

THE CHRISTADELPHIAN
TIDINGS
of the Kingdom of God

Vol. 78

July, 2015

No. 6

Editorial — The Tradition of the Elders.....	263
Exhortation — Self-Questioning for Spiritual Growth, <i>Ethan Bearden</i>	266
First Principles:	
Hope, (5) David's Hope in His Psalms, <i>The Chicago, Illinois Ecclesia</i>	271
Doctrines to Be Rejected, (2) The History, <i>Peter Bilello and Peter Hemingray</i>	276
Prophecy — A Second Jewish Captivity, <i>Ian Hyndman</i>	282
The Joy of Sunday Schooling — Case Studies: Life Application Activities, <i>Jim Harper</i>	287
Youth Speaks — David, Wanderings by Ziklag, <i>Matt Hatcher</i>	289
Bible Study — The New Testament Church, (2) The Church, <i>Len Richardson</i>	294
Reflections — The Garments of the High Priest, <i>Eusebia J. Lasius</i>	299
Bible Mission News — Barbados; A Bible Mission Fundraiser Dinner, Victoria, BC.....	300
News and Notices.....	304
Minute Meditation — Do we really want to be saved?, <i>Robert J. Lloyd</i>	308
Coming Events.....	310

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.

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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.

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Subscriptions

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

New Book Editor

Sharp eyes might perhaps notice a change in the masthead of this magazine. Bro Kevin Flatley (Pittsburgh, PA) is the new book editor, in association with Sis. Ethel Archard (Ottawa, ON). Bro. Kevin is now responsible for the selection and evaluation of books for publishing: Sis. Ethel continues in her role as editor and desktop publisher, assisted as always by her husband Bro. Charles. In addition, The Tidings is hoping to initiate the production of smaller pamphlets, not only of areas that are not suitable for the length of books, but also of ones that we hope will be of help in the vital work of preaching in North America.

*We take this opportunity to thank Bro. John Bilello (Ann Arbor, MI), who relinquishes his role as Book editor, which he has filled since 1993. Bro. John led our efforts to expand into the publication of books ever since he helped form the Tidings Committee. He wrote the first book we published, *Parables*, which was very well received, and which successfully launched our book business. He used this first book to set up distribution channels throughout the Christadelphian world, which are essential for any book publishing endeavor. In addition to that critical first book, we have published two other of Bro. John's books, *Miracles* and *The Bible and Science*, which have also been successful. This in addition, of course, to many other books, details of which can be found on our web site, Tidings.org.*

Editorial

The Tradition of the Elders

“And he said to them, Well did Isaiah prophesy of you hypocrites, as it is written, ‘This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.’ You leave the commandment of God and hold to the tradition of men” (Mark 7:6-8).

“What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up” (1 Cor 14:26).

Introduction

I was recently looking at the original “Ecclesial Guide” by Robert Roberts, issued in 1883. I noticed many differences between that guide and the one currently in print, including not only some differences in the Statement of Faith but also in the instructions for the conduct of our meetings. Some of the differences, particularly to the “Doctrines to be Rejected”, are considered elsewhere in this issue, God willing, but it was the directions for meetings that caught my attention. Indeed, Bro. Frank Shuttleworth penned quite a section for the correct mode of conduct for prayers, exhortations, etc. This disappeared from subsequent editions¹.

However, this made me decide to compare the prescriptions in the Ecclesial Guide with the models as given in the New Testament, often by Paul in particular.

Comparisons

Practices	New Testament	Ecclesial guide/current practice
Meeting Places	Houses	Own Hall
Definition of Ecclesia	City wide	Individual ecclesias
Exhortation	Anyone with comments: a lesson, a revelation, a tongue ² , an interpretation	Scheduled ahead (sometimes years)
Arranging Board	Appointed	Elected
Time of Memorial	Sunday evening	Morning (or afternoon)
Voting	None	Universal
Sisters voting	No	Yes
Singing	No accompaniment, Psalms	19th Century hymns mostly, often accompanied by piano

Collections	For poor fund in Jerusalem	For ecclesial purposes plus various organizations
Presiders	Appointed by Elders	Sometimes elected, sometimes all who want to be involved

Of course, you can find ecclesias that do not follow some or all of these traditions in the last column, but I believe that our current practices are fully appropriate for the purposes of ensuring the *“all things should be done decently and in order”* (1Cor 14:40). My point is not to disparage the way we conduct our meetings, but to point out they are based, not on Biblical precepts and examples, but mainly on those that were common in Robert Roberts’ time among the churches he was familiar with. So our practices are not “cast in stone”: in following them we follow the precepts of man, neither of God or Christ, nor by inspiration, or the apostles.

Change

How many times have we seen attempts to change even minor details of the way we do things produce dissension, troubles, and the use of the “I will join another ecclesia if you do...”. In apostolic times, there was of course largely adherence to the guidance of the apostles and the overseers that they had appointed: with their death, unfortunately it was not long before a paid hierarchy developed, with all the problems that involved, and which our forebears universally rejected. So we are left with our current procedures, in which each ecclesia is in practice governed by the collective will of all members — or rather the will of those who vote! It might be helpful to examine some areas that have caused such intense disagreement that brethren and sisters have left their own ecclesias over the topic.

Attitude for Prayer

It is customary in most ecclesias to stand for prayers: some sit for prayers for the emblems. But even a change such as this, duly voted and approved a large majority of the ecclesia, has been known to result in some members “voting with their feet”. Which is strange, because the Bible is full of examples of different postures (which is quite a little study in itself).

- 1Sam 1:26 - Hannah stood
- 1Chron 17:16 - David sat
- Ezra 9:5 - Ezra fell on his knees and spread his hands
- 2Chron 6:13 - Solomon kneeled down upon his knees and spread forth his hands
- Matt 26:39, Luke 22:41 - Jesus knelt down/fell on face
- Mark 11:25 - Stand praying
- Acts 20:36 - Paul kneeled down and prayed

The custom of kneeling for prayer is common in private prayer, and of course the custom in many churches, but I have not come across it much in our Christadelphian services. But lacking any specific guidance, the whole point of prayer is to show a listening, reverent humility. Robert Roberts indeed counsels

against having prayers where you stand immediately adjoining hymns where we also stand, in case of fatigue: but I think this reflects the Victorian trait of long prayers more than anything else.

Owning Your Meeting Places

At least in the UK, when I was much younger it was the normal practice for most “Central” ecclesias to meet in rented halls, perhaps reflecting the expectation for the soon coming of Jesus. But when the reunion with the “Suffolk Street” ecclesias took place, it was noted that most of the latter owned their own halls. This was a pattern that soon spread to all those ecclesias in a position to do so. But this very topic has been known to cause divisions and dissension: it is quite rare for an ecclesia to decide to buy their own hall (or a new one) without some internal dissension and animosity. This over a topic which would seem quite innocuous. And I can find no guidance on this topic in the Bible. It is interesting that this subject of owning halls is rarely to be found in the pages of *The Christadelphian* prior to 1956, but is quite common afterwards.

Times of Meetings

Apart from the fact that the early church met on a Sunday, and most likely in the evening, a time when most could attend, the New Testament is silent on this. And many ecclesias in the early days met on Sunday afternoons, mainly because public transport was more available then. In the UK, like North America, the majority now meet in the mornings, but unlike in North America, quite a few in the UK still have afternoon meetings. (Afternoon meeting in North America are very rare.)

But, once again, any change has often provoked dissension and trouble. The times used are quite variable, from 9:30 to 11 am, and some have Sunday school before, some after, and a very few during. There seems no Biblical guidance for this: surely it is the wish of the majority that should rule in this, following the advice of Robert Roberts.

Conclusion

The mode of conduct of our meetings, their times, their places, and many other aspects of our worship reflect our situations, and we should remember the purpose of such arrangements: to let all worship our Lord with reverence and humility. There is no “traditions of men” that should bind us to any particular form of worship, other than the directions of Paul to remember our Lord regularly when we meet: and even though we customarily do that on a Sunday, there is no direction to make that the only day, or that day especially. After all, our statement of faith says that “That the observance of Sunday is a matter of duty” is a doctrine to be rejected.

Peter Hemingray

Notes:

1. Bro. Frank was a close associate of Robert Roberts through to about 1890, but subsequently had many personal problems and died in 1908, no longer in fellowship.
2. Of course, the use of tongues disappeared when the outward gifts of the spirit disappeared in the first century.

Exhortation

Self-Questioning for Spiritual Growth

Comprehension

Comprehension is one of the hardest things to teach a student that is struggling to read. A child can read and read, but retain nothing from the material. Comprehension, or understanding, often decreases as text complexity increases. As a reader understands less and less, their interest wanes, which leads to a further lack of retention. In short, reading is hard, and retaining what was read is even harder.

In recent years (or maybe not so recent) a strategy has emerged which has become fairly popular among teachers interested in increasing a student's reading retention. It is called the *Self Questioning Strategy*, and has been shown to increase student's test scores by 50 to 100%. That may not seem impressive to some, but for an English teacher, this is music to ones ears.

Now, before venturing further, the obvious question to get out of the way is, will this be an exhortation on how to improve my reading skills? Yes. Absolutely. And with little to no tweaking, the self-questioning strategy can be applied to our spiritual lives as well, both in how we read the Scriptures, to how we conduct ourselves in our daily walk.

But first, let me explain the strategy. There are books upon books explaining in detail how to properly administer the strategy among a class of intrepid young learners. There are tests, charts, and data that should be collected by the teacher, imputed and analyzed for the strategy to have a lasting effect on student's scores. But if you are just looking to read a story or an article and get more information out of it, let me walk you through the steps.

- Divide a paper into three columns. Label in order, questions, predictions, answers.
- Having done this, number the paragraphs (sentences for shorter articles). **DO NOT READ THE TEXT!**
- Now, the prep work being done, you may read...
- **THE TITLE!**
- **STOP.**

One thing you will notice doing this strategy, is you never read a lot at a time. This is super helpful for novice readers, as they do not get overwhelmed by the text. But for experienced readers, this can prove frustrating and tedious. Don't despair! Having read the title, turn to your chart, and ask a question. It is best to ask open ended questions, more "Where is this article taking place," less "will he take out the garbage?" Upon asking the question, we then make a prediction. What do we think the answer will be to the question we ask? Predictions should be based on real world experience and what we have read already.

