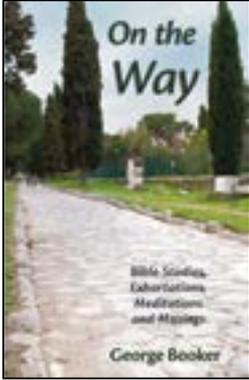
“Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation” (Psa 27:9).

“Walk in wisdom toward them that are without, redeeming the time” (Col 4:5).

Becky Elliot (Toronto West, ON)

Book Review

On the Way: Bible Studies, Exhortations, Meditations and Musings by George Booker



On the Way is uplifting and delightful reading. The title, a play on Jesus' name for himself in John 14:6 and the name given in Acts to followers of the gospel, suggests lessons learned and observations made along life's path. That is what this book delivers. Covering numerous and wide-ranging topics in 71 short chapters, the book drives home lessons with touches of humor and sadness (which serve to enhance a serious message), and through Bible studies, in an engaging, personal style.

Each chapter stands alone, so the reader can skip around the book. My intention was to read it straight through, but some of the chapter titles were too intriguing not to read ahead. Among them were "Harold [not a typo] of the Coming Age", "Has it Ever Occurred to You that You Might Be Wrong?", and "Wesley and the Free Cheese".

A mind attuned to spiritual things will find spiritual parallels even in ordinary life experiences. In "A Walk in the Park", for example, the sight of special needs children each walking with one or more companions becomes a living parable for us: we are all handicapped in God's sight; we all need His grace and help. Further, He has provided us with each other for help and support as we walk toward the Kingdom.

For Bible studies, a personal favorite of mine was "The Tower of the Flock and the Birth of Jesus". In it, evidence is given which suggests that the Tower of the Flock (Migdal Eder, within the surrounding area of Bethlehem) was a place from which shepherds watched over their flocks and oversaw the birth of lambs for the Passover sacrifice, and the possible birthplace of Jesus. How very fitting if it was indeed Jesus' birthplace. Without being dogmatic, a case is presented which left me marveling at God's way.

There is much here for everyone, from lighter chapters to more in-depth Bible studies, but each one leaves the reader pondering a spiritual lesson or considering Divine things. More than one dinner table discussion was prompted by gems in this book. It was edifying and enjoyable from start to finish — regardless of the order in which it is read. I hope there's a sequel.

Connie Styles (Meriden, CT)

HOW TO ORDER:

- **Online** – www.tidings.org (Go to 'Books') • **E-mail** – books@tidings.org
- **Telephone** – Karen Guist, 440-227-0212
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- Shipping & handling extra. Checks payable to *The Christadelphian Tidings*



Bible Mission News

Guyana Youth Camp — Summer 2014 My Personal Experience

It's hot and humid, you're in a hall with basic facilities miles from the closest 'civilization'. You're suffering from lack of sleep and surrounded by arguments. You're probed with the most obscure Bible questions and you're here for a week of spiritual stimulation surrounded by laughter, shouting, challenges and friendship. Welcome to Guyana Youth Camp!



Guyana Youth Camp group photo

This summer I had the privilege of returning to this small English speaking country on the top coast of South America. With its colorful landscape, exotic fruits and ever present warmth, the reason Guyana is so special is due to it being the home of not less than six ecclesias founded upon the hope of Israel.

In 2013, I was a part of Truth Corps where first we travelled to Guyana for two weeks of intense preaching. How special an opportunity this was, is testified to by the fact that three of the team were back in Guyana this summer for the Annual Youth Camp at Plegt Anker. Bro. Joshua Hodge (Canada) who was speaking for the week on Sampson and Sis. Trudy Stuchlik (US) both returned along with myself. The ecclesias in Guyana are small and greatly appreciate support from their wider family.

