

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

Vol. 78

June, 2015

No. 5

Editorial — [God] sendeth rain on the just and on the unjust.....	211
Exhortation — Now these things Happened for Examples, <i>Dan Archibald</i> .....	214
First Principles:	
Hope, (4) Abraham’s Hope: Promises for you too. Hope in the Bible starts with Abraham, <i>The Chicago, Illinois Ecclesia</i> .....	218
Doctrines to Be Rejected, (1) Why the Series, <i>Peter Bilello and Peter Hemingray</i> .....	223
The Joy of Sunday Schooling — Case Studies: Conscience and Conversion, <i>Jim Harper</i> .....	227
Youth Speaks — David, Abigail, and Nabal, <i>Jason Robinson</i> .....	231
Bible Study — The New Testament Church, (1) Apostolic Christianity, <i>Len Richardson</i> .....	237
Reflections — The <i>JOCs</i> of the Bible, <i>George Booker</i> .....	242
Bible Mission News — Jamaica — February 18 Ash Wednesday Fraternal; A Bible School at the Highest Level; Trinidad & Tobago Sisters at work in God’s field; Panama Bible Campaign and Camp Sister Annette Johnson .....	245
News and Notices.....	252
Minute Meditation — What is missing?, <i>Robert J. Lloyd</i> .....	256
Coming Events.....	258

# 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: Ken and Joan Curry (Music & Worship), Jim Harper (Sunday School), Ethan Bearden (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](http://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](mailto: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.

---

## Youth Speaks

***“Youth Speaks: A section devoted to the thoughts, experiences and hopes of young people”:*** thus opens the first of a continuing series of valuable articles contributed by those who might be young in calendar years, but in most cases wise beyond this. The series originated in *The Tidings* in 2001, and was initially under the aegis of Bro. Ben Brinkerhoff. Many Brethren and Sisters have contributed over the years since then, and we must thank them all. Bro. Ben continued in that role until 2006, when the section was retired for a while, and we must thank him for this.

Bro. Jason Hensley first appeared as a writer in this series in 2005, and it was with the May issue in 2010 that he took over the role as the section editor. Since then, I have been most grateful of the way a new article appears every month, either written himself or from one of the many contributors organized by him, without any need for involvement by myself, for which I thank him. He has also been busily involved in many other efforts for the brotherhood, so it is not surprising that after five years he has decided that the passage of time and the pressures of his many involvements, as well as the demands of a new family, has required the passing of the assignment to a new brother. Bro. Jason has promised to continue contributing material, including completing his series on Jonathon.

So we welcome Bro. Ethan Bearden (Austin, TX) in the role of section editor for “Youth Speaks”. He has already written several articles for *The Tidings*, and is sure fill the role with enthusiasm and spiritual and practical content.

The Editor

## Editorial

### [God] sendeth rain on the just and on the unjust

*"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt 5:43-45).*

#### Disasters

When a widespread disaster makes the news, we often worry as to whether anyone we know, or anyone in our community, is affected. You only have to think of the recent cyclone in Vanuatu<sup>1</sup>, or the earlier ones in the Philippines, to appreciate what I mean. In both cases, the Christadelphian message system lit up with the news, and in the case of Vanuatu, to the relief of all there were no injuries or loss of life reported among the brotherhood. As reported "It is with thanks to our Father that we found not one person... was even injured. All of our brothers and sisters on the island are safe." For this we are all grateful, but the damage to property was immense, so quite naturally the ACBM, among other organizations, has launched an appeal for funds to help in the aftermath of the terrible destruction.

It seems natural to express such thanks when those of our community are spared from the effects of disasters. But it must be realized, unfortunately, that tragedies befall us all from time to time. Anyone who has been in the community for any period can remember sad events: death by car accident, gunfire, and illness can all strike with suddenness, and cause grief and sadness to all involved. Many thought that Christadelphians would be protected from the German bombs that rained down in WW2: but a reading of *The Christadelphian* shows no such protection, as at least eleven brethren and sisters lost their lives during such air raids. There is no assurance that being a Christadelphian conveys any remit from disaster, whether it be natural, man-made, or individual. As Jesus said in those familiar words "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:4-4). And I am sure he was saying, not that repentance would prevent their eventual demise, but that unless they repented their demise would be eternal. If they repented, then they had the hope of resurrection to life eternal, which is what they (and we) most surely hope for.

#### The one certainty

There is one uncertainty which everyone faces. There is no escape from death. So, even for the person whose life runs on oiled wheels, the greatest uncertainty of all is an ever present danger. No one knows in advance the day of his or her death, or how it will occur. There is an irony here. Because this is an uncertainty shared without exception with all mankind, the human mind seems able to shut

it out, when it can't shut out other uncertainties. People live with the constant uncertainty of death, and hardly ever give it a passing thought, when the merest hint of adversity in another form causes them to lose sleep, get severely stressed or even clinically depressed. Of course, some people can cope with such stressful life events better than others, but almost no-one worries overmuch about their ultimate fate until it is imminent.

Many people live as if there is a real possibility of their never dying. They accumulate wealth which they are unlikely to spend on themselves; they make plans without ever qualifying them with "if the Lord will"; and they confidently expect their future years to be better than those in the past.

The trouble is that, surrounded by this common attitude, we can so easily act in the same way. We too can make plans with little thought about adverse circumstances arising to disturb them. We too can surround ourselves with many of the things which make life comfortable and pleasant, as if life will always continue as it does at present. This is not to say that the arrival of difficulties in life automatically focuses a person's mind on the things of God, for it can have exactly the opposite effect, making a man curse and swear about the "God of love" whom he alleges religious people foolishly believe in.

There is no simple formula; no foolproof method. What Job learned during his time of trial is that it is impossible to draw conclusions about a man's standing in God's sight from observing what occurs in his life. Good and evil, comfort and trouble, can afflict the wicked and the righteous. As the Psalmist said with surprise and bewilderment: *"I have seen the wicked in great power, and spreading himself like a green bay tree"* (Psa 37:35).

### **The wicked and the righteous**

The prosperity of the wicked seems to mock at God's righteous purpose, giving any who are inclined to forsake His ways a ready-made excuse not to serve Him. If there were exact and immediate divine retribution for sin, men and women would serve Him only through fear of the consequences of disobedience.

Why then do we so often act as if this was not the case? Why do we infer, even if it is not directly stated, that ungodly behavior is subject to immediate and appropriate judgement? We slip easily into the line of thinking of Job's friends, and are inclined to believe that if a disaster strikes in someone's life there must be an explanation for it: some hidden fault which has caused God's anger.

And why do we maintain the opposite? Why do we maintain that righteous behavior will protect us from disaster? What do we truly learn from Job's troubles? Is it not that it is only when we accept that disasters can fall upon the good as well as the evil, that we have any hope of salvation?

This is particularly comforting in times of trouble, when all human aid seems futile. These are the occasions when, "with strong crying and tears", prayers are made to the one who is able to save us from all affliction and lead us gently towards His kingdom. But the message of the Scriptures is that the greatest benefit will

be found by those who have made prayer their lifetime's activity, and not just something which is undertaken when trouble strikes. But the only certainty is that death will, in the end, befall us all. Affliction might befall us, despite our strong prayers. Even though *"The effectual fervent prayer of a righteous man availeth much"* (James 5:16), this does not mean that such prayer will always be answered. We think of Paul, who said:

*"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me"* (2Cor 12:7-9).

So even the entreaties of Paul were not answered. But he rested secure in the love of Christ. As we know, in the end Paul was almost certainly beheaded soon after his last imprisonment described in 2 Timothy at around the age of 60 or so, after a long life full of many hardships, as described in 2 Corinthians 11. But he rested secure in the sure hope of uniting with Christ in the kingdom:

*"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"* (Rom 8:38-39)

## Conclusion

As has often been said, we need to live our life as if Christ will return at any time, whether this is true for all mankind, as we hope and expect is near — or for us individually, for we know not when death might take us. Our hope is that of redemption, of the ultimate freedom from death in the future kingdom, and we should live our lives in that hope, not in freedom from troubles in this world. I am sometimes known to remark "Life is tough, and then you die". As Christadelphians, we have no special treatment, no particular dispensation from the troubles and disasters that affect all mankind, whether it be natural events or man-made.

*"Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything"* (James 1:2-4).

So indeed let us persevere to the end, treating with joy the trials that beset us all, for the hope that is before us. It is not for us to assume that being Christadelphians will save us in this world, but in the world to come.

Peter Hemingray

### Notes:

1. It is a reflection, I expect, of the lapse of time since I studied world geography, that I had no idea initially where Vanuatu was. It was only when I realized it was formerly call New Hebrides that I could place it.

## Exhortation

### Now These Things Happened for Examples

As we prepare our minds to remember our Lord Jesus it can be useful to consider the lives of some of God's other servants which are recorded for us in the Bible as an example to us, as mentioned by Paul in First Corinthians.

The tenth chapter of Paul's first letter to the Corinthians talks about the bread and wine, which represents our communion in the body of Christ. And here not once, but twice, Paul reminds the brethren at Corinth that events in the Old Testament, specifically in the life of Moses and the people under his charge, were written for our example and exhortation. The letter reads:

*“But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1Cor 10:5-11).*

The exhortation that Paul is delivering here is that we can learn from the temptations, trials, failures and success in the lives of Bible characters, so that we are admonished to forsake temptation to sin and put on the mind of Christ.

We will follow Paul's advice and take a look back at some of the trials and temptations the nation of Israel and their strong leader Moses were exposed to as they left Egypt for the Promised Land. As we look back at the experiences of Israel journeyed through that great and terrible wilderness, we can find many good lessons that can serve, as Paul wrote, as examples to us as we consider life in Christ.

#### **The Nation of Israel Leaves Egypt**

All that the generations in Israel had known to the point they left Egypt was slavery. For hundreds of years they had been taught to obey their masters out of fear; if they did not do as they were told they were beaten or killed. Their lives were full of fear; fear of death. Even so, they had a great fear of leaving the land they had always known, even though it was a life of slavery. They learned to love the few simple pleasures they had each day: a roof over their heads, a place to sleep and food to fill their bellies. They had likely learned to covet Egyptian styles and fashion, and perhaps even attempted to imitate it. Many had grown up worshiping the idols of Egypt: gods they could see and touch which offered a sense of comfort and whom they controlled and made as they pleased.

*“In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name’s sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt” (Ezek 20:6-9).*

However, along came Moses who removed them from this situation in which they had lived their whole lives. He removed them from their slavery in Egypt and marched them to freedom. They were baptized in the cloud and in the sea, and all that they had known changed.

*“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;” (1Cor 10:1-2).*

After they left Egypt and had been spiritually baptized in the Red Sea, they were asked to serve an invisible God, whom they could not see or touch. They were asked to obey His commands, not out of fear of punishment or death as they served in Egypt, but out of respect, love and appreciation for what He had done for them. They were asked to leave the false Egyptian gods and idols behind. They were asked to give up their simple pleasures: the comfort of a home, and tasty food to fill their stomachs in exchange for a nomadic life of wandering in the wilderness and surviving on the simple food which God provided. God was asking them to forget their former life, to leave Egypt behind and to begin anew.

However, as we know, the people failed miserably to reach the goals that God had set for them. That generation never learned to serve God out of respect, love and appreciation for what He had done for them. Instead, they rebelled against God constantly and as a result, that generation was never allowed to enter the land God promised.

*“Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:” (Num 14:22-23).*

When the people did wrong, they failed to repent on their own. Only when God threatened them would they repent and obey; for example, when there was a plague or thunder or snakes. That is how it had worked in Egypt — obey or face the whip. As human beings it is understandable that we would be motivated to a certain extent by fear, however, that should not be the principle motivating factor in our decision to obey God.

## The spies in the land

Let's look at an example. After the spies returned from spying out the Promised Land the people refused to take the land because they feared making war against its mighty inhabitants — even though God had said He would protect them. So the LORD said:

*“Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness” (Num 14:30-33).*

And only with that threat did the Israelites respond.

*“And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned” (Num 14:39-40)*

Israel was not motivated by the goodness God had shown them, or the wonderful promises He offered; they were moved primarily by the fear of losing the sort of lives they were living. And so, they only repented when God threatened them. Just like in Egypt, where they were slaves moved by fear of punishment and loss.

A slave acts out of fear to preserve what little he has in this life. God called His people out of slavery into hope and He asked them to act, not out of fear of loss, but out of hope and faith that God would provide something much better in the future.

The slavery of Egypt represents a life lived without God; a life of serving sin and fearing loss without a future hope. Israel leaving Egypt and passing through the waters of the Red Sea represents a change in direction: a baptism, a washing away of sin and the old ways and leaving them behind. The journey towards the Promised Land represents a journey of faith and hope towards the kingdom and that is where we are today. Each one of us is on a journey which we hope leads to the kingdom. We begin that journey when we decide to leave behind our old worldly ways and are baptized into Christ. And just as God wanted Israel to be motivated and driven forwards in their new life by the hope of the Promised Land, even when the way ahead seemed hard, in our new lives we should not be motivated by fear or because we think we can avoid worldly hardship if we serve God.

## Conclusion

Being a baptized Christian is not a guarantee that everything in life is going to be without difficulty. As we study Israel in the wilderness, we see that that they faced hunger and thirst and hard work. Of course God was always there to help them through tough times. All He asked from Israel was their trust and their faith. However, that generation of Israelites failed to please Him and we too will fail unless our service is driven by faith, hope and love.

There are many sound reasons for the Christian to base his service on these things. Sin and death may be a necessary part of our journey, but the more important reality is that in Christ's mercy, goodness, joy and life will triumph and any struggles will be proven worthwhile. Paul wrote to the Corinthians:

*"... for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2Cor 6: 16-18).*

God is calling people to 'come out' and form part of His holy temple which is built on Christ, and we are told that He will 'dwell in' that people, and they will be His sons and daughters. What a wonderful hope to motivate us as we go forward.

