

THE CHRISTADELPHIAN
TIDINGS
of the Kingdom of God

Vol. 78

May, 2015

No. 4

| | |
|--|-----|
| Editorial — The Christadelphian Mind | 159 |
| Exhortation — Humility, <i>Dan Garan</i> | 162 |
| First Principles: | |
| The Doctrine of the Trinity, (3) Facts About Christ that cannot be about God, <i>Lee Livermore</i> | 167 |
| Hope, (3) What's in it for me? Immortality and so much more!, <i>The Chicago, Illinois Ecclesia</i> | 172 |
| Bible Study — Life of Timothy, (12) " <i>Do thy diligence to come shortly</i> ", <i>Ryan Mutter</i> | 177 |
| The Joy of Sunday Schooling — It's Ready to Use, <i>Jim Harper</i> | 181 |
| Youth Speaks — In the wilderness of En-gedi..., <i>Seth Robinson</i> | 184 |
| Reflections — On a Magnolia Bush, <i>The Christadelphian Herald</i> | 188 |
| Letters | 190 |
| Bible Mission News — Costa Rica Bible School 2014 and trip to El Salvador; El Salvador Bible School 2014; Jamaica Year-End Bible School at Kendal Conference Center..... | 193 |
| News and Notices..... | 199 |
| Minute Meditation — Do what you can with what you have right where you are, <i>Robert J. Lloyd</i> | 204 |
| Coming Events..... | 206 |

The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Peter Hemingray, Editor

The CHRISTADELPHIAN TIDINGS of the Kingdom of God (USPS 107-060) is published monthly, except bimonthly in March-April, by The Christadelphian Tidings, 643 Remuda Dr., Glendora, CA 91740-4581. PERIODICALS POSTAGE PAID at Glendora, California and at additional mailing offices. POSTMASTER: Send address changes to The Christadelphian Tidings, P.O. Box 91781, Austin, TX 78709-1781.

Tidings Publishing Committee: Joe Hill (Chairman), John Bilello, Peter Bilello, Steve Cheetham, Ken Curry, Randy Davenport, Clive Drepaul, Kevin Flatley, Duncan Kenzie, Ted Sleeper, Ken Sommerville, Jeff Wallace.

Tidings Editorial Committee: Peter Hemingray (Editor), Section Editors: Ryan Mutter (Bible & History), Ken and Joan Curry (Music & Worship), Jim Harper (Sunday School), Jason Hensley (Youth Speaks), John Bilello (Letters to the Editor), Jan Berneau (Bible Mission News), Lori Cusenza (News & Notices), Kathy Hill (Coming Events, Layout). Contributing Editor: Steve Cheetham. Book Editors: John Bilello, Ethel Archard.

Subscriptions and Finances: Kathy Hill. Printing and Mailing: Brian McDonald. Webmaster: Peter Bilello.

The Tidings is published on the 25th of the month for the month following. Items for publication must be received by the 5th of the month. Correspondence to the editor: Peter Hemingray, 3079 Kilburn Rd. W., Rochester Hills, MI 48306-2915, or by e-mail to editor@tidings.org. Publication of articles does not presume editorial endorsement except on matters of fundamental doctrine as set forth in the BASF. Letters to the editor will only be accepted via e-mail to letters@tidings.org. Please include your name, address, e-mail address, and contact phone numbers. Submissions under 300 words are encouraged — the magazine reserves the right to edit all submissions for length and clarity. Copyright 2015, Tidings Publishing Committee. Reproduction in whole, or in part, without permission is prohibited.

Home page: www.tidings.org. Subscriptions, payments, and book orders may be done online.

Subscriptions

USA: \$24, Canada: \$32. Checks payable to *The Tidings* and sent to P.O. Box 91781, Austin, TX 78709-1781. Tax-deductible donations may be sent to the same address. Changes of address and other subscription matters to Kathy Hill at the above address, or by e-mail to kathytidings@aol.com. **Australia: \$39.** Checks to Fran Caudery, 9 Eycot St., Kilsyth South, VIC 3137. **New Zealand: \$39.** Checks to David Jackson, 13 Byron St., Trentham, Upper Hutt 5018. **South Africa: R150.** Checks to Anthony Oosthuizen, P.O. Box 50357, Durban 4062. **United Kingdom: £18.** Checks to Malcolm Cross, 43 Kirkby Rd., Ripon HG4 2HG.

NEW BOOK

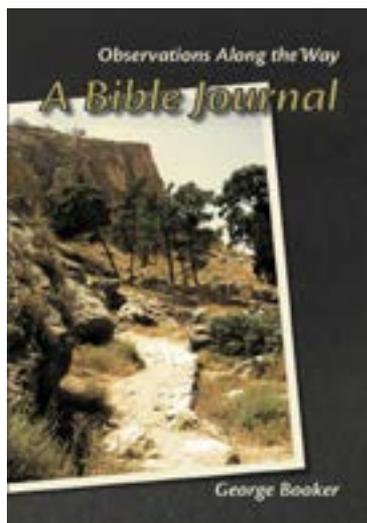
Observations Along the Way A Bible Journal

As the sequel to "On the Way", this book is the album of a spiritual journey, offering encouragement and food for thought to fellow travelers along the Way to the Kingdom. Its pages present in-depth studies and thoughtful exhortations, as well as lighter meditations and musings. The subject matter is wide-ranging: practical issues of life in the Truth, Bible exposition, biographical sketches, reflections on today's world, personal viewpoints, and much more.

305 pages, illustrated

\$9.00 USD

(See page 198 for ordering information)



The Christadelphian Mind

“But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory... ‘For who has understood the mind of the LORD so as to instruct him?’ But we have the mind of Christ” (1Cor 2:7, 16 ESV).

Introduction

This passage at the end of 1Cor 2, quoted from Isa 40:3, says two things

- That the mind and wisdom of God is beyond our comprehension, but He has imparted a portion of it to us.
- That Paul, at least, considered he had the “mind of Christ”: that in all his actions, thoughts, and writings he presented a true vision of the way Christ would have us think.

So I think it important to consider this topic, and also to define how a “Christadelphian Mind” might differ from the world view of most of those around us, even those of other Christian denominations. It is quite common to find articles, web sites, and even books discussing the “Christian mind” or its synonym, the “mind of Christ”, but that is not the topic of this article. Rather it is to discuss how our world view should be governed, in a distinctive way, by our distinctive beliefs.

It is perhaps unfortunate that if we do a web search on the term “Christadelphian Mind” you get mostly negative definitions, bemoaning the apparent unwillingness of Christadelphians to accept such things as the evidence of the age of the earth around us, and that accuse Christadelphians of twisting Bible passages to suit their own perspective. However, there are other more positive definitions: the one I like best is:

The Christadelphian mind that is constantly centered around the “wisdom from above” is certain to in, actions, life and character, exhibit symptoms of that which has been learnt.¹

But is that all there is? What is unique about the Christadelphian mind-set that sets it apart from that of most all of the denominations around us? We believe we have more of the Truth than these: so should our world view show more of the “mind of Christ” and of his Father? I am certain it should: but how does this show in the core of our beliefs, as we are instructed by the word of God? So let us explore the ways these beliefs direct our mind in ways that are different. It is fairly common to produce a brief set of characteristics of a Christ-like mind, and I am sure we would all like to possess such a mind. For example:

- Develop a strong desire for the mind of Christ.
- Submerge yourself in the Word of God. Read the Scriptures to learn them, love them, live them.
- Let Scripture rebuke you.

- Cultivate habits that encourage Christ-like thinking.
- Set goals to keep your mind actively thinking Christ-like thoughts.

These are all goals that are common to many of the other denominations around us, although some of our community would say our belief and study of the Word of God is unique: I suspect this might have been true a few generations ago, but I wonder whether it is true today.

The Christadelphian mind



There are several ways in which, I believe, a “Christadelphian mind” should reveal itself. It should not, of course, reveal itself in the way some members of other denominations act, by asking people “are you saved?”, or by attempting to button-hole strangers in the street. But our whole attitude should reflect the fact that, not only are we followers of Christ, but our mind is focused on him in certain unique ways, by the core elements of our set of beliefs. These beliefs are those which we hold, as Christadelphians, to be the Truth as revealed to us. The following are only a brief description of some areas that, I believe, should reveal the

way in which we, as Christadelphians, view the both the fashion in which we live our lives and the manner in which we regard the world around us. I invite other suggestions!

God’s word

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2Tim 3:16-17).

As first and foremost “Bible Believers”, we should always study the Bible for ourselves, and expect anyone who applies for baptism to have done the same. As a community, we have developed a framework of principles we all agree to: but this is merely a framework. As Robert Roberts pointed out, there are indeed “true principles and uncertain details”². We do not follow the recipes of some hierarchy, but search out the word of God for ourselves. I will just reprint a couple of comments from the long article.

- The Devil
 - General principle: that the Bible Devil is the personified antagonism of flesh and blood to god, in various forms and methods.
 - Uncertain detail: What was the particular form of Bible diabolism that Michael encountered in the dispute about the body of Moses? What was the particular form of the Bible devil that tempted Jesus in the wilderness?
- The Judgment Seat
 - General principle: that Christ will call the living and the dead before his judgment seat at his coming.
 - Uncertain detail: where will he set it up? Will it be in Palestine, or in Egypt, or in the Arabian Peninsula, in the solitudes of Sinai?

There are a vast number of areas of each of our beliefs that we can hold as vital to our own understanding of the Bible: but to impose those beliefs on others, or imply some are not true believers because they differ from us, is not part of true Bible Study – or the Christadelphian Mind

Strangers and Pilgrims

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb 11:3).

The fact we are strangers in the true Christian sense should drive much of our attitude to the world around us: not for us is participation in politics, armed forces, or elected office. As government employees, if we so choose, we should strive to do our best, for our subordinates, superiors, or the public: but it should not be our choice to influence the laws of our country.

Focused on our Eternal Salvation

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Rom 1:16).

It is all too easy to focus on the here and now: the best career, the most money, the best vacations. But our priority ought always to be the salvation of ourselves and our family, whether it means

- rejecting a promotion that involves excessive hours,
- rejecting to a move, or employment, in an area with no ecclesia,
- refusal to join in the social activities of our work or community,
- too deep an involvement in any activity that precludes participation in ecclesial events and duties.

Independence of Present Authority in this Dispensation

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God” (Rom 13:1).

Our one and only true leader is our Lord Jesus, who has been revealed for us in the Bible. For convenience, we have those to whom we have delegated some affairs of our ecclesias: but the members of an ecclesia, collectively and individually, are the actual leaders. There is no authority above an ecclesia in our community. We obey the authorities and laws without question: we pay taxes as required. But there is no governing authority among Christadelphians, just an agreement on the framework of beliefs that we all adhere to.

Peter Hemingray

Notes:

1. Usually attributed to Bro. HP Mansfield.
2. The Christadelphian, 1898, pp 182-189.

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

Humility

“Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 18:10-14).

Balloon stomp

There once was a fourth grade class in which the teacher introduced a game called “balloon stomp.” A balloon was tied to every child’s leg, and the object of the game was to pop everyone else’s balloon while protecting one’s own. The last person with an intact balloon would win. The class really got into the game. Balloons were relentlessly targeted and destroyed. A few of the kids tried to stay near the walls, but their balloons all got stomped just the same. The game was over in a matter of seconds, with only one balloon left un-popped. The winner turned out to be the least liked kid in the class, which is not surprising, because you have to be pushy and rude in order to win at balloon stomp.

The interesting part of the story was that a second class was introduced to the same game. Only this time it was a class of mentally handicapped children. They were given the same explanation as the first class. But, this time, the game went very differently. It may have been that the handicapped kids didn’t completely grasp the instructions; but the one idea that got through was that the **balloons were supposed to be popped**. So it was the balloons, not the other players that were viewed as enemies. Instead of fighting each other, they began helping each other pop balloons. One little girl knelt down and held her balloon carefully in place, like a holder for a field goal kicker. A little boy stomped it flat. Then he knelt down and held his balloon for her. It went on like this for several minutes until all the balloons were destroyed, and everybody cheered. Everybody won.

It makes you wonder: who got the game right, and who got it wrong?

In our world, we tend to think of another person’s success as **one less opportunity** for us to succeed ourselves. For example, it’s often the case that if one person gets a job promotion, that reduces the chance of others getting a promotion.

I was watching my 12-year old son’s basketball game yesterday. When one team got a basket, half the parents cheered, while the other half sighed or just sat quietly. Then the other team would score and the first group of parents sighed while others

cheered. But, you never have all the parents cheering at the same time (unless one of the kids gets up after being hurt). That's just the nature of competition.