Guyana Youth Camp is an intensive experience. You wake up before 6:00 am, go outside, stretch, jog, return to the hall, discuss one of the readings then have a thought for the day and all before breakfast! As 1Tim 4:8 says, "*for bodily exer-*



Brothers: Joel Tenasse, Joshua Hodge, Jermaine Porte, Luke Foley and Sheldon David (left to right)

cise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” and indeed the camp was a time of great spiritual exercise. Each day consisted of two talks, discussions of the daily readings and Bible based games and ac-

activities. Both a debate and a panel discussion were included amongst the evening activities. The Guyanese don't hold back, as was demonstrated throughout the week, and this led to many a profitable discussion on living life in the Truth — “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend” (Prov 27:17). The debate on ‘Should we play the lottery?’ was taken very seriously by the two teams and proved to be both entertaining and educational. It was also great to see the young people developing Biblical reasoning as they searched for the relevant Biblical principles that direct us in regards to such a question. Also I'm not sure I'll ever forget the panel discussion where the hall was opened for anyone to ask any Bible related question on any subject and we had just about everything — from the origin of nations to aliens!



Sisters: Atiya Ndjelekulu, Trudy Stuchlik and Abigail Semple (left to right)



A visit to see Sis. Bibi Rupenarine, Sonya Rupenarine, and Sis Dilean Anamaya

The fun, lively and engaging atmosphere of the camp provides a fantastic opportunity for everyone to be guided and encouraged to a better understanding of Scripture. New friendships are made and existing ones strengthened so that together, with God's blessing, the eyes of our understanding might be enlightened and that we might know what is the hope of God's calling and what is the riches of the glory of His inheritance in the saints.

Written by Luke Foley (Coventry West, UK)

*Submitted by Jan Berneau,
CBMA/CBMC Publicity*

A Baptism in Haiti



In early October I went to Haiti to visit Gironald Julien, a friend I have known since 2010. Our paths would not normally have crossed except for the fact that Gironald, along with his wife Esther, had travelled to Ecuador in 2010 as refugees in the aftermath of the devastating earthquake in Haiti that left so many homeless. My family and I spent a few months in Ecuador during 2010/2011 and were introduced to Gironald and Esther, who were

renting a room from the grandparents of my wife Maribel.

Gironald was very interested in knowing more about the Bible and already believed, based on his own study, that God was one. We introduced him to the ecclesia in Quito where he attended regularly and enjoyed the opportunity to study with the brothers and sisters, as well as with the Hunters (Kevin and Rebekah) who spent time there in 2011.

In late 2011 Gironald and Esther decided to return to Haiti to try and re-establish their lives there. They struggled, and continue to struggle, in the process of rebuilding what was lost. However, in the midst of these struggles Gironald did not lose his faith nor the desire to grow his understanding of God and His plan. Gironald continued to study the Bible regularly and came to the decision this year that he wanted to be baptized.

I planned a trip for early October for us to discuss his beliefs face to face and to help arrange for his baptism. We spent a couple of days reviewing the Scriptures and talking about his beliefs. Gironald gave a good confession of faith based on a sound understanding of Bible teachings. He was bap-



tized on Sunday, October 5th into the saving name of Jesus. After his baptism we enjoyed a meal together and the following morning, before my departure, we broke bread.

Gironald aspires to teach others in his neighbourhood about God's word and has started some neighbors out on a Christadelphian Bible course. God willing, his efforts may lead others to better understand their Bibles and God's plan for them.

*Written by Dan Archibald (Toronto East, ON)
Submitted by Sis. Jan Berneau, CBMA/CBMC Publicity*

The St. Lucia Ecclesia – A Faithful Light in the Caribbean

As we read the many wonderful reports and articles written for the Bible Missionary Magazine, we realize there are so many brethren and sisters who are in such difficult circumstances, but our Heavenly Father is caring for them and guiding their lives in a way that is beyond our comprehension. God's care is evident through life changing events helps us to realize how much we all need the Lord in our lives.

It was a privilege to visit St. Lucia again from early November to early December 2014. The daily schedule was similar to that of previous visits but the need to reach out and present the gospel is always there. The former "Lunch & Learn" classes have become "The Bible Enrichment Hour". These Bible studies are now held later in the afternoon for about an hour (hence the change in the name). We looked at the prayers of Solomon, Daniel, and some of Jesus' prayers, particularly the Lord's Prayer, with three friends who attend consistently. There is always constructive discussion during the classes, with lots of active participation.