*Dan Archibald (Toronto East, ON)*

---

## **Caleb the son of Jephunneh**

*Caleb the son of Jephunneh shines forth as one of Israel's most illustrious sons. His eminent and gracious life provides lessons of permanent value for all generations. The designation "the son of Jephunneh" is used in sixteen out of the twenty-eight passages in which he is named in the Scriptures. In three of the sixteen, the additional title "the Kenizzite" is applied to him. Are we to assume, then, that Caleb was not of Israelitish birth or descent? Not necessarily. A reasonable explanation is that a member of the tribe of the Kenizzites took service with Judah before the Israelites went into Egypt; and that prior to the Exodus, Jephunneh married a woman of the household of Caleb, and by her had a first-born son, to whom was given the family name of Caleb. This youth in time became the head of the household and a chief of Judah.*

*In an age of compromise, uncertainty and doubt, men and women who "wholly follow the LORD", who manifest absolute devotion to Him and His Word, are as much to be desired as His chosen people today as they were in ancient Israel. Few of us, without serious reservations, could claim that we are influenced in our every action by that animation and vigor which characterized Caleb the son of Jephunneh. The more we strive to approach the pattern of God's Son, the more we discern our unlikeness to him. But by Divine grace, we may in the Day of account, be enabled to plead that, in spite of frequent stumbles, it has been our paramount aim to "follow the Lord", who having begun a good work in us will, we pray, bring it to completion in the Day of Christ.*

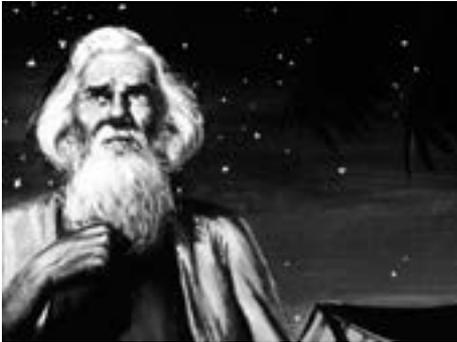
*The Christadelphian 1981 p. 97*

# First Principles

## Hope — (4) Abraham's Hope: Promises for you too.

### Hope in the Bible starts with Abraham

There was a poor woman who was born in Gloucestershire, England. She attended school and found her love was for writing fantasy stories. She would often write stories and tell them to her sister. She moved from village to village many times and traveled often. In December 1990, her mother died, and she moved to Portugal in order to teach English as a foreign language. Before her mother's death, she had already begun writing what later became a novel. In Portugal, she married, but the couple separated in 1993. However, she did have a daughter and the two moved to Scotland. During this time, she was diagnosed with clinical depression and often contemplated suicide. She was unemployed and living on welfare. She was able to write and complete her first novel by going to different public cafés with her daughter. Who is this poor woman, and what book did she write? Perhaps you've heard of the young man Harry Potter? Today, J.K. Rowling is worth over \$1 billion, has sold hundreds of millions of books and is famous throughout the world. In October 2010, J. K. Rowling was named 'Most Influential Woman in Britain' by one set of magazine editors, thus completing her very unlikely road from extreme rags to extreme riches and power.



Abraham was one of the greatest rags-to-riches stories in the Bible. He wasn't known to be homeless or very poor, but God called Abraham to leave the country of Ur (modern Iraq) and go to an unknown land (Gen 12:2). He had been well off, living among many friends and family, and was already 75 years old at the time. Ur was known to be a large, metropolitan, wealthy, progressive and idolatrous city. It was

basically like God telling a professional in New York City to move to Greenbow, Alabama! Not exactly a great career move, and not attractive to anyone who enjoys the fine food, entertainment and business opportunities of a major population center. But Abraham obeyed, in faith, and began his journey away from the negative spiritual influences of his own father. *"And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac"* (Josh 24:2-3). He went from a spiritual life of rags to a faith filled with eternal riches.

## The first Gospel message

If you read your Bible, where would you say is the first place we read about the Gospel (good news) message? Some might look to Jesus' first preaching campaign after being tempted in the wilderness. Others might question if John the Baptist was the one to first preach the gospel, since he proclaimed the "*way of the Lord*" and "*the kingdom of heaven at hand*" (Matt 3:2). Still others might point to one of the Old Testament prophets who predicted the coming of Messiah. Surprisingly, we find the answer an unexpected quote by Paul: "*And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'All the nations shall be blessed in you'*" (Gal 3:8). To learn more about Abraham and the original gospel message, we must look 2,000 years before Christ to the man who became the Father of both Jews and Arabs.

Because of Abraham's incredible faith and actions, God blessed him above all peoples of his day. In fact, God repeated His messages to Abraham so that we can count these blessings as God's unwavering promises. Here are God's amazing promises of hope, first delivered to Abraham:

Abraham would be the father of a son: "*And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir*" (Gen 15:4). Not only would he be the father of one son, he would also become the father of a chosen son named Isaac when Abraham was 100 years old: "*And Abraham was an hundred years old, when his son Isaac was born unto him*" (Gen 21:5)! God promised to establish all of his blessings through Isaac, the chosen child: "*Now we, brethren, as Isaac was, are the children of promise*" (Gal 4:28). It was through Isaac, that people began to recognize that he was, indeed, the one 'blessed of the Lord'.



Abraham would be the father of many peoples. God said he would multiply Abraham's descendants to be as numerous as the stars of the heavens, and as the sand that is on the seashore. This promise has been fulfilled, as Abraham became the father of hundreds of millions of Jews and Arabs.

Abraham would be the father of a promised descendant. Though Isaac became Abraham's child of promise, God said that kings and nations would come from Abraham. The Bible clearly points out that Jesus became the ultimate child of Abraham, fulfilling God's promise: "*And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of*

*the earth be blessed; because thou hast obeyed my voice. (Gen 22: 16-18; see Gal 3: 14-16; John 8: 53-56).* Jesus would be the one chosen seed, who would live to make all nations blessed.

Abraham was promised a special land to inherit. God repeated this promise several times: *“And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him” (Gen 12:7; see Gen 13:15; Gen 15:18).* This was to confirm how secure and eternal this promise is. Yet, the Bible provides historical details about where Abraham lived, and how he did not inherit the land. So what happened? Hebrews clarifies for us that Abraham looked forward to the ultimate land reward.

*“By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 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. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city” (Heb 11:8-16).*

So God has prepared a country for Abraham and his physical descendants. And not only to Abraham, but to all who have been baptized into Christ and are accounted as *“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal 3:27-29).* The modern land of Israel is part of the special property God promised to Abraham, but which is yet to be completely fulfilled.



Abraham was promised eternal blessings. Once again, God made promises to Abraham that last forever. God gave Abraham an everlasting covenant as a witness to fulfill his promise. God asked Abraham to accept His offer by being circumcised,

and Abraham was the first Jew ever circumcised. In the New Testament book of Romans, it is said that baptism and faith in Jesus Christ make a person a spiritual Jew. This supersedes the covenant of circumcision so that baptism now leads to the same eternal blessings promised to Abraham: “*Now we, brethren, as Isaac was, are the children of promise*” (Gen 17:7; see Rom 4:9-12; Rom 6:4).

The promises to Abraham would not be important to anyone today if they are obsolete, or were meant only for Abraham. But the Bible gives ample evidence that the promises to Abraham are actually the same as the New Testament gospel. In fact, the word ‘gospel’ means ‘good news’, and includes the promises given to Abraham and repeated by Jesus: “*Thy kingdom come. Thy will be done in earth, as it is in heaven*” (Matt 6:10; see Luke 13:28). One of the best definitions of the gospel is found in Acts 8:12 where it says they were “*preaching the good news (gospel) about the kingdom of God and the name of Jesus Christ.*”

### Capital of the world

There’s a saying in retail business that the most important differentiator is location, location, location. In the world today, there is one place on earth that is the most valuable piece of real estate: and it’s not for sale. It’s a very small area, outside the tropics and wouldn’t be in such demand without its incredible history. It is an area within a medium-sized city and much of that area looks more

backward than forward. It’s a holy site for Jews, Christians and Muslims and has been the location of many, many wars. The location is called Mount Moriah, or better known as the Temple site in Jerusalem.

The Bible introduces us to Moriah in Gen 22:2 when Abraham is told by God to offer his son Isaac as a burnt offering on that mountain. Of course God spares Isaac at the last moment and Abraham receives more blessings for having obeyed God. Later, King David offered a sacrifice at the same location in order to appease God and end a pestilence on the land: “*And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite*” (2Sam 24:18). David bought that piece of property especially for that emergency sacrifice, and it has remained the most precious place on earth. A few years later, King Solomon began building a glorious temple to the LORD God of Israel and he picked the very same location to build: “*Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite*” (2Chron 3:1). Solomon’s temple wasn’t particularly large, but it was world-renowned and in keeping with what his father, David, had intended.



In the future, there may well be a temple built by Jesus and his servants on that same site (Ezek 40-48). Or it may be that Jesus will rule from that site without a temple, as we know temples today: *“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it”* (Rev 21:22; see 1Pet 2:5; Psa 40:6-8). Either way, the faithful who inherit Abraham’s promises will follow in Abraham’s footsteps. Like Abraham, we will leave the hopelessness of this world and join the kingdom of God on earth, New Jerusalem. Like Abraham, we will go out in faith to a place which God promises will be perfect for us. Like Abraham, we will realize that we are only strangers and pilgrims on earth, and our eternal hope lies in being connected to Abraham and his ultimate seed Jesus. Like Abraham, we must have faith in God and His promises, to inherit the blessings of the gospel first preached to Abraham (Gal 3:8). What a wonderful hope Abraham had, and we have too.

“All I have seen teaches me to trust the Creator for all that I have not seen.”  
Ralph Waldo Emerson

“Lack of faith in God is the source of most of society’s troubles.”  
Albert E. Ribourg

*“Now faith is the substance of things hoped for, the evidence of things not seen”* (Heb 11:1)

### **The Bible says:**

- God chose Abraham because of his great faith. Heb 11:8; Rom 4:9-16
- God gave Abraham amazing promises. Gen 12:1-3; 13:4-7; 17:1-8; 22:15-18
- Those who are faithful can inherit the same promises as Abraham. Gal 3:27-29, 4:28

*Chicago, Ill Ecclesia*

---

## **The Life of Abraham**

*Obviously, all we have said about studying the life Abraham applies to anybody in scripture whom we study. We only read a record of select events of their lives and attempt to use the information we have to nourish our faith. With respect to Abraham, Scripture emphasizes the emulation of his faith. Let us always read and study to that end. We conclude by asking of ourselves specific questions, comparing our learning to the development of our faith. We know Abraham forsook his comfortable lifestyle and settled existence for the sake of the Truth. Are we willing to do the same? We know Abraham trusted God even when it seemed certain God had forgotten him. Do we do the same? We know Abraham trusted God even when it appeared God didn’t answer his prayers. Do we do the same? We know Abraham willingly offered his whole future to God. Are we willing to do the same?*

*Jesus said, “If you were Abraham’s children, then you would do the things Abraham did” (John 8:39).*

*David Levin: from his series on “Abraham” in the Tidings, 1998 p 415*

# Doctrines to Be Rejected

## (1) Why the Series

### Introduction

This is the first of what is intended to be a systematic study of that section of our communities' Statement of Faith known as "Doctrines to be Rejected". There are, of course, three sections: "Truth to be Received", "Doctrines to be Rejected", and "Commandments of Christ". Most of the focus of the discussions and writings concerning this Statement of Faith, or BASF as it is normally referred to, concerns the first of these areas. There are quite a few books on the topic, and even the major one that is entitled "Studies in the Statement Faith"<sup>1</sup> only devotes one chapter out of 12 to doctrines to be rejected, and it is really only a summary. In fact, there does not appear to be any systematic consideration in our literature of the individual doctrines, much less of their origin and development.

In this series, we hope to remedy this deficiency, and put this area of our statement of faith in its true context. We hope to emphasize the importance of the doctrines, especially as they relate to our present day situations. It must be admitted some of the topics covered have, perhaps, little direct relevance to our challenges in our days (who lately has been troubled by "British Israelitism"!), but the importance of this section and concerns and areas covered are still relevant.

Our approach will be

1. Consider the history and development of the doctrines to be found in our current document.
2. Present an overview of the main areas covered, and identify those areas that extend, amplify, or illustrate those doctrines covered in the area of "Truth to be Received".
3. Present the "Doctrines to be Rejected", as grouped in common areas, not necessarily in their normal numerical sequence.
4. Emphasize their relevance to our faith and our life as we search to discover the Truth as revealed in the Bible, both as relevant in our common walk and our struggle against the false doctrines common around us.

The origin of this series, as can be seen by the byline, is twofold:

1. A long interest in the current and past statements of faith
2. A study extending over many weeks, at the Adult Sunday School at the Ann Arbor Ecclesia, Michigan.

I leave it to our readers to discover which author was involved in which area!

### Why the study

The significance and importance of our Statement of Faith is undoubted. Our community is largely we are bound together by the Biblical Principles to be found in the Bible, of which the BASF is regarded as a true account. It is not necessarily the only true account: many ecclesias have adopted their own "Statement of Faith", but all acknowledge the validity of the BASF. In areas of dispute we tend to strongly

emphasize a few phrases or sections. Many of these phrases are to be found in these doctrines to be rejected, for example:

- That the dead rise in an immortal state
- That we are at liberty to serve in the army, or as police constables
- That marriage with an unbeliever is lawful

These and many more were added to clarify the position of the community in times of dispute. And in fact, many of these additional doctrines help clarify the doctrines held by our community in several areas that are still to this day the subject of internal controversy, although often overlooked, ignored, or explained away.