But, in the ecclesia it's different, because we're here to serve Christ, not ourselves. And, the most effective way to do that is by elevating others while humbling ourselves.

Family home evening

My family talked about this one Friday night because it was our family home evening; it's something we do one night a week where we're all together as a family and everyone participates, with a different theme each week. This week's theme was humility, and the parable of the Pharisee and the publican was our reading:

"I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted" (Luke 18:14).

The children thought Jesus was saying it was the **Pharisee** who went home justified. So, I had to explain that even though the Pharisee praised God, fasted, and gave up 10% of his income, he didn't have God's approval; because the quality God was actually looking for was **humility**. Humility is a **Christian characteristic**, because it was part of the character of Christ. Jesus said:

"Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt 11:29).

What that means is: if we learn to follow Jesus' example — to be gentle and humble in heart — we will find peace. Pride and arrogance throw us into tension and turmoil, but humility gives us peace from that competitive spirit.

"Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment. . . Do not be proud. . . Do not be conceited" (Rom 12:3,16).

Consider the ways in which Jesus showed humility.

- First of all, his focus was on **God's will**, not his own. This is the crux of the Christian faith. Whether or not we following Jesus is determined by whether we are doing **our will** or God's will.
- To be a Christian means you are no longer living by your own will, but have surrendered to and are seeking to live out God's will in your life. Jesus said, *"For I have come down from heaven not to do my will but to do the will of him who sent me" (John 6:38).*
- Facing the cross, in the Garden of Gethsemane, Jesus prayed: *"My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matt 26:39).*

And, that's the mind we need to have if we want to **belong to Jesus**.

"Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being

born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (Phil 2:5-8).

Pride and arrogance are destructive to our lives, but humility enables us to surrender to the will of God, and experience peace. Jesus humbled himself by surrendering his entire life to God; and, in so doing, he proved what he said in the parable that: *“everyone who exalts himself will be humbled, but the one who humbles himself will be exalted”* (Luke 18:14). Being humble means I understand that **I don’t know it all**, and that I can’t do it on my own.

Even Jesus said, *“I can of my own self do nothing... my judgment is just, because I do not seek my own will but the will of the one who sent me”* (John 5:30).

Our humility

Being humble means I give up my pride and surrender to God’s will. Another way in which Jesus demonstrated humility was that his focus was **away from himself**, not **on himself**.

- He came to do his Father’s will, not his own.
- He came to serve, not be served.
- He came *“to seek and to save that which was lost”* (Luke 19:10).

Since we’re supposed to be like Jesus, the Bible says, *“Nobody should seek his own good, but the good of others”* (1Cor 10:24).

Proud people are **self-focused**. They love talking about themselves. They tend not to ask how someone else is doing, or what is going on in others’ lives. It is all about them. They are the most important person in their universe.

Consider the argument Jesus’ disciples were having at the time of the Last Supper. Jesus just got through telling them that one of them would betray him to death; and the very next verse says, *“A dispute arose among them as to which of them was considered to be greatest”* (Luke 22:24). How sad is it that, at a time like that, they were only thinking of themselves! Jesus had just told them that one of them is going to betray him. He explicitly stated that they would all fall away from him and that Peter would deny him.

He warned them to pray so that they do not fall into temptation, but all they could think about was their status — about who would sit on Jesus’ right and left in the kingdom. It should have been a time for humility, not pride and self-righteousness. It’s been said that *“Humble people don’t think less of themselves . . . they just think about themselves less.”*

There’s a seminary student who once wrote about his experiences during a 10-week term in the slums of Calcutta with Mother Teresa:¹

“People often ask me what Mother Teresa was like. Sometimes it’s like they wonder if she glowed in the dark or had a halo. She was short, wrinkled, and precious, maybe even a little ornery — like a beautiful, wise old granny. But there is one thing I will never forget — her feet. Her feet were

deformed. Each morning in Mass, I would stare at them. I wondered if she had contracted leprosy.

“But I wasn’t going to ask, of course. ‘Hey Mother, what’s wrong with your feet?’ One day a sister said to us, ‘Have you noticed her feet?’ We nodded. She said: ‘Her feet are deformed because we get just enough donated shoes for everyone, and Mother does not want anyone to get stuck with the worst pair, so she digs through and finds them. And years of doing that have deformed her feet. Years of loving her neighbor as herself deformed her feet.’”

Humility means that our focus is away from ourselves, not on ourselves. The Scripture says, *“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others”* (Phil 2:3-4)

The third thing about the humility of Jesus is: His focus was on **servi**ng, not being served. Nowhere do we see the humility and servant-spirit of Christ more than at the Last Supper when he washed the feet of his disciples — the very ones who would betray him, deny him and desert him.

“Because Jesus knew that the Father had given everything into his control, that he had come from God, and that he was returning to God, therefore he got up from the table, removed his outer robe, and took a towel and fastened it around his waist. Then he poured some water into a basin and began to wash the disciples’ feet and to dry them with the towel that was tied around his waist” (John 13:3-5).

That was humility. He KNEW he was sent by God and was about to ascend to God’s very throne in heaven — and what did he do? He performed the task of a slave in front of his own disciples!

“After Jesus washed their feet, he said to them: ‘Do you understand what I have done for you? You call me “Teacher” and “Lord,” and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you’ ” (John 13:12-15).

There was a poll conducted in January 2006 by an organization called “Terror Free Tomorrow.” The poll suggested that humanitarian aid delivered by real human beings is a very effective way to improve how Muslim countries view the United States of America. A comparison was made to a previous poll which was conducted in Indonesia in 2003 shortly before the tsunami which devastated the country. That poll showed that only 15 percent of people in Indonesia — the world’s most populous Muslim nation — had a favorable view of the U.S.

In the year that followed, humanitarian aid poured into the affected areas from the U.S. and other Western nations. As a result, the January 2006 poll showed that Indonesian people with a favorable view of the U.S. had nearly tripled, jumping to 44%. In addition, the Indonesian Survey Institute reported that “support for Bin Laden and terrorism had dropped to its lowest level since 9/11”, and that

Indonesians with a “very unfavorable” view of the U.S. had fallen to just 13 percent — down from 48% prior to the tsunami. The conclusion of the poll was that the care that was shown to that nation made a huge difference!

This proves that the love of Christ is more powerful than the sword — or bombs from drones. That’s just one small example of what can happen when we humble ourselves and take on a servant spirit — even serving our enemies and doing good to them. So often, we want to find the perfect argument for **defending our faith**, and we miss the most powerful argument we have — the **example of our lives**.

We come now to remember the sacrifice of our Lord — the one who said:

“Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls” (Matt 11:29).

As we draw near to the Father and Son, let us do it with humility:

- that focuses on the **Father’s will**, not our own;
- that focuses **away from** ourselves, rather than **on** ourselves,
- and that focuses on **servng** rather than being served.

Dan Garan (Orlando, Florida)

Notes:

1. Shane Claiborne in his book “Irresistible Revolution”.

Humility

Disciples ought to be humble: pride is the very antithesis of discipleship. Yet here is the problem: in striving for humility, the very essence of it can be eroded. Putting it plainly, when you know you are humble it tends to make you proud. It seems, therefore, that humility is not so much a virtue which you can strive for and achieve by itself — it is more the unconscious outcome of other forces operating in a disciple’s character. For example, you can on a certain date resolve to be loving all day and when you fall asleep you can say thankfully that you have acted lovingly. But somehow to do the same with humility does not bring the same result. Love is active, practical and positive. But with humility you can act humbly without being humble.

So, measured by the meekness of Christ, humility is not the assumption of a shrinking attitude, pretending that things are not what they are. It is not a prudent calculation to be lowly. It is a love-mastered inclination to serve in small things or great, without thought of renown. Humility is unconscious meekness, too committed to worry about reputation. Of the man who humbled himself it is written: “He took the form of a servant” (Phil 2:7). Love vaunteth not itself. Meekness is love’s quality. Let this mind be in you.

Dennis Gillett (The Christadelphian, 1982 p. 368)

First Principles

The Doctrine of the Trinity

(3) Facts About Christ that cannot be about God

The Bible tells us so much about Jesus of Nazareth, our Lord and Savior. He was seen by men, slept, died, had a will separate from God, learned obedience, was born of a woman, became tired, knew discouragement, suffered pain, didn't know the date of his own return, was tempted in all points like we are, and grew in his understanding of the word of God. None of these attributes can be applied to God. In fact, the Bible specifically says that none of the items listed can be true of God. Not only do we have a host of verses to show that Jesus and his Father were two separate beings, we have many Scriptures about Jesus that CANNOT be about God.

Trinitarians acknowledge this fact, but are not swayed by the impossible situation it creates for their doctrine. Instead Christ is divided into two parts; he is both God and man simultaneously. Terms are created such as the Hypostatic Union proposing that Jesus had two distinct natures: divine and human. Or the *Communicatio Idiomatum* (Latin for "communication of properties") which is the teaching that the attributes of both the divine and human natures are ascribed to the one person of Jesus.

Again, we see confusion instead of clarity. Both divine and human characters existing simultaneously in one being? Both mortal and immortal natures present at the same time? Why create conundrums and paradoxes where none exist?

What the Bible student should be paying attention to is the word of God:

"Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour" [Our God is never weary.] (John 4:6).

For as by one man's [Adam's] disobedience many were made sinners, so by one man's [Christ's] obedience many will be made righteous. [How can God be obedient?] (Rom 5:19).

"But when the time had fully come, God sent forth His Son, born of woman, born under the law," (Gal 4:4).

"and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen" [Yet, multitudes saw Jesus.] (1Tim 6:15-16).

"Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage... Therefore he had to be made

like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted [God has never been tempted or had our nature.] (Heb 2: 14-15, 17-18).

“For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin” (Heb 4:15).

“Although he was a Son, he learned obedience through what he suffered; 9 and being made perfect he became the source of eternal salvation to all who obey him,” (Heb 5:8).

“and the living one; I died, and behold I am alive for evermore,” [God alone has Immortality: God Cannot Die!] (Rev 1:18).

Along this vein of thought, some of the events in the New Testament would be quite implausible if Christ were God, and the Apostles understood this to be the case. What these events really show is that even Christ's closest friends had much to learn about his role as Messiah, when he would claim his kingship, and why he had to die. The fact remains that these incidents would be quite puzzling if Christ were indeed God.

- Would Judas have betrayed God? Could he even have considered such a thing possible if Christ were God?
- The disciples all fled when Jesus was arrested, Peter denied him three times, and most were afraid to even attend the crucifixion. If they had known he was God the Son would they have behaved this way?
- Why would Peter use his sword in the Garden? Would he think God was incapable of defending Himself?
- At the Transfiguration the disciples offered to build three tabernacles for Jesus, Moses and Elijah. If Christ were God, wouldn't this be inappropriate? It almost makes Elijah and Moses equal to God.
- In John 15, Jesus commanded the disciples to love one another. He told them they were no longer his servants but his friends. He had made known to them all he heard from his Father. Did they think he was God?
- If they understood Christ was God, would Peter and the other disciples have given up and gone back to their fishing in Galilee?

Christ was still a MAN after his resurrection

The Trinitarian dogma of Christ's combined divinity and humanity should end at his death and resurrection. After he was raised from the dead to sit at the right hand of God, his human nature would no longer exist. Yet the Scriptural record continues to describe Jesus as a man, even after he ascended to the right hand of his Father.

“because He (God) has fixed a day on which He will judge the world in righteousness by a man whom He has appointed, and of this He has given assurance to all men by raising him from the dead” (Acts 17:31).

“For there is one God, and there is one mediator between God and men, the man Christ Jesus,” (1Tim. 2:5).

Plus — Paul ties this belief to salvation in verses 3 and 4, *“God, who desires all men to be saved and to come to a knowledge of the truth.”*

“The revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John,” (Rev. 1:1).

The Father is Christ's God

Without a shred of doubt, the Biblical record demonstrates that the Father is described as Christ's God. Again, our Trinitarian friends will counter that this was a description of the relationship between the Father and His Son during Christ's human life on earth. But, in truth, the description of the Father as God continues AFTER his resurrection and ascension to Heaven. How is it remotely possible that one person of the Godhead can be the God of the other? Particularly when such language is NEVER used in the other direction or in regard to the Holy Spirit?

“And about the ninth hour Jesus cried with a loud voice, ‘Eli, Eli, lama sabach-thani?’ that is, ‘My God, my God, why hast thou forsaken me?’” [A quote from the Old Testament – Psa 22:1] (Matt 27:46).

[The next verses are all AFTER his resurrection]

“Jesus said to her, ‘Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God’ ” (John 20:17).