We are thankful that the "upper room" (the meeting room) is available for these activities. This helps the local residents to know where the classes are being held, and shows that we are keen on having our activities in a convenient and accessible location.

Three public Bible talks were held, all of which had challenging topics: "***You Can't Blame the Devil — the Bible Blames You***"; "***Our Great Journey***"; "***According to the Bible Your Death need not be Forever***"

We had seven of our regular friends attend the first night, with a few less the second and third nights. The weather may have been a contributing factor. After the first night,



Cliff Baines, Greta, Andre George

there was a lot of rain and St. Lucians do not like to go out if the rain is heavy! November through December is near the end of the rainy season so we expected some precipitation.



Lynda Philgence, Julia and Cliff Baines

Personal visits were made to see elderly friends whom we've known for several years, and had Bible classes with them on past visits. This time we read the New Testament portion of the daily readings with them, with appropriate discussion afterwards. One of the ladies was still recovering from a Caribbean virus called "Chikungunya". There were quite a number of cases on

the Island; with one brother having had the virus a couple of months before we arrived. The virus is quite incapacitating, affecting joints and brings on a strong sense of tiredness that lasts several weeks.

Bible classes and readings are a regular feature of each day. These are held at the mission apartment when brothers, sisters and friends could attend. We were able to visit the ecclesias' most senior member — Bro. George Rock — at his home and we shared the Bible readings with him. He loves to play his keyboard, so he would play a hymn prior to each reading. He explained at the time why he wanted that certain hymn.

This was another worthwhile visit. Continued encouragement, spiritual feeding and clear straightforward preaching are always needed by ecclesial light stands throughout the world. May God be pleased to bless this work while we await the Lords return.

*Written by Cliff and Julia Baines, Sussex, Canada
Submitted by Jan Berneau, CBMA/CBMC Publicity*

WINDWARD/LEEWARD ISLANDS: OCT. 29–NOV. 12

Another preaching effort is being planned later this year for Antigua and St. Lucia in the West Indies. So far as we are aware, the Truth has not been preached in St. Lucia before, and it is intended to use Antigua as a base for starting preaching work there. Preaching activities will be undertaken in St. Lucia, Nov. 5–12. The consecutive dates are to enable brethren and sisters to preach and vacation in either or both islands as desired.

The Christadelphian, 1994 p 159

Addresses for Bequests and Donations

Christadelphian Tidings Publishing Committee publishes this magazine and other works on the Truth. P.O. Box 530696, Livonia, MI 48153-0696, www.tidings.org

Christadelphian Bible Mission of the Americas (CBMA) supports preaching work throughout the Americas, Truth Corps, etc. Visit 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

Christadelphian Bible Mission Canada (CBMC) supports preaching work throughout the Caribbean and bequests for similar activity. Visit 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

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

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

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

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

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
E-mail: agapeinaction@rogers.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

Christadelphian Save the Children Fund provides Bible learning materials, personal items, and scholarships to needy mission areas.
www.christadelphianchildren.com

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 Way, Binbrook, ON, L0R 1C0

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

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

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

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

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.**

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.

CHICAGO, IL

The Christadelphians of Chicago have formally met since 1867. We have historically been identified as Unamended, though our meeting, and all Illinois ecclesias, have been open and inviting for full fellowship with the Central community. In fact, because Chicago is such a major travel city, we often have visiting brethren from other countries who fellowship and speak at our meeting. Our website is www.thebiblehope.org and has a lot of content including many videos of our exhortations.

We enthusiastically welcomed the recent commendation letter and appreciate the long-term work by many to overcome our historical fellowship barriers. Any brethren can contact me below for a contact list of our members and we wholeheartedly welcome all to visit and stay with members if you are in the Chicago area. "How good and pleasant it is when God's people live together in unity!"

Dan Richard

HONESDALE, PA

We were very edified by Bro. Steve Cheetham's (Moorestown NJ) visit and exhortation in December. He also presented his lecture titled, "Why I Believe In God" on our new audio-visual equipment for our Holy Bible study after the service. It was extremely educational. The sisters provided lunch and a birthday cake for Bro. Steve DeMarco to celebrate the tenth year anniversary of his rebirth in baptism.