### **Objections to the studying doctrines to be rejected**

There have been several objections raised against the current listing of “doctrines to be rejected” from inside our community, for example:

- It is suggested that the list grew up in an age when the community was growing and evolving significantly, so many of the doctrines to be rejected are not current today, or are worded in ways that are not understood or are offensive to the modern ear.
- Clauses utilizing language whose meaning has not changed, but that would not be used today because of certain sensibilities or associations: however these should also not be discarded if they relate to important truths.
- In the early days of our community there was a greater awareness of the need to define the differences between our beliefs and those of others who also claimed to rest their faith on Bible teachings, so why still use them?

There are two reasons why the situation is somewhat different today.

- In the days the BASF was being developed, during the late nineteenth century in England, many newly baptized members were converts from one of the sects of ‘Christendom’ and it was necessary to highlight the errors of any former denomination they might have belonged to.
- Also, there was at that time much greater knowledge of the Scriptures and a wider acceptance that they should form the basis for belief.

However, we believe their inclusion helps clarify our position in many areas, and should not be ignored just because some situations and areas of controversy are no longer current.

In an ideal world, perhaps it would be best to re-write some of the clauses, and perhaps indeed re-cast the whole document in modern language. But there is absolutely no prospect of this happening, and no mechanism extant. When it was written, and modified, it was almost entirely drafted<sup>2</sup> by Robert Roberts, the dominant figure in the community and the acknowledged leader of both the largest segment and the largest ecclesia by far. No such leader or ecclesia exists today.

### **The beginning**

The “Synopsis of the One Faith” was written by John Thomas, true founder of the Christadelphian community, in 1867. It included one section on “As Believed by

Christadelphians”, and a second section entitled “As perverted by the Apostacy”, both of which are as reproduced here.

**A SYNOPSIS**  
OF  
**The One Faith Taught by the Apostles.**

<p style="text-align: center;">(I.)</p> <p style="text-align: center;"><b>AS BELIEVED BY THE CHRISTADELPHIANS.*</b></p> <p>One God, inhabiting light unapproachable, yet everywhere present by universal spirit, (irradiant from himself), revealed to Israel and manifested in</p> <p>Jesus of Nazareth, a mortal man, who was born of Mary, by the Holy Spirit, and thus constituted the Son of God; he was cut to death as a “sin offering;”</p> <p>Exalted to the heavens “until the restitution of all things;” thus confirming</p> <p>The Promises made to Abraham, Isaac and Jacob</p> <p>The Covenant made with David, which have realisation in</p> <p>The Second (personal) Coming of Jesus to the earth;</p> <p>The Resurrection and Judgment of the whole household of God (just and unjust);</p> <p>The bestowal of Immortality on those who are found worthy, and appointed rulers in his kingdom;</p> <p>The Condemnation of the unworthy to the second death; the enthronement of Jesus Christ, the King of the Jews, and of the whole earth; the establishment of</p> <p>The Kingdom of God (the kingdom of Israel), in the Holy Land; invading</p> <p>The Restoration of the Jews from dispersion; the</p> <p>Destruction of the Devil and his Works, scripturally understood as sin and the flesh; of the flesh, in every mode of manifestation, and the</p> <p>Subjugation of all kingdoms and republics on earth.</p> <p>The kingdom, in its mediatorial phase, will last one thousand years, and will destroy “all enemies,” including death itself</p> <p>The human race is essentially mortal, under the law of sin and death.</p> <p>Jesus, the Christ, through death and resurrection, brought immortality to light.</p> <p>Salvation is attainable only by the belief of the things concerning the Kingdom of God and the Name of Jesus Christ; and</p> <p>Baptism (i. e., immersion) in water, for a union with that name.</p> <p>It is necessary to understand the Old Testament in order to a correct New Testament faith.</p>	<p style="text-align: center;">(II.)</p> <p style="text-align: center;"><b>AS PERVERTED BY THE APOSTACY.</b></p> <p>A triply-compounded God, without body and parts, defined as “Father, Son, and Holy Ghost.”</p> <p>Jesus Christ, the Son, yet “very God,” incarnated and killed, to appease the wrath of that part of the triune God that remained unincarnate.</p> <p>The Devil, a fallen but immortal archangel, the enemy of mankind, and great antagonist of the Deity; some think he is mortal and to be finally destroyed.</p> <p>Man, an immortal ghost, tabernacled in an animal body.</p> <p>Human Immortality The translocation of righteous immortal ghosts of souls, (leaving the body in the article of death,) to kingdoms beyond the bounds of space. The descent of the wicked immortal ghosts or souls at the same crisis of experience, to a hell of fire and brimstone, to be tormented by devils throughout eternity.</p> <p>Baptism (immersion) in infancy, a means of salvation</p> <p>Infants and idiots saved, whether sprinkled or not</p> <p>Salvation achieved by good works.</p> <p>Baptism (immersion) may be practiced, but is not essential to salvation.</p> <p>The heathen will be saved without believing the gospel</p> <p>Purgatory—a state or place for the purgation of souls.</p> <p>The resurrection, a re-rolling of the body and soul, in order that the souls of the wicked may be brought up from hell, and the souls of the righteous cross heaven, for judgment</p> <p>The resurrected bodies of the righteous, spiritual, while the bodies of the rejected are fleshly bodies, in a—e judgment.</p> <p>The unjust (according to others) is a subject to a resurrection.</p> <p>The Kingdom of God, the “Church.”</p> <p>The kingdom, a state of bliss above the star-a Sabbath observance required of Gentiles.</p> <p>“Conversion,” a change effected by the Holy Spirit, without a knowledge of the Scriptures.</p> <p>The one faith not necessary to salvation; any faith, with morality, being saving.</p> <p>“Conversion of the world” by the preaching of the gospel.</p> <p>The Old Testament superseded by the New Testament.</p>
--	---

\* CHRISTADELPHIANS, a name derived from the Greek words, *Christos adelphoi* ( brethren of Christ).—Col. I. 2; Heb. II. 11—and adopted by those acknowledging it to distinguish them from the masses of Christendom. It is true of them what the Jewish elders in Rome said to Paul of the Christians of that time: “Concerning this sect, we know that everywhere it is spoken against.”—(see Acts XXVIII. 22.) They repudiate all the creeds of Christendom, as “profane and old wives’ fables.”—(1 Tim. iv. 7.)

The second section is as reproduced below.

(II) AS PERVERTED BY THE APOSTACY.

- 1) A triply-compounded God, without body and parts, defined as “Father Son and Holy Ghost.”
- 2) Jesus Christ, the Son, yet “very God,” incarnated and killed, to appease the wrath of that part of the triune God that remained unincarnate.

- 3) The Devil, a fallen but immortal archangel, the enemy of mankind, and great antagonist of the Deity; some think he is mortal and to be finally destroyed.
- 4) Man, an immortal ghost, tabernacling in an animal body.
- 5) HUMAN DESTINY: The translation of righteous Immortal ghosts or souls, (leaving the body in the article of death,) to kingdoms beyond the bounds of space. The descent of the wicked immortal ghosts or souls at the same crisis of experience, to a hell of fire and brimstone, to be tormented by devils throughout eternity.
- 6) Face-Sprinkling in Infancy, a means of salvation
- 7) Infants and Idiots saved, whether sprinkled or not
- 8) Salvation achieved by good works.
- 9) Baptism (Immersion) may be practiced, but is not essential to salvation.
- 10) The heathen will be saved without believing the gospel
- 11) Purgatory, a state or place for the purgation of souls.
- 12) The resurrection, a re-uniting of the body and soul, in order that the souls of the wicked may be brought up from hell, and the souls of the righteous from heaven for judgment.
- 13) The resurrected bodies of the righteous, spiritual, while the bodies of the rejected are fleshly bodies, in the judgment.
- 14) The unjust (according to others) not subject to a resurrection.
- 15) The kingdom of God, the “Church.”
- 16) The kingdom, a state of bliss above the stars.
- 17) Sabbath observance required of Gentiles.
- 18) “Conversion,” a change affected by the Holy Spirit, without a knowledge of the Scriptures.
- 19) The one faith not necessary to salvation; any faith, with morality, being saving.
- 20) Conversion of the world, by the preaching of the gospel.
- 21) The Old Testament superseded by the New Testament
- 22)

The historical development of these “Doctrines to be Rejected” will be briefly covered in the next article in the series, God willing, before we pass on to consider the individual items.

*Peter Bilello (Ann Arbor, MI)  
and Peter Hemingray (Detroit Royal Oak, MI)*

**Notes:**

1. “Studies in the Statement of Faith” Published by the Christadelphian Office
2. There were a few sections drafted by the Arranging Brethren of the Birmingham ecclesia, in particular the amendment to clause 24 and a minor change to the last of the doctrines to be rejected.

---

**Letters to the editor can be sent to [letters@tidings.org](mailto: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.**

# The Joy of Sunday School

## Case Studies: Conscience and Conversion

Case studies give students an opportunity to identify and apply Bible principles in real life situations. They illustrate the fact that Bible principles are timeless and are the key to faithful living in a faith-challenging world. The case studies that follow can be used in combination with Bible lessons or they can be used as stand-alone activities. They are carried out in the form of dramatic readings by the students, followed by class discussion of the “Questions for thought and discussion”.

### (1) Swindlers at Philippi – Acts 16: A conscience case study



**Narrator 1:** The mind is a complicated thing. Not everybody’s works the same way. Take the slave girl of Philippi, for instance. She was not normal. But she sensed things that you and I might easily miss. She became a public wonder for her curious insights, some of which were amazingly accurate. Add a few greedy men to the picture who saw that they could exploit the girl’s talents for personal gain, and we have the tragic

scene that Paul and Silas faced when they got to Philippi. How did the girl come to know why Paul and Silas were there? She obviously heard them preach the gospel and quickly caught the sense of who they were.

**Slave Girl:** These men are the servants of the Most High God. They show us the way of salvation!

**Narrator 2:** She was right on the money, of course, and pronouncements like this put her owners in the money, too! The girl was fascinated by Paul and Silas. She followed them everywhere and advertised their mission. But it was unwanted publicity. The apostles were not fortune tellers! And they were not part of any money-making scheme. The kingdom of God that they preached was offered to everyone “*without money and without price.*” They could also see that the exploited girl needed help. Paul finally took action to clear her mind and make it possible for her to understand the good news she was so vigorously announcing. He rebuked the spirit that trapped the girl’s mind, using terms common to the time:

**Paul:** *In the name of Jesus Christ, I command you to come out of her.*

**Narrator 1:** The results were instant, and her owners were almost as quick to realize that their game was up. The girl was no longer trapped in a mental state that fascinated superstitious people ... and this drained money from their pockets!

**Narrator 2:** But when you frustrate the greed of men, you are asking for trouble.

The Apostle Paul undoubtedly knew this when he healed the girl, but he simply refused to let life-saving truth be confused with the self-serving ambitions of men. The apostles were assaulted by the slave owners and dragged into court.

**Slave owner:** *These men, being Jews, exceedingly trouble our city, and teach things that are not lawful for us to do, being Romans.*

**Narrator 1:** Really? One wonders why the slave owners hadn't pressed these charges against Paul and Silas before the girl was healed, if that was what really bothered them. The charges were phony. They were a cover up for the real motive: revenge.

**Narrator 2:** What goes on in the hearts of men, anyway? Without a conscience before God, men will do anything. Honesty doesn't matter. Can you imagine how far the slave owners would have gotten if they had told the magistrates their real motive for dragging the apostles into court? We can hear it now:

**Slave owner:** These men have healed the crazy girl who used to make us rich. Now we can't swindle the public anymore! Make them pay!

**Narrator 1:** Human nature hasn't changed in 20 centuries. Men are still dishonest, and they still do whatever it takes to cover themselves. The desire to have a clear conscience before God is no more common today than it was in Philippi 2,000 years ago. Unless honesty strips away our covering and lays us bare before God, we will never be candidates for the kingdom of God.

### **Questions for thought and discussion**

- 1) The slave girl was right. Paul and Silas did serve the Most High God, and they did show people the way of salvation. Why were her public announcements undesirable?
- 2) Comment on the conscience and honesty of the slave owners. What causes men to be like them? How does it affect a person's chances of salvation?
- 3) Comment on the characteristics of a public that is taken in by fortune telling and willingly pays out money for it. How do these characteristics affect a person's chances of salvation?
- 4) What are the counterparts of fortune telling in modern society?
- 5) Read Deut 18:9-15; 1Chron 10:13-14, and Isa 8:19-22 (especially clear in ESV, NIV). What's wrong with fortune telling?
- 6) How easy is it to strip away our public face and lay ourselves bare before God and men? What does it take to do this? Find one or two Bible passages that address the subject of honesty before God.

### **(2) Free at last in the inner prison – Acts 16: A conversion case study**

**Narrator 1:** The jailer at Philippi knew about Paul and Silas. For one thing, the apostles had been preaching in the city for a while and lots of people knew about the salvation they offered — without cost! — through the Jewish Messiah called Jesus. No doubt the jailer also knew about the slave girl miracle and the charges that were brought against the apostles. Paul and Silas probably impressed the jailer as strange Jews with strange ideas, but little more. What he knew about the gospel they preached was certainly different from anything he had ever heard, but

it was nothing he could take seriously. After all, he had a tough man's job to do. The responsibilities that went along with handling criminals didn't leave a lot of room for things like mercy and forgiveness!

**Narrator 2:** The jailer was a candidate for eternal life though! He just did not know it yet. The risen Lord knew it, and it was more than just revenge on the part of angry slave owners that put Paul and Silas in his prison. It was a matter of divine providence, under the guidance of the Lord Jesus Christ. Circumstances were about to make the matter of salvation vital for the rough and tumble jail keeper.