For example, if the title is “Zoo Time,” I might ask a question like: “What does the author mean by zoo time?” Seeing as all I have read is the title, my prediction may be as simple as “I think this is about a time he or she went to the zoo.” I do not, however, answer the question, because I am looking for that in the text (which I cannot emphasize enough, I HAVEN’T READ). The prediction is what I know before I read, the answer is what I find when I read. All good? Still with me? So far, we have read the title, asked a question, and made a prediction. Now, forging ahead, we read the first paragraph. And STOP!

Now, before we do anything, we need to see, did our question get answered? If it did, we write the answer down and where we found it. But what if it wasn’t answered? Well, it is important that we do not get tempted to making something up to fill in the missing answer. If the answer isn’t there, then we leave the blank, well, blank. Now, having read the title, and the first paragraph, we now write a new question that we hope will give us more information to the article, one we hope will be answered by the end. And, yes, we must also make a prediction: as we read on, we can answer any previously unanswered questions with new information as we find it.

So, in short, the process is as follows:

- Ask a question.
- Make a prediction.
- Read a paragraph.
- Answer any questions with what we read.
- Repeat until finished with the article.

It seems like a lot of work, and frankly it makes the reading take at least twice as long, but the amount of information retained will increase dramatically. It stems from the idea that we ask questions because we do not know the answers. It serves little purpose to ask: what color is my car, when we know the answer already. By asking quality questions and actively seeking the answers, we are more likely to retain the information read.

Our Daily Readings

This is not just a great study tool for a book, or for the local paper, but in our daily readings as well. Is there a confusing chapter that we are preparing for Wednesday night class? Break it apart by the verses and ask genuine questions that we want answered. By focusing our questions, and asking questions we don’t know the answers to, we can glean more useful information from the words.

Yes, many of us already do this, a verse by verse analysis of a chapter, but often we find ourselves discussing points and questions that have already been answered or discussed, or we ask simplistic yes/no questions, without much if any spiritual growth or retention taking place.

And this principle applies to our daily life. We should constantly be asking questions about our walk. “What will happen if I do this?” “Is this action Christ-like?” “What does God expect me to be doing?”

“My God, my God, why hast thou forsaken me?”

This is a great example for a man asking a key question in his life, one we have sometimes wondered ourselves when times have overcome us with hardships. And David was a man like us who wondered this same thing:

“My God, my God, why have You forsaken me, and are far from my deliverance, and from the words of my groaning? (Psa 22:1 NKJV).

We often ask questions like this, but do we often think through and try to solve the puzzle? We cannot stop at the question, and David is a clear example of the next step.

“O my God, I cry in the daytime, but You do not answer; and in the night, and am not silent. But You are holy, enthroned on the praises of Israel. Our fathers trusted in You; they trusted, and You delivered them. They cried to You, and were delivered; they trusted in You, and were not ashamed. But I am a worm, and no man; a reproach of men, and despised by the people. All who see Me mock me; they shoot out the lip; they shake the head, saying, He trusted on Jehovah; let Him deliver Him; let Him rescue Him, since He delights in Him! For You are He who took Me out of the womb, causing Me to trust while on My mother’s breasts” (Psa 22:2-9).

Predictions

David’s prediction, if you will, was that God was not with him because he was unworthy. Despite the fact that the history of Israel was filled with times of being delivered from turmoil, David’s only solution was that he must not be of that caliber.

Sometimes we get this far in our self-questioning. We ask the question, and we sometimes make a prediction.

- Q: “What will happen if I miss meeting one week?”
- P: “I might miss out on the company of my brothers and sisters.”
- Q: “What does God expect me to be doing?”
- P: “Do my readings, go to meeting, hold memorial.”

These predictions are based on our prior knowledge and experience. And often they are faulty.

In the question, “What does God expect?” while the prediction was not incorrect, it was incomplete. Predictions often are, because they are not founded on anything more than prior knowledge.

That is why, whether in an article, or a chapter of Scripture, or in our daily lives, we must do the next step, because it is crucial.

- Read.
- Seek the answers.

Unless we do this step, asking a question as to “why has god Forsaken me” is useless. Even if we make a prediction, that is not enough. Not without the answers. And the only way we can get answers, is if we read.

David did just this:

“You who fear Jehovah, praise Him; all of you, the seed of Jacob, glorify Him; and fear Him all the seed of Israel. For He has not despised nor hated the affliction of the afflicted; and He has not hidden His face from him, but when he cried to Him, He heard. My praise shall be of You in the great congregation; I will pay My vows before the ones who fear Him. The meek shall eat and be satisfied; those who seek Jehovah shall praise Him; your heart shall live forever. All the ends of the world shall remember and turn to Jehovah; and all the families of the nations shall worship before You. For the kingdom is Jehovah’s; and He is the ruler among the nations. All the fat ones on the earth shall eat and worship; all those who go down to the dust shall bow before Him; and none can keep alive his own soul. A seed shall serve Him; it shall be spoken of Jehovah to the coming generation. They shall come, and shall declare His righteousness to a people that shall yet be born, that He has done this” (Psa 22:23-31 NKJV).

Perhaps David was recalling the story of Job, and the trials meant to test his faith. Perhaps he read about the tests Jacob went through, and the lessons he learned to rely on God. Whatever he read, David came to the conclusion that God would not abandon him, any more than he had abandoned his servants of old. And the solution, or answer to his question is evidenced in the following Psalm:

“A Psalm of David. Jehovah is my Shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in paths of righteousness for His name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me. You prepare a table for me in the presence of my enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of Jehovah forever” (Psa 23:1-6).

The Lord would be with him, and would keep him safe as long as he put his trust and faith in the lord.

- Q: Why hast thou forsaken me?
- P: It is because I am a worm.
- A: The lord will deliver those who trust in him. This is what I must do.

David asked, made a prediction, and searched for the answer.

The missing answer

Sometimes though, just as when we ask questions about articles, or about readings, no matter how much we read, the answer isn’t there. Often it is and is not the answer we wanted, but sometimes, it just isn’t visible. “Why did this happen to me?” “When will God put an end to this?” “How much more till we are finished?”

“And He went a little further and fell on His face, and prayed, saying, O My Father, if it is possible, let this cup pass from Me. Yet not as I will, but as You will” (Matt 23:9).

Not worded as a question, but a query none the less. “Must I endure this?” Followed by a prediction: “if it is God’s will then yes.”

I have no doubt that Christ was reading, or even recalling, Scripture fervently that night, seeking the answer to his all important question. And he makes a very good prediction, basing it on flawless understanding of God’s plan and purpose. But his answer would not be one he wanted, or even one he would find until it was over.

Sometimes, the answers to our questions are not immediate. Sometimes we do not see them at all. Still we must seek them. We must search, knowing that our current understanding is not enough. We should implore the Lord when we need to make a decision. Ask Him when we are unsure of the path ahead. Ask, even when we are sure, and seek the answer, to be assured or be redirected.

Ask when we meet a stranger “How can I help them to the truth?” Ask when we see a brother or sister “how can I be a strength or comfort to them?” “Am I being a strength or comfort to them?”

Question: “Why have I come to this memorial?”

Prediction: I am here to remember the last supper, to break bread and drink of the cup. I am here to seek forgiveness of my sins. I am here because it was commanded of me. I am here because I want this more than anything the flesh has to offer.

“And as they were eating, Jesus took bread and blessed it, and broke it, and gave it to the disciples, and said, Take, eat, this is My body. And He took the cup and gave thanks, and gave it to them, saying, Drink all of it. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on, until that day when I drink it new with you in My Father’s kingdom. And singing a hymn, they went out to the Mount of Olives” (Matt 26:26-30).

Answer: I am here because I am waiting for that day when Christ will return and drink it new with me in his Father’s kingdom. I am here because of the covenant that was made by the pouring of his blood for the remission of sins.

Ethan Bearden (Austin Leander, TX)

Did God Abandon Jesus?

There is an opinion that God abandoned Jesus on the cross. We believe that this notion is untenable. While it is true that he uttered the cry of dereliction, “My God, my God, why hast thou forsaken me?” (Matt. 27:46, Mark 15:34), we must also bear in mind that from the records of Luke and John, to be considered in due course, the Lord was in communion with his Father. He foresaw that the apostles would abandon him, but he knew that this would not be true of his Father. “Behold, the hour cometh, yea is come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me” (John 16:32).

Tom Barling (Teignmouth, UK): from The Tidings, August 2000

First Principles

Hope — (5) David's Hope in His Psalms

“Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever” (Psa 23:6)

Hope in the Bible comes alive in David's Psalms

Who am I? I became the king of Scotland when I was only 13 months old and legally assumed full control when I was 15 years old. When I was 35, I became King of both England and Scotland. The following year, I added Ireland to become King of Great Britain. I was a shrewd, flawed ruler known for extended peaceful rule. I was a poet. I died at 58, but not before agreeing to do something that would make my name immortal in literature. When I was 38, I commissioned a new version of the Bible that came to be known as the Authorized Version. I picked 47 scholars from the Church of England to produce a new Bible version, which also reinforced official church doctrine. My 1611 Bible is still widely in use 400 years later and I am...King James.



Royalty has its privileges. Kings and Queens generally rule by their own rules, and are able to have extreme control over their subjects. Amazingly, quite a few monarchies exist today with many nations still having a King or Queen as head of state. Many other nations have a dictator who rules, sometimes outside of the law, and sometimes changing the law to fit the leader. Very few modern nations have a theocratic form of government, though Vatican City is one well-known example. Yet this is exactly the form of government that King David led, and his subjects enjoyed. Under David's guidance, Israel prospered

into a regional superpower, and the people realized a small portion of what the Kingdom of God will be like in the future. Despite his glaring flaws, David became a man “after God's own heart” and he led Israel in Godly worship and a glimpse of righteousness.