“May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ” (Rom 15:5-6).

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,” (Rom 15:5-6)

“...that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him,” (Eph 1:17).

“Blessed be the God and Father of our Lord Jesus Christ!” (1Pet 1:3).

“...to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and for ever. Amen” (Jude 25).

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

God and Christ are clearly identified as two separate persons

While similar to the verses used earlier, the Bible clearly differentiates between God and Jesus. Jesus prays to God, God hears his prayers, He is the God of Christ, Christ turns the Kingdom over to Him in the end, etc.

“In these days he went out to the mountain to pray; and all night he continued in prayer to God” (Luke 6:12).

“...yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1Cor 8:6).

“But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God” (1Cor 11:3).

“For God has put all things in subjection under his feet. But when it says, ‘All things are put in subjection under him,’ it is plain that he is excepted who put all things under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one” (1Cor 15:27-28).

“For there is one God, and there is one mediator between God and men, the man Christ Jesus,” (1Tim 2:5).

“and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel” (Heb 12:23-24).

Christ’s own growth and personality

The New Testament record tells very little about Jesus’ childhood. But it does show us that he grew up just like we do, learning from his experiences and gaining knowledge about God. The following two verses from Luke 2 are almost identical to the description given to us in 1st Samuel about the childhood of Samuel himself. Again, these are great descriptions of a Son growing to be a man, but odd for a God.

“And the child [JESUS] grew and became strong, filled with wisdom; and the favor of God was upon him” (Luke 2:40).

“And Jesus increased in wisdom and in stature, and in favor with God and man” (Luke 2:52).

“In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek” (Heb 5:7-9).

God is greater than Jesus

Another set of verses in the Bible show that God the Father is greater than his Son. Again, this hierarchy applies to both before and after Christ’s resurrection

from the dead and elevation to the right hand of God.

“The LORD your God will raise up for you a prophet like me from among you, from your brethren — him you shall heed —.I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him” (Deut 18:15, 18).

“He said to them, ‘You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father’ ” (Matt 20:23).

“I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of him who sent me” (John 5:30).

“You heard me say to you, ‘I go away, and I will come to you. If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I’ ” (John 14:28).

“He said to them, ‘It is not for you to know times or seasons which the Father has fixed by His own authority’ ” (Acts 1:7).

“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).

“In many and various ways God spoke of old to our fathers by the prophets; 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. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has obtained is more excellent than theirs” (Heb 1:1-4).

Two separate wills

“And going a little farther he fell on his face and prayed, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt” (Matt 26:39).

“I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of him who sent me” (John 5:30).

“And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Phil 2:8).

“Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name” (John 20:30-31).

(Concluded)

Lee Livermore (Avon, IN)

Hope — (3) What's in it for me? Immortality and so much more!

"Many of those who sleep in the dust of the earth shall awake; some to everlasting life" (Dan 12:2).

Hope springs eternal from the Bible.

There was a group of students talking together when one of them asked the others, "Where do you think you go when you die?" The Buddhist friend stated that he believed in reincarnation and that he hoped to become a flying eagle with his rebirth. The Muslim friend acknowledged that he would likely go to hell for a short period, but he hoped to go to Paradise and be with Allah. The Orthodox Jewish friend believed that he would remain unconscious in death until Messiah comes and then he would be made immortal. The Pentecostal friend believed that he would instantly go to heaven and receive his reward along with many others. Finally, the Catholic friend said that due to his not-so-righteous life, he figured he'd go to Purgatory when he dies and wait to be prayed up to heaven by one of his relatives! Yes, that was really his plan.

The Bible has a lot to say about immortality. Since Adam and Eve first sinned, mankind has been seeking for ways to escape the reality and shortness of our lives. Fortunately, our Creator has set eternity in our hearts (Eccl 3:11), allowing you to think about what happens to you after you die. This hope of immortality is reflected throughout the Bible:

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Rom 6:23).

"Truly, truly I say to you, he who believes has eternal life" (John 6:47).

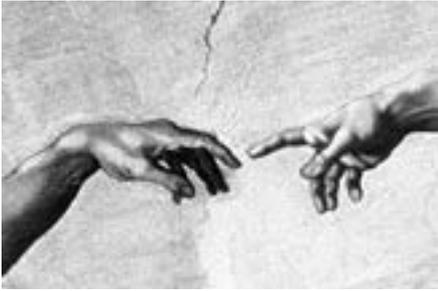
"And this is the promise which He Himself made to us: eternal life" (1John 2:25).

"And as for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. Even after my skin is destroyed, yet from my flesh I shall see God" (Job 19:25-26).

"For this perishable body must put on imperishability, and this mortal body must put on immortality" (1Cor 15:53).

Doesn't everyone have an immortal soul?

Actually, no. In fact, only one man is currently immortal and that is Jesus (1Tim 6:16). Every other person — past and present — is mortal and looks forward to being made immortal. The Bible gives great emphasis to the nature of man and how we are merely composed of dust. From the beginning (Gen 2:7, 3:19), God tells his creation that man is dust and he shall return to dust. We are the clay (Isa 64:8). We are of the earth, earthly (1Cor 15:47). We will return to dust when the Almighty takes back His spirit (Job 34:13-14). We are but dust and ashes (Gen 18:27). The wise king Solomon tells us what happens when we die: *"the dust returns to the earth as it was, and the breath (spirit) returns to God who gave it"* (Eccl 12:7).



Perhaps surprisingly, the words 'immortal' and 'soul' do not occur together anywhere in the Bible. This is in contrast to most other religions, and even Christian interpretations of the Bible. For whatever reason, it seems that many people continue to believe the serpent's lie: "*You shall surely not die.*" One reason is that most Christians misunderstand how the Bible defines

the word 'soul'. The common belief is expressed like this: Soul = Spirit. But the Biblical definition differs by declaring: Soul = Body + Spirit. Understand the difference? The soul is not a spiritual or invisible part of a person, but the entire person including the body and spirit. Consider the following evidence regarding 'Soul' in Scripture:

Many modern translations use the word 'you' or 'person' or 'lives' in place of the Hebrew/Greek word for 'Soul'. A good example is from Ezek 18:4 which says "*the soul that sins shall die*" in KJV, but "*the person who sins shall die*" in NIV.

Of the hundreds of times the Hebrew word *nephesh* (soul) is used in the Bible, the vast majority are used regarding the soul dying. Souls are destroyed (Ezek 22:27; Lev 23:30; Psa 22:29; Josh 11:11). God can destroy the soul (Matt 10:28).

Nephesh (soul) is also translated as "corpse" or "dead body" in Num 9:6.

The first passage in the Bible with "soul" is in Gen 2:7 where "*the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being (soul/nephesh).*" This sets the precedent throughout Scripture for using the word "soul" better as 'a person'. Soul = Body + Spirit (or breath of life from God). 'Soul' and 'spirit' can be divided (Heb 4:12). Our soul is not the same as our heart/spirit (Matt 22:37).

The Bible uses a phrase "asleep in Christ" to describe how Godly believers will remain unconscious after death, waiting for their resurrection (1Cor 15:6, 18; 1Thess 4:13-15; 2Pet 3:4; Psa 103:14-16).

The Epic of Gilgamesh was one of the earliest known writings in ancient Mesopotamia. That story is about the quest to become immortal and how all mankind is bound to die as mortal. Ultimately the poignant words addressed to Gilgamesh in the midst of his quest foreshadow the end result: "The life that you are seeking you will never find. When the gods created man they allotted to him death, but life they retained in their own keeping." Surprisingly, this conclusion parallels the same summary given throughout the Bible.



What good is immortality?

In Greek mythology, Sisyphus was a king who was eternally punished by being compelled to roll a huge rock up a steep hill. Unfortunately, before he could reach the top of the hill, the rock would always roll back down, forcing him to begin again and again and again. Sisyphus was fortunate to gain immortality and live forever, but his quality of life wasn't exactly what he had in mind. Happily, those who inherit eternal life don't need to worry about such problems, but what is it we will do with infinite time on our hands?

Is your great hope to sit on your own cloud, playing a harp and doing nothing for eternity? Is it to rest aimlessly with no purpose and no meaning? What are Disciples of Christ promised besides the quantity (longevity) of eternal life? What is the quality of eternal life that makes every personal sacrifice absolutely worthwhile? The Bible has answers that may surprise you. Later in this series (part 10) we will learn that the Kingdom of God will be on earth and will give Biblical evidence of a 1,000-year time period called the Millennium. Here's what we have to look forward to as our reward on earth:

- We shall be *"kings and priests serving our God, and they will reign on earth"* (Rev 5:10). We will have secondary authority to reign over, and teach, the remaining mortals. This parallels Christ's parable where the faithful servants were rewarded with five or ten cities to rule over (Luke 19:12-19).
- There will be universal peace throughout the earth. The sign in front of the United Nations about never learning war anymore will be fulfilled (Isa 2:2-4). All modern weapons will be destroyed (Hos 2:18; Ezek 39:9). Jerusalem, the city of peace, will finally command peace as the capital of the world and center to all nations (Zech 9:10; Mic 4:1-4).
- There will be plenty of food for all peoples and no famine or hunger (Ezek 36:29-30; Isa 49:10; Rev 7:16). Our reward involves a return to an agricultural society with the ground yielding its full fruit and no more thorns and thistles (Mic 4:4; Amos 9:13-15).
- Animals will be peaceful, just as we imagine they were in the Garden in Eden (Isa 11:6-9; Isa 35:9; Isa 65:25). All animals will be vegetarians.
- Sickness and physical handicaps will be obsolete. *"The eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer; and the tongue of the speechless sing for joy"* (Isa 35:5; Isa 33:24).
- Those who are counted worthy of eternal life will not sit idly, but will work building houses and cities (Isa 60:10; Isa 65:21-22; Amos 9:14).
- Unlike the reward for martyrs in the Koran, the Bible says those saved will not have sex or be married in the Kingdom (Luke 20:36). We will recognize people we know today, just as Jesus' disciples recognized him after he was resurrected (Luke 24:38-43; John 21:7).
- We will be given a spiritual body with Holy Spirit powers. We will prophesy, see visions and travel instantly so that today's physical limitations will no longer exist (Joel 2:28-32; 1Cor 15:49-50; Acts 8:39-40).

- We will become like angels (Luke 20:36; Rom 8:23). We will also rule over angels (1Cor 6:3).
- There will be no tears or sadness anymore (Isa 35:10; Isa 65:19; Rev 21:4).
- The entire earth will be filled with the glory of God, and peace and righteousness will rule (Numb 14:21; Gal 3:8). *“The earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Hab 2:14).*

The best present ever!

Do you remember the last time you had a birthday and thought you knew when someone was buying you a great gift? You were excited with anticipation as you thought about it a lot and hoped that it would come true. You might have restrained yourself a bit just in case it wasn't true and you ended up with a less-than-expected gift. Did you ever receive a gift that was wildly beyond your imagination? Something that was so incredible that it seemed impossible realistically. (Think Cinderella!)

You might recall that Jesus gave such incredible gifts to people that they couldn't have imagined possible. There was the man born blind to whom Jesus gave sight. And the disciples who caught so much fish that they knew it was a great miracle. Remember the man named Legion to whom Jesus gave back his right mind? Or the 5,000 people who received an unexpected meal? What about the daughter of Jairus, whom Jesus raised from the dead? Or the deaf man near the Sea of Galilee who Jesus cured with his saliva? Can you imagine being severely handicapped physically or mentally, and then receiving healing beyond your expectation?

The most wonderful thing about hope in the Bible is that God has promised to give his faithful children eternal gifts beyond our wildest imagination. We're told that present sufferings and problems are not worth comparing to the amazing glory and reward to be revealed in the future (Rom 8:18-25). The Bible compares the entire earth as if in waiting with birth pangs for the delivery of a heavenly earth. This is the New Jerusalem, which will come down out of heaven and fill the whole earth with righteousness and God's glory (Rev 21:2). The most amazing thing is not only that God has promised great gifts to his servants. It's that we are not even capable of understanding how wonderful our future can be!

“I don't want to achieve immortality through my work. I want to achieve it through not dying!” Woody Allen

“We do not know what to do with this short life, yet we want another, which will be eternal.” Anatole France

“Strive to enter through the narrow gate...for the gate is narrow and the road is hard that leads to life, and there are few who find it” (Matt 7:13-14).

The Bible says:

- Mankind is presently mortal. Only Jesus is immortal today. Gen 2:17; Job 34:14-15; Eccl 9:5-10; 2Tim 1:10; 1Tim 6:16.
- Immortality is a gift of God. Rom 6:23; John 10:28; 1Cor 15:53.
- Additional, unbelievable gifts add to immortality. Rom 8:18; 2Cor 3:7-8.