**Narrator 1:** The way Paul and Silas conducted themselves had a lot to do with it. It is no fun to suffer shame for Christ's sake the way they did. But they had the faith to know that God is in control. They did not, like other men, shout threats and curses at those who beat them. And when they were cast into prison and put in chains, they responded with prayer and songs of praise. These men were strange prisoners indeed. The fact was not lost on the jailer or the other prisoners.

**Paul:** *"I cry aloud to the LORD; I lift up my voice to the LORD for mercy. I pour out my complaint before him; before him I tell my trouble. When my spirit grows faint within me, it is you who know my way. In the path where I walk men have hidden a snare for me. Look to my right and see; no one is concerned for me. I have no refuge; no one cares for my life. I cry to you, O LORD; I say, 'You are my refuge, my portion in the land of the living.' Listen to my cry, for I am in desperate need; rescue me from those who pursue me, for they are too strong for me. Set me free from my prison, that I may praise your name. Then the righteous will gather about me because of your goodness to me"* (Psa 142 NIV).

**Narrator 2:** Are earthquakes just the convulsions of a mindless earth? Or does the Lord Jesus, who calms storms, also cause disasters when it is in his purpose to do so?

**Narrator 1:** At midnight an earthquake shook the Philippian jail to its foundations. And it shook the jail keeper! It was exactly what he needed. If something doesn't shake us up, we may never know that we need salvation.

**Narrator 2:** Cell doors flew open. Chains came loose from the prison walls. And prisoners went free. As if driven by a higher power and a deeper instinct, the prisoners all rushed to the inner prison rather than the obvious freedom of the streets outside. They fled to Paul and Silas whom they had heard singing and praying. They fled to the men who had peace with God, no matter what the danger or hardship.

**Narrator 1:** Then all was quiet. There was nothing but the dark and the anxious waiting to know if the earthquake was really over. And then the sounds and a silhouette: the jail keeper was moving in the outer prison. His prisoners were gone! It meant his life at the hands



of the Roman authorities. They'd kill him for this! There was nothing left for him but a fearful looking for judgment to come.

**Narrator 2:** From the inner prison Paul heard the jailer draw his sword. The man was going to kill himself! Other prisoners must have heard it, too, but they didn't say a word. Were they willing — even glad! — to remain silent while a man took his own life? What was going on in their minds? Only the man of God intervened in that split instant to give a life-saving command. It was only the man of God who had anything worthwhile to offer:

**Paul:** Don't harm yourself! We are all here!

**Narrator 1:** What manner of spirit was this that shone forth from the Apostle Paul? Most prisoners would have rejoiced at the death of the hated jailer. Good riddance! But not Paul. This was the mercy and forgiveness that he preached about. This was the spirit of the Jewish Messiah who died to save all men. And now the jailer knew that these things had meaning for him. Mercy and forgiveness had become the realities of his experience in the midnight of his need! He, too, rushed to the inner prison, for he now realized that he would find his freedom there:

**Jailer:** Sirs, what must I do to be saved?

### Questions for thought and discussion

- 1) How does Jesus work in our lives, in unseen ways, before we come into the Truth? Think about the way he worked in the life of the Philippian jailer before his conversion.
- 2) How does Jesus work in our lives after we come into the Truth? Think about the way he worked in the lives of Paul and Silas.
- 3) What is "divine providence"?<sup>1</sup> How are the ways of providence seen in the story of the Philippian jailer?
- 4) Does it take an earthquake to jolt people out of sleep? Is it essential to wait until a life-threatening experience or a crisis of conscience strikes a person before they commit their life to Christ? What do you think?
- 5) Some people react negatively to life-threatening experiences. The Philippian jailer almost did. Such people react as if there is no God when things go wrong or, even worse, they blame God when disaster strikes. What is missing in the thinking of people who react this way?
- 6) How important is your conduct — your way of life — when it comes to preaching the Truth to others? Be specific. Do you personally know someone whose Christlike conduct has had a good effect on others?
- 7) See Matt 5:16. How do Paul and Silas interpret these words of Jesus for us?

Digital copies of these case studies will be gladly provided on request.

*Jim Harper: [sundayschool@tidings.org](mailto:sundayschool@tidings.org)  
[www.pinterest.com/2harps4u/](http://www.pinterest.com/2harps4u/): (Meriden, CT)*

### Notes:

1. Bro. Robert Roberts wrote a book entitled, *The Ways of Providence*, in which he answers this question and provides many examples. It is a book worth reading.

## Youth Speaks

### David, Abigail, and Nabal

*“Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb” (1Sam 25:3).*

#### Introduction

The story of David and Abigail is gripping. It is a story of a woman who acted in sheer wisdom to save not only her household, but also the reputation of the mighty man David. It is the story of a man who acted foolishly in his haste for revenge. And it is the story of a man who was a selfish fool in his actions towards God's beloved. If we scrutinize ourselves closely enough, we will more than likely be able to see a little bit of ourselves in all three of these characters. We at times act in urgency and do not allow ourselves the time to step back and look over our situations properly. At other times we can be so blinded by self, that the obvious needs of others are not so obvious to us as we recline in the comfort of our own mighty accomplishments. Finally, at other times, being void of selfishness, having put the cares of others before our own, we can see *beyond our meager existence into the needs and desires of others, and follow the words of the law: “But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth” (Deut 15: 8).* So as we begin pulling back the layers of this story and revealing the true characters of Abigail, David, and Nabal, we have to pry into our own minds and notice the fool in us, for only after we recognize our problems, can we begin to piece together a solution.

The story opens for us in 1Sam 25. Before Scripture even alludes to the household of the fool, or the generousness of David, Scripture reveals to us that a mighty hole had been created in David's life, a hole which would be filled before the chapter's end. *“And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran” (1Sam 25:1).* So Samuel was dead: the great mentor, the father figure to David, had passed away. The two had spent time together: *“So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth” (1Sam 19:18).*

David scarcely had time to mourn for the great man who had affected him so immensely. Saul wanted David dead, and had armies all over Israel trying to flush him out of hiding so he could be killed. Unbeknownst to David at the time, he would not see his greatest companion Jonathan again, his wife Michal had also been taken from him and given to another man, and he had no place to call home. All he had was his six hundred men who forsook their old lives and followed him in his flight from Saul through the wilderness. David was in desperate need of a companion, a companion that would be much closer and much more spiritual

than what the six hundred men could offer, and at the absolutely perfect moment, God intervened. David would march into the account of chapter 26 having been refreshed, reinvigorated, and ready to take on the challenges that lay ahead with an honest, endearing, and most of all, spiritually uplifting wife, given to him from His Heavenly Father.

## **Nabal**

We come onto the scene of 1Sam 25 with the description of the wealth of Nabal. We are told he possessed thousands of livestock and a household overflowing with goods which he had accumulated in his greed. Nabal indeed was a man who needed bigger and bigger barns to hold all his goods. With all of Nabal's greed, Scripture then chooses to introduce someone who was a total opposite of Nabal. Scripture is very specific when it introduces these two characters onto the scene, Abigail is described first as a woman of good understanding and a woman who was of a beautiful countenance (1Sam 25:3). The last person Scripture described in this way was actually David himself: *"Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him"* (1Sam 16: 18). After the introduction of Abigail, we are then introduced to a man who Scripture labels as a fool, a man who was *"churlish and evil in all his doings."* Nabal was not only a fool, but he was rude, arrogant, and would do anything to anyone without giving a second thought to their wellbeing.

So the inquiring and inquisitive mind has more than likely asked a couple questions. Why would any loving parents name their son a name symbolizing a "fool"? Secondly, how did the God fearing woman Abigail end up with such a fool as her husband? Well, perhaps both questions can be answered by suggesting that Nabal simply became a greedy fool further into his life and he simply allowed that greed to overtake him. Over the course of time he would have developed a reputation of a complete fool to those with whom he came into contact. We are told Nabal was of the house of Caleb, (1Sam 25:3) so somewhere in the history of this family there was an upright and faithful line of individuals. If Nabal had started out this way, it would certainly explain that the name "fool" was developed rather than bestowed at birth, and it would also explain why Abigail would agree to marry this kind of man. If Abigail found traits that reflected some sort of spirituality in this man at one time, the thought of a spiritual, wealthy man may have attracted her. Another possibility is that Abigail was under the custom of an arranged marriage, in which case she would have had no choice but to marry Nabal. But whatever the cause of Nabal's character, the lesson must be derived from what Scripture reveals to us, and that was his folly. It was this fool and his family who had been the benefactors of David's kindness.

David's flight had brought him to the wilderness of Paran. The wilderness of Paran was known for its occasional attacks on the citizens of the area as the Amalekites would sweep through this land on their way north into Judah. (1Sam 30) With David and his 600 men stationed in this area, it greatly discouraged the advances of these Amalekites into the wilderness. It discouraged them so much in fact,

that we are told no one was harmed while David and his men kept watch over the shepherds of this area. We are not told exactly how long David stayed in this area to keep and protect the shepherds and families, but it was perhaps a few months in time, enough time to leave a great impression upon the shepherds: *“But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields”* (1Sam 25:15).

This was possibly long enough for rumors to reach the palace of Saul of David’s whereabouts. However long it may have been, David’s help was greatly appreciated and it was time for him to depart. No doubt during this time in Paran he would have heard of the wealth (as well as the folly) of the man Nabal. Before he departed, he sent ten of his men to kindly ask Nabal for provisions for their labors.



*“And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David”* (1Sam 25:5-8).

We see that David had high hopes of receiving quite a bit of provision in the fact that he sent ten of his men to collect. When the young men arrived at the household of Nabal they were met with a very different attitude than they probably expected. Nabal, with a complete lack of respect, denied them any reward or wage — instead he mocked David and David’s men. Nevertheless it is highly likely that Nabal knew exactly who David was despite his comment: *“And Nabal answered David’s servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master”* (1Sam 25:10).

Most of the nation would have heard of the brave young man who slew the giant and brought a victory to Israel over the dreaded Philistine army. Nabal knew that David had found employment in Saul’s army, and that this ‘rebel’ David was fleeing from his master. Nabal seems to be a large admirer of Saul, his king who was a head taller than the rest, a man who the flesh could look up to, a king that was like a king of the other nations. Saul seems to be an idol of a sort to Nabal. Many similarities can be found between Saul and Nabal in their dealings with

David. It is also fairly obvious that Nabal had heard of David prior to this because he refers to him as “the son of Jesse” a phrase which Scripture does not say was used by the young men, but rather a common known fact of the time. One man who was known very well for his derogatory use of the phrase “son of Jesse” was Saul himself. Despite the greatness of David, and despite the kindness David had showed him, Nabal still refused to aid the man who his king was hunting down.

### **David’s reaction to Nabal**

Upon the return of the the young men to David, we are introduced to another fantastic lesson from which we can greatly benefit. The ten young men bring Nabal’s response back to David, and David’s immediate reaction is to retaliate with violence. Now we must note that first off all, this reaction of David’s was a dire mistake on David’s part, but not only that, but there are no words uttered by the 600 men! There are no words of rebuke, no calm warnings about being too hasty, there was only a taste of revenge that was shared by every individual present. We have to ask ourselves, if we had been numbered in the 600 men who followed David through the wilderness, would we have the faith to stand up against David and 599 others and preach righteousness? Or would we notice that our opinion would be hopelessly outnumbered and choose rather to stay behind: *“And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff”* (1Sam 25:13)?

In ecclesial life, going with the flow as it were can be a dangerous path to take. If we see a brother or sister struggling in their efforts in the truth, and no one is reaching out a hand, where do we stand? Is our arm outstretched? Is our hand open to them? Do we take the time out of our lives to help instruct and guide our brother or sister along the path to eternal life? Or are we somehow equally choked by the cares of this world and the deceitfulness of our possessions, as in the parable of the sower: (Matt 13:22)? It is a hard task, but a vital task. Had just one individual stood up against David, and carefully criticized his actions, the wisdom of David may have overcome his hasty lust of revenge and David may have been enlightened to his actions. But no one stopped him, rather 400 of them simply girded themselves with swords and followed him to exact ‘justice’ on Nabal and on his household. It was at this moment that we see a certain characteristic of David that is only revealed a handful of times. David seems to have had a sense of act now and think later — a characteristic that got him into quite the quandary with Bathsheba. We see the same instinct here with Nabal, instead of stopping to think what repercussions his actions would have, he instead followed the calling of his emotions and not his head. How often do we fall into the same trap? In our emotions we make unintelligent and foolish choices, as David did, nevertheless in both instances with Nabal and Bathsheba, by God’s grace, the shame and regret that David suffered built him into a better servant of God than he was before the trial.

Likewise we, when we have erred, should look back at the mistake and search out how we can better ourselves from it. David grew exceedingly that day, thanks to guidance of a wonderful and Godly woman. How much David would have

wished someone like Abigail would have been there the day he glanced and saw the woman bathing on the roof.

## Abigail



It was to this fascinating woman that the servants rushed, the ones who owed their lives to David. As quickly as they could they warned her of the impending destruction that David had planned for the household of Nabal. We learn a lot from Abigail, in her speech to David as recorded in 1Sam 25:24-31. For example, from vs. 28: *“I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure*

*house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.”*

From this, we learn that her priorities were focused on things above. We also learn that she knew her husband was indeed a fool, and that she was perfectly aware of the greatness and might of this man David (1Sam 25:28). And it was with this knowledge of David as a man of reason and a man of faith that she knew that he could be enlightened to the error of his ways. So she hurried and gathered enough food for the entire company of David and gave them to the servants to bring to David. *“Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses”* (1Sam 25:18). So five sheep are already dressed and ready to be eaten before she even addresses David.

### Two skins of wine

This indeed was a very wealthy family, to have that much food just sitting around ready to be devoured. It makes Nabal’s refusal to help just that much more shocking. We also see the wisdom of Abigail brought to light here. In the piles of food to be brought to David, it is only two skins<sup>1</sup> of wine that she brought. There was no doubt in her mind of the dangers of wine, for her husband was a drunkard as we learn *“And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal’s heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light”* (1Sam 25:36).