Because David came from a humble family life, keeping the sheep (1Sam 16:11), God picked him to lead his chosen people as their shepherd. David was a positive contrast to King Saul, whom God removed due to disobedience. David proved to be a great man of faith as he fought against Goliath while still a youth. David knew that God had symbolically promised him to be king: *“Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward” (1Sam 16:13)*. It was clear to David he couldn't die in battle before being made king. Having life-or-death faith in the

God of Israel, and in His promises, led David's focus in the path for life. David was a great man of God, who developed a deep eternal hope. David's understanding built upon the promises to Abraham, and God's Spirit, provided David with better insights about the future Messiah and the Kingdom of God.

What did David write in his Psalms?

David was known as the "sweet psalmist" as he was a musician from his youth. David wrote almost half of the psalms in the Bible and his son, Solomon, wrote 1005 songs (1Kgs 4:32). The difference between most writers and David is that David was truly inspired by God to declare His will. We know this because David was a prophet, and many of his songs contained prophecies about the greater son of David, Jesus (Psa 22:1, 6-18; Luke 24:44). Listed below are some of David's expressions declaring his vivid hope for eternal life in the ultimate house of God, for David clearly believed that he would live again after he died.

"God is to us a God of deliverances; and to God the Lord belong escapes from death" (Psa 68:20).

"Thou wilt prolong the king's life; his years will be as many generations. He will abide before God forever" (Psa 61:6-7).

"Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore" (Psa 16:9-11: see also Psa 133:3, Psa 145:1)

David had a special connection with a future house (temple) of God. He lived in a glamorous house himself and wanted the place of worship to be worthy of his Creator (2Sam 7:2). David wasn't able to build this himself, but he did amply provide provisions so that his son, Solomon, would be able to build a special house for the God of Israel.

"Then David said, 'This is the house of the LORD God, and this is the altar of burnt offering for Israel.' So David commanded to gather the aliens who were in the land of Israel; and he appointed masons to cut hewn stones to build the house of God. And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance beyond measure, and cedar trees in abundance; for the Sidonians and those from Tyre brought much cedar wood to David. Now David said, 'Solomon my son is young and inexperienced, and the house to be built for the LORD must be exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it.' So David made abundant preparations before his death. Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel. And David said to Solomon: 'My son, as for me, it was in my mind to build a house to the name of the LORD my God; but the word of the LORD came to me, saying, "You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. Behold, a son

shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. He shall build a house for My name, and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever.” Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you. Only may the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God. Then you will prosper, if you take care to fulfill the statutes and judgments with which the LORD charged Moses concerning Israel. Be strong and of good courage; do not fear nor be dismayed. Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them. Moreover there are workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work. Of gold and silver and bronze and iron there is no limit. Arise and begin working, and the LORD be with you’ “ (1Chron 22:1-16).

David longed for this when he said, *“One thing I have asked from the Lord, that I shall seek; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to meditate in His temple” (Psa 27:4).*

David stood in awe at the eternal promises of God. David said, *“For a day in thy courts is better than a thousand outside. I would rather be a doorkeeper in the house of the Lord than dwell in the tents of the wicked” (Psa 84:10).* David understood God’s amazing promises and how any position in the Kingdom of God would be far beyond his dreams. No one who serves the Son of David in the Kingdom will be disappointed.

David understood that his eternal reward would be on the earth. He wrote something so important that Jesus quoted it as one of Beatitudes on the Sermon on the Mount. Jesus said, *“Blessed are the meek, for they will inherit the earth.”* This quote from Matt 5:5 came directly from the 37th Psalm where David also said *“Delight yourself also in the LORD; and He will give thee the desires of thine heart” (Psa 37:4).* David’s faith and hope combined to give him confidence that his reward would be eternal life on earth.

Where did David go when he died?

David was a man after God’s own heart and one who was chosen because of his Godly spirit. After he was anointed to be King, *“the spirit of the LORD came mightily upon David from that day forward” (1Sam 16:13).* David possessed Holy Spirit powers as a warrior and as a writer of God’s decrees. We also know that David prophesized about Jesus and looked forward to his day. The words of Jesus:

“And David himself saith in the book of Psalms, The LORD¹ said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?” (Luke 20:42-44)

Of all the righteous and faithful people in the Bible, isn't it obvious where David went after he died? Actually, the answer given in the Bible is not what most would expect. In fact, to most Christians it is the opposite.

The prophet Ezekiel predicted that David would rise again in the resurrection and rule as shepherd. Part of this prophesy points toward Jesus as the ultimate Son of David, but the primary fulfillment is literally the man David:

“They will all have one shepherd; and they will walk in My ordinances, and keep My statutes, and observe them. And they shall live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons, and their sons’ sons, forever; and David My servant shall be their prince forever” (Ezek 37:24-25).

Peter adds to this when he said plainly, *“For it was not David who ascended into heaven” (Acts 2:34)*. Peter clarifies that King David not only died, but he was buried and remains buried in his tomb, waiting for the resurrection (Acts 2:29). Combined with the earlier explanation of ‘asleep in Christ’, we now know that when David died, he fell asleep, and became unconscious in death. Paul makes this point crystal clear when he says, *“For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay” (Acts 13:36)*. Paul adds that David's death was different than Jesus' in that while Jesus was resurrected, David stayed in the grave asleep. This parallels the words of Jesus when he said *“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13)*. Finally, the Hall of Faith chapter of Hebrews says: *“And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect” (Heb 11:39-40)*. So we know that David and all other righteous believers have not yet received their reward, because they must wait until the judgment and resurrection to life. Therefore, when the Bible says that David died, it means exactly that and nothing more. David died in **hope** of resurrection and eternal life on earth.

Promises to David

David was a child of promise. From an early age, he made the right choices and trained for greatness. He used his idle time as a shepherd to become an accomplished musician. He defended his sheep and managed to kill both a lion and a bear (1Sam 17:36). David killed a giant fighter Goliath, who was previously



undefeated and very experienced. David fled from Saul for years, comforted by his faith that he would be the next king of Israel. After he was anointed King and midway through his reign, David was an incredible success with his spiritual life, leadership, military conquests, and growing family. David was fabulously rich and accumulating new cities and buildings with his wealth. He was on top of the world and knew that the God of Israel freely gave him all of his gifts. This is the time when David decided that the ark of God deserved to have a majestic home.

He proposed to build a fabulous temple to house the ark, but God had other plans for David. Instead of David giving God a gift, God gave David many gifts. God promised several blessings to David, similar to the same promises given to Abraham, including that God promised to give David a son who would be king after him. He already had other sons, but now was promised a special child who would be king:

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom” (2Sam 7:12)

“For thy servant David’s sake turn not away the face of thine anointed. The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne” (Psa 132:10-11)

God promised to give David a greater son, Messiah, who would reign as king. Jesus, himself, claimed to be the promised son of David:

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.” (Luke 1:31-32)

“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;” (Rom 1:3: see also Rev 22:16))

God promised to give David a son who would build the Temple (house of God) that David so desired. This was particularly soothing for David to know that his spiritual dream project would come true:

“He [David] shall build an house for my name, and I will stablish the throne of his kingdom for ever” (2Sam 7:13).

God promised that David’s throne would last forever in God’s kingdom *“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever” (2 Sam 7:16; see also 2 Sam 23:5)*. This is the same eternal covenant promise that Abraham received about inheriting the land and the same promise given about Jesus: *“There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness” (Isa 9:7)*.

Someone once said that promises are like babies: easy to make, hard to deliver. With people this is very true, but with God, promises are guaranteed. For life. David believed God’s promises and never doubted. He looked forward, in faith

and hope, to his eternal reward in God's ultimate Kingdom. David made sure that his great hope was alive and well through his beautiful Psalms.

"God never made a promise that was too good to be true." Dwight L. Moody

"No pillow so soft as God's promise." Author Unknown

"In the hope of eternal life, which God, who cannot lie, promised long ages ago" (Titus 1:2).

The Bible says:

- David wrote about his hope for eternal life. Psalms 68:20; Psalms 61:6-7.
- David never received his reward, but still waits, in sleep, for the resurrection. Acts 2:25; Acts 13:22.
- David received great promises, which we also participate in. Isaiah 9:7; Ezekiel 37:24-25.

Chicago, Ill Ecclesia

Notes:

1. The Greek in all three occurrences of "Lord" here is the same (kurios).

Doctrines to be Rejected (2) The History

Development by Robert Roberts

It is to Robert Roberts we owe the development of our Statement of Faith, with its associated Doctrines to be Rejected and Commandments of Christ. In this, he largely followed the efforts of his mentor John Thomas, and as we saw in the first installment, Thomas had published a "synopsis" in 1867 divided into two parts, "truth to be believed" and "fables to be refused". The first recorded "Statement of Faith", which, of course, was written in the first instance for the Birmingham Ecclesia, appears to have been published in 1868, as shown in notes in *The Christadelphian*. Whether this differs from the earliest one we know of from 1871 is not clear, but what is clear is that the statement was changed quite frequently in ways both minor and major over the next almost 50 years, but after 1919 not at all. Many of the changes were due to the various controversies that troubled the community over this time, although the major structural change in 1883 appears with the issuance of the ecclesial guide, again by Robert Roberts.

We will deal with some of the modifications, the reasons behind them, and their implications for today, as we deal with the individual statements in their turn. But the changes can be considered in broad-brush terms. Specifically

- The arguments over the nature of Christ presented by Edward Turney in 1873 caused a controversy that has had ripples down to this day, and caused several changes
- The "partial inspiration" dispute that was initiated by Robert Ashcroft in 1885 also caused the introduction of the "foundation" clause to the statement of faith, and a corresponding clause added in the doctrines to be rejected.

- Of course, another discussion related to the atonement, but customarily related to the question of judgment responsibility, was initiated by John James Andrew in 1894. However, this only caused a modification to the statement of faith in 1898, after the death of Robert Roberts, but there was no resultant change to the “doctrines to be rejected”.
- There were also several other changes generated by basically life issues: jury service, military service etc. which were added at various times from 1883 on, as the number of doctrines to be rejected grew from the 31 in the 1883 version, to 32 by 1891, and the current number of 35 by 1911. The last change in 1919 was a modification of # 35, when phrase “or as police constables” was passed in a failed attempt to head off what became the “Berean” division. Note that one of the clauses “5a. - That Christ was of a different nature from other men” was dropped.