- “And the scripture was fulfilled which says, ‘and Abraham believed God, and it was reckoned to him as righteousness,’ and Abraham was called the friend of God” (James 2:23).

Chicago, Ill Ecclesia

In a Modern Hospital

A few months ago I spent some time in a modern hospital, watching by the side of a loved one. Past our door rolled the stretchers of those poor afflicted ones who were going to or returning from the operating rooms. We saw the suffering and the anguish written upon many of the faces, and recalled the words of the Great Physician who was able to lay his hands upon the halt, the deaf, the blind and the men tally disordered ones, and with a word restore them whole and in their right mind. And we thought of the day when returned from heaven to this earth, Jesus of Nazareth would either in person or through his saints, who are to share the “powers of the age to come,” visit such institutions and bid all the inmates, “rise up and walk.”

Even now we have a great consolation in the knowledge that we “have a great High Priest who can be touched with the feelings of our infirmities” and can lift up fainting spirits and strengthen failing hearts and thus bring back from the brink of death those who trust in him. We heard the moans of the dying, and the glad greetings of those who were recovering. One small boy, who was recovering, shouted in high glee the words of the old song, “Old man MacDonal had a farm.”

But in other cases where misery was unrelieved, the long watches of the night were so prolonged that time seemed to have turned backward in its flight. Down the corridor was the maternity ward, and each evening there was a procession of the young mothers who before lights were out, came forth from their own rooms to see their tiny offspring, each in its own crib, and some in the incubators’. The mothers were arrayed in gay robes of varied colors — pink, blue, purple, red — and one in radiant cloth of gold! And again our thoughts went back to that Mother of Bethlehem, lying in a stall in the stable, with the young child in the manger. And what a difference! No white-robed nurses to grant every wish; no drugs to ease the pain; no finery to please the feminine eye; only the blue dress of a woman of Galilee, and swaddling clothes she had brought in anticipation of the “event.” The words of the “Magnificat” came to mind: “My soul doth magnify the Lord!” Thus spake Mary, of the birth of Jesus. “For He hath regarded the low estate of His handmaiden.” What does this mean? Simply this: God knew the humiliation that would come to Mary because of the virgin birth; He knew of the finger of scorn, the words of reproach, the ostracism that would be her portion. No one would believe her story; she would be an outcast from friends and from her kindred. “He has taken into account the deep humiliation of His handmaiden — this is the meaning of the words.

From the Christadelphian Herald, December 1946

**Editor: How different it is in 2015: the infant spends their time in their mother’s room, usually with the father present. Thus the bonding begins early, just as it must have begun between Mary and her newborn Jesus.*

Bible Study

The Life of Timothy

(12) “Do thy diligence to come shortly”

Paul was arrested in Jerusalem at the end of the Third Missionary Journey. He was ultimately taken to Rome where Timothy joined him and assisted him in his work of strengthening and encouraging ecclesias through correspondence. Paul’s Epistles to Titus and his Second Epistle to Timothy reveal that he was released from prison for a time and was able to move about freely.¹



Paul’s situation (and that of all the Christians) changed dramatically in 64 A.D., however. On the night of July 19, the Great Fire of Rome occurred. It damaged or destroyed 70 percent of the city of Rome. The Roman historian Cassius Dio claimed that while the fire raged, the Emperor Nero put on a stage costume and played a dirge for the burning city on his lyre.² Regardless of whether that was part of his reaction,³ the Roman populace was enraged at Nero because they believed he started the fire.^{4, 5} Seeking to shift their fury away from him, he blamed the fire on the Christians and began a

savage persecution of them. The historian, Tacitus, who was young boy at the time, describes what happened as follows:

“Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians [or Chrestians] by the populace ... an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man’s cruelty, that they were being destroyed.”⁶

As part of Nero’s persecution, the Romans apprehended and imprisoned Paul. He wrote 2nd Timothy from prison in about 67 A.D. Timothy was approximately 37 at the time and was most likely in Ephesus.

“my dearly beloved son”

Many Christians were absolutely terrified by Nero’s ferocious persecution and distanced themselves from Paul. Paul wrote to Timothy: *“This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus*

and Hermogenes” (2Tim 1: 5). Even Timothy, who had stood for the Truth in very dangerous situations in the past, needed to be encouraged not to be afraid: “Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2Tim 1: 6-8). It was a frightening time, and Timothy needed to be a good example to others.

Paul anticipated that he was going to be executed. He longed to see Timothy before he died.⁷ He wrote: “Do thy diligence to come shortly unto me” (2Tim 4: 9). His great affection for Timothy is shown by the fact that he repeated his urging just several verses later: “Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren” (2Tim 4: 21). Those were among the last inspired words that Paul wrote.

Paul wanted Timothy to come to him quickly, but the guidance Paul gave in 2nd Timothy was not just for immediate application. Some of the Epistle’s content was for the time after Paul’s death when Timothy would return to Ephesus to lead the ecclesia, and would no longer have Paul available to advise him. It is a testimony to Paul’s love for Timothy that he was thinking of Timothy’s needs (and those of other brothers and sisters) as his own execution was approaching.

Paul told Timothy that there were false doctrines that he needed to resist. One of them was the teaching that the resurrection had past: “And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some” (2Tim 2: 17-18). Paul also told Timothy that he needed to avoid the bickering over unimportant matters that was taking place among certain brethren: “But foolish and unlearned questions avoid, knowing that they do gender strifes” (2Tim 2: 23). It is truly remarkable that during a time of crisis when believers were being arrested and killed with the utmost cruelty, and when some brothers and sisters were fleeing the meeting in terror, that some of those who remained in the ecclesia were quarreling with each other over unimportant matters. Why weren’t they helping those whose lives had been devastated by the persecution — who had lost homes, livelihoods, parents, spouses, and children? Why weren’t they busy reaching out to those who had become overwhelmed by fear and forsaken the meeting?

In these last days, as the ecclesia is being threatened in a different way — not by Roman persecution but by the influence of the world — we need to make sure that we are doing the hard work of not being ashamed of the Lord Jesus and of helping our brothers and sisters. Let us ensure that we are not being distracted from that work by striving with one another. There are parts of 2nd Timothy that are quite sad. Paul wrote about fighting in the meeting, the spread of false doctrine, brethren forsaking him in his time of need, and his impending death. But there are also parts of 2nd Timothy that are quite stirring in their beauty. Paul calls Timothy “my dearly beloved son,” for example (2Tim1:2). It must have been so wonderful for Timothy to have known that he had a father who truly loved

him and who appreciated him for the spiritual man that he was, especially given the Bible's indication that he and his natural father were not close. Timothy had probably longed for the acceptance of a father figure. He got that from Paul.

As for Paul, in Timothy he had a son that he could cherish. Timothy shared Paul's love of the Truth and the Brotherhood, and he possessed many of Paul's spiritual qualities (Phil 2:20). At the end of his life, when so many people had deserted him and he had never had a natural family of his own, Paul must have been so thankful that God had given him Timothy. Their relationship is an illustration of the blessings of the Truth in this life.

“Unto the angel of the church of Ephesus”

Paul was executed in about 68 A.D. Timothy must have felt his loss keenly. The Bible does not state anything more about Timothy directly following Paul's death. But his continuing effort in the work of the Truth is clearly indicated. The evidence of his leadership through service and his relentless determination to do right — despite the obstacles — appear in the last book of the Bible.



When Paul wrote 2nd Timothy, the ecclesia at Ephesus was beset with doctrinal problems. Thirty years later, when the Apocalypse was written, Ephesus was a successfully laboring ecclesia, which was commended for its doctrinal soundness.

Tradition has it that Timothy made Ephesus his base and was the leader of the ecclesia there for the rest of his life. Some have

suggested that Timothy was “*the angel of the ecclesia at Ephesus*” to whom the Lord's message in Revelation was directed. That is an interesting conjecture, but nothing more. Regardless of whether he was even alive at the time that Revelation was written, the Lord Jesus' commendation of the Ephesians is, in part, a legacy of Timothy's service to the Truth there: “*Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars*” (Rev 2: 1-2). In Timothy, the Ephesians had seen a wonderful example of doctrinal soundness and tireless labor in service to the Truth. They had done well in choosing to be like him.

In his last letter to him, Paul told Timothy that there was a need for him to commit the Gospel to “faithful men” who would continue his work in the Truth (2Tim 2:2). Today there continues to be a need for faithful men, women, and young people to step forward and live and speak as those godly people once did. Meditating on the life of Timothy, who was valued of God, and trying to bring his characteristics to

life in our lives can help us to be a part of that group of faithful individuals both now and, God willing, as kings and priests in the future.

Ryan Mutter, Baltimore, MD

(Concluded)

Notes:

1. See, for example, Titus 3:12 and 2Tim 4:20.
2. Cassius Dio. *Roman History* LXII.18.
3. Tacitus wrote that Nero opened public buildings and his private gardens during the fire to shelter people who had been made homeless. He stated that the charge that Nero had played on the lyre while the city was in flames was “a rumor” that “had gone forth everywhere.” See *The Annals*. Book 15. Section 39. .
4. Tacitus. *The Annals*. Book 15. Section 44.
5. The fire permitted Nero to rebuild sections of the city according to his design and to purchase land that he wanted cheaply. See E. Knox. “Julio-Claudian Emperors: Fires, Friends, Foes.” *History of Western Civilization*.
6. Tacitus. *The Annals*. Book 15. Section 44.
7. Great courage would be required on Timothy’s part to visit Paul in Rome. Paul was a well-known Christian during a time in which followers of the Lord were being routinely apprehended and executed. It appears that visiting Paul in prison had cost a brother from Ephesus named Onesiphorus his life. Paul mentioned Onesiphorus’ faithful service in 2nd Timothy.



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.*

The Joy of Sunday Schooling

It's Ready to Use

In the months to come, God willing, the JOYSS section of *The Tidings* magazine will feature more ready-to-use Sunday school materials. Given available magazine space and the huge variety of teaching materials that could be featured, this will need to be a carefully managed venture. Still it is prayerfully hoped that this shift in emphasis will be helpful. It will help, too, if you, as readers and teachers will give me feedback and suggestions. And if you have a neat class activity that has worked for you, I would like to hear about it.

For now, the materials will be offered without a lot of “how to use” instructions. If there is one thing I have learned over the years, it is that Sunday school teachers are resourceful and don't need me to tell them how to do things! So please have at it!

(1) Gimme, Gimme, Gimme! A life management case study

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Matt 5:6).

“Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?” (Matt 6:25-26)

The Problem

- Only a few days into the exodus journey, what was Israel's complaint? Exod 15:22-24.
- One month into the journey, what was Israel's complaint? Exod 16:1-3.
- At the end of the exodus journey, in the 40th year, was the new generation of Israelites any better than their parents? What was their complaint? Numb 21:4-5.
- Did God let Israel starve to death during the exodus? What lesson did He want His people to learn? Deut 8:2-3.



A Modern Equivalent

Several years ago the food at one of our Bible schools was noticeably subpar. Before the week was half over, a group of young people formed a committee, selected a spokesperson, and complained to the Bible School Committee. A list of the kinds of food the young people wanted was drawn up and presented to the Bible School Committee. In the meantime, some of the young people started going off campus to eat and bring in food. This was a clear violation of Bible school rules.

Questions for thought and discussion

- 1) How about us? Are we any different from the Israelites of old?
- 2) How many of the Bible school students that did not go off campus for food starved to death during the week? Take a guess!
- 3) What is the purpose of Bible School anyway?
- 4) Identify similarities between the conduct of the young people in this case study and that of the Israelites during the Exodus.
- 5) If we are resolved to be different from the average complaining human being, what kind of attitude must we develop toward life's problems?
- 6) How did Jesus understand the main issue of this case study? Matt 4:1-4.

(2) A Matter of Life or Debt. A life management case study

This is the all-too-common story of a young couple that mismanages their lives. It is the kind of story that faithful young people can decide to prevent before it happens.

The Problem

Brother and Sister X are in their mid-thirties. He is a businessman and she works in the health care field. Their combined salaries come to well over six figures (more than \$100,000 a year). They are also in deep financial trouble.

After their daughter was born, Bro. and Sis. X decided to move out of their modest apartment and buy a house. They wanted to live in a respectable neighborhood, and the house they bought turned out to cost more than they really wanted to pay. Their monthly mortgage payments are now almost twice what they used to pay for rent.