So in the heaps of food for the men, there is only a small amount of wine to be distributed among 600 men — this was a wise woman indeed. It was this wisdom that led Abigail to do something which David would never have forgotten. The

moment she saw David, she got off of her animal and prostrated herself on the ground before him and took the blame of the entire incident upon herself. How these words would have moved David from fury to regret. It was in the speech of Abigail that David was awakened out of his trance of vengeance and saw that God had indeed intervened on his behalf. Her words spoke of her faith in the promises of the Heavenly Father, they spoke of her understanding of David's future position as King over God's people, and her words solved the dispute of an imminent clash of violence. How often does our loving Heavenly Father send these Divine interventions into our lives? How often do we allow ourselves to see them? Abigail saw it. David saw it. David's 600 men saw it. The words of the wise woman Abigail saved two massive households that day. I wish we had time to speak of the lovely exhortations which Abigail gave that day, the soft answer that turned away wrath and saved her house.

Once the men had eaten, once David had been made aware of the error of his ways, and once Abigail had soothed the quick temper of her future husband and king, both David and Abigail returned their own ways. It is quite amazing how our Heavenly Father works, for only the morning after this incident, God struck Nabal with a paralyzing disease and ten days later he was dead. David would have been so grateful that it was the hand of God that took Nabal's life, and not his own vengeful hand. How this would have helped him in his flights from Saul, and the restraint he would show towards sparing the life of God's anointed. So upon hearing the words that Nabal had died, he sent for this incredible woman, desiring that she become his wife — a phenomenal improvement to the wife Michal who had been taken from him. A similar replacement to his best companion Jonathan which he would not see again on this side of the kingdom. She could also be seen as a successor from God for Samuel, his mentor in the truth. Upon hearing the words of David, we are told that Abigail was ecstatic, she hastened and rushed to become the wife of a future king rather than the foolishness of this world. She takes with her five damsels, five wise women following the future bride to meet her husband and they together leave behind the foolishness of the world, a beautiful type of those of us waiting to be retrieved by our coming Groom.

## **Conclusion**

What a perfect ending to the story of David and Abigail. David needed a spiritual influence in his life and it was in the mercy of the Heavenly Father that he was provided this in a way which he would never forget. He was given a wife, a friend, a spiritual companion, and someone who not afraid of putting herself in harm's way to do what she knew what was right to the benefit of the truth. So we, as we pull lessons from this fantastic couple, should see ourselves as an Abigail, a servant of our Father who will do whatever necessary to guide our brothers and sisters into that great day when our Groom will call forth his bride as he prepares this earth to be filled with the glory of his Heavenly Father.

*Jason Robinson (Thousand Oaks, CA)*

Notes:

1. The size of a skin of wine is unknown: it could be anywhere up to 120 liters, 30 gallons, but it is probably much smaller. See Septuagint at Hos 3:2. [Editor]

## Bible Study

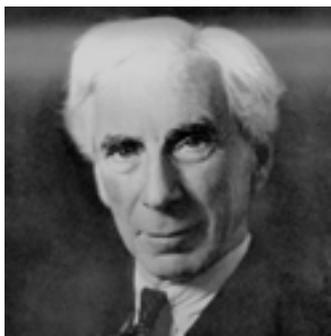
### The New Testament Church (1) Apostolic Christianity

#### Introduction

This series of articles is based upon a set of addresses, given by Bro. Len Richardson some years ago, and which were later (in 1996) published in *“The Australian Christadelphian Shield”*, which ceased publication in 2002. Bro. Len was a very well-known speaker in England, who died in 1997 aged 81, after a life full of activities and a writer of several quite well known books. Among these are *“Sixty Years a Christadelphian”* and *“Balancing the Book”*. They have been updated to better reflect the North American scene, and to remove some of the problems in transcribing the spoken word, but I hope I have retained Bro. Len’s unique style, which I so enjoyed on several occasions.

*The Editor*

#### Apostolic Christianity



**Bertrand Russell**

We like to think that our Faith is what we describe as *“Apostolic Christianity revived,”* and we quote with evident satisfaction, at times, the writing of Bertrand Russell, a philosopher whose other views we probably reject decisively. He said that it was probably true that the Christadelphians in some respects were the nearest approach to the Christianity of New Testament times<sup>1</sup>. We get a good deal of satisfaction from this, and in fact it is not at all unknown for it to be one of our lecture subjects on Sunday evenings — *“Apostolic Christianity Revived”*; which is a big claim to make by any standards.

It is probably true that we are the nearest of the denominations around us to the Christianity of the New Testament, but what I am asking in this series is, how near are we in fact to Apostolic Christianity? I am not trying to *“prove”* anything; I haven’t an axe to grind! I am neither trying to shock you nor to reassure you, and I am not whistling in the dark. I have tried as nearly as possible in this study to arrive at some objective conclusions about how near we really are to the Christianity of the New Testament.

I know it is virtually impossible to approach any question with a completely open mind. I do not think any of us who are thoughtful people would ever say that we approach anything with an open mind. We may pretend we do, but be assured that there is very little at all that is approached with a completely unprejudiced mind. Yet we always tell other people that this is the way they ought to approach religion.

I have tried to make this a genuine endeavor to dig into the New Testament and find where we are like the New Testament Church and where we are not like it, to see how close we really are in some respects; and in others how far we may be away from the First Century Church. In our organization, doctrine and spirit, to study the points of accord and discord between our community and the 1st Century Christians.

Where we find agreement between the ways we behave, the things we believe, and the way we organize ourselves it will confirm us in our faith. Where we find divergences, as I think we shall from time to time, it may be possible for us to make adjustments; though in some cases the Apostolic conditions cannot be revived, as for example in respect to the miraculous element. I do not think many of us would expect to see the miraculous element that was there in the early church revived in our own day, though of course there are some who would say that this is because of our lack of faith! I feel that the weight of evidence is that the “gifts of the spirit,” that is the power to work miracles and to do similar miraculous acts was withdrawn towards the end of the first century, and I would not be looking for a revival of that kind of work of the spirit. In any case, it is clearly not among us, and it is one of those areas in which we will have to accept that there is a big difference between us and them, inasmuch as the Apostles with the power of the Holy Spirit were able to work the tremendous miracles that were so to impress their generation with the truth of their message. Leaving this for the present, however, we are going to start as seems appropriate with Jesus himself, and with the indications of the future church that we get in the Gospel records.

### **Jesus Christ in the Gospels**

The work of Jesus Christ as recorded in the Gospels is very different from the picture of the church which we see in the Acts and in the Epistles. I don't think any of us will quarrel with that statement. As soon as you go over from the end of John's Gospel to the beginning of Acts you are aware of a difference. As soon as you come into the second chapter of Acts you are plunged into the work of the New Testament Church, which is quite different from the vagrant itinerant preaching of Jesus and his Apostles as described for us in the Gospel record. There we see Jesus going about with a small band of first twelve, and then seventy, disciples, who helped him in the work of preaching his message in the towns and villages of Judea and Galilee.

He did not set up ecclesias or establish groups of believers, and they had no buildings in which they met. “A sower went forth to sow the seed” is a good description in fact of what we see Jesus doing in the Gospels. The sower went forth to sow his seed, and his message was, “Follow me.” He began by challenging individual men, Peter and Andrew and others, who became his close disciples: *“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him”* (Matt 4:18-20). So with this brief challenge they followed him. This term “Follow me” is a summary of the message of Jesus Christ as we see

in the Gospels. A few followed him, the majority did not. Many heard him gladly, but most of them did not become his disciples. Twelve men went everywhere with him; a few women looked after his material needs; and his message was always a call to men to accept himself, to adopt his standards and love his person.

*“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt 11: 28-29).*

His message to the men of Israel among whom he went preaching the Gospel was: *“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23).* Is this one point of difference with our own preaching of the Gospel in the twentieth century? He preached “the Kingdom of God,” we say. He went everywhere preaching “the gospel of the Kingdom,” and we tend to make it mean that Jesus went about giving Christadelphian lectures about the throne of David, and the restoration of Israel, and the signs of the times, and Gog coming down against the land of Israel, and similar ideas which we talk about when we preach the gospel of the Kingdom of God. But Jesus does not appear to have given anything like Christadelphian lectures on the subject.

### **The Kingdom of God**

In the Gospels the Kingdom of God was a wider term than “a divine political kingdom soon to be established on this earth.” Certainly Jesus preached this gospel. Reading between the lines of his teaching, to his disciples particularly, we see this “divine political kingdom” as a background to his instruction and exhortation. But clearly, I think, his understanding of the Kingdom of God was much more than just a divine political kingdom soon to be established. His preaching of the Kingdom was much more than just a divine political kingdom soon to be established. His preaching of the Kingdom was almost entirely concerned with the ethics and morality of the Kingdom — now, in this life.

What he was teaching men, when he preached the Kingdom, was that there was deliverance from sin; deliverance from death; and eternal life to be obtained by following him. This was his message. It was a present and an urgent thing to Jesus.

Mark tells us in the opening of his Gospel that Jesus went throughout all Judea preaching the gospel of the Kingdom and saying: *“The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel” (Mark 1:15).* So in some sense the times were then fulfilled, and the Kingdom of God was then at hand, in the person of Jesus; in the preaching of his message he was calling upon men not just to take an intellectual interest in Old Testament prophecy, but to repent; to change their minds — to change their way of life — and to “follow him,” with all the implications of that phrase.

On another occasion he said: *“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein” (Luke 18:17).* And it seems that in this saying of Jesus we get this larger view of his preaching of the Kingdom. A divine political kingdom in the end of time, when the Son of Man

should come in his glory and all the holy angels with him, was certainly there; but what Jesus emphasized in his preaching of the Kingdom was that you have got to become subjects of the Kingdom now if you entertain any hope of entering it in the age to come. “Except you now receive the Kingdom of God as a little child you shall not enter into it then.”

He was concerned with men’s behavior and attitudes towards God and towards their fellows. And this comes out continually in the Gospels. We know it; I have always known it; I have tried to avoid it sometimes in my thinking. I have wished that Jesus did give the kind of lectures I give when asked to speak on “the Kingdom of God,” but he did not in fact.

What is recorded of the teaching of Jesus is almost entirely concerned, in his public message, with calling men to repentance; with their attitudes and their behavior towards their fellow men, especially their attitudes towards God. The first and great commandment: “*And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself*” (Luke 10:27). These were the cardinal principles of the teaching of Jesus Christ, and he was the center of the message. Not Abraham, not David, not Moses, but Jesus was the center of the message.

Men were to receive his teaching and were to act on it, seeing themselves as children of their Father in heaven. We notice that he does not call God by the Old Testament names of awe; not once does he use the name Yahweh; not once does he address God as “the God of Abraham, Isaac and Jacob.”

Of course Jesus knew better than you and I the names of the Deity, but he taught us to think of God as “our Father who art in heaven” — your heavenly Father who knows your needs — and men were to imitate the character of their Father. “*Be ye therefore perfect, even as your Father which is in heaven is perfect*” (Matt 5:48).

### **A community of believers**

There are clear indications even in the Gospels that Jesus intended his work to take a more structured form than we see in the four records given by Matthew, Mark, Luke and John; that there was to grow up later on a church, a community of believers, with positive function in society. Now I take you first of all to Luke:

*“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say”* (Luke 12:8-12).

You may say, how does that bear on the subject of the New Testament Church? I see it in this way: Jesus is saying to his disciples that the time is coming when they will have to testify publicly to their faith in him, and that because of this faith,

and because of their testimony concerning him, they will become a persecuted people. He envisages an identifiable witness of those who believe in him in the world; they would be clearly identifiable as his disciples; set, as it were, against “the world.” Set against the magistrates, principalities and powers of their day. Here would be people recognizably disciples of Jesus, and persecuted for their faith in him. And so he said to them

*“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt 5:14-16).*

Clearly he is envisaging here a community activity of all the believers, as a light shining in the world; a city set on a hill; a candlestick to give light to all that are in the house. Or again he says, “*Ye are the salt of the earth,*” (Matt 5:13), the grains of salt sent out into the world to permeate society with Christian thinking.

He did not see his followers therefore as being withdrawn from the world as a kind of secret society, in privacy, but as a community of men and women influencing society to goodness and truth. And this I see as an indication that later on (and indeed this text from which I have quoted speaks of what will happen to them later on) when this time comes for the church corporately to witness in the world, and to be tried before judges and magistrates, they are not to worry about what they should say, but are to speak by the inspiration of the Holy Spirit of God.

*Len Richardson*

**Notes:**

1. In 1938 Bertrand Russell wrote, “Christianity was in its earliest days, entirely unpolitical. The best representatives in our time are the Christadelphians, who believe the end of the world to be imminent, and refuse to have any part or lot in secular affairs.” Power, *A New Social Analysis*, p 83 in Routledge Classics 2004.

---

## **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](mailto:brad.rek@gmail.com).  
Visit our website at [www.abrahamicfaithgathering.org](http://www.abrahamicfaithgathering.org) for more  
information and to view talks from last year.*

# Reflections

## The JOCI of the Bible

Acronyms are wonderful inventions. Governments and self-help speakers use them, assisting people to remember and refer to complicated ideas in simple ways: USA. IRS. FBI. UK. LOL. KISS (Keep it short and simple). I would like to introduce a new acronym. It's spelled JOCI, and pronounced jō'si. A JOCI is a **Juxtaposition Of Counterintuitive Images**.

What does this mean? Juxtaposition is putting two things alongside one another in order to compare or contrast them. Counterintuitive describes something that is very much different from what might ordinarily be assumed. So the juxtaposition of counterintuitive images is putting two pictures or ideas alongside one another in ways that are not expected, resulting in an unsettling contrast. It just doesn't seem right. You may never have thought of it this way, but the Bible is filled with JOCI.