Before and after 1883

One major change after 1883 was that no Scriptural references were ever added to the “Doctrines to be Rejected”. The reason for this is unclear, although it must be pointed out that John Thomas’ “synopsis” of 1867 included no Scriptural references at all, although perhaps this was because he wanted to produce a one page “Statement of Faith”. Quite why references were added after 1883 to the “Truth to be Received” but not for “Doctrines to be rejected, formerly “Fables to Be Refused” we will have to ask Robert Roberts in the Kingdom.

I do not know quite when the Scriptural references were added: certainly they were present by 1898, when the amendment concerning who was responsible to resurrection was added.

Note the current BUSF (Birmingham Unamended Statement of faith) is slightly different from the one listed, but the differences will not be covered in this series.

Fables to Be refused (1871-1879) : the items in bold added after Turney’s Free Life Proposals in 1873	Doctrines to be Rejected as 1883, in the Ecclesial Guide of that date. In Bold added later: item 5a dropped
	1.—That the Bible is only partly the work of inspiration—or if wholly so, contains errors which inspiration has allowed.
17. The Trinity.—That God is not three, but One, out of whom are all things—even the Spirit and the Son.	2.—That God is three persons.

<p>18. THE ETERNAL SONSHIP OF CHRIST, AND THE FREE-LIFE DOCTRINE—That the Son of God was not co-eternal with the Father, but is the result of the Father’s manifestation in the flesh, by operation of Holy Spirit upon Mary, in the manner defined in par. 7. and that when he so appeared, his life in the flesh was no more a “free life “ than that of his brethren whom he came to redeem, but was “in all points,” what theirs was, as his mission (to put away death by death) required, the difference between him and them being that he was without transgression</p>	<p>3.—That the Son of God was co-eternal with the Father.</p>
	<p>4.—That Christ was born with a “free life”.</p>
	<p>5.—That Christ’s nature was immaculate.</p>
<p>19. THE THIRD PERSON IN THE GODHEAD.—That the Holy Spirit is not a person, but the vehicular effluence of the Father, filling all space, and forming the medium and instrument of all the Father’s operations.</p>	<p>5a. - That Christ was of a different nature from other men</p>
<p>20. THE IMMORTALITY OF THE SOUL.—That the immortality of the soul is a pagan fiction, subversive of the first law of the Deity’s moral government, viz. that the wages of sin is death.</p>	<p>6.—That the Holy Spirit is a person distinct from the Father.</p>
<p>21. THE THEORY OF DISEMBODED EXISTENCE.—That there is no existence in death, conscious or unconscious, and that the popular belief in heaven and hell is a delusion. Therefore</p>	<p>7.—That man has an immortal soul.</p>
<p>A. That the wicked will not suffer eternal torture, but will be engulfed in total destruction after resurrection.</p>	<p>8.—That man consciously exists in death.</p>
<p>B. That the righteous will not ascend to kingdoms beyond the skies at death or at any other time, but will inherit the earth for ever.</p>	<p>9.—That the wicked will suffer eternal torture in hell.</p> <p>10.—That the righteous will ascend to the kingdoms beyond the skies when they die.</p>

<p>22. SUPERNATURAL PERSONAL DEVIL.—That there is no such thing as a supernatural personal devil, the devil of Scripture being a personification of sin in its several phases and manifestations among men.</p>	<p>11.—That the devil is a supernatural personal being.</p>
<p>23. That the kingdom of God is not “the Church,” or a region beyond the stars, but a system of things to be established under Christ on earth, in the Holy Land.</p>	<p>12.—That the Kingdom of God is “the church”</p>
<p>24. THREE-FACT GOSPEL.—That the gospel is not the death, burial, and resurrection of Christ merely, but “the things concerning the kingdom of God and the name of Jesus Christ.”</p>	<p>13.—That the Gospel is the death, burial, and resurrection of Christ merely.</p>
	<p>14.—That Christ will not come till the close of the thousand years.</p>
<p>25. NO JUDGMENT AT THE COMING OF CHRIST.—That the judgment of the saints at the tribunal of Christ, when he comes, is not a simple allotment of rewards, but a dividing of the faithful from the unfaithful, with reference to the question of life or death.</p>	<p>15.—That the tribunal of Christ, when he comes, is not for the judgement of saints, but merely to divide among them different degrees of reward.</p>
<p>26. THE FIRST RESURRECTION.—That the resurrection at the appearing of Christ is not confined to the faithful, but extends to all who have made a profession of his name, whether faithful or not.</p>	<p>16.—That the resurrection is confined to the faithful.</p>
<p>27. IMMORTAL RESURRECTION.—That those thus rising are not in a glorified state, but appear before Christ in their natural body, to have it decided whether they are worthy of being clothed upon with immortality, or deserving of a return to corruption.</p>	<p>17.—That the dead rise in an immortal state.</p>
<p>28. IMMORTAL NATIONS IN THE MILLENNIUM.—That the subject-nations of the thousand years are not immortal.</p>	<p>18.—That the subject-nations of the thousand years are immortal.</p>

<p>29 . J U D A I S M A N D SABBATARIANISM.—That the law of Moses is not binding in any of its enactments, except those retained in the letter of the apostles;</p>	<p>19.—That the law of Moses is binding on believers of the Gospel.</p>
<p>29b. and the observance of Sunday as popularly enjoined is unscriptural.</p>	<p>20.—That the observance of Sunday is a matter of duty.</p>
<p>30. BABY BAPTISM AND INFANT SALVATION.—That baby sprinkling is an invention of man, and infant salvation a doctrine opposed to Scripture.</p>	<p>21.—That baby-sprinkling is a doctrine of Scripture.</p>
<p>31. RESURRECTION OF HEATHENS, IDIOTS, BABES, ETC.—That heathens, idiots, pagans, and very young children will never see the light of resurrection, but pass away as though they had not been, the resurrection being restricted to those who are responsible to the divine law.</p>	<p>22.—That “heathens”, idiots, pagans, and very young children will be saved.</p>
<p>32. SALVATION WITHOUT THE GOSPEL.—That salvation is impossible without a belief of the gospel, however moral a man’s life may be.</p>	<p>23.—That man can be saved by morality or sincerity, without the Gospel.</p>
<p>33. SALVATION WITHOUT BAPTISM.—That under the apostolic dispensation salvation is impossible without baptism.</p>	<p>24.—That the Gospel alone will save, without the obedience of Christ’s commandments.</p>
	<p>25.—That a man cannot believe without possessing the Spirit of God.</p>
	<p>26.—That men are predestined to salvation unconditionally.</p>
	<p>27.—That there is no sin in the flesh.</p>
	<p>28.—That Joseph was the actual father of Jesus.</p>
	<p>29.—That the earth will be destroyed.</p>
	<p>30.—That baptism is not necessary to salvation.</p>

<p>34. THE VALUE OF BAPTISM IN A STATE OF IGNORANCE.—That baptism is of no avail in the absence of an understanding and belief of “the things concerning the kingdom of God and the name of Jesus Christ.”</p>	<p>31.—That a knowledge of the truth is not necessary to make baptism valid.</p>
	<p>32.—That some meats are to be refused on the score of uncleanness.</p>
	<p>33.—That the English are the ten tribes of Israel, whose prosperity is a fulfilment of the promises made concerning Ephraim.</p>
	<p>34.—That marriage with an unbeliever is lawful.</p>
	<p>35.—That we are at liberty to serve in the army, or as police constables, take part in politics, or recover debts by legal coercion.</p>

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

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

Special Invitation

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

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

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

Bro. John Linsenmeier: “Behold the Lamb of God, Who Takes Away the Sin of the World”

Bro. Steve Davis: “Moving on to Maturity: A Study in the Letter to the Hebrews”

Bro. John Downer: “Forty Years of Preparation”

*Contact Bro. Brad Rek at 330-609-6957 or brad.rek@gmail.com.
Visit our website at www.abrahamicfaithgathering.org for more
information and to view talks from last year.*

Prophecy

A Second Jewish Captivity

There are many within the Christadelphian brotherhood who believe there will be a period of suffering for Israel before our Lord Jesus returns. So what form will this suffering take? This article is written to show from Biblical prophecies that there will be probably be a second captivity of the Jews of Jerusalem before the return of Jesus. The first captivity (from Jerusalem) was when Nebuchadnezzar of Babylon took most of Jerusalem's population into captivity in 596 BC.

We cannot regard the Roman destruction of Jerusalem in 70 AD as a captivity, as the Jews were not taken captive then. They were scattered, homeless, into all countries throughout the world for 2,000 years, but they were not in captivity.

The prophecies of a second Jewish captivity are found in Zechariah 14, Luke 21 (Jesus' own words), Ezekiel 39, Psalm 79 and Isaiah 11. So let us consider the passages in each of these prophecies.

Zechariah 14:2

*"I will gather all the nations against Jerusalem to battle, **and the city shall be taken, and the houses plundered and the women raped. Half of the city shall go into exile, but the rest of the people shall not be cut off from the city.**" (Bold mine)*

There is no question from these words that Jerusalem will be defeated: ("*The city shall be taken*"). There is also no question that a great number of Jews will be taken into exile: ("*Half of the city shall go into exile*")

In 2011, the population of Jerusalem was 801,000. Of these, 497,000 (62%) were Jews. Does Zechariah mean that half of the Jewish population will go into exile (about 248,000) or does he mean that the half of the population who are not "cut off" from the city will be non-Jews? If so, there would be 497,000 (or more) Jews going into exile as a result of Jerusalem's defeat.

Either way, a huge number of Jews will be taken into exile — 248,000 at the very least. Taking this number of prisoners of war would be a major exercise, watched by the world in amazement. Nearly a quarter of a million Jews being taken into exile is a far larger number than anything we have seen since the Second World War.