Stephen J. DeMarco

MISSISSAUGA WEST, ON

We're grateful for the efforts, over recent months, of brethren David Styles (Shelburne, ON), Steve McKay (Cambridge, ON) and Jay Mayock (Hamilton Book Road, ON) for providing words of exhortation, and in particular the labor of Bro. Jon Tarry (Orangeville, ON) who led our Ecclesial Study Day in December on the topic, "On a Mountain with the Lord Jesus".

We welcomed three new additions to our ecclesial family in recent months with the birth of Remington to Sis. Sarah Cooper, the birth of Isla to the undersigned and Sis. Sarah Baldock, and the birth of Ethan to Bro. Craig and Sis. Holly McAnuff.

We report that Bro. Tim Weir has been removed from fellowship.

Graham Baldock

MOORESTOWN, NJ

It is with great sadness that we report the falling asleep of our dear Sis. Kathy Ryder on January 20, 2015. Sis. Kathy was the wife of Bro. Don and we will sorely miss her

wonderful smile and positive attitude in her service in the Lord. May her sleep in the Lord be short as we see the day drawing ever closer.

In September 2014, we welcomed the transfer of Bro. Ben Phillips, Sis. Cadi Phillips, Sis. Hannah Phillips, and their family from the Echo Lake, NJ Ecclesia.

Bill Lam

PARIS AVENUE, OH

We are pleased to congratulate Bro. Derek Elder and Sis. Emily Carrick on their wedding which took place on November 1, 2014, and as of December 24, 2014, we welcome our Sis. Emily by way of transfer from the Toronto West, ON Ecclesia. We also congratulate Bro. Joel Hynes and Sis. Patricia Prater on their wedding which took place on October 26, 2014. We commend Sis. Patricia's transfer to the Brantford, ON Ecclesia. We pray the Father will bless these young couples in their walks together as we wait for the Kingdom. We also commend the transfer of Bro. Scott and Sis. Aubrey Scheiner to the Denver, CO ecclesia. We pray the Father will bless them in their new ecclesial family.

Our ecclesia rejoices in the baptism of KATIE NOBLE, niece of Bro. Dave and Sis. Amy Noble, as well as GABRIEL MUNIZ, son of Bro. Everett and Sis. Amanda Muniz. We pray that Yahweh's blessings will be with both of them as they journey toward the kingdom.

We've been blessed with several births including: Naomi Narjes to Bro. Mike and Sis. Madison Narjes; Lauralynn Cooper to Bro. Tim and Sis. Annalee Cooper; Simon Canady to Bro. Jordan and Sis. Pauli Canady; and Mason Scheiner to Bro. Scott and Sis. Aubrey Scheiner.

We are grateful for the labors of Bro. Ken Styles who gave our March 2014 study weekend on the topic of, "Love". We are also grateful for the labors of Bro. Bryan Styles who gave our September 2014 study weekend on the topic of, "Joel". We look forward to our Spring Study Weekend the weekend of March 7-8, 2015. Bro. Mike Livermore (Milford Road, MI) will be leading us that weekend on the topic of, "Bearing His Cross", which will consider the events surrounding the Lord's crucifixion.

Dave Noble

RICHMOND-PETERSBURG, VA

During the past six months our ecclesia has enjoyed visits and exhortations from Brethren Matthew Link and David Mutter. Bro. Frank Abel also provided us with a Bible Class on the Brazen Serpent of Numbers 21 and a weekend study entitled "Follow Me" centered on instructions given by our Lord. We would like to thank our brethren for their efforts.

The Richmond-Petersburg Ecclesia is centrally located along the east coast near Interstates 95 and 64. We are a small ecclesia and would welcome anyone interested in relocating to our area and helping our ecclesia grow. The area economy is relatively good and residents enjoy four seasons, including a mild winter. If you'd like to consider moving here, please contact us at deekatking@comcast.net or paulga@juno.com. The Richmond-Petersburg Ecclesia meets exclusively on the basis of the Birmingham Amended Statement of Faith.

David King

SHELBURNE, ON

The year 2015 began with a lot of excitement for the Shelburne Ecclesia.