### Some JOCI are easy

We'll start with a couple of easy ones: The apostle Paul writes,

*“For Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak then I am strong” (2Cor 12:10).*

This is an easy JOCI. The two ideas are absolutely contradictory: Paul says he is, simultaneously, weak *and* strong. How can that be? In the immediate context Paul explains that, for Christ's sake, he has joyfully endured great hardships because in doing so he has come to understand more perfectly that the Lord's power will be made perfect in his weakness (vs. 9). Paul now knows that, even when he is weak and without help, naturally speaking, Christ's power gives him a spiritual strength. Thus he can hold in his mind two contrary ideas at the same time: I may be weak (physically), but through faith in Christ's love I can be strong (spiritually), in the promises and the hope of eternal life.

Here's another easy one: Jesus says,

*“Whoever wants to **save** his life will **lose** it, but whoever **loses** his life for me will **save** it” (Luke 9:24).*

How can you work hard to *save* your life but *lose* it at the same time? How can you deliberately *lose* your life, but also *save* it? The simple answer is in two little words in that quote: “*whoever loses his life **for me** will save it.*” Whatever you give up now for Christ's sake is not really lost. It is more like transferring funds from one bank account to another: from your Here-and-now Daily Account to your Heavenly Treasure Savings Account.

The teaching here is, indeed, counterintuitive, but it is at the heart of the gospel. The preceding verse (vs. 23) says, “*If anyone would come after me, he must deny himself and take up his cross daily and follow me.*” When you deny yourself to follow

Christ, you may choose present disadvantage. Maybe, each day, you defer, perhaps only slightly, what you'd like to do, and instead do something for someone else, which is more difficult. You "lose your life" every day, in something greater than yourself, to save your life in Christ.

In Christ, we become weak so as to become strong. We lose ourselves so as to save ourselves. And we die a little every day in order to live forever with him.

### **A more complex JOCI**

Let's look at one other JOCI. This one is more complex, and somewhat jarring.

In Revelation 4 and 5, a door is opened into heaven. This reveals a throne, with some special characters and a great number of observers or worshipers (angels?). They are praising the One who sits on the throne (the LORD God Himself). In His right hand, God holds a scroll in which are written future events. The scroll must apparently be taken from His hand and unrolled before those events can come to pass. The future of the world itself depends on this scroll being opened, not only in order to see future events, but to allow future events actually to take place. Without someone who can open the book, the future is unknown and unfulfilled, and it may remain unrealized. In short, it may never happen!

Seemingly, no one can open the scroll. In all the great host of heaven, absolutely no one can open the special book. As John stands there, in his vision, he weeps and weeps because no one has been found who is worthy to open the scroll and look inside — and the future may never come to be. Then one of the elders says to John, "Do not weep! Don't worry. The Lion of the tribe of Judah will come and open the scroll."

The great assembly around God's throne hopes that the Lion of Judah, the most powerful and fiercest of creatures, with the most royal and dignified bearing, will come to open the scroll. But he hasn't come yet, and no one — absolutely no one else — can do what the Lion can do. The Lion *must* come! The whole group is waiting, weeping, praying for the Lion to come. We can feel ourselves joining with this group: May the Lion come, and may he come soon, for nothing can happen until he arrives. When will the mighty and kingly Lion appear?

The stage is set now, for an extraordinary juxtaposition of counterintuitive images. It happens so subtly that, if we read quickly and superficially, and fail to visualize the scene, we may miss it altogether. So let's imagine that we are all sitting in the audience at a play. The tension mounts. The audience is waiting breathlessly, hearts pounding, for the climactic moment. Somewhere, offstage, the Lion is preparing to make his majestic entrance. He will come, the King of Beasts, and his mighty roar will cause the earth to tremble, and strike fear in the hearts of all men.

The excitement grows. He *must* be coming, any moment now. Just wait, one more second, and he will be here! Do we hear the sound of his coming? Then from offstage enters, not a lion, but a lamb! Not a great lion with flowing mane and a roar that shakes the ground. It's only a little lamb, which can scarcely utter a mild bleating sound, the quietest of animals, and the least threatening. This is the one

who is going to strike fear in the hearts of evildoers? The one who is prepared to exercise a magisterial control over the unfolding of the world's history?

Besides which, the lamb looks to be half-dead. It is "*a Lamb, looking as if it had been slain*" (Rev 5:6). What a letdown. What a disappointment. Maybe this is a lamb that has only, for a moment, survived the attack of the mighty Lion? Maybe the Lion is in the wings, about to appear and finish off the little lamb? But no, we see that's not the case. The Lamb, the one who "had been slain", with blood dripping from his throat, actually comes forward and takes the scroll. He *is* the One who will open the scroll. In fact, he *is* the Lion!

In our minds the mighty Lion and the gentle Lamb are set beside one another, in harmony and perfect peace. It is contrary to all know of nature now, and it is very troubling. What it is, also, is yet another JOCI; we've been caught off guard by this paradox.

We all thought one creature would come, and we all knew what he would be like. And he did come, but he was altogether different, the total opposite of what we expected. The bleeding, feeble, passive, submissive Lamb is the One who is worthy. How can that be? He has overcome; he is worthy to receive all the power and wealth and wisdom and strength and honor and glory and praise that we were prepared to give to the Lion. He will sit on the throne with the LORD God.

In this juxtaposition of counterintuitive images, there never was a Lion, not really. First of all, there had to be a lamb, ready and willing to be slain, to lay down his life: "*Not my will, but Yours be done.*" A lamb to wear the crown of thorns and be sacrificed on God's altar, the terrible Roman cross. That lamb had to die, in the way God Himself appointed, and be raised from the dead on the third day, "*a Lamb that had been slain*", before the Lion of the tribe of Judah could ever appear. And when that Lion did appear, it would be *as a lamb*, to subdue the nations and rule on the throne of his father David over a redeemed world. When the Lion finally appears, he will command praise and honor and glory as a Lamb. He will rule over the world as though he were a Lion, but those who have faith will always see him as the bruised, suffering, slain lamb.

An old proverb says, "*Better is the patient man who controls his temper and his anger than the mighty warrior. Better is the man who conquers his own spirit than the man who conquers a city.*" That's a paraphrase based on the various renderings of Prov 16:32. It defines the person, and the character, of Jesus Christ just about perfectly. Only the man who can be the perfect Lamb, in submission and service and sacrifice, can ever be the Lion who rules. Only the man who wore the crown of thorns can ever wear the golden crown.

George Booker (Austin, TX)

---

*This phrase "a lamb as it had been slain" (Rev 5:6) brings us to the central feature of Tabernacle worship, and of the purport of the Apocalypse. A living lamb appears which had previously been slain; comparable with the sprinkled blood in the Tabernacle, and a combination of the living and dead goats associated with the Day of Atonement. (The Christadelphian, 1975, p.118)*



## Bible Mission News

---

### Jamaica – February 18 Ash Wednesday Fraternal



Members of eight ecclesias gathered in the Round Hill Ecclesial Hall on February 18th to enjoy fellowship around the Holy Scriptures. As usual, the Round Hill members provided a clean meeting place and hearty hospitality for the 84 adults and 27 children present. The study theme for the day was “Battling Sin”. Initially this may not

seem like an uplifting topic, however, the two talks and three discussion groups left all in attendance much encouraged to follow and develop the mind of our Master. Bro. Don Luff from Ontario, Canada, spoke on “Be Alert in the Battle” and Bro. Leecroft Blair from the Round Hill Ecclesia presented a study on “Sin wage war”. After the lively discussion group session, we were served a hot chicken and rice meal. We were behind schedule a little, so we started the Breaking of Bread Service a few minutes early — the exhortation theme was “Be Christ-like”. The Scriptures counsel us to follow or imitate and thus mimic good examples — like the Apostle Paul, our Lord and our Heavenly Father. We are to follow in our Lord’s footsteps, bearing the yoke of service together. We must learn of him, since he has shown us the way. The day of activities concluded around 3 pm — in good time for the several hours of travel home which many had ahead of them. Nevertheless, some members walked around the room still singing hymns, while others were enjoying conversation — they were in no hurry to go home. It was a good day together

While visiting in Round Hill, we discussed with Bro. Marlon Jackson (recording brother) improved methods of capturing more water during the rainy season. Some of you may have heard that during 2014, Jamaica experienced the worse drought in over 30 years. The CBMC assisted by supplying a tank-truck load of water to fill one of the storage tanks by the Hall. The meeting hall has an expansive roof, and with additional and larger storage tanks, more rain water can be collected when the ‘heavens open-up’. The ecclesia is to present a proposal in this regard.

During the rest of our stay, we visited a few sisters in the Round Hill and May Pen areas, who are unable to attend meeting for various reasons — such as, physical health or advanced age. While in the Round Hill area, Sis. Sonia Blair took us to visit and read the Word with Sis. Sislyn Wilkie and Sis. Jannette Elliott — both house-bound for physical reasons — we are clearly aware of our mortality, and the hope we have of being clothed upon with immortality, and thus receive a new body. Another sister we spent time with was Ruby Smikle of the May Pen Ecclesia, who will be 90 in July this year. She has a daughter and granddaughter baptized in the May Pen Ecclesia. Another day Bro. Melvin Gordon of the May Pen Ecclesia drove Bro. David Welch (Teignmouth, UK) and me to share a Breaking of Bread Service with Sis. Marjorie (Madge) Harley. She has been struggling with health issues for a number of years, but in recent times has been blessed with improved mobility, so as to be able to sit with us during our time in her house. One morning, Bro. Melvin also drove four of us to visit two locations in May Pen — the infirmary where a woman (long-time friend of the family) is living, and the hospital where Sis. Ruby



**Our visit with Sis. Ruby Smikle**

McLeod was recovering. The 13 year-old grandson of Sis. Beverly Gibbs — Dwayne Thomas, crippled from birth — was also in the children's section of the hospital with kidney problems. At both these facilities, it was evident by the cleanliness of the rooms and care of the people, that the staff is doing their best. We were told at the infirmary, that there is always a need for clothing and disposable diapers...

We were also able to meet with the members of the May Pen and Round Hill Ecclesias for Bible Classes, as well as remember our Lord in the Kingston Ecclesial Hall on Sunday, February 22nd, when members of May Pen and Spanish Town also joined us for the Breaking of Bread, Bible Class and a lunch together. Our stay in Jamaica also included moving topsoil with a wheelbarrow, sowing grass seed and replacing chain-link fence. It was a full and rewarding trip. I was treated with total hospitality, including a birthday cake the last evening!

*Don Luff, CBMC Jamaica Linkman, submitted by Sis. Jan Berneau*

## **A Bible School at the Highest Level**

As had been announced, the Ecuador ecclesia celebrated its seventh annual Bible School this last February, gathering together brethren and sisters from this country with others from North, Central and South America. Taking advantage of the Carnival four-day weekend, the South American ecclesia took on the teachings of Revelation chapters 2 and 3, along with the books of the Kings of Israel and Judah.

We devoted some profound study and analysis to the words of Jesus to the seven churches. The objective was to try to understand the way in which the Son of God spoke to those brethren in his final words — the way in which he counseled them, how he exhorted them, how he encouraged them to persevere in the hope of the Kingdom of God. After some intense but fruitful sessions, his messages were revealed in all their clarity.



In classes distributed across mornings and evenings for the four days of the gathering, we also spent several hours studying the theme of the kings of Israel and Judah, beginning at Solomon, and their behavior before God.

The classes were accentuated with project work, reading exercises, and topic research and analysis, all contributing to a great learning experience.

Geographically, the ecclesia in Quito is not only at the center of the world, but also one of the highest in the world, at 2860 meters above sea level. Quito is a beautiful city surrounded by imposing volcanoes. From our location in the Parroquia of Tabalela, on a clear day we could discern both Rucu (Old) and Guagua (Baby) Pichincha, Cotopaxi, Antisana and Cayambe, all volcanoes between 4800 and 5800 meters high. Currently dormant, they surround the capital of Ecuador, sentinels of the landscape that embraced the Bible School's attendees. The country's natural beauty, its raging rivers, imposing waterfalls, majestic mountains and extraordinary flora and fauna became the ideal framework for fellowship in the outdoors. The brethren organized spectacularly beautiful hikes and walks in the hills around Tababela. We also enjoyed some international soccer, with representatives from Ecuador, Canada and Argentina playing in short, breathless bursts at 2600 meters. A rematch is pending for next year!

Another of the activities was the Sunday school presentation, with children and young people that dramatized the story of the sacrifice of Isaac, and also added joy to our evenings with some songs.

The Bible School was well organized, a great, international event that left us all with a yearning to repeat the experience without fail, God willing, until our Lord Jesus returns. Congratulations to the Quito ecclesia in Ecuador! And thank you very much for everything, and we'll hope to see you all again next year when we'll have more brothers and sisters from around the world gathered for fellowship in the middle of the world.

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

## Trinidad & Tobago Sisters at work in God's field

During a recent trip to Trinidad and Tobago I was once again reminded of how much good work our dear sisters do in the nurturing of young plants in the Lord. Scripture teaches that we should "Train up a child in the way he should go, and when he is old he will not depart from it". And though sisters do not have the leadership role in ecclesial affairs there is so much they can do in "planting and watering" good seed in young minds as well as in the minds of adults who show an interest in the gospel of salvation. And what a blessing it is to behold when we see God give the increase!

One such sister from the Erin Ecclesia caught my attention as a wonderful example of this work. There is much unemployment and poor health that is faced by our brethren in this particular ecclesia. This sister's husband is unemployed and on disability for a variety of health issues and she works a part-time job to help make ends meet. They have an eight year-old son who loves to read the Bible out loud and interact with others of the faith whether young or old. In addition, despite their limited income she and her husband, a brother in the faith, are raising two teenage girls and a young teenage boy who are part of their extended family.