Where will they be exiled? As we will see later in this article, they will be exiled into various surrounding Middle Eastern Islamic countries.

But what about the next verses in Zechariah 14, prophesying that the Mount of Olives will be split in two by a major earthquake when the Lord's feet stand upon it? This major event will be part of a major victory by God against His enemies. But as we have seen, Zech 14:2 describes a major defeat for Jerusalem and its people. It is suggested that there is a gap in time between the defeat in verse 2 and

the earthquake in verse 4. This, too, is confirmed in other Scriptural prophecies as we shall see.

The earthquake that will destroy the Mount of Olives (and incidentally, Jerusalem) will occur after Jesus' return, not at the time of the defeat of Jerusalem. There is good reason for thinking that this earthquake is the same earthquake that is used to destroy Gog — after Jesus returns.

“And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD” (Ezek 38:18-23, see also Ezek 39:1-6; Rev 16:17-21)

Luke 21:20-24

Jesus spoke of this same defeat of Jerusalem and captivity of its people:

*“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and **shall be led away captive into all nations:** and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 20:20-24). (Bold Mine)*

The first thing to note about these words of Jesus is that he is not referring to the fall of Jerusalem in 70 AD. The Jews were not “led captive” as a result of Rome's attack on Jerusalem in 70 AD and subsequent years. They were scattered amongst the nations of the world for the next 2,000 years. Few Jews were taken captive by Rome.

In fact, Jesus refers to the Jewish captivity being amongst all nations. Rome was a single entity. Psa 79:1 confirms this:

“O God, the nations [note the plurality here] have come into your inheritance. They have defiled Your holy temple. They have laid Jerusalem in ruins” (Psa 79:1)

As we know, Ezekiel 38 and 39 contain considerable detail about the attack against Israel by Gog. These chapters thus have a future context, and Ezekiel 39 twice mentions the future captivity of the Jews.

“The nations shall know that the house of Israel went into captivity for their iniquity, because they dealt so treacherously with Me that I hid My face from them and gave them into the hands of their adversaries” (Ezek 39:23).

“They shall know that I am the Lord their God, because I sent them into exile among the nations.” (Ezek 39:28). (Bold mine)

It is important to note that, as with Zechariah 14, Luke 21 and Psalm 79, the captivity of Israel involves multiple nations.

God speaks of their iniquity and treachery. Today, only 63% of Jews believe in God. 37% are either not sure or don't believe that God exists. Thus, almost 4 out of every 10 Jews either don't believe in God, or are not sure that He exists. For a nation of people who are God's chosen people, this rejection of Him is astounding. Add to that rejection the notion of giving away part of God's land to the Palestinians, thus breaking the covenant between them and God, and we see why God accuses them of iniquity and treachery.

So we see at the time of Gog's attack against Israel, there will be many Jews in captivity, having been taken into captivity some years earlier when Jerusalem was defeated by the attacking nations. If the Gogian attack takes place after Jesus returns (as the writer believes) we have a scenario which is as follows:

- There will be a huge number of Jews in captivity in surrounding Arab/Islamic nations when Jesus returns.
- Gog attacks Israel, thus pitting himself against Jesus. This raises the prospect that the Gogian battle against Jesus may be the same battle described in Rev 19:19-21 when the beast attacks Jesus and is destroyed by Jesus. Thus, Gog could be the beast.
- Gog and his hordes are devastatingly and totally destroyed by Jesus: *“You [Gog] shall fall on the mountains of Israel, you and all your hordes, and the peoples who are with you. I will give you to the birds of prey and to the beasts of the field to be devoured. You shall fall in the open field, for I have spoken, declares the Lord God” (Ezek 39:4-5)*

(Compare these words with Revelation 19:17-18 concerning the battle of the beast against Jesus).

Ezekiel gives graphic detail on how Gog and his army will be destroyed. There will be a massive earthquake and natural elements will be unleashed against him:

“On that day, when Gog shall come against the land of Israel, says the Lord God, My wrath shall be roused. For in My jealousy and in My blazing wrath I declare: On that day there shall be a great shaking in the land of Israel; the fish of the sea, and the birds of the air, and the beasts of the field, and all creeping things that creep on the ground, and all the men that are on the face of the earth, shall quake at My presence, and the mountains shall

be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. . . I will enter into judgement with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rain and hailstones and fire and sulphur” (Ezek 38:18-22).

Revelation also describes this scene of total destruction of Gog. We are told that:

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great” (Rev 16:17-21).

- There will be a great earthquake, greater than has ever been.
- Jerusalem will be split into three parts.
- The cities of the nations will fall.
- Islands will be flooded and covered, and mountains destroyed.
- A massive hailstorm will occur, with hailstones about 100 pounds each (45 kg) falling from heaven on people.

This will surely be the time that the Lord’s feet will stand upon the Mt. of Olives, which will be split in two from east to west by this massive earthquake.

Ezekiel states that God will bring them (the captive Jews) back from their enemies’ lands, where He sent them into exile among the nations:

“Then they shall know that I am the LORD their God because I sent them into exile among the nations and then gathered them into their own land. I will leave none of them remaining among the nations anymore” (Ezek 39:28)

This brings us to Isaiah 11 which tells us that Jesus will regather these captive Jews from the nations where they have been in exile, and bring them home to Israel.

Isaiah 11

Isaiah 11 prophesies of Jesus once he has returned to the earth. Verse 1 speaks of him as *“a shoot from the stump of Jesse”*, and verses 2 to 5 are descriptions of Jesus in his glorified form in which *“righteousness shall be the belt of his waist and faithfulness the belt of his loins.”*

We learn from verse 10 that he will be *“a signal for the peoples — of him shall the nations inquire, and his resting place shall be glorious.”*

It is verse 18 that tells us of his regathering of the captive Jews (the banished of Israel and the dispersed of Judah — verse 12) from the nations in which they have been in exile. Those nations are named:

- Assyria (Turkey, Syria and Iraq)
- Egypt (Egypt)
- Pathros (Upper Egypt)
- Cush (Sudan or Ethiopia)
- Elam (Iran)
- Shinar (Iraq - Babylonia)
- Hamath (Upper Syria)
- Coastlands of the sea (Gaza)

All of these nations are today either governed by Islamic rule, or have large Islamic populations (e.g. Egypt).

Thus, the hundreds of thousands of Jews to be taken captive into these Islamic nations will be regathered by Jesus — the second regathering (Isa 11:11). The first regathering took place after the Second World War, and Israel was declared a nation in 1948. In that future day of regathering, the Jews, having returned to God and in recognition of Jesus as their Messiah and King, will proclaim:

“Behold, God is my salvation. I will trust and not be afraid, for the Lord God is my strength and my song, and He has become my salvation” (Isa 12:2).

Conclusion

The thoughts in this article are not those we normally associate with latter day prophecy. However, we cannot ignore the frequent references to a latter day captivity of a huge number of Jews from Jerusalem. It is suggested that this will be the catalyst that brings Israel to its knees and brings them back to God.

The work of Elijah at this time in *“turning the hearts of fathers to their children, and the hearts of children to their fathers” (Mal 4:6)* will also be focussed on turning the Jews back to God and His ways, as well as preparing them for the coming of their Messiah.

For us, we should not be dismayed at the defeat of Jerusalem before Jesus returns, or the Jewish captivity presented in prophecy. These are just some of the many major prophetic events leading up to the return of our Lord Jesus Christ.

We must be prepared.

Ian Hyndman (Beechworth Ecclesia, Victoria, Australia)

The Refining Of Judah

Zechariah devotes a good proportion of his prophecy to this theme and in so doing reveals the divine method of humbling and refining the faithless and ungodly people who now inhabit the land. Briefly, he reveals that: Jerusalem is to become the center of international controversy. Jerusalem is to be trodden down for the last time by the Gentiles. Two-thirds of the population is to be destroyed. The remnant will be morally cleansed and brought into the bonds of the Covenant through baptism into Christ. (Extracted from Bro Jim Cowie's work on "Events subsequent to the return of Christ")

The Joy of Sunday School

Case Studies: Life Application Activities

Life applications put Sunday school lessons into practice. They are activities that address the important educational goal of becoming “doers who act and are blessed in the doing”. If this goal is not deliberately addressed, students may remain “hearers only” (*James 1:25*).

(1) “Lord, what do you want me to do?” (Acts 5:6).

Conversion

- Invite a brother or sister to tell your Sunday school class how he or she came into the Truth. This will be especially relevant to a lesson on Saul of Tarsus if the brother or sister was at first opposed to the Truth before accepting it.
- Have each student interview a brother or sister to find out how he or she came into the Truth. Brainstorm a set of interview questions with your students beforehand.



For example, did the brother or sister have to overcome any obstacles in order to come into the Truth, and how did the Truth change their life? Share the results in class after the interviews have been carried out.

Obedience to God was the vital response of Saul of Tarsus in his life-changing conversion. Talk frankly with your students about the kinds of attitudes that produce obedience to God and the kinds of attitudes that do not. Also help them identify practical ways that they, at their age, can obey God. Baptism into Christ is a crucial act of obedience, but there are other things they can begin to do, even if they do not yet feel ready for baptism. Obedience to God does not automatically turn on at baptism. As a follow-up to this discussion, identify some ways to be more obedient to God in the week ahead, select something to try, and share your successes and failures next week. Be supportive of each other’s efforts.

(2) “Rise and be baptized and wash away your sins” (Acts 22:16).

Baptism

- Visit and support the baptism service of a young person in another ecclesia.
- Have your students go through recent ecclesial news published in one of our magazines (*The Christadelphian*, *Logos*, *The Tidings*, etc.). Look for reports of recent baptisms, and then send a baptism card or note to someone whose baptism is recorded.

(3) “Saul... attempted to join the disciples. And they were all afraid of him... But Barnabas took him and brought him to the apostles” (Acts

9:26-28).