The house needed a facelift. The kitchen was outdated and the appliances were a bit old, so they ran up hundreds of dollars in restaurant bills over a two-month period, while borrowing thousands more to remodel the kitchen. To this was added other decorating costs throughout the house, some new furniture, a home entertainment system, and a large new deck in the back — all bought with credit.

Bro. X often has to meet business clients around town, so he decided to get a nicer car. The new car added a few hundred more to the monthly bills. At the same time, the price of heating oil went up unexpectedly, and utility bills took a sharp increase.

Today Bro. and Sis. X are tens of thousands of dollars in debt, not counting their mortgage and car payments. They have “maxed” several credit cards and cannot always meet the minimum monthly payments on all of them.

The debt just gets deeper and deeper. It is possible they will face foreclosure on their home. Bro. and Sis. X quarrel bitterly with each other about who is responsible for the mess they are in.

Questions for thought and discussion

- 1) Can Christadelphian families get themselves into financial problems like this? Is it justifiable?

- 2) What do you think are some of the reasons that people get into financial problems like this? Does it speak well for their priorities in life? Does it speak well for their understanding of Bible principles? What principles?
- 3) Identify as many things as possible in this story that indicate that Bro. and Sis. X are not facing life or themselves realistically, let alone faithfully.
- 4) What have Bro. and Sis. X done to their spiritual life? How do you know? How does Matt 13:22 apply in their case?
- 5) How can any Christadelphian avoid getting into a mess like this? (Here are a few Bible references that help: Prov 8:18-21; 11:4; 11:28; 13:7; 23:4-5; Luke 12:15; 14:28-30; 16:10-13; 1Tim 6:6-11. Can you think of others?)
- 6) What would you do to get out of a financial mess like this?
- 7) What alternatives did Bro. and Sis. X have to:
 - a) Purchasing the expensive house they did?
 - b) Running up restaurant bills?
 - c) Borrowing thousands to remodel the kitchen?
 - d) Getting a fancier car?
 - e) Redecorating and purchasing expensive things on credit?
 - f) Being caught off guard by the rise in oil prices and utility bills?
 - g) Getting additional credit cards and “maxing” them (i.e., using the cards to their credit limit)?
 - h) Quarreling over who is at fault for the mess they are in?
- 8) Why do you think Bro. and Sis. X did not choose some of these alternatives in the first place?
- 9) Do you think it is possible for you to get into a financial difficulty like this? Why?
- 10) Based on this case study, identify:
 - a) One thing that contributes to bad decision making.
 - b) Two principles of good decision making.

Digital copies of these case studies can be obtained on request.

Jim Harper sundayschool@tidings.org
www.pinterest.com/2harp4u/ (Meriden, CT)

“Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread” (2Thess 3:8-12)

Youth Speaks

In the wilderness of En-gedi...

“David’s heart smote him, because he had cut off Saul’s skirt” (1Sam 24)



David, unable to find safety amongst the Ziphites, crosses over the into the wilderness of En-gedi which is located near the western shore of the Dead Sea; an area characterized by an abundance of caves and cliffs — some 2000 feet tall. It was a region noted for its extremely harsh terrain, and would have been difficult for Saul and his men to find David. Conder (*‘Tent Work in Palestine’* ii 126)¹ describes

this area as an almost impassable area, so much so that it took four and a half hours of hard riding for his party to travel only 6 miles. What an unrelenting hatred Saul must have had towards David. Imagine the effort and time it would have taken Saul and his men to search every cave and ravine for David, especially when some caves are said to be so massive that they are able to hold as many as 3000 people! It would have been quite the task that lay before Saul, and was undoubtedly the reason why he took so many men with him in his search.

As Saul and his men were combing through this vast and rugged wilderness they came to the sheepcotes where Saul entered to “cover his feet”, or, as most modern translations say “relieve himself”. These ‘sheepcotes’ were piles of stones that where built up like a wall around the mouth of a cave to keep the sheep in a protected and enclosed area, and to keep wild beasts out. Furthermore, there were



typically thorns placed around and on top of the stones to protect the sheep from wild beasts climbing over the walls. This would have made this cave a perfect place for Saul to enter into without fear of being interrupted. However, we see that Saul was incorrect in his assumption that the cave was empty².

As Saul entered into the cave, David's men must have been elated. Finally their chance had come. Finally God had delivered them from living their lives as fugitives fleeing from the King, unable to worship their God in the way the law required. The time had come for all of that to change. David had been told by the prophet Samuel that he would become the next King of Israel, and now it seemed it was his for the taking (cp Matt 4:8-10; John 6:15.) But David realized that this kingdom was not his for the taking, and that he had no right to stretch forth his hand against the Lord's anointed (1Sam 24:5; 26:9-11.) Instead, David approached the king and "*cut off the skirt of Saul's robe privily (unnoticed NIV).*"

The cutting off of the skirt...



There is quite a difference between the skirt that David cut off of Saul's garments, and the skirt or hem as we know it today. In ancient times the hem of a Jew's garment was not simply just a fold in the bottom edge used to prevent the edge from fraying and coming apart. The Hebrew word '*kanaph*' means wing, or skirt and it refers to the extremity. Attached to this '*kanaph*' was a '*tsiytsith*' [a fringe or tassel] (Numb 15:37-41; Deut. 22:12.) A part of this tassel that hung from the skirt of their garment was a cord of

blue which signified the heavenly calling to which they had been called. It would have served as a reminder to the wearer, as well as to the observer, to "*recall all the commandments of the Lord and observe them*" (Deut 15:40). Thus all Israel were to have in their tassels this reminder of the covenant they had made to be a holy people. A reminder to have a spiritual mindset and ultimately to walk on the path of righteousness. They were, in essence, representatives of the LORD on earth: "*a kingdom of priests and a holy nation*" (Exod 19:6, cp Phil 2:14-16). This addition to the dress of the Jews was what made them visibly stand out amongst the Gentiles. It is significant to note that if a Gentile was to enter into the household of a Jew, one of the first things they were required to do was to change their dress so that it conformed to the Jewish law "*it shall come to pass, that ten men shall take hold out of all languages of the nations, Even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that **God** is with you*" (Deut 21:10-13; cp Zech 8:23).

This tassel then was much more than just a piece of their clothing. It made a statement about the wearer. For example, we are told that the Pharisees were reprimanded by our Lord Jesus Christ for enlarging their fringes, suggesting that

they were attempting to magnify their own importance (Matt 23:5.) When Christ was walking among the crowds, there were those who sought his healing powers, “that they might only touch the fringe of his garment, and as many as touched were made whole” (Matt 14:36.) There was a common understanding that the fringe of a man’s garment had a special significance and importance “And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment” (Matt 9:20) When David came to Saul in the cave and “cut[s] off the skirt of Saul’s robe privily”, instantly David’s heart smote him.

David’s heart smote him...

Initially this seems very strange that David would be so stricken by the act of removing the skirt and tassel from Saul’s garment. It seems to be just a simple sign that David was in close proximity to Saul and had the opportunity to kill him, but ultimately refused to do so. Why then was David so affected by this action? There is only one other place where we read that David’s heart smote him. We read, “*And David’s heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly*” (2Sam 24:10). Even taking into account the fact that this skirt and tassel were symbols of the covenant that Israel was under, symbols of the spiritual life that each Israelite was to live, why would David be so affected by the cutting off of Saul’s skirt?

A part of the answer can be found by looking back at the life of Saul when Samuel came to him after he failed to utterly destroy the Amalekites. Samuel informed him that he had

“rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou” (1Sam 15:26-28.)

This story, which doubtlessly had been told to David, would have instantly come to remembrance as soon as he saw the skirt of Saul in his hand. Saul had sought to take matters into his own hands, and as a result the kingdom would be rent from him and given to one that was better than him. One who would recognize his place, and would allow God to rule through him, not taking matters into his own hands.

This act of cutting off of the skirt of Saul was not simply an indication that he had been near the king, had the opportunity to kill the king. He had not simply removed the tassel which was a sign of the righteous walk that every Israelite was to have, but he had also reminded the king that he would no longer be king because of his failure to heed the instruction of the LORD. The kingdom would be “rent” from him as a result of his poor leadership “and given to a neighbor” of his. David’s actions, which initially seemed harmless, had a much deeper meaning and really gives us a look into the spiritual disposition of the man David.

We also read in that “*the men of David said unto him, Behold the day of which*

the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee” (1Sam 24:4). David reacts to his men’s words by arising and cutting “off the skirt of Saul’s robe privily.” In doing this, David was heeding the instruction of his men and attempting to take matters into his own hands, in essence proving that he was guilty of the same malfeasance as Saul.

The typical man would have seen his enemy come into the cave, and instantly seized the opportunity to kill him. A typical God-fearing man would likely have acted in the same way David had; by approaching his enemy and taking some evidence that he could later use to persuade his enemy that he meant him no harm. However, we see in David a true man after God’s own heart. David took the evidence that he had been near the king, and instantly regretted his actions. He was so remorseful that he responds in the same way as he does when Abishai offers to smite Saul to the ground with his own spear by saying, “The LORD forbid that I should stretch forth mine hand against the LORD’s anointed” (1Sam 26:8-11.) He likened this action of cutting off the skirt of the king to the act of killing the king. This is the magnitude of the trespass David saw in his action. He realized that he, even in a minor way, had taken matters into his own hands when in reality God was in control. He had no right to expedite his own ascension to the throne.

David returned to his men and spoke unto them, saying “The LORD forbid that I should do this thing unto my master, the LORD’s anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD” (1Sam 24:6). So David realized the foolishness of his actions, returned to his men and reproved them. **The only reason** he would do this, would be if it was his men that had initially suggested that he should stretch forth his hand against THE LORD’s anointed. “So David stayed his servants with these words, and suffered them not to rise against Saul.”

Conclusion

Finally this story, which many of us would have heard numerous times as children in Sunday school, comes together. It is not only a story that only reveals to us the mindset of Saul, and how unjustified his hatred of David was, but it also reveals to us the frame of mind that David had even in the earlier years of his life. How he was constantly seeking to serve the LORD and to let the LORD’s will become his own.

The principles we see in this chapter can be applied to us as well. We must not try to take matters into our own hands, but allow God to rule in our lives. We must keep our skirt and tassels about us, visible to everyone around so that we may “be blameless and harmless, the sons of **God**, without rebuke, in the midst of a crooked and perverse nation, among whom [we] shine as lights in the world” (Phil 2:15). So that we, when our future King returns to sit upon the throne of David, “may rejoice in the day of Christ” (Phil. 2:16).

Seth Robinson (Thousand Oaks, CA)

Notes:

1. This book can be downloaded from the Internet, as of March 2015, from archive.org.
2. A Jewish tradition is that God caused a spider to weave a web at the entrance to the cave, so Saul assumed no one had been there recently.

Reflections

On a Magnolia Bush

Some years ago we planted a magnolia bush in our garden and waited for the springtime when its large blooms would prove a beauty spot on the lawn. It bloomed sparsely for a season or two and then ceased. We dug about it and fertilized the soil, but to no avail; it barely survived the next year.

Then we learned the proper treatment for it. Immediately it sprang into new life. From out of its roots came forth a new shoot which grew so rapidly that soon it became the main stem of the plant and buds for the next season formed in profusion. As we watched the transformation we remembered the history of Israel, and its failure to bring forth righteousness; and there came to mind the prophecies concerning the Seed of David, the Messiah, the Righteous Branch.

For ages Israel had not responded to the treatment of the prophets who were sent to speak in the name of God and who endeavored to awaken the people to spirituality and righteousness. Then God did something. He sent His only begotten Son, and there was fulfilled the words of the Prophet Isaiah *“There shall come forth a Rod out of the stem of Jesse and a Branch shall grow out of his roots”* (Isa 11:1).

Jesse was the father of David and this prophecy referred to the coming of David’s “greater Son” — the Christ — who would spring out of the line of David at a time when Israel would be in an almost hopeless condition. At his birth it was said by the angel Gabriel, *“He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end”* (Luke 1:32-33).

Here in our garden we had an illustration of the revival of the hopes of the faithful in Israel who had waited for the “consolation” and rejoiced to see the Lord’s Anointed. Israel as a whole did not respond to this opportunity to receive the Messiah: *“He came to his own but his own received him not”* (John 1:11).

But the “Rod out of the stem of Jesse” has grown to be the “Tree of Life” in the garden of the Lord. In him all the promises of God are centered and through this “Branch of Righteousness” all of God’s plans and purposes will be accomplished. As the new strong shoot grew and sent forth its own branches, the old, withered branches of the original stock were pruned away. How like Israel of old — they were “broken off because of unbelief.” And a people (the Gentiles) who had not known God were caused to come forth and blossom from the strength of the original tree.