The teenage girls put on the saving name of Christ about a year ago and are very dedicated in their walks of faith. God gave the increase! The young boy suffers from sickle cell anemia and has to "travel" with his sister for medical check-ups and treatment. In Trinidad "to travel" means you have to take a taxi or minibus. Despite the young boy's illness he has a beautiful spirit and wonderful smile. He too is being brought up in "The Way" of salvation by his loving aunt and uncle.

Speaking of transportation the Canadian CBM has provided the Erin ecclesia with a small but dependable vehicle. It is used to bring four regular contacts to meeting and Bible classes from a nearby village as well as to collect the Sunday school and CYC students for regular meetings and activities. It is so well used that the seat upholstery is wearing out!

Another blessing for the Erin Ecclesia is the new but modest meeting hall built with funds donated from our brothers and sisters in Canada. This hall is very well used and appreciated. In addition to regular memorial services and Bible classes it has served as the venue for Trinidad's sisters' classes which have been a huge boost to the morale of all who attend, but particularly the somewhat isolated sisters of Erin. The sisters get together once a month, Lord willing, to encourage each other in the walk. They deal with a variety of health and personal issues back home so these gatherings provide much needed support and instruction in the hope we share.

All in all, the example of our sisters in Trinidad provides inspiration for the rest of us particularly in their work with the young people. And while we may not have the opportunity to raise children in need in our own home, most of us have children in our ecclesial home or the brotherhood who need heartfelt and regular nourishment in the things of the gospel. It is not the work of our Sunday school teachers and CYC leaders alone. Our children are a "heritage from the LORD", meant to be a "godly seed". As such we must make their development in the faith a priority in

our service to the One who gave them to us. May the Almighty Creator bless us all in this work in the days that remain before our Lord's return.

*Brad Butts, Linkman for  
Trinidad & Tobago  
Submitted by Sis. Jan  
Berneau, CBMA/CBMC  
Publicity*



2014 Camp Photos

Sis. Malva (left) and Sis. Loretta (right), baptized at 2014 Camp, with Sis. Vanessa (centre)

## PANAMA ~ 2015

### Bible Campaign and Camp July 18-26

Visit your brothers and sisters in Panama during this 9 day preaching and pastoral trip. The itinerary will include an Ecclesial Study day, a Preaching Campaign and a Weekend Bible Camp, in addition to regular ecclesial activities. You will be supporting two ecclesias in Panama and enjoy a week of fellowship around God's word!

For info contact Ian Neblett ([ianhneblett@gmail.com](mailto:ianhneblett@gmail.com)) or Don Luff ([luffs@sympatico.ca](mailto:luffs@sympatico.ca))

## Sister Annette Johnson...

...is missed greatly in Jamaica and by many in different parts of the world. She fell asleep in the Lord on Sunday, April 5, 2015 at the age of 44. She was a life-long member of the May Pen Ecclesia in Jamaica. Her parents are Bro. Melvin and Sis. Gerzel Gordon of the same ecclesia, as is her husband Bro. Patrick Johnson. Patrick and Annette have three children — Kharma 15, Nogomo 13, and Akilah 7 (see attached family photo taken early this year). Sis. Annette has one sibling, Bro. Casmon Gordon, who along with his wife Sis. Nicky are members of the Brooklyn New York Ecclesia. Annette and Casmon grew up together in the May Pen Sunday School, and she was baptized April 17, 1989. It is with sadness we report that she succumbed to cancer and has left a big void in many ways — firstly to her husband, three children and natural family. At the same time, Annette was involved in the Truth in so many ways; it will take some time for the Jamaican Brotherhood to adjust to her absence. In her own ecclesia she was Sunday school teacher for many years, which duties she shared with Sis. Lorraine Johnson (not





related) — the two of them taught about 20 children in two groups. The accompanying photo shows them at their best — working together serving ice cream to the children! One of her other ecclesial efforts in recent years was to carry on the work of her mother to encourage ecclesial CYC activities Saturday afternoons.

This meant reminders by phone calls and text messages, plus Patrick and Annette using the family vehicle to help those who needed transportation. Her initiatives for the youth extended beyond her home ecclesia — and along with other Jamaican brothers and sisters, she was instrumental in the planning and execution of the four-day Annual Easter Youth Camp in Jamaica, which is of great benefit to the children and youths. Annette also helped ensure that as many teens and young adults as possible attended the Triennial Caribbean Youth Camp — which she went to as well to chaperone and assist in daily activities.

The Jamaican Ecclesias have their own Bible Mission committee — the Christadelphian Bible Mission Jamaica (CBMJ). This committee organizes a full annual Calendar of Events — about 12 per year. Sis. Annette served as secretary on the four member committee for a number of years, assisted the treasurer preparing spreadsheet financial reports, and liaised with our overseas supporting organization, the Christadelphian Bible Mission Canada (CBMC). The Calendar of Events requires much communication with the ecclesial CBMJ representatives and recording brothers, as well as helping to coordinate transportation to the various activities, and reserving of the venues for Camps and Fraternal. Annette was in regular communication with many members by phone, email or text in preparation for the events.

Sister Annette was tireless in her efforts for her natural family and the Jamaican Brotherhood, and beyond. It was evident at her funeral that her outgoing and helpful manner had been witnessed by many during her life since approximately 500 people were in attendance. Her energy, enthusiasm and zeal for the Truth were infectious. Her example of service to the Master has affected many for good, and will continue to encourage others to follow in the steps of our Lord! We have many happy memories together with Annette! Now the challenge is to fill the void, and there are other sisters who are willing to do so. That being said, we appeal to brothers and sisters overseas to consider helping us here in Jamaica in our efforts to support and strengthen the members. There are few brothers in the ecclesias, and visits of any length will help us in our efforts, in these last days before our Lord returns. Please contact the undersigned for information.

Although we sorrow at the loss of our Sister Annette and miss her presence, we continue in the same hope, which is, looking forward to the fulfilment of God's sure mercies at the glorious day of the resurrection of God's faithful servants.

*Keith Kinlocke, CBMJ chairman, kkinlocke@yahoo.com*

## Addresses for Bequests and Donations

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

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

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

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

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

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

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

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

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

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

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

**Fairhaven Christadelphian Charitable Foundation** provides assistance to Canadian ecclesias dealing with the health and welfare issues of senior members. Donations can be sent c/o Jonathan Farrar, 140 Whitwell Way, Binbrook, ON, L0R 1C0

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

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

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

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

# News and Notices

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

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

## **BRANTFORD, ON**

We are very happy to welcome our Sis. Lisa Bowen, by transfer from the Saskatoon, SK Ecclesia as of April 26, 2015, and look forward to her continued ministration and fellowship with us. We enjoyed the visit of Bro. Frank and Sis. Dorothy Abel (Hamilton Book Road, ON) and thank Bro. Frank for leading our annual spring family study day, held this past April on the theme, "And He Shall Be My Son."

*Daniel Billington*

## **HONESDALE, PA**

In April we were blessed by the visit of Bro. Jim Sullivan, his wife, Sis. Cindy, and their two boys, Josh and Luke (Boston, MA). Bro. Jim gave us four exciting and uplifting talks all on the subject of, "Building Faith: An Exhortation, the Wilderness Wanderings". He also gave three talks on: "The Beatitudes", "Zeal in the Life of Phineas", and "2Peter 1:1-8, Experiential Knowledge". Our sisters provided a wonderful luncheon where we were able to enjoy their company and get to know them. We are truly grateful for their visit and faith building talks.

*Stephen J. DeMarco*

## **PITTSBURGH, PA**

With sorrow we report the falling asleep of our two most elderly members: Sis Anna Holetich on November 29, 2014 at the age of 91, and Sis Mildred Martin on February 14, 2015 at the age of 94. Both sisters came to the truth later in life. Sis. Ann began taking classes after being contacted by the 1975 Truth Corps team, and Sis. Mildred was baptized after the death of her mother, Sis. Cecelia Phillips, and sister, Sis. Virginia Larkin, in 1981. Both sisters traveled together to the Mid-Atlantic Bible School for many years and will be remembered by many. May their rest be brief and their hope of the resurrection soon realized.

We had our annual study weekend with Bro. Steve Cheetham on May 3 and 4 on 'Lessons on Past and Future Kings.' We all enjoyed the talks and will use the instructions taught us through the Scriptures in our daily lives. We very much appreciated Bro. Matthew Trowell's (Book Road, Ontario) classes on 'One Day in the Kingdom of God' on October 4 and 5 for our CYC Study Weekend.

We were happy to receive words of exhortation from brethren Caleb Folkerts (Paris Avenue, OH), Ken Burcaw (Ann Arbor, MI), Chris Stilwell (Paris Avenue, OH), Richard Morgan (Book Road, Ontario), Peter Hemingray (Royal Oak, MI), and Mike Narjes (Paris Avenue, OH). On August 30, Bro. Tim Pommer was united in marriage with Sis. Rochelle Quicquaro.

Lord willing, we plan to have a CYC study weekend November 14 and 15 with Bro. Kevin Mayock (Moorestown, NJ) as our speaker.

*Len Budney*

## **NANAIMO, BC**

Due to uncertain family travel and vacation arrangements by our small membership, we have, with regret, decided to suspend our regularly scheduled breaking of bread at our ecclesial hall from August 2, 2015–September 6, 2015 inclusive. Any visitors in our area at that time who wish to do so may be able to break bread by arrangement using the contact information in the CALS diary.

Our thanks go out to the brothers from near and far who have given us exhortational support over this past year. They include: Horace Macpherson, Joe Myren, Matt Neville, Jeremy Foster, Greg Ferrie and Peter Lawrence (Victoria, BC); Dave Snobelen (Saanich Peninsula, BC); Jim Hestermann (Maple Ridge, BC); Art Bull (Vancouver, BC); Roger Bennett (New Westminster, BC); and Graeme Alexander (Seattle, WA).

Once again we would encourage anyone contemplating moving to the West Coast of Canada to consider the Nanaimo area which offers a temperate climate, but with snow covered mountains, reasonably priced real estate, and waterfront activities in a smaller city offering big city amenities. It also is a central location for many vacation activities. Our ecclesia is blessed with our own easily kept and accessible hall. For further information, please call, or e-mail the noted recording brother.

*Tom Alexander*

## **OTTAWA, ON**

We were pleased to welcome the following visitors during this winter: Sisters: Abigail Saxon (Dandenong, Aust.); Kely Campbell and Becky Elliot (Toronto West, ON); and Katie Dawes (Toronto East, ON). We also welcomed brothers and sisters: Gerhard and Carolyn Runge, Curtis Runge and Loren Runge (Shelburne, ON), Rick and Sonja Szabo (Picton, ON); and Tom and Kathie Perks (Barrie, ON). We thank them for their love and fellowship, and words of exhortation.

We are very pleased to welcome Bro. Dale and Sis. Rhoda Andrews with their children Damaris, Daniel, and Darius, who have transferred from the Cambridge, ON Ecclesia.

Visitors are always welcome to our small, but growing ecclesia. The breaking of bread is usually held in Room 1C, Ben Franklin Place, 101 Centrepointe Drive, Ottawa, ON at 11:00 am. Occasionally we meet in homes, so visitors should check with the undersigned to confirm arrangements.

*Charles Archard*

## **SANTA BARBARA, CA**

It has been a little less than a year since we last reported the activities of the Santa Barbara Ecclesia and a lot has happened. Even with our aging members, most of which are over ninety years old, we continue to keep the light stand glowing in our community.

We welcome by way of transfer, our Sis. Heather McDaniel and her two children, Connor and Chloe from the Simi Hills, CA Ecclesia. We have also been blessed to have Chris Riba from the Simi Hills Sunday School attending Westmont College and bringing friends to Sunday School and Memorial Service. We are thankful that God continues to call out a people for His name.

In that regard we were pleased to witness the baptism of ROE JONES, the wife of our Bro. Richard Jones on January 15, 2015. May God bless our new sister in her walk toward His kingdom.

We are sad to announce the death of two of our members this year. Our Sis. Hazel Lyon passed away on September 6, 2014, at the age of eighty-nine. Sis. Hazel was a loving, devoted, giving and gracious sister in Christ for seventy-three years. Her love for the truth was contagious and over the years was responsible for introducing many into the meeting. She has been sorely missed. Then on February 5, 2015, our Bro. Rod Sumner passed away at the age of sixty-four. Bro. Rod was a very active member of our ecclesia. As a limo driver, he never missed the opportunity to share the gospel message with his clients. We look forward to the day when we will once again stand with our brother and sister in our Fathers kingdom.

Many of our members have been plagued with the infirmities of the flesh. Our Bro. Richard Jones has been battling brain cancer for many years and at the writing of this letter, the doctors feel there is no more they can do to sustain his life. So, he is currently home with his sister wife Roe under Hospice care. Our Bro. John Seagoe underwent open heart surgery this past month and is recovering well at age ninety-two.

Our Bro. Floyd Elsas fell at the Palm Springs Bible School, and broke his knee cap. He is now getting around with a walker, but not able to care for himself at the age of ninety-seven. So, Bro. Floyd's daughters have decided to move him to Escondido, near his family, to care for him. Bro. Floyd is a pillar in our ecclesia and we will miss his knowledge of God's word, his vigor for the things of the kingdom, his smiling face and keen sense of humor as well as the fact that he was always the first one to the meeting hall to get everything open and ready to go. You could always depend on him no matter what the activity.