Friendship, Fellowship

- Plan a welcoming party or visit a new Sunday school family for the purpose of getting acquainted and making them feel at home.
- Have your students write welcome cards or do some act of kindness for a new family or a new Sunday school student.
- Identify a child who could use a friend or a bit of encouragement (e.g., someone in the Sunday school or in the neighborhood around your meeting place). Plan something that you can do as a Sunday school class to reach out to this child. Do it.

(4) “For a whole year they met with the church and taught a great many people” (Acts 11:26).

Ecclesial Service

- Have your class generate a list of ways that they, as young people, can help the work of the ecclesia or the Sunday school. Talk with your arranging board or Sunday school superintendent about the goal of this activity and then do something to be helpful.
- Have students pair up — a Barnabas and Saul team — and identify something on the class list that they can do together. When they have carried out their service, have them tell the class how it went. If your Sunday school is small, involve the entire Sunday school in the project.

(5) “So the disciples determined, everyone according to his ability, to send relief to the brethren” (Acts 11:29).

The Needs of Others

- Plan and carry out a collection or fund raiser for a needy family. Or prepare and deliver a meal to someone who would benefit from your thoughtfulness.
- Send a letter, card, or other memento from your Sunday school class to a sick brother or sister, young person, or ecclesial acquaintance.
- Arrange to visit an elderly brother or sister or someone who is shut-in. Do the Bible readings together.

From time to time *The Tidings* magazine publishes a list of “Addresses for Bequests and Donations”.¹ Several Christadelphian charities/service organizations are included. Have your students select one of these organizations and find out more about the work it does. Then plan and carry out a fund raiser for the organization: a bottle and can drive; a bake sale; a car wash; an ecclesial dinner with a student presentation on the work of the organization, etc.

Please tell me about a life application activity you have done in your Sunday school or CYC. I'd like to share it with other readers.

*Jim Harper: sundayschool@tidings.org;
www.pinterest.com/2harps4u/ (Meriden, CT*

Notes:

1. See “Addresses for Bequests and Donations,” *The Tidings*, July, 2015, p.303.

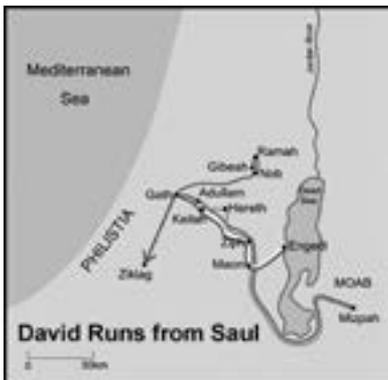
Youth Speaks

David, Wanderings by Ziklag

Introduction

In our lives, each one of us, has experienced highs and lows. They are unavoidable and necessary for our growth in the Truth and to develop our character according to the will of the Father. For some of us, we might only experience minor lows and great highs. Others might experience great lows and very few high points. In either case, when we do have low points in our lives, there are many great examples in the Bible that we can take lesson from. In this article we will be looking at the life of David so that when we do have a low, we know that David probably had it a lot worse off than we could ever really imagine. Now with that being said, here in North America we are very blessed to have the freedoms and opportunities to believe what we want. In other countries though, people are sometimes less fortunate and can probably relate to David's experiences a lot better than we could. Regardless of where we live, we will have lows in our lives as David did. We will have to encounter uncomfortable or desperate situations where we might make wrong decisions. But never forget the example we have of David during his time as a refugee.

Our main focus will come from 1st Samuel 27 to 30 when David is at the latter part of his exile. Before we get started though, let us take a look at some context at the beginning of when David started running from Saul. It is very important that we understand the mindset of David and how he went from a man of great faith, to desperate actions of deception and self-trust. We all know the stories of when David defeated the bear and the lion. One of the most famous stories is when David defeated the champion of the Philistines with just a stone, sling, and great faith in God, or when he defeated countless waves of Philistines for Saul. Each time he had great faith that God would take care of him. But something changed in David the night that it was confirmed that Saul wanted to kill him.



After all the great battles David had won, only one man could strike fear in him: King Saul, the anointed of the Lord. Saul wanted to kill David because he knew that the kingdom would be rent from him and his family. He hated that David was going to take that away so he tried to take matters into his own hands. But, there is a question to be asked of David. Was he running out of fear from Saul or was he running from himself? He knew that he couldn't kill the Lord's anointed, but what if the opportunity arose? David knew that if it came to him

and Saul in a battle, there would be a possibility that either Saul would kill him, or he would have to kill Saul. So David ran. He didn't just run for his life, but perhaps also for the life of Saul. Later on when David had the opportunity to kill Saul in the cave, he couldn't because he knew that Saul was anointed by the Lord. Even just cutting off the hem of the king's garment, he lamented for doing so.

During David's exile he made many mistakes. The first mistake was rather than putting his faith in God, he had Johnathan lie so they could see if Saul really wanted to kill him or not (1st Samuel 20). He then lied to Ahimelech the priest in Nob in 1st Samuel 21 when he asked for supplies. David feared that if he were to tell anyone that he was running from Saul, that they turn him over. So he lied and told the priest he was on a secret mission from Saul. He was hoping that he would go unnoticed, but that wasn't the case unfortunately. The lie was not the main problem of this encounter though. David had an opportunity and a sign from God that he needed to ask for guidance and strength. When the sword of Goliath was presented to him by the priest, it was sitting behind the ephod. This was a sign that David needed to put his trust and faith in God rather than putting his trust in the things of the flesh. In a moment of weakness, he chose the sword over help from God. This was not a general trend in David's life, nevertheless, one thing that is interesting, it doesn't appear as though David ever asked God if Saul would truly kill him. He always asked if he would be turned in or if he should go and attack an enemy, but he never asked God specifically what to do about Saul. So David was running, and we can see that it was a difficult time for his faith.

Now that we have covered some context and asked a few questions, let's turn our attention to 1st Samuel chapter 27. By this time in David's run from the king, he has encountered many supporters and many more who were against him. He has learned that he needs to go to God before he makes any move. Little by little he is learning about becoming a Godly leader and king. He had to have great humility, compassion, understanding and wisdom. Only through the trials God put before him could he understand what was expected of him. With any trial, there can come a point where our faith is at its lowest. We know that David was exhausted, torn down, depressed and in dire need of encouragement:

"I shall now perish one day by the hand of Saul: there is nothing better for me than that I should escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in all the borders of Israel: so shall I escape out of his hand" (1Sam 27:1 RV)

I'm sure that the people with David were feeling close to the same as him, but they kept following him. They knew he was a stronger, more Godly and far better a leader than the alternative.

David, as the strong leader that he was becoming, made one of the boldest, and probably hardest of decisions he could make. He chose to take his men and people into the hands of the Philistines, the enemy of Israel and God. Let's just take a moment to reflect on what was really going on. David was loved so much by his men. They trusted him and would follow him anywhere he went. That says that David was a great leader. He was able to convince 600 men plus all their families

to go into the land of the Philistines. David was desperate to keep the people safe from the wrath of Saul and he knew that Saul would never attempt to follow him or his people there. It is hard to say what he was thinking when he made that decision but we know one thing is certain: he did not enquire of the Lord about what he was about to do. Just like the instance at Nob, David did not call upon the Lord for guidance. So during their stay in the land of the Philistines, David was put into some very difficult situations. Despite his lack of communication, God was still watching over him and the people.

Within a short period of time, David had gained the trust of the king of Gath, Achish. Luckily for him, Achish was easily deceived and David exploited this weakness. This act of trickery was the last step to pulling David in deep with the Philistine ranks and started a chain reaction of events that became out of his control, because unfortunately, as we will see, his trickery worked better than he probably expected.

Ziklag



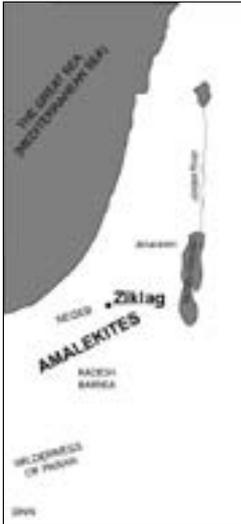
With great trust, Achish gave David Ziklag as his home base. This southern city had once belonged to Judah in the time of the judges but was later invaded and controlled by the Philistines. It was only fitting that David would take back a part of Israel for him and his people to call home. In considering the meaning of Ziklag¹ from the Strong's concordance, it means "winding." Ironically, the path that David had taken was one of uncertainty and the things he was forced to do were uncharacteristic of him. With this in mind, we can get a good picture of the mindset David had during this time. His thoughts and actions were truly wandering in the presence of the enemy. It is thought that during the time David was in the land of the Philistines, he didn't write any psalms which likely means he was spiritually struggling and slightly influenced

by his surroundings. Regardless though, he still was thinking ahead to when he would become king. David knew that he and his men couldn't just be idle, there was work to be done. So David began to finish wiping out the Canaanites and other enemies, something Saul should have done during his own time as king.

David was only looking for a place of refuge for himself and for those who fled from Saul's insanity. But, rather than getting Ziklag as a temporary home, it became a dangerous trap. You see, David did such a good job of making Achish believe he had "*made Israel, his people, to abhor him*" (1Sam 27:12), that in the king's mind, David and his men would be at his disposal for ever. Achish made him "*keeper of his head*" or his personal bodyguard. This eventually comes into to play later on 1st Samuel 28, when the Philistines gathered their armies to fight against Israel.

Now that David was put into his position of stature, he and his men were being forced to fight against Saul and his armies. Achish said: *“Understand that you and your men are to go out with me in the army”* (1Sam 28:1 ESV). David now had to make a choice. Either he and his men had to fight against Saul, or they would have to go in to battle and turn on the Philistine armies. Both options could have had great consequences. The angels were working in the background though to keep that from happening. When Achish and David arrived at the front lines, the princes of the Philistines feared that this adopted Philistine army would turn on their forces during the battle. God knew that something terrible would have happened to David and his men that day, so he created another path for them to escape harm, yet again.