From this we see the character of the divine plan of salvation. God intended from the beginning to bless all nations, who would hear His voice. He chose the Jewish people as the means of sending His blessing and the knowledge of His ways all over the world. But the Jews in selfish egotism thought that they alone were the favored recipients of God’s favor. The mere mention of the Gentiles as possible

benefactors of God's mercy was enough to rouse the Jewish mind to fury, as so often occurred in the life of Paul.

And this selfishness withered the Jewish soul and caused him to fail in his God-given opportunity to serve all mankind. But God would not be thwarted. He sent His Son to be a "light to lighten the Gentiles."

And that Son of God who was also Son of David, grew up to be the Rod out of the stem of Jesse to whom the "Gentiles were to seek" and find righteousness through the forgiveness of their sins because of their faith in God's "Branch of Righteousness."

And there in the lawn my magnolia tree bears witness in its own "natural" way to God's "mystery of the gospel" as to how the Gentiles should be brought into the blessings of the covenant which He promised to Abraham, and become fellow-heirs of the household of faith; and how the "Branch" of David should become the "tree of life" for the healing of the nations.

From the Christadelphian Herald, March 1947



Letters

Dear Bro. Peter,

I am writing to comment on the article titled, “Why will the Law be restored in the Millennial Kingdom” (*The Tidings*, Jan 2015, page 32.). The article states, “*Even Christ will be offering burnt offerings and sin offerings outside that fourth temple in the divine plan*” (Ezek 45:17,22).

This, surely, is a serious misunderstanding of Scripture and a serious misunderstanding of the immortal person of the Lord Jesus. Ezek 45:22 states:

“On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering.” (RSV)

Jesus does not need to offer a sin offering for himself. He was, and is, sinless. To suggest that he needs to offer a sin offering for himself, is completely incorrect. Whatever this verse means, it most certainly does not refer to Jesus. The prince here has to be a mortal person, capable of sinning.

Your brother in Christ Jesus,

Ian Hyndman (Beechworth, Victoria, Australia. Feb 7 2015)

Reply

Dear Bro Peter:

I am happy to respond to Bro. Ian’s objection to the understanding Jesus Christ has to be the prince who will offer a sin offering for himself and the people in the temple during the restored Kingdom of God.

There is certainly no question that Christ is now and will always subsequently be immortal and without sin assigned against him in any way. That recognition does not eliminate the appropriate application of the observation I presented. Jesus still has work to perform in the defeat of sin, and he is the only one qualified to do this. No other possible application of the “Prince” would have the capacity to defeat sin as Jesus still has to accomplish. So far he has only defeated sin in himself. This corresponds to the second of the three maturing stages of sin that James highlights (James 1:14-15). The first is the guilt free stage of temptation, generated from within our sin cursed nature. The second stage is the conception of sin, which does apply guilt. The third is the full maturity of sin, bringing death which is the divine answer for sin. While Jesus was certainly tempted and died to sin, he never allowed temptation to conceive into the guilt assignment stage of sin (2nd maturity sin stage). He claved the power of sin in his death by experiencing the first and last sin maturing stages, but never the second, validating his Father’s righteousness in the judgment of death for sin. This is why we break the bread (representing his body).

Christ still has two more applications of sin to defeat. The first stage of lustful temptation emanating unbidden from human nature has to be defeated in the

immortalization of the saints at the beginning, as well as the end of the Millennial Kingdom. Our sin producing nature must be covered (atoned) with immortality (1Cor 15:51-54; 2Cor 5:1-4). After the Sabbath Kingdom of the seventh day has ended, that third and last sin maturing stage will be eliminated in circumcision like fashion on that eighth divine day. This is the last enemy: death (1Cor 15:26). After Jesus eliminates death (the third sin maturing stage) he will deliver the Kingdom to his Father (1Cor 15:24) in the exact state that was intended before the first day of Yahweh's creative activity. Jesus Christ, the only possible "Prince" of the Millennial Kingdom, exclusively has the capacity to defeat these additional maturity stages in the progression of sin. The full comprehensive understanding of what constitutes sin is provided by John: All unrighteousness is sin (1John 5:17). Whatever does not qualify as divinely right does qualify as sin. The reference to merely transgressional sin from 1John 3:4 should never be mistaken as being comprehensive.

These three defeats of sin by our savior are spelled out in his very name. There are six letters forming the name of Jesus in the Greek text of the New Testament: iota, eta, sigma, omicron, upsilon, and sigma. The corresponding numerical values of these 6 letters add up to 888. Just as the man of sin is identified by triple sixes (Rev 13:18), the man of righteousness is identified by triple eights. These three eights derived from the six Greek letters of our savior's name have two primary applications. One is the three maturing stages of sin from which Jesus must save all of creation over the course of three divine days of 1,000 years each, prophetically projected by the three full days and nights that death had dominion over our savior in the tomb. The second is the three salvation events in the divine plan when sin will be covered with immortality, when six will become eight on three occasions. Six is the number of the curse of sin and death. Eight is the number endlessly associated with immortality, salvation and our Messiah. His was the first immortalization almost two divine days preceding the second (as prophesied in Hos 6:1-3). The second will be the immortalization of the saints at the beginning of the Millennial Kingdom and the third will be the immortalization of the remaining saints at the conclusion of the Millennial Kingdom.

This 6-8-3 pattern of our savior's name is repeated subtly in many divine shadows, emphasizing the same lesson to those within the enlightened community with seeing eyes and hearing ears. The structural design of the Ark of the Covenant was achieved by six surfaces being joined at eight corners where third surfaces met. Abram's covenant of heaven and earth required the cleaving of three three-year old beasts, making six sacrificial components to which two whole birds were added to make the necessary eight total sacrificial components. Additionally, those three beasts cleaved into six components each had eight foundational cloven hoof components upon which they stood. There are many, many applications of this shadow pattern to demonstrate the three applications when our savior will defeat sin with righteousness and replace death with life, replacing the six with the eight at three points in the divine plan.

The fact that our Prince has no guilty sin assigned to him is actually what qualifies him to offer the Millennial Kingdom sin offering at the temple, as he is the only

one who can defeat sin in the necessary two additional stages.

I hope this is helpful, as it is a very abridged answer. The validating substance casting the shadows in Scripture and creation abound in validating this lesson of the Prince offering the sin offering for himself and the people in the Millennial Kingdom.

In the Service of Our King,

Jim Dillingham (Cranston, RI. Feb 14 2015)

The Prince

The most important personage referred to in the chapters of Ezekiel dealing with matters concerning the Sanctuary is the Prince. The title is almost anonymous, as nothing is said about him that specifically indicates who he is and why he is uniformly described by that title. Yet he occupies so important a position in the last nine chapters of the Prophet's writings that he must be a person of supreme importance. Who, and what is he?

In earlier chapters of Ezekiel the term is applied to the reigning king of Israel. It occurred, for example, on the occasion when Ezekiel acted the part of an emigrant, and it was said, "This oracle concerns the prince in Jerusalem" (Ezek 12:10) — the prince being the king. It occurred also in the reference to King Zedekiah when the words were used, "O unhallowed wicked one, prince of Israel, whose day has come, the time of your final punishment" (Ezek 21:25). On the latter of these two occasions it was further said, "There shall not be even a trace of it until he comes whose right it is; and to him I will give it." He whose right it is, is unquestionably Jesus the Christ, the son of David, "Great David's greater son," of whom it was said by the angel who spoke to Mary of Nazareth, "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 1:32) It is obvious, therefore, that the Prince of Ezekiel's prophecy is the same — Jesus Christ, Israel's Messiah. When the use of the term in previous chapters is examined it will be realized that this is the only conclusion that can be drawn. When the Prophet referred to the One Shepherd who is to be set up over the house of Israel, he, speaking for God, said "I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken" (Ezek 34:23-24). In the visions of dry bones and the united sticks, the same idea is expressed, "My servant David shall be king over them, and they shall all have one shepherd" (Ezek 37:24). In all of these quotations the application is the same; Israel's Messiah is referred to — God's beloved Son. David means beloved, and he it is whose right it will be to occupy the supreme position when the Sanctuary is built.

The Book of the Prophet Ezekiel, W.H Boulton, 1962 Edition p 289



Bible Mission News

Costa Rica Bible School 2014 and trip to El Salvador

Greetings, brothers and sisters! I would like to tell you of our year-end activities in Costa Rica, where God blessed our Bible school with three lovely baptisms. Our new brother and sisters are Steven Cascante, Yuliana Rivera and Marjorie Alvarado. In another vein, we thank Bro. Dennis Paggi of the Verdugo Hills Ecclesia in California for coming down to visit us and for leading a series of studies based on Paul's letter to the Philipians.



Group photo of 2014 Costa Rica Year-end Bible School



Receiving of new members

After the end of the school, held from December 19th to 21st, a group of young people accompanied by a few more-experienced brethren and sisters departed for El Salvador to enjoy the fellowship of our counterparts there. We visited all three ecclesias and attended their Bible school on the weekend following ours. Then we left to return to Costa Rica, very grateful for the hospitality and affection of the Salvadoran branch of our spiritual family.

Back home, our ecclesia bid farewell to the year 2014 in our hall, sharing a delicious meal, games, photos of our trip, readings and prayers. May the New Year be filled with blessings for all of us and may we see each other again soon — if not in this life, then in the Kingdom

*Written by Denisse Vanegas, Santa Bárbara, Costa Rica
Submitted by Jan Berneau, CBMA/CBMC Publicity*

Kids at Costa Rica Bible School 2014



El Salvador Bible School 2014

The three Salvadoran ecclesias held our annual Bible school last December, joining in fellowship and welcoming visitors from different countries so that we could live out together a brief but precious foretaste of the kingdom. Mechanical problems with the vehicles taking us to the school site 45 minutes outside the capital city caused some anxiety, but these were solved with the aid of brethren and helpful passers-by and soon we had all arrived to be allotted our rooms, have a good lunch and get on with the rest of the activities.



El Salvador Bible School 2014 Men's Class

We were blessed with a good number of visiting young people from Costa Rica and the brethren and sisters shepherding them. Bro. Victor and Sis. Marina García and family drove over from Guatemala, while Bro. Diego and Sis. Nelly Millán flew all the way from Quito, Ecuador; also present was Bro. Vit Reznicek of the Czech Republic, presently residing here. Regrettably, some of our members had to miss all or parts of the school because of work or illness, but even so, by the end there were 115 of us.



**Young
People at
El Salvador
Bible School**

Bro. Jim and Sis. Jean Hunter spoke to the adults and young people, respectively, on the themes “In the image and likeness of God” and “Making holy decisions: learning from the young people in the Bible”; they also gave the men’s and women’s classes. The younger children were taught by local members. Tasty and generous meals, open-air sports and games, Bible memorization sessions with Sis. Adela Cortez, the traditional Bible competition and Saturday-night bonfire, Bible skits and the Sunday-school prize-giving filled out the three most-awaited days of the year.

We thank God for having giving us another chance to strengthen the spiritual bonds among ourselves and with visitors from abroad. May we be allowed to continue this yearly festival of fellowship until the glorious coming of the Lord Jesus Christ, when we will all be together forever.

*Written by Alejandra García,
Sonsonate, El Salvador
Submitted by Jan Berneau,
CBMA/CBMC Publicity*

**Children at
El Salvador Bible School**



Jamaica Year-End Bible School at Kendal Conference Center

It was indeed a pleasure to speak at the year-end Bible school, where approximately 20 members and young people from ecclesias around Jamaica met at the Kendal Camp and Conference Center in Manchester. The theme was extracted from the teachings of the apostle Paul in regards to what does God require of us and leading up to the various roles of each member and reflection time. The setting could not be more comfortable, 80 breezy degrees during the day and a cool 70 at night. The food was quite filling to say the least with bammy, festival, dumplings, and various local dishes. On the Wednesday evening we had a late night breaking of bread service concluding with prayer at midnight.



Whole group at end of year-end Bible School

Getting to the island proved to be a bit of a challenge, apparently there was a missing screw on the bottom of the US Airways plane and that required a switch to Delta, however it meant I would not get my baggage until the following day. (It actually did not arrive until two days later, thankfully Bro. Keith Kinlocke lent me some clothing)

Upon arrival we were greeted by Sis. Kay who took us to Bro. Ray's and the following morning we were on our way to the Kendal Conference Center, an absolutely breathtaking facility, it was truly a wonderful two and half days there. After the classes we were able to spend some time in the recreation area playing

Bible studies at Camp Kendal



some ball games and taking pictures. The discussion sessions was quite lively demonstrating that even the little ones, Akeelah at seven years old was listening! The memorial service that ended at midnight was certainly a nice way to end the year and begin the next.