We welcome as new members, transferring from Bedford, NS Bro. Mike and Sis. Ruth Carr. They have moved back to the Ontario region after several years of domestic missionary work in Nova Scotia. We are excited to have their enthusiasm and love for the truth as a part of our ecclesia.

On January 24, 2015, we joined with the Orangeville Ecclesia for our annual Sunday school entertainment. The young people performed a variety of plays and songs, much to the delight of parents and grandparents. Instilling the love of God's word and the knowledge of the important Bible stories is a strong Christadelphian tradition.

On January 25, 2015, we had an extremely busy, exciting and rather unique day as BOB VENTON and HEATHER SMITH were married in the morning and baptized in the afternoon! Sis. Heather first came out to the Bible seminars in Collingwood six years ago and became a regular attendee at our weekly Collingwood Bible class, asking great questions and soaking in the word. Bob, her common-law husband of twenty plus years, also showed a keen interest in the Bible and read Elpis Israel, Eureka, the Bible Magazine and followed Christadelphian talks online and on DVD. They wanted to formalize their relationship before God and begin a new life together in Christ, so after a great confession of faith, we welcomed them to the family on Sunday. The ceremony and baptisms took place in Collingwood so Heather's family could attend, and members from Shelburne joined us to celebrate. We look forward to having Bro. and Sis. Venton join us in Shelburne and add their excitement for the word to our ecclesia.



Chris Sales

**Bro. Bob and Sis.
Heather Venton's
baptism**

Grand Valley – Later Shelburne

GRAND VALLEY (Ont.).— Bro. and sis. Frank Abel, bro. and sis. James Scott, and bro. and sis. Ben Nelson now comprise the Grand Valley ecclesia. We were non-resident members of the Scarlett Rd. ecclesia, Toronto, Ont., but decided to form an ecclesia of our own to meet each Sunday. We recently held a campaign in a nearby town and find it beneficial to be an ecclesia.

The Christadelphian, 1966, p 143.

KIDS UNDER 12 FREE!

June 28 - July 3, 2015

VANCOUVER ISLAND BIBLE CAMP

More info & registration at www.vibiblecamp.com

Vancouver Island Bible Camp (VIBC) is a 6 day Christadelphian bible camp along the beautiful shore of Lake Shawnigan on Vancouver Island, Canada. Its purpose is to provide families an affordable spiritual retreat, focusing on bible study, fellowship and recreational activities.



Our dates for 2015 are Sunday June 28 to Friday July 3.

*Speakers: Bro. Ryan Mutter, Baltimore USA
and Bro. Clyde Snobelen, Victoria BC*



For updates, news, camp information and registration, please visit:

Web: www.vibiblecamp.com

Facebook: www.facebook.com/vancouverislandbiblecamp

Minute Meditation

Trembling Will Not Save

When Paul was in prison in Caesarea, the Roman ruler Felix had Paul brought to him often, and Paul preached to him concerning Christ. We read that as Paul reasoned with Felix of righteousness, temperance, and judgment to come, that Felix trembled.

Sadly, trembling is all he did. We read that Felix had a more accurate knowledge of that way, so he was familiar with the message of salvation through Christ that Paul preached, but his only reaction was to tremble. He did not act on his fears. Thoughts about the coming judgment of God on a wicked world may have frightened him, but he was not frightened enough to respond to the gospel call.

Fear is not a bad thing. We read that “By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house.” Fear motivated Noah to take the action necessary to save his life and the lives of his family. He worked very hard to build the ark because he was afraid of the coming flood.

Fear can help motivate us to make wise decisions. Knowing the consequences of robbing a bank or driving at excessive speeds makes us fearful to do those things lest we end up in jail or have to pay large fines. We learn in the book of Proverbs, “The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.” Knowing that our God is the mighty creator of the universe, the one who has the power of life or death over us, it is wise for us to have a healthy fear of Him and to seek to please and obey Him. In Proverbs we also learn, “In the fear of the LORD is strong confidence: and His children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death.” Safety and security as well as the hope of eternal life are the reward for those who fear the LORD.