The Amalekites



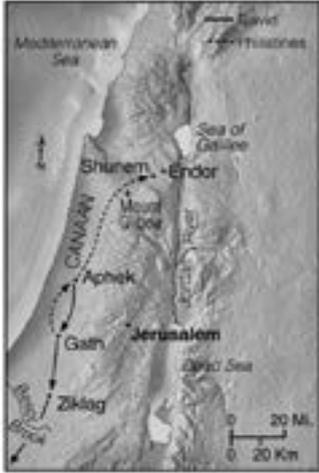
After the men were dismissed from the battle, they made their way back to Ziklag. Upon their return to their home, they saw that the Amalekites had invaded and burned Ziklag. All those who stayed behind, the women, children and the elderly were taken captive and led away by the Amalekites. From the time David started his stay with the Philistines to now, he had not written any psalms or asked for guidance from God. David’s mind had been influenced by the Philistines and it seems that up until this point, David felt that he was in control. If you think about all the times David went to God for guidance, he did not ask for it before going into the land of the Philistines, or at least we are not told that he did. It seems that David felt he was in control of the situation. But reality struck when the men he was with began to speak against him and threatened to stone him. The men were infuriated with David because he had led them into this situation and now all of their families were taken captive by the enemy. Due to the extreme situation, David finally went to God for guidance:

“And David said to Abiathar the priest, the son of Ahimelech, ‘Bring me the ephod.’ So Abiathar brought the ephod to David. And David inquired of the LORD, ‘Shall I pursue after this band? Shall I overtake them?’ He answered him, ‘Pursue, for you shall surely overtake and shall surely rescue’ ” (1Sam 30:7-8 ESV).

David was no longer in control and was on the verge of destruction by his own men. Those who were so dedicated to David just days before, wanted to turn on their leader and kill him. David had no other choice than to turn to God for guidance, and God delivered his servant from destruction. With the help of God the men of David were able to recover everything down to the smallest items. It was a great day for David and the mighty men since God had provided for them. When they returned to where they had left the men left behind, some of the wicked men who went to the spoil, did not want to share their newly gained wealth. The

great leader that David had become knew he had to take care of those men who did not partake in the raid, so he made a rule. All those who bring back spoils of war must distribute to those who stayed behind to protect the camp. They may have not been at the front lines, but they still had jobs to do, so why shouldn't they partake? David also sent spoils to his friends, the elders of Judah. David was a wise and strong leader as he had learned to be from his time running from Saul.

The lessons



There are so many lessons for us to learn from all of David's trials while living in the land of "wandering" called Ziklag. The most apparent lesson is be specific when talking with God, and asking for his guidance. During his time of running from Saul, even from the beginning, David never asked what to do specifically about Saul wanting to kill him. When he did inquire of the Lord, it was about his next move. When we pray to God about a problem or needing assistance, we have to be specific with what we ask for. Now in David's case, much like our own, it was necessary for him to go through the things he did in order to be exercised and molded into what God needed him to be as king.

The next thing we can take away is that we have to be extremely careful about who we associate ourselves with. David got himself so deep in with Achish that for a time, he was distanced from God. We know he didn't write any psalms during his stay and we are not told that he inquired of the Lord until he was desperate. We cannot forget though, that David was still a man of God, he always had God's people at the forefront of his mind.

The lesson for us

That bring us to the next point. Being a part of an ecclesia, we *must* look after everyone in it! We have to support those who are busy working in the forefront of our ecclesia, but we also have to take care of those who seem less involved. Just as David did when he distributed the spoils of the Amalekites to those who did not fight. Everything David did was for his "ecclesia" and we need to take example of that in our lives. David was a Godly man and he made many mistakes, but, he knew that he had to endure them to be prepared for kingship. We too will make mistakes, but let us be reminded that we are being shaped and molded to be fit vessels for God's plan when His son sets up the Kingdom on earth. Let us rejoice and have hope in that coming Kingdom!

Matt Hatcher (Thousand Oaks, CA)

Notes:

1. Looking at the root of Ziklag in Hebrew, it seems to me more likely to refer to some type of metal smelting or perhaps pressing out (of Olives) etc., but most scholars say it is of unknown origin. Ed.

Bible Study

The New Testament Church (2) The Church

An ecclesia

The Schofield Bible interestingly heads Matthew 16 — “First Mention Of The Church”:

“And Jesus answered and said unto him, blessed art thou Simon Bar Jonah for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it” (Matt 16:17-18).

“On this rock I will build my church” — we can argue, if you like, whether Jesus meant that the church was to be built on the foundation statement of Peter: “*Thou art the Christ the son of the living God.*” On this rock, this confession of thy faith which the Father hath made known unto thee, “*I will build my church.*” Or there are those who feel that Jesus is saying that Peter himself was the one to whom the keys of the Kingdom would be committed, as indeed they were, and that on this “moveable rock” of Peter the “immoveable rock” of the church would be established. Personally, I incline to the view that it is the statement of Peter, this rock of confession, on which the church was to be built.

In any case, here is the first use of the word “ecclesia.” Not a peculiarly Christian word, in fact. The Jews were familiar with it, and so were the Gentiles. It was the Greek equivalent of the word “assembly.” Stephen used it in his famous speech in the 7th chapter of Acts of “*the church in the wilderness*”, the Jewish congregation in the wilderness, gathered together about the Tabernacle. Interestingly, I found, the same word was used by the Town Clerk of Ephesus when he said: “*If, then, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open and there are proconsuls. They can press charges. If there is anything further you want to bring up, it must be settled in a legal assembly*” (Acts 19:38-39 NIV). (Assembly = Ecclesia — the same word!)

Our word “meeting” is a very good equivalent to this word ecclesia. When we say, “You are going to the meeting tonight,” we know what we mean. You are going to the ecclesia. You are going to the place where the ecclesia meets. You are going to the worship of the brethren — the meeting — and that’s really what the ecclesia was. Jesus says he is going to build his church, his ecclesia, on this foundation that Peter has stated. So you see Jesus clearly saw his disciples, his future disciples, as a people called out to be an assembly, or an ecclesia, or a meeting together of believers.

In other words, Christian living was not to be in a vacuum; it was not going on for ever as just a band of vagrant preachers going about sowing seeds, leaving the

place behind. The church would grow like a building, on a foundation of rock. *“On this rock I will build my church [ecclesia]; and the gates of hell shall not prevail against it”* (Matt 16:18).

Matthew 18

We know this chapter very well because it is the one that is incorporated in most ecclesial constitutions to deal with difficulties that arise between brethren and is cited as the law of Christ on the matter. And so of course it is. We read there:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican” (Matt 18:15-17).

Now where was the church? When Jesus spoke these words he was probably somewhere out in the wilderness, or on some grassy slope of Galilee, or in the Temple court. I do not know exactly where he was delivering this message, but there was not a church. They had not yet been formed into groups. Esoteric groups of this kind, in which you could take one or two brethren and *“tell it to the church,”* the brother presenting his case before the Ecclesia as a Body, had not at that time been established. But it shows that Jesus had in mind that the believers would one day be organized in some way as a group, as a community, and that they would have community rules and recognizable membership. *“Whatsoever thou shalt bind on earth shall be bound in heaven,”* he goes on to say, *“And whatsoever thou shalt loose on earth shall be loosed in heaven,”* suggesting a divine authority in the decisions that should be taken by the community of believers, which we would probably, and rightly, I think, disclaim for ourselves today.

Not many of us would be prepared to say that when the ecclesia meets together, and puts up its hand about any matter, and the majority prevails, that this is the decision of heaven. So here is another difference between the church as Jesus envisaged it in New Testament times, and the way in which we organize ourselves today. *“Tell it to the church,”* he says, implying a corporate responsibility, which we will look at again later. Here Jesus is clearly not saying, *“Tell it to an Apostle, or tell it to one of the leaders of the community.”* He is saying that the whole community of believers are responsible for the decisions that are arrived at, and if the aggrieved brother will not hear the church gathered together in solemn conclave, which is clearly in the vision of Jesus, then he is to *“be unto thee as a heathen man and a publican,”* which implies that there would be a definite membership, and that if the man should neglect to abide by the decision of the ecclesia, then he would necessarily find himself outside that ecclesia. So that the final authority, in the view of Jesus here, is vested in the whole membership, embodied in the phrase, *“Tell it to the church.”* I suppose it could be likened to our own business meetings, and as already stated, we write these procedures into the constitution of Christadelphian ecclesias.

But I want you to notice in passing that Jesus does not leave it there. He does not just say, “If he won’t hear the church, out him.” He goes on to speak about love, and about forgiveness. He tells us that love of one another is to be the hallmark of this church. “*By this shall all men know that ye are my disciples, if ye have love one to another*” (John 13:35). And note the immediate context here in Matthew 18: Peter immediately goes on to say: “*How oft shall my brother sin against me, and I forgive him? Till seven times?*” (Matt 18:21). Jesus replies by taking up, I think, the account of Lamech, who boasted to his two wives: “*If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold*” (Gen 4:24). “I’ll show what I’ll do to them,” Lamech says. Jesus takes up that thought — not “seven times” forgiveness, but “seventy times seven.” Forgiveness, not vengeance! Not demanding rights and seeking vengeance!

He goes on to speak about the two debtors, one who owed an enormous sum, the other one who owed a little amount; and the one man wouldn’t forgive his brother. So, if you demand justice, Jesus says, if you demand from your brother, be careful, you might get it. “*So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not everyone his brother their trespass*” (Matt 18:35).

It puts a rather different light on what we call the law regarding personal offences. Of course it is the law. This is the way to go on. If you want to write something into your constitution about how brethren are to go on when they fall out with one another, Matthew 18 is a good text to write in. But let us also write alongside it the rest of the chapter; write it in our minds and in our hearts; don’t demand justice, but show mercy.

The growth of the church

Here is another example that came to me as something new: it may do to you, or you may say it is “old hat”:

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (Matt 24:44-51).

What has that to do, you might say, with our thesis that we have incipient mentions of the church in the gospels? It implies, does it not, some kind of recognized leadership of a community, or of a household. Here is Jesus speaking to a scattered mass of people, presumably sitting around the hillside on the grass, with no formation, no community life, no organization, no church, no meeting place, and he is saying, “*Who is the faithful and wise steward, whom the Lord hath made*

ruler over the house to give meat unto his fellow servants?" (Luke 12:42). And when the Lord comes will he find him doing this job for which he has been appointed?