On New Year's Day after a short devotion at Kendal we arrived at Round Hill and stayed at the apartment next door to the ecclesial hall. After unpacking and settling in Sis. Sonia took us along with Sis. Deb Lea to visit a sister whose mother had died not too far up the hill. It was quite an experience (grave digging ceremony) instead of mourning and somberness, there was music and food and what seemed to be a village social gathering. On our way back we stopped at the home of Bro. Marlon Jackson to visit his mom. Bible class was at 7:30 pm and after the class everyone just stuck around for an hour or so to chat.

The following day, we visited with Sis. Janet a cripple who was truly delighted with our visit. CYC was at 7:30 pm and that was quite lively with karaoke style singing by each member of the CYC. This time everyone stayed for about two hours after the doors were closed admiring the stars and full-moon on the stairs of the hall. On Saturday we visited with Sis. Syslin an amputee who was just as delighted to see us. We then packed our bags and headed for Negril with Sis. Sonia and Bro. Marlon accompanying her. We were able to catch up with Sis. Claudette who was unable to make it the Bible school. I was asked to do the exhort on Sunday at Broughton and it was certainly a delight to visit with the members there and see some familiar faces.



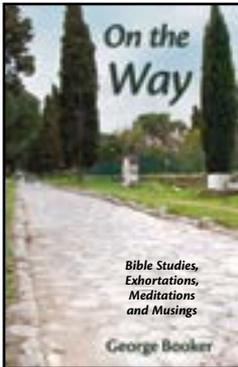
Round Hill CYC

It was indeed a pleasure serving our brothers and sisters in the Island of Jamaica and we would like to thank everyone who worked so hard to make this event possible, Bro. Don Luff and the members of CBMJ, Bro. Keith, Sis. Annette and also Sis. Kay, Sis. Sonia, Bro. Marlon, Bro. Ray, Bro. Patrick for leading the classes with me, and all those who helped to make our stay a real delight.

*Love in Christ, Gideon and Asha Drepaul
Submitted by Sis. Jan Berneau, CBMA/CBMC Publicity*

Books from The Tidings

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



“The Way” is a path to salvation, a manner of living day by day, a journey through life with all its ups and downs. This book offers insights, encouragement and food for thought, to encourage all those “on the Way”, whether young in the Truth or baptized for many years. The 71 chapters vary in length from short reflections to in-depth studies. Each focuses on a different topic, from the serious to the lighthearted: practical issues of life in the Truth, difficult passages, exhortation from hymns and songs, personal memories, and observations about the modern world. Published: 2014 – soft cover, 309 pages, color and B&W photos \$9.00 USD (plus S&H)

The Ecclesia at Ephesus, by Ryan Mutter

Studying the Ecclesia at Ephesus provides powerful lessons in spiritual growth relevant in today’s times. \$9.00 US (soft cover, 264 pages, with color maps).

Bible Guidelines for a Happy Marriage, by John C. Bilello

Sound, proactive, Biblical advice on how to build and maintain a happy marriage. \$6.00 US (soft cover, 127 pages).

The Creation Text: Studies in Early Genesis, by David Levin

Forty-nine studies offer fresh insights into early Genesis by examining the text and structure of the first five chapters. \$12.00 US (364 pages).

My Journey in Faith, by Ronald Hicks

A brother shares his life experience in the Truth with Christadelphians around the world, and the joy of mission work. Special price: reduced from \$10.00 to \$5.00 US (372 pages).

Pictures of Redemption, by George Booker

Explores parables, analogies, and figures of speech used in Scripture to illustrate the many facets of redemption. \$6.00 US (soft cover, 192 pages).

The Whole Armor of God, by Ryan Mutter

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

How to Order

Online – www.tidings.org (Go to ‘Books’) E-mail – books@tidings.org

Telephone – Karen Guist, 440-227-0212

Mail – Tidings Books, 11659 Caves Rd., Chesterland, OH 44026

Shipping and handling extra.

Make checks payable to *The Christadelphian Tidings*.

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.

BRANTFORD, ON

We welcomed our Bro. David and Sis. Elisabeth (Lisamarie) Galloway by transfer from the Hamilton Greenaway Ecclesia as of December 21, 2014. We pray the Father will be with them as we continue our walk together. We are happy to congratulate Bro. Shaphan Bowen and Sis. Lisa Wiens on their wedding which took place on January 10th, 2015. We pray the Father will bless this young couple in their walk together with us as we wait for the Kingdom.

We enjoyed the visit of our Bro. Brian and Sis. Lorna Luke (Brighton, Australia) this past December and thank Bro. Brian for his ministrations. We also enjoyed the visit of Bro. Andrew and Sis. Julia Hynes (St Johns, NF) and thank Bro. Andrew for his studies on Joseph for our spring Senior CYC Gathering.

Daniel Billington

HAMILTON GREENAWAY, ON

We have been blessed with the fellowship of Bro. Doug Weir who transferred to Greenaway from the MacNab Ecclesia, Sept. 8, 2013, also Sis. Joyce Webb who transferred from the Brantford Ecclesia in April, 2014, and Sis. Wendy Dickson who transferred from the Bedford Ecclesia.

Our most recently baptized member is our Bro. JESSE ANDREWS who was baptized into the Lord November 3rd, 2013, at our London satellite ecclesia. We thank our heavenly Father for his mercy towards us in continuing to call out a people for his name and rejoice that we are able share this blessing and fellowship with our Bro. Jessie.

Bro. Tom and Sis. Vivian Thorp two longstanding members of Greenaway transferred their membership to the Mississauga West Ecclesia June 30, 2013. Bro. Tom acted as recording Brother for 30 years. We thank our Bro. Tom and Sis. Vivian for their many years of support and dedication to the edification of the Greenaway Ecclesia. We report that Bro. Craig Scott withdrew his membership from the Greenaway Ecclesia, March 10th, 2013.

Bro. Mark Jennings has taken over the duties of recording brother for the Hamilton, Greenaway, ON Ecclesia. Correspondence should be sent by mail to 224 Montmorency Dr., Hamilton, ON, L8K 5H1 or by e-mail to tojenningsmark@rogers.com

Mark Jennings

HONESDALE, PA

We were blessed by the visit of Bro. Steve Cheetham in March. We were edified by his exhortation and by his adult Bible school presentation on "Kings." Then we enjoyed our fellowship together with him in the luncheon which followed. We are very thankful to the Moorestown Ecclesia, NJ, for their long standing and continued visiting brother program.

Steve DeMarco

KITCHENER WATERLOO, ON

Since last reporting we have had visits from many brethren and sisters. We have enjoyed their company at the table of the Lord and thank the brethren who have exhorted and encouraged us from the Word.

At the end of 2013, Bro. Matthew Stapley and Sis. Hadassah Hammond were united in marriage and we pray for the Father's blessing on their life together.

We are sorry to record the falling asleep of Bro. Doug Clayton on 28th February. Bro. Doug was six weeks short of his 102nd birthday! He was born in Newton, Lancashire, England and the youngest of seven children. His introduction to the Truth was through his now deceased wife, Sis. Joy (nee Ward), and he was baptized on 14th February 1937. Bro Doug had a very clear mind right up to a few days before falling asleep. Bro. Rob Huc led the funeral service at which family members paid tribute to his life and great faith in the hope of the gospel. He now awaits the return the Lord and the day of resurrection. The poem following the news was written by Bro. Doug.

Martin J Webster

PICTON, ON

Love and greetings to all our beloved brothers and sisters in Christ Jesus. It is indeed with heartfelt joy that we send out to the Tidings magazine news about our ecclesia here in Picton ON, Canada. We thank our heavenly Father for the wisdom and courage of our brethren who have worked so hard and with a Christ-like spirit to bring us this far in healing the division that has separated brethren for whom Christ died. It is our hope and prayer that this process will continue to heal the wounds and mistrust and bring us together as one body in Christ Jesus.

The Picton Ecclesia is located in the beautiful County of Prince Edward. We meet in our own hall for Sunday school at 10:10 am and memorial service at 11:10 am every Sunday morning. Our Bible classes are held in the homes of brothers and sisters every Wednesday at 8:00 p.m.

Our ecclesia is very active and all members participate in helping support our light stand. Our special event of the year is the Picton Harvest Gathering. It is held in September to build and encourage our ecclesia, and to get to know brothers and sisters who attend from many different ecclesias in Ontario and the US. We always have a full house with around 130 of like precious faith attending.

We preach the Good News and are involved in what we have called Community presence activities. One of the first of these was the Snuggles program. The sisters and friends get together once a month to knit squares for South Africa. This has proven to be very successful in bringing together our neighbors and friends to do a good work. Our outreach activities for this year include a special lecture to be held in the Belleville (a larger community about one-half hour north) Central library on March 28th.

We are a growing ecclesia. We have recently welcomed into our ecclesia two young couples and their families. Mark and Amy Hill and their children have moved back from Australia and Rick and Sonya Szabo and their children have recently returned from missionary work in South Africa. It is a joy to have them with us and a big boost to our little ecclesia. For further information regarding our ecclesia please visit our website www.goodnews4thecounty.com.

Rick Hill

SAN DIEGO COUNTY, CA

We are pleased to announce the baptisms of two of our young ladies within the ecclesia. On December 7th, 2014, EDEN TUNNELL, daughter of Bro. Ethan and Sis. Shawna Tunnell gave a good confession of her faith and entered into covenant relationship with God and His Son. Eden has grown up her whole life in the Sunday school and CYC. Just a short time later on December 28th, SCARLETT SZYMANSKI, daughter of Sis. Alyssa Szymanski Schlottman, entered into the waters of baptism. Scarlett has been a long time member of the Sunday school and CYC. We pray God's blessing on these two new Sisters as they begin their walk toward the soon coming Kingdom.

We also rejoice in the birth on January 11th, 2015, of Liam Michael McGeachy, son of Bro. Josh and Bree McGeachy. We look forward to watching Liam grow up in our Sunday school. We also thank Bro. Clyde Snobelen for leading our 2015 Annual Study Day in January on the topic "Why Jesus?" We welcome by way of transfer Bro. Steve, Sis. Mindy, Sis. Grace and Josiah Faver from the Monroe, WA Ecclesia. We have known the family for many years and are pleased to have them join us.

In addition we are grateful for the efforts of the following Brethren who have given public lectures in support of our preaching effort within the last six months: Bro. Greg Robinson (Thousand Oaks, CA), Bro. Stephen Palmer (Wales), Bro. David Collister (Verdugo Hills, CA) and Bro. Ed Newton (Pomona, CA).

Kent Ellis

SAN FRANCISCO PENINSULA, CA

Since it has been so long since we last reported, we have a lot of catching up to do. We extend our sincerest thanks to Bre. Matt Palmer (Mendocino, CA) and Gary Cousens (Cambridge, ON) for their ministrations at our annual Day with the Word in 2014 and 2015. We would also like to thank our many visiting exhorters who have filled in many gaps in our speaking schedule.

Last June our dear Sis. Keren Robertson was united in marriage with her Scottish fiancé, Bro. David Dawson-Bowman. They are awaiting the very slow immigration process for him and his youngest daughter to receive their visas. In the meantime, they make do with sporadic visits here or there. However, thankfully, David's oldest daughter, Sis. Naomi has received her visa and she is here working with a family in our ecclesia.

Last July, our Sis. Channa, from Phnom Penh Ecclesia, arrived to be united with her husband, Bro. Gary Gonzales. She has now received her green card so we have another new member. In August, Bro. Angel Palma and Sis. Angeles Tafolla and their two sons, due to a doubling of their rent, were forced to move 60 miles from his job and our ecclesia. They are no longer able to have a mid-week Bible class and no longer able to attend every Sunday. This is a loss to both them and us.

Our Bro. Dale Edgett retired from his job in October, sold everything here and in November moved to Sparks, Nevada, where he could find housing that he could

afford. He is hoping to meet with Bro. and Sis. Koniak from Carson City, Nevada. He remains a member of our ecclesia. Many of our brethren who rent are facing the effects of the housing crisis here. Please remember them in your prayer. Our Sis. Sharon Bell also moved out of the area to New Hampshire. We wish them all God speed in their new homes.

February was a month of grief and loss for us. February 2nd, 2015, our Bro. Richard Naylor fell asleep in the Lord after a protracted illness (severe rheumatoid arthritis). His ashes were sent to his family in Little Rock, Arkansas.