Our attitude should be, as we read in the book of Hebrews, “Let us serve God acceptably with reverence and fear, for our God is a consuming fire.” We do well to show a healthy respect and reverence for our God and strive to please Him. We have a warning, “For if we are willfully sinning after receiving the full knowledge of the truth, there remains no more sacrifice concerning sins, but a certain fearful expectation of judgment” and “zealous fire being about to consume the adversaries.”

Those in the world around us who ignore God or who fail to respect His standards face divine consequences. They should be afraid. Those who love and fear God and have chosen to obey the gospel and be baptized and serve Him do not need to be afraid. We read in the epistle of John, “There is no fear where love exists. Rather, perfect love banishes fear, for fear involves punishment, and the person who lives in fear has not been perfected in love. We love because God first loved us.” God loves those who respond to His love for them, and He has given His Son

to bring salvation to those who will listen and obey His call. While godly fear may have been the initial motivation for us to respond to God's call, we now can rest in His love knowing that it is the Father's good pleasure to give us the kingdom.

What do we say to the many people living in the world nowadays who are trembling? Mankind is facing terrible problems in our times. There are countries teetering on the point of financial collapse and almost bankrupt. There are wars in the Middle East, between Russia and the Ukraine, and in Africa. Al-Qaeda and ISIS, organizations dedicated to destroying Israel, also hate the US and its allies. We hear warnings about global warming, rising ocean levels, widespread drought, crop failures, famines, epidemics of diseases such as Ebola, and other natural disasters such as tsunamis, earthquakes and extreme weather. Morally our society seems to have sunk to the depths.

We are witnessing the fulfillment of the words of Jesus: "For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark. And knew not until the flood came and took them all away; so shall also the coming of the son of man be." Jesus said that prior to his coming, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them with fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

We do believe that we are now living in those last days just prior to the return of our Lord, who when he comes will make all the wrong things in this world right. There is some trembling going on around us right now but there is a lot more to come.

Trembling is not the answer. We need to hear the exhortation of our Lord, "Take heed to yourselves, lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a snare; for it will come upon all who dwell upon the face of the whole earth. But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man."

The coming of the Lord will find the whole world just like Felix when he trembled and did nothing more. Felix perished. Let us warn all those we know to seek the Lord while there is still time. We pray that folks will heed the warnings that our world is in the final stages before the return of Christ. We pray that they may choose to be baptized as we have been, and then together we can look expectantly for the coming of the Lord.

Even so come Lord Jesus.

Robert J. Lloyd

It is a great mistake, as we have already remarked, to be afraid of Him and to act in His presence like a timid and craven slave trembling with fright before his master.

Alphonsus Liguori

Coming Events (Lord Willing)

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

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@csl.ca.

28-29 Baltimore, MD Study Weekend. Speaker: Bro. Bryan Styles. Topic: "The Lord's Big Day". Classes begin at 2:00 pm on Saturday. Contact Sis. Anna Hewitson 240-441-1569 or anhewitson@gmail.com.

APRIL, 2015

2-5 Pacific Northwest CYC Conference at Camp Pringle on Shawnigan 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.

3-5 Toronto, ON Fraternal Gathering. The Toronto area ecclesia's invite you to a weekend of study of and fellowship together. This year's speaker is Bro. Joni Mannell (Walsall, UK). Location: Mayfield Secondary School, Brampton, ON. Contact: Bro. Lloyd Cooper.

3-5 Wichita Falls, TX Spring Gathering at the T4C Camp, Freestone, TX. Speaker will be Bro. Kent Beeson (Seattle, WA). Topic: "Let Your Light Shine Before Men in Such a Way." Contact Bro. Larry Beutel at lbeutel@also.com.

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

11-12 Boston, MA 24th Annual Spring Study Weekend. Boston Ecclesia, 48 Freeman Street, Stoughton, MA. Bro. Jason Hensley (Simi Hills, CA): "Unlocking the Mystery". Registration and coffee at 10:00am Saturday with three classes beginning promptly at 10:30am. Lunch will be provided. The fourth class is scheduled for Sunday morning at 9:30am, followed by Memorial Service. Contact Bro. Jim Sullivan at jimsulliv@aol.com.