Our Sis. Dorothy Woolridge has been battling boils on her legs, but comes to meeting whenever possible. Our Sis. Jesse Stevens is confined to her home with Alzheimer's and her daughter, Sis. Julie Gibson is tending to her needs. Our Bro. George Engle, eighty-eight, Sis. Jean Larson, ninety-eight, and Vivian Seagoe, ninety-three, all live in assisted living facilities but continue to faithfully come to Sunday school and Memorial Service every Sunday. Their love and passion for the truth is such an example to all of us. Please keep all of our ailing brothers and sisters in your prayers as they are plagued with the infirmities of the flesh. We long for that day when our Lord and Master will come and there will be no more sickness or death.

We would like to say a special thanks to Bro. Ron Stewart (Lompoc, CA) and Bro. Jason Hensley (Simi Hills, CA) as well as the many CYC members who have come this year to minister and assist our ecclesia. May God richly bless all of you for your love, dedication and support for your brothers and sisters. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This past year we welcomed around the table of our lord the following brothers and sisters: Ron and Shirley Stewart, and Steve and Kathy Settle (Lompoc, CA); Jason and Ruth Hensley, Gordon and Rosa Hensley, Chris Stickney, Heather McDaniel, Robin Riba, Michael Sternad, and Ryan DeCaussin (Simi Hills, CA); Jerry and Wendy Hirst, and Jim and Marilyn Seagoe (San Francisco, CA); Michael and Myra Stickney, Lance Stickney, Jane and Emily Tunnell, Owen and Jolie Tunnell, Hannah Tunnell, Ethan Tunnell, Tom Nagel, Seth and Sharniie Tunnel, and Isaiah Tunnell (San Diego, CA); Mark and Arunit Seagoe (Portland, OR); Alistair and Jean Henderson (South Africa); Becky Mullins, Jan Berneau, Nathan and Jenee Blanchard, Bryan and Harmonie

Blanchard, Matthew and Jenni DeCaussin, Laura DeCaussin, and Karen Washeck (Verdugo Hills, CA); Andrew and Carly Culver (Norfolk, VA); Nigel and Katie Fletcher (Aust.); Pam Vandiver (Rogue Valley, OR); Larry and Kathleen King (Jackson County, OR); Jorge and Julie Garcia (Houston, TX); Steve Pursell (Monroe, WA); Ed and Linda Hawthorne, Manuel and Celina Cervantes, and Alex and Eric Cervantes (Los Angeles, CA); Tom and Judy Griffiths (Manchester, UK); and David and Becky Seagoe (Olympia, WA). We would like to thank the following brothers for Bible classes and the word of exhortation including Bre.: Ron Stewart, Jason Hensley, Michael Stickney, Chris Stickney, Jim Seagoe, Alistair Henderson, Nigel Fletcher, Jerry Hirst, Andrew Culver, Tom Griffiths, Ed Hawthorne, Alex Cervantes and Nathan Blanchard.

God willing, we are planning a public lecture on May 12, 2015, entitled, "The Fall Of The Kingdoms Of Men-Bible Prophecy for Today," based on Daniel 2. This special lecture will be delivered by Bro. Jim Cowie (Brisbane, Aust.). May God bless our efforts to put forth His gospel message, further preparing a people for His Name.

If you are ever heading up the California coast, be sure and stop in the beautiful little coastal town of Santa Barbara and enjoy fellowship around the word with our ecclesia. It is our prayer, if Christ remains away, that you like Santa Barbara so much you plan to stay. Our fervent prayer is that our Lord and Savior, Jesus the Christ, will return soon to establish his Fathers kingdom on this earth and all our plans will be interrupted by that great and glorious day. Even so come Lord Jesus.

*Craig Stickney*

## **WICHITA FALLS, TX**

Since last reporting our ecclesial news, we have welcomed around the table of our absent Lord the following brothers and sisters: Brook Styles, Jenny Styles (Ann Arbor ,MI); Dan LeDuke (Cambridge, ON); Stephen Bryan, and Matt Bryan (Kouts, IN); Aaron Spray (Mildura, Aust.); Meg Milner (Brampton, ON); Rachel Newton Los Angeles, CA); Michael Connor (Gaudalajara, Mexico); Kathie Atwood (Pomona, CA); Ed Newton (Verdugo Hills, CA); David and Erin Clubb (Simi Hills, CA); Peter Trotter, Jacob Matthew, Michele Massip, and Antonio and Marcia Howell (Dallas, TX); Ronnie and Kristen Hefner (North Houston, TX); Andrea Banta, and Ralph Hollenbeck Abilene, TX); and Luke Banta (Austin, TX). We thank Bre. A. Howell, P. Trotter, D. Clubb and R. Hollenbeck for their words of comfort and exhortation.

Over the weekend of April 3-5, 2015, we held our annual Spring Gathering at the T4C Camp. Bro. Kent Beeson (Seattle, WA) gave a series of classes on the theme, "Let Your Light Shine Before Men in Such a Way." Our brother encouraged each one of us to manifest the character and live the life which brings people to God and Christ. We were pleased that Sis. Lorraine was also able to make the trip. We thank our brother for his efforts on our behalf.

*John A. Clubb*

## **SUSSEX, NB FORTIETH ANNIVERSARY**

This year will mark the fortieth anniversary since the Sussex, NB Ecclesia was established. To celebrate this occasion we are holding various activities during the weekend of August 29-30, 2015, and invite all brothers and sisters to participate with us. Contact Bro. Cliff and Sis. Julia Baines for further details: christad@nbnet.nb.ca; or 506-433-1728; or to 97 Fourth Street, Sussex Corner, NB. E4E 5V9, Canada.

*Cliff and Julia Baines*

## Minute Meditation

### What is missing?

Cornelius is described as, “A devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always.” Cornelius has a vision. An angel of God comes and says to him, “Thy prayers and thine alms are come up for a memorial before God.” The good things Cornelius has done and his reverence for God have been noticed. The angel then tells Cornelius to send men to Joppa to find Peter who will tell him what he should do.

A lesser man might say, “Am I not doing enough already?” Fortunately Cornelius immediately sends men to find Peter. Something is missing in Cornelius’ life, and he has no idea what it is, but God knows. God’s angel is sent to direct Cornelius to find out what he is lacking, and Cornelius has the humility to obey the angel’s command and to accept the instruction of Peter.

It is important to understand what Cornelius is missing, an important element of salvation. It is not enough to pray frequently and to devote time and money to the needy in service to God. We are thankful that God does hear the prayers of those who reverently seek Him in prayer. However, more is required — a belief in the gospel. Cornelius needs to learn about our Savior and to obey the command to be baptized into his name.

There are many in the world around us who lead exemplary lives as far as living honorably and honestly and supporting good causes. Yet, all their good works will not earn them the right to eternal life. We all need to understand the sinfulness of our nature, our need for a savior, and then we need to believe in Jesus, obey his commandments, and serve him for the rest of our lives. We cannot earn the reward of eternal life and a place in the kingdom of God, but God is willing to forgive our sins and grant us this reward through our faith and His grace through our Lord Jesus Christ. Love, prayer and good works are not enough. Belief in the Truth of God and faith and obedience to the commandments are also required.

Peter’s visit to Cornelius did not mean that Cornelius should stop praying to God always or stop giving alms to the poor and supporting the local synagogue. Instead, now that Cornelius is baptized into the saving name of our Lord Jesus Christ, he serves God by continuing with his good works with a fuller understanding that now he has access to the throne of grace to have his sins forgiven, and that now he should try to put down his fleshly instincts and live a life of self-sacrifice as Jesus did, obeying the commandments of Christ.

The angel who appeared to Cornelius could have done an excellent job teaching Cornelius. Yet the angel was not given that job. The risen Lord Jesus also would have been able to powerfully influence Cornelius, but Jesus did not appear to preach to him. God uses mortals, such as Peter, as a means to accomplish His purpose. Peter was not a perfect man and neither are we, but God may use us to help others

find the truth, and He may use us to help our fellow brethren and sisters as we all struggle to do what is right. We may have been selected to help others find out what they should be doing to serve God, just as Peter was. We may be selected to reach out to those in need. We may not get our instructions from immortal angels as Cornelius did, or see a vision and hear commands from heaven as Peter did, but God has directed us through the pages of his living Word, the Bible, to preach the gospel and to take care of others.

God expects us to be active in showing our love for Him by the way we serve others. Who do you know that would be encouraged by hearing from you? Who do you know that you can turn to when you are feeling down and discouraged? Each of us needs to be encouraged and to encourage others. Sometimes we just need to be there for someone — in person or on the phone or by correspondence. We all need to keep in touch with those we love and those who are in need, particularly those who are believers.

It is important to stretch ourselves to serve our Lord. We should reach beyond our familiar friends and family to serve others. It was Peter's love for God that caused him to walk from Joppa to Caesarea to see Cornelius, when he did not really want to go. God sent him and he obeyed. Jesus preached to publicans and sinners who heard him gladly. Each of us right now can extend our efforts beyond our comfort zone as a way of trying to serve God by the things we are doing for someone else. Write an encouraging note to someone in the mission field. Support a child for Agape in Action. Visit an elderly member of the ecclesia or someone in the hospital. Send a card to those who are sick.

Someone out there needs to hear from us today. Are we going to do it, or do nothing? Jesus has said that what we do does not need to be a great spectacular action, but that simply a cup of cold water given to one who is thirsty is remembered for our good by God. Jesus tells us, "Truly I say unto you, as you did it to one of the least of these my brethren, you did it to me."

There was something missing in Cornelius's life. He gave much alms to the people, and he was a man of prayer, but he had not yet been baptized. We also need to do kind and thoughtful deeds for others. We also need to pray fervently every day. We also need to be baptized and, like Cornelius, we need to believe the gospel and live out our lives in faithful service to our Lord. Let us each examine ourselves and think what more can we be doing for Jesus as we share our hope with those without hope and care for the needs of others.

*Robert J. Lloyd*

---

*All Gentiles are at liberty to partake of "the promise in Christ by the gospel," but in no other way. Such as are inclined to take "heart of grace" from the case of Cornelius must remember that Cornelius was in the right way, so far as it was possible for a Gentile to be. Therefore, his prayers were heard and the way of life opened to him by an angel. (The Christadelphian, 1895, p. 296)*

# Coming Events (Lord Willing)

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

## JUNE, 2015

**6-7 Simi Hills, CA Study Weekend** with Bro. Allen Laben. Subject: "James, the Testing of Our Faith." Contact Bro. James Walker e-mail 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 or e-mail averilpsm23@juno.com.

**27-July 4 Great Lakes Bible School** at Lakeland College, Plymouth, WI. Theme verse is: 1Pet 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](http://www.glcbs.org). Registrar: Sis. Marcia Stull [marcia.stull@glcbs.org](mailto:marcia.stull@glcbs.org). Secretary: Bro. Alan Johnson [alan.johnson@glcbs.org](mailto: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" (Psa 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](http://www.midatlanticbibleschool.com).

**28-July 3 Vancouver Island Bible Camp** at Lake Shawnigan on Vancouver Island, BC. Speakers are (among others) Bro. Clyde Snobelen (Victoria, BC). For details see [www.vibiblecamp.com](http://www.vibiblecamp.com) and [www.facebook.com/vancouverislandbiblecamp](http://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](http://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](mailto: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](http://www.swcbs.com). Register with Bro. Fred Bearden at [kbearden1@austin.rr.com](mailto: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](http://www.manitoulinfamilycamp.com).

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

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

**25-26 Rolling Hills, AB** Annual study day. The theme is 'Elijah' presented by Bro. Jonathan Lawrence (Prince George, BC). There will be children's classes as well. Accommodations are available at the homes of brother's and sister's. Tenting and RV's are more than welcome. Please, if you are coming, confirm by email [dana.kohlman@grasslands.ab.ca](mailto:dana.kohlman@grasslands.ab.ca) or by contacting Sis. Cheri-Lynn via phone 403-964-2562.

**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, ON): "Shechem — A Shadow of Good Things to Come." Details on [www.christadelphianbiblecamp.ca](http://www.christadelphianbiblecamp.ca). For registration, contact Bro. Alex Browning at [jabrowning@rogers.com](mailto:jabrowning@rogers.com) or phone 416-284-0290.

**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](mailto:cindynevers@verizon.net).

**26-Aug 1 Rogue River Bible School** Speakers and subjects: Bro. Roger Lewis (Christchurch, New Zealand): "The House of Asaph — Family of Faith/Masters of Music"; Bro. Dev Ramcharan (Toronto Church Street, ON): "A Life of Samson — 'I Will Shake Myself' "; Bro. Jim Cowie (Moreton Bay, Australia): "Events Surrounding the Return of Christ." For more information contact Bro. Randy Yoshida at [yoshida@cpros.com](mailto:yoshida@cpros.com). For registration, contact Sis. Pat Posey at [rogueriverbibleschool@gmail.com](mailto: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." Website, [www.menuchabibleschool.org](http://www.menuchabibleschool.org) or registrar with Sis. Jane Szabo, [szabojj@peak.org](mailto:szabojj@peak.org) or 541-563-4726.

## **AUGUST, 2015**

**15-21 Winfield Bible School** Winfield, BC. Our theme: "Wherefore he is able also to save them to the uttermost" (Heb 7:25). 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, V1T 9B2 or e-mail: [registerforwinfield@hotmail.com](mailto: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](mailto:winfieldbibleschool@hotmail.com).

## **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

---

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

**29-30 Sussex, NB** Fortieth Anniversary celebrations. Contact Bro. Cliff and Sis. Julia Baines for further details by email christad@nbnet.nb.ca; or by telephone 506-433-1728; or to 97 Fourth Street, Sussex Corner, NB. E4E 5V9, Canada.

### **SEPTEMBER, 2015**

**12-13 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.

**19-20 Bedford, NS** Study Weekend with Bro. Chris Sales (Shelburne, 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 9:30 a.m., Saturday. Please contact Sis. Sue Johnson for housing and to RSVP at 847-438-4890 or e-mail: 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.