February 11th our Bro. Robert Sleeper unexpectedly fell asleep in the Lord. He had been diagnosed with metastatic stomach cancer, but we thought he had a few months still. We are thankful that his suffering was shortened by God's mercy, but nevertheless stunned by the suddenness. He is greatly missed, as he was an inspiration to all of us with his gentle, yet committed demeanor, always holding his faith as the center of his life. He has been an active and devoted part of our ecclesia since the days of his parents, bro. George and sis. Winnie Sleeper. His middle name, Clark, carried the direct line in him from bro. William Clark, the original founder of the ecclesia in the San Francisco area in the late 1800s.

Dolores Sleeper

SARASOTA, FL

The Sarasota ecclesia is pleased to announce that after a very good interview, Bro. Patrick Brown has become a member of this ecclesia. He was a member of another fellowship. We are also pleased to announce that Sis. Carol Whitham and Bro. Patrick Brown were united in marriage on February 15th, 2015. We pray that our Heavenly Father might bless on on their walk toward the Kingdom.

James L Wilkinson

WASHINGTON, DC

This was inadvertently left out of our previous intelligence. On Saturday, January 11, 2014, Sis. Martha (Mary) McWeadon, beloved wife of the late brother Earnest McWeadon fell asleep in the Lord. Sis. Mary was a long time member of the Washington Ecclesia having been baptized in 1957. Bro. Lee Huff of the Northern Virginia Ecclesia performed the funeral service.

The Washington DC ecclesia has enjoyed the visits of many brothers and sisters since our last intelligence and wish to thank the following brethren for their words of exhortation: Josiah Hewitson (Baltimore, MD), Mike Kemp (Northern Virginia, VA), Alton Stuchlik (Ann Arbor, MI) and Tony Moore (Barnet, UK).

In early November we enjoyed fellowship with the members of the Baltimore Ecclesia who hosted our semi-annual Baltimore/Washington Gathering. We would like to thank Bro. Ryan Mutter of Baltimore for his words of exhortation and Bro. Ron Hicks of Washington for his talk in the afternoon.

At the end of November, we had our annual Family Bible Camp Hashawha. We would like to thank Bro. Brad Butts of the Denver, CO Ecclesia for his studies on "Lord, to whom shall we go? You have the words of eternal life".

On December 2nd, we had a memorial service for Sis. Margot Cuppett who fell asleep in the Lord suddenly on October 28, 2014. Brothers and sisters, family and friends gathered from near and far to share stories and memories of our beloved Sis.

Margot. We would like to thank Bro. Alton Stuchlik (Ann Arbor, MI) for his words of remembrance of Sis. Margot before she came to Washington and the hope we have in the resurrection.

Bob Kling

Untitled

*Don't weep for me when I have gone,
don't shed a single tear,
For now I sleep in Jesus,
who one day will appear
To rule this world in righteousness
and take away all sin and pain.*

*To those who look for Him,
He surely will come again.
To rule this world with equity.
To banish sin and death.
And give to those who wait for Him
an everlasting breath.*

*To reign with Christ, a thousand years,
rule nations great and small.
To be with Him for ever more,
all who on His great name call.*

*So as I said a while ago,
don't weep or cry for me.
For all past years, I was bound by sin,
but now at last I'm free.
Free to rest a little while,
not dead, but just asleep.*

*Waiting for the trump of God
to call me to my feet.
To stand before the mighty Judge,
the Judge of all the Earth
Who will judge us all for what we have done
Since the day of second birth.*

*And though I have fallen many times,
being cradled, born in sin.
I trust in His great mercy
And so I come to Him ...
Lord, have mercy on me,*

A Sinner

Minute Meditation

Do what you can with what you have right where you are

We cannot be do-nothing followers of Christ. Jesus explains this principle in the parable of the talents. “A man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord’s money.” The servants who used their talents wisely were rewarded, but the servant who did nothing was condemned severely: “And cast ye out the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

No matter how talent-less we may think we are, we are expected by our Lord to do what we can with what we have been given. John Wooden, a famous basketball coach, told his players, “Don’t let what you cannot do interfere with what you can do.” We need to do whatever we possibly can to serve our Lord.

“I am only one; but still I am one. I cannot do everything, but still I can do something. I will not refuse to do the something I can do.” These words were spoken by Helen Keller who was born blind, deaf and dumb. Are any of us blind, deaf and dumb? Didn’t think so. Each of us has a contribution to make, and we should get busy doing it. We need to put our personal inadequacies, complaints and fears aside and serve our Lord. We can share our hope, we can help those who are hurting, we can contact those who have lost their faith, but the main point is, we can do something.

Moses was carefully chosen and groomed by God to lead the Children of Israel to the Promised Land. Yet when God asked him to do the job, Moses felt overwhelmed by his inadequacies. “And Moses said unto the LORD, Oh Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man’s mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.” God made us and He knows our weaknesses. God expects us to do His will in spite of our deficiencies, and He will help us to accomplish it.

Later on, Moses might have been full of pride and self-importance because of his privileged position as the leader during the plagues and the Exodus and the special relationship he had with God, yet the record tells us, “Now the man Moses was very meek, more than all people who were on the face of the earth.” Moses’ acute awareness of his inadequacies kept him from taking credit for the monumental task he was given to accomplish. We are called to a high calling, but we must humbly

give God the glory for what we may accomplish, knowing we are frail and cannot succeed without His help.

God knows our weaknesses. He made us. God wants us to work in His service understanding that we cannot do it on our own. As Paul explains, “But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.” God works with our weaknesses, and our very weaknesses help us to serve God more effectively because we recognize that it is His power that accomplishes His will. We are but tools in the hands of the Master Craftsman.

As we get older we find that many things we used to be able to do are not possible anymore. At over eighty years of age, we can become so discouraged about what we cannot do that we stop doing anything. This thinking is wrong. Look at Moses, eighty years old, having for forty years lived in Midian with his wife and two sons peacefully shepherding sheep, yet not having begun the major work of his life. We never are too old to serve our God. We may not be able to travel to far off lands or do hard physical labor in the Lord’s service anymore, but we can find work for us to do right where we are. As long as the Lord preserves our life we can do something, and we need to find it and do it.

If we think every day, “Do what you can with what you have right where you are,” then we will look for opportunities to serve no matter how weak we are. If we cannot visit the sick then we can call them up, send them a card, or write them an email. We can offer prayers for those who are in need. We have only this life to live, and, however we find ourselves, we should make the most of it to serve our Lord.

Paul had a weakness that he pleaded with the Lord to remove. The answer Paul was given was, “My grace is sufficient for you, for my power is made perfect in weakness.” Paul concluded, “Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For when I am weak, then I am strong.” The weakness of old age and its infirmities gives us the opportunity, as Paul, to be more fully aware that God’s power is made perfect in weakness. Let us serve our God with all our power, knowing that with Paul we can say, “When I am weak, then I am strong.”

Robert J. Lloyd

Although we use the word talent today to describe the gifts or abilities of a person, that is not what is meant [in the parable of the talents]; for these talents were given to each servant according to his ability. Therefore, they represented the possessions of the Lord. Whilst Jesus was always welcome at the homes of his many friends, he had “emptied himself” of all material property, so that he could truthfully say: “The Son of man has nowhere (of his own) to lay his head” (Matt 8:20). What then were his talents or goods? The word “goods” is translated from the Greek word huparchō which means “things existing”. Thus it can refer to material or spiritual possessions; and as Jesus had no possessions of substance, the word “goods” must refer to the spiritual riches he imparted. (The Christadelphian, 1985 p. 52)

Coming Events (Lord Willing)

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

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. Contact: Sis. Rosa Bailey, 3-1431 Simon Rd., Victoria, BC, V8X 3G9 or rosabailey@shaw.ca.

16-17 Echo Lake, NJ Mid-Atlantic Gathering. Speaker is Bro. Selvin Sawyers, (Union, NJ); his subject for the weekend is to be "Enthroned in your Heart." The meeting will begin on Saturday May 16th at 2.00pm in the Moorestown Ecclesial Hall, 101 N. Lenola Road, Moorestown NJ 08057 and then a combined Memorial Service and final class will be held in the Westin Hotel, 555 Fellowship Road, Mount Laurel, NJ 08054 on May 17th.

16-17 Prince George, BC Annual Fraternal. Our new speaker is Bro. Andrew Jackson speaking on "I dwell in the high and holy place". Contact Bro. Jonathan Lawrence at pgchristadelphians@hotmail.com or phone 250-962-8191 to register.

29-31 Champaign County, IL Women's Study weekend at Urbana, IL. Sis. Cathy Badger from Ontario, Canada, her topic is "Psalms for Women". Contact Sis. Jennifer Millay jennifer.millay64@gmail.com or Sis. Dana Pratt DanaLPratt@gmail.com.

JUNE, 2015

6-7 Nashua, NH Study weekend with Bro. Jim Sullivan (Stoughton, MA): "Unto This Day: Revealing Lessons from God's Wonderful Word." Contact Bro. Peter Dixon at jpdixon@charter.net.

6-7 Simi Hills, CA Study weekend with Bro. Allen Laben. Subject: "James, The Testing of Our Faith". Contact Bro. James Walker email walker697@att.net.

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 (Kitchener-Waterloo, ON), Bro. Don Davies (Canada), Bro. Bill Link (Baltimore, MD) and Sis. Laura Ross (US: Sister's class). 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 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.

28-July 4 Rocky Mountain Bible School Colorado Mountain College in Steamboat Springs, CO. Speakers are Bro. Nathan Badger (Cambridge, ON): "Therefore I Have Hope: Parables and Prophecies of Jeremiah"; Bro. Richard Morgan (Hamilton Book Road, ON): "Demons and the Superstitious Mind"; and Bro. David Jennings (Pomona, CA): "Led by the Spirit." For information and registration: www.denverchristadelphians.org/rmbs.htm.

JULY, 2015

1-6 Calaveras Family Bible Camp Calaveras Big Trees State Park, Arnold, CA. Classes by Bro. Matt Palmer on Samson, "My Strength Is Made Perfect in Weakness." 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. Register with Bro. Fred Bearden at kbearden1@austin.rr.com.

11-18: Manitoulin Family Bible Camp. Bro. Stephen Whitehouse (Birmingham, Hall Green, UK): "Facing the Giants" (adults and young people) and Bro. Ron Hicks (Washington, DC): "From Gethsemane to Golgotha" (adults and young people). See the website for details www.manitoulinfamilycamp.com. Rates increase as of May 31st.

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. 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 St., Auburn, MA 01501 or cindynevers@verizon.net.

25-Aug 1 Manitoulin Island Bible Camp. Theme: "In all things shewing thyself a pattern of good works". The speakers and topics will be Bro. Stephen Palmer (Swansea, UK): "Titus - Sound Doctrine, Good Works" and Bro. Jay Mayock (Hamilton, CA): "Shechem — A Shadow of Good Things to Come". Details on www.christadelphianbiblecamp.ca. For registration, contact Bro. Alex Browning at jabrowning@rogers.com or phone 416-284-0290.

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

The CHRISTADELPHIAN TIDINGS of the Kingdom of God (USPS 107-060)

Periodicals postage paid at Glendora, California and at additional mailing offices.
Send address corrections to: The Tidings • P.O. Box 91781 • Austin, TX 78709-1781

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 (Portland, OR): "The Spirit Is Willing But the Flesh Is Weak"; and Bro. Shawn Moynihan (Guelph, ON): "Learning from the Twelve: Scenes of Discipleship." See the website, www.menchabibleschool.org or 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 (Toronto Church Street, ON): "The God of the Fallen"; and Bro. Jim Cowie (Moreton Bay, Australia): "Melchizedek — Priest of the Most High God." Registration: Winfield Bible School, c/o Dan Fuhr, 4401 Westview Dr., Vernon, BC, Canada V1T 9B2 or e-mail: registerforwinfield@hotmail.com. Any other enquiries: Bro. John Gareau 250-275-7787 or Bro. Ken Loveridge 778-475-4602 or e-mail: winfieldbibleschool@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.lakefieldbibleschool.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 902-431-6650.

19-20 Chicago Lombard, IL Fall Gathering with Bro. Steve Davis leading the adult classes starting at 9:30am Saturday. Please contact Sis. Sue Johnson for housing and to RSVP at 847-438-4890 or email: tarthurjo@juno.com.

26-27 Kouts, IN Fall Study Weekend at Woodland Park Community Center, 2100 Willowcreek Rd. beginning at 10:00 a.m. Bro. Matt Norton (Lismore, Australia) 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.

23-25 Chicago Lombard, IL Adult study weekend in Southern Wisconsin with Bro. Ed Carpenter. Contact Sis. Sherry Johnson at simonsjoy@yahoo.com.

NOVEMBER, 2015

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