24-26 Brother's Weekend. Please join us for a weekend of camping and fellowship around the Word of the Lord. Our subject is: "But a Faithful Man Who Can Find?". Studies led by Bro. Paul Styles (Ann Arbor, MI). All meals are provided and the weekend is funded by donations. Contact Bro. Gordon Hensley ThreeHensleys@sbcglobal.net or Bro. Levi Gelineau leviandjessica@gmail.com.

24-26 New England Brothers' Weekend, speaking Bro. Nathan Badger (Cambridge, ON): "Enhancing Ecclesial Synergy" at Camp Joslin. Contact Bro. Jason Dineen 617-697-7717 newengbros@gmail.com.

25-26 Sussex, NB Spring Study Weekend with Bro. Tom Wilson (Cambridge, ON).

MAY, 2015

2-3 Pittsburgh, PA Study Weekend. Bro. Steve Cheetham (Moorestown, NJ) will speak on "Lessons of Past and Future Kings." Travelers' lunch provided at noon. Classes begin at 1:00 p.m. Contact Bro. Len Budney at pghecclesia@gmail.com or 412-983-1970.

8-9 Vancouver Island Sisters' Weekend in Victoria, BC. Study led by Sis. Sandy McLeod (Simi Hills, CA). Topic: "Becoming a Woman of Purpose". Registration Fee: \$75.00. Contact: Sis. Rosa Bailey, 3-1431 Simon Road, Victoria, BC, V8X 3G9 or rosabailey@shaw.ca.

JUNE, 2015

12-14 New York Metropolitan Sisters' Retreat at The Host Resort/Hotel, Lancaster, PA. The speaker will be Sis. Mary Styles (Shelburne, ON). Her topic is, "Abigail — A Woman of Good Understanding and a Beautiful Countenance." Contact: Sis. Averil Ferguson at 718-881-8705 e-mail: averilpsm23@juno.com.

27-July 4 Great Lakes Bible School at Lakeland College, Plymouth, WI. Theme verse is 1 Peter 5:10-11. The teachers are Bro. Martin Webster (Can), Bro. Don Davies (Can), Bro. Bill Link (US), and Sis. Laura Ross (US). Detailed information and registration is on the website, www.glcbs.org. Registrar: Sis. Marcia Stull Marcia.stull@glcbs.org. Secretary: Bro. Alan Johnson alan.johnson@glcbs.org.

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 7,000 Year Plan." Bro. Jason Hensley (Simi Hills, CA): "Hezekiah: Faith in Desperate Times," and "Seeking the Lost" (teens); Bro. Steve Hornhardt (Salisbury, 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.

28-July 4 Rocky Mountain Bible School, Colorado Mountain College in Steamboat Springs, Colorado. Speakers are Bro. Nathan Badger: "Therefore I have hope: Parables and Prophecies of Jeremiah"; Bro. Richard Morgan: "Demons and the Superstitious Mind"; and Bro. David Jennings: "Led by the Spirit". www.denverchristadelphians.org/RMBS.htm for information and registration.

28-July 3 Vancouver Island Bible Camp at Lake Shawnigan on Vancouver Island, BC. Speakers are Bro. Ryan Mutter (Baltimore, MD), and Bro. Clyde Snobelen (Victoria, BC). For details see www.vibiblecamp.com and www.facebook.com/vancouverislandbiblecamp.

JULY, 2015

1-6 Calaveras Family Bible Camp. Calaveras Big Trees State Park, Arnold, CA. Contact Bro. Brian McDonald at 626-335-3787 or bmcDonald@mcdonald-printing.com.

5-11 Southwest Bible School Schreiner University, Kerrville, TX. Speakers are Bro. Stephen Hornhardt: "Come and See — Witnessing for Christ," and "Unlocking Revelation" (teens); Bro. Philip Lawrence: "Have You Been Converted?," and "The Lord Is My Shepherd" (teens); and Bro. Dev Ramcharan: "The Law of Kindness Is On Her Tongue — Women in the Faith," and "Life Skills for Young People" (teens). Registration forms on website: www.swcbs.com.

18-26 Midwest Bible School will be held at Triune University, Angola, IN. Speakers and their topics are: Bro. Roger Lewis (Christchurch, New Zealand): "The Four Faces of Christ in the Gospels"; Bro. Mark Vincent (UK): "Exploring the Psalms"; and Bro. Andrew Bramhill (UK): "Isaac, The Overlooked Patriarch." Contact Bro. Mike Livermore, 44943 Yorkshire Dr., Novi, MI 48375; 248-462-5740; mike.live@gmail.com or visit 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.

25-Aug 2 Eastern Bible School. Connecticut College, New London CT; Theme: "As for me and my house we will serve the LORD". Bro. Joe Hill (Austin-Leander, TX): "The Gospel in Leviticus and the Tabernacle" (adults) and "Hearing the Word: Learning to Study from the Parable of the Sower" (teens); Bro. Steve Cheetham (Moorestown, NJ): "Lessons for us from the Kings" (adults) and "Judges: Go in and Possess the Land" (teens); Bro.

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Jason Hensley (Simi Hills, CA): "The Second Exodus and the Work of Elijah" (adults) and "Jonathan, the Faithful Prince" (teens). For registration information contact Sis. Cindy Nevers at 18 Sibley Street, Auburn, MA 01501 or cindynevers@verizon.net.

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 Street, ON): "A Life of Samson — 'I will Shake Myself'"; Bro. Jim Cowie (Moreton Bay, Australia): "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.

26-Aug 1 Western Bible School at Menucha Conference Center, Corbett, OR. The teachers are Bro. Simon Dean (UK): "Read Mark and Learn"; Bro. John Launchbury (Beaverton, OR): "The Spirit Is Willing But the Flesh is Weak"; and Bro. Shawn Moynihan (Guelph, ON): "Learning From the Twelve: Scenes of Discipleship." Details on the website, www.menuchabibleschool.org or contact registrar Jane Szabo, szabojj@peak.org or 541-563-4726.

AUGUST, 2015

15-21 Winfield Bible School, Winfield, BC. Our theme: Hebrews 7:25 "Wherefore he is able also to save them to the uttermost". Speakers and subjects are Bro. Joni Mannell (UK): "At the Breaking of Bread"; Bro. Dev Ramcharan (Can): "The God of the Fallen"; and Bro. Jim Cowie (Aus): "Melchizedek — Priest of the Most High God". Registration: Winfield Bible School, c/o Dan Fuhr, 4401 Westview Drive, Vernon, BC, Canada V1T 9B2 or email: registerforwinfield@hotmail.com. Any other enquiries: Bro. John Gareau 250-275-7787 or Bro. Ken Loveridge 778-475-4602 or email: winfelddbibleschool@hotmail.com.

17-22 Lakefield Bible School at Lakefield College. The school is located east of Toronto near Peterborough ON, on a beautiful lake side campus. Contact Bruce and Barbara Abel: bnb69abel@hotmail.ca or call 519-925-5297. www.lakefelddbibleschool.com.

SEPTEMBER, 2015

19-20 Bedford, NS Study weekend with Bro. Chris Sales (Shelburne, ON) on "Hebrews – A Practical Exposition". Location: North Woodside Community Centre, Dartmouth, NS. Contact Bro. Dale Crawford at Bedfordchristadelphians@gmail.com or 1-902-431-6650.

26-27 Kouts, IN Fall Study Weekend at Woodland Park Community Center, 2100 Willowcreek Rd beginning at 10:00am. Bro. Matt Norton (Lismore, New South Wales, AUS) speaking. Theme: "An overview of Revelation" — great for adults and kids. Contact Bro. Joe Bennett at 219-762-2704 or jkb8275@comcast.net.

OCTOBER, 2015

9-11 Atlanta, GA Fraternal Gathering. Speaker Bro. Jason Hensley (Simi Hills, CA): "Hezekiah: Faith in Desperate Times." For more information: Sis. Carolyn Carter 770-833-8915.

NOVEMBER, 2015

7-8 Sarasota, FL Fall Study Weekend with Bro. Richard Morgan speaking on, "Prophecy, Predestination, and the Purpose of God." Contact Bro. James Wilkinson at jameswilkinson@hotmail.com or 941-412-7988.