It leads us, surely, to expect the growth of some kind of organization of believers; to see men appointed to have authority in the Church, to be "rulers" over God's house; and there will be leaders and led, there will be shepherds and sheep; developed in the apostate church in the second century into "clergy" and "laity." That was a wrong development of this thought. But we have to recognize from the teaching of Jesus here, which is more fully developed in the next study, that the church in the beginning was not to be without some kind of organized leadership; that it was not going to be "all chiefs and no Indians." There would be those who had the duty and responsibility of leading a household, of feeding the flock of God, of tending the sheep. And if that is to be so, then there must be some kind of organized community life. And this, I think, Jesus is envisaging in this parable; seeing the stretching out of time until the end, when he shall come, he says, "*who is going to be this faithful and wise steward in the house, of God, to give meat to the household in due season?*"

Now these are some of the scattered hints that we have in the Gospel records that Jesus did not intend his followers to remain a disorganized group of vagrant preachers. The work would go on and would become established, not among the Jews only but among Gentiles also. Jesus said: "*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd*" (John 10:16).

He saw groups of disciples forming organized ecclesias, or churches, to forward the work of preaching, with recognized membership and rules of behavior (Matthew 18). A "household" with a structured leadership (Matthew 24) with himself, Jesus the Christ, the foundation, the life, the soul and the heart of it all. And yet he did nothing to organize this in his own lifetime here on earth, apart, perhaps, from appointing Peter as the leader of the future church.

The church period

We have to wait until after his resurrection, and the pouring out of the spirit at Pentecost, to see the church emerge as a living entity. So we turn finally to the Acts, going out of the Gospels now, and into the church period. "*The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen*" (Acts 1:1).

Dr. Blunt, who is quite familiar to us as the author of the book about Scripture Coincidences, has suggested in another work¹, that here is an indication that Jesus was instructing the Apostles on how they were to go about the work of transforming the vagrant preaching of the Gospels into the established church of Acts, "*after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen*" (Acts 1:2). He makes the point rather cogently, that the commandments of Jesus had already been given clearly to the Apostles in his teaching. They had heard all Jesus had to say — the Sermon on the Mount, all his private teaching

to them. This was no new thing for him to tell them how they ought to behave, what his commandments about Christian conduct were; but Blunt suggests that here Jesus is clearly telling the Apostles how they should go about organizing the church, and building up this “*body of Christ*,” which was to be his ecclesia, “*the fulness of him that filleth all in all*” (Eph 1:23).

Clearly a new development is envisaged in this first chapter of Acts, for we read: “*And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me*” (Acts 1:4). So here they were, eleven close disciples, apostles of Jesus, Judas having fallen by the wayside, and they were waiting. The Gospel period was over, the vagrant preaching was past, and they were now assembled in Jerusalem waiting. For what? For the promise of the Father, the Holy Spirit, to be poured upon them from on high. The embryonic church of the Gospels was about to be born of the Spirit in Acts.

Finally, let us think of one or two conclusions that we may draw from this, for the benefit of the church of the twentieth century. Questions we must ask ourselves. Do we preach Jesus? He went about calling men to be disciples of himself. “*Come unto me all ye that labor*” “*He that loveth me, him shall my father honor*.” Is Jesus the center and soul of our teaching? Is “the Kingdom of God” in the Gospels a wider phrase than our normal lectures on the subject? It represented in the teaching of Jesus not just a theological conception, but a way of life. The “sovereignty” of God! (Some of the new translations actually use this phrase to translate the Kingdom of God.) In some sense I think they are right. It is indeed the sovereignty of God, or the reign of heaven.

Jesus was not only, or perhaps chiefly, concerned with the divine political content of the future Kingdom, though that underlay his teaching. There was clearly this ultimate purpose always in view. What is called the eschatological content of the preaching is always there; but he was more concerned with a man’s response to God, witnessed by his willingness to commit himself to discipleship to Jesus.

So, perhaps we ought to make our message more relevant to the daily life of man. I am not saying that we ought to stop giving typical Christadelphian lectures on the Kingdom of God. I am not saying that at all. But it may be that looking at the teaching of Jesus in the Gospel, we shall see that there is a larger content than the divine political kingdom. That the message of Jesus has a relevance to man’s living. We are right to talk of the last days, of course, and the ultimate purpose of God, but Luke 21 need not be the only chapter in the Gospels that we refer to, need it!

Jesus should be the center of our preaching, not as a figure of theological strife, but as a leader, to love, and to follow. A personalization of all that God wants us to be. So that we should not be religious know-alls who can throw texts at people to prove that we are right and they are wrong, but disciples of Jesus who follow the Lamb whithersoever he goes.

Len Richardson

Notes:

1. *The Christian Church During the First Three Centuries*: John James Blunt (on Google Books).

Reflections

The Garments of the High Priest

The garments of the High Priest were *“of blue, purple and scarlet yarn, and of finely twisted linen — the work of a skilled craftsman”* (Exod 28:6, etc.).

The preponderant materials were *“gold, blue, purple, scarlet, fine-twined linen”*: the materials of the veil and the gate hangings of the tabernacle. The significance of these materials are the same as in the tabernacle itself: tried faith, healing by chastisement (better, heavenliness), royal destiny, sin-nature, and spotless righteousness. The question is, what is there of ‘glory and of beauty’ in these significances? The appropriate answer would be, what is there not of glory and beauty in them? They all involve one transcendent truth, which is to all others as the sun in the heavens — the hallowed supremacy of God as the rule of being. Consider: What is faith but trust in His word? Who so royal as the King of glory, whether in Father or Son, to whom every knee shall bow? What is sin-nature but nature cursed by God because of disobedience? What is righteousness but the doing of His perfect will?

Thus God is in every aspect of the typical garments: and there could be no greater ‘glory and beauty’ than this proclaimed fact that He will and must be worshipped and obeyed as ‘head over all’ before there can be true well-being (in ‘body, mind, and estate’) for man whom He has made. The man chosen as priest had to be covered with garments having all these meanings in a concealed manner. God not only plainly declared, *“I will be sanctified in them that come nigh me”* (Lev 10:3), but He required such to be arrayed in vestments which were not only glorious and beautiful in an artistic sense, but which typically proclaimed the supremacy of God and the complete subordination of man as the conjoint and indispensable conditions of acceptable fellowship. We may miss all the meanings intended, but some of them are very manifest.

Not man unclothed: not man naked: not man as he is in himself, but man invested or “clothed upon” with superadded attributes or conditions, is acceptable. And these superadded conditions must be of divine pattern and prescription: *“See thou make all things according to the pattern shown to thee in the mount”* (Heb 8:5; Exod 25:40).

This, in the Mosaic shadow, is the condemnation of all human invention in religion; and the confutation of the popular idea that sincere ignorance or ignorant sincerity is eligible in worship: or that man can save himself by his own devices. Man is “condemned already”, and can only escape this position by God’s own provision, of which man can only become aware or avail himself through the enlightenment of revelation. The revelation is abundant and clear, if men would but make themselves acquainted with it. This Mosaic shadow is part, and no inconsiderable part, of the revelation.

Eusebia J. Lasius, Patterns of Things in the Heavens



Bible Mission News

Barbados

The CBMC sponsors the annual Bible School during the Easter Holiday period each year. In April 2015, Bro. Ken Styles (Royal Oak, MI) led a study of Nehemiah with the intent of encouraging the brethren and sisters in Barbados to build walls to keep the influence of the world out and to work together in the ecclesia to bring glory to God in all they do.



The 2015 Barbados Bible School

During the week we all were thankful and grateful to our Father in heaven as we witnessed the baptism of Sis. Shirley Bradshaw the daughter of Sis. Ida Yearwood. Sis. Ida's father was the first Bajan Christadelphian in Barbados when in the late 1800's the Truth came to Barbados.

It was a pleasure to use for the first time the completely rebuilt ecclesial hall for the Bible School. The hall had seriously deteriorated over the years since it had been purchased in 1974 from another organization. Bro. Anthony Hunte coordinated the project financed by the CBMC which included new windows, walls, floor and roof.

The Bible School was ably supported by Bro. David and Sis. Sarah Corbin from Brooklyn, USA, who encouraged all attendees to love and good works. At the

memorial meeting, it was a great pleasure that Bro. David, formerly from Barbados, presided and gave Sis. Shirley the right hand of fellowship. We pray our loving Father will watch over all our members in Barbados and encourage them to help one another on the road which leads to life.

Rod Ghent, Linkman for Barbados

**Bro. Oral Stanford
interviewing Sis.
Shirley Bradshaw for
baptism**



**Sis. Ida Yearwood and Bro.
Ken Styles witnessing the
baptismal interview**

**The baptism of Sis. Shirley
Bradshaw, April 5, 2015**



Bible Mission Fundraiser Dinner, Victoria, BC

“And they came...as many as were willing hearted”

Have you ever wondered what actually happens out in the mission field? What progress is being made? What wondrous work or small miracle is the LORD working? The brethren in Victoria, British Columbia have found an exciting way for the mission field to seem a little less remote, giving those around a way to understand and support the work of taking the gospel into all the world.

Every two years the brethren in Victoria hold a Bible Mission fundraiser dinner. Their third one, January 24th of this year, was one of their most successful yet and raised over \$12,000. It featured a lovely dinner, a presentation by Bro. Nathan Badger, a craft sale, a bake sale, and an auction with such diverse items as a flight with the local flying club and free range chickens. Bro. Nathan highlighted the tireless labor of those working with CBMC (Christadelphian Bible Mission Canada) in the field (mostly the Caribbean), and also highlighted the great need that exists for people to either volunteer their help or support the work by donations.

Aside from simply raising awareness, events like this are a prime way that brethren who don't have a way to experience the field firsthand can show their support. Sis. Myra Lucke, one of the organizers, remarked that she couldn't think of an event that involved so many people. From making food and decorations, donating items for the silent auctions, helping on the night, auctioneering like Bro. Duncan Kenzie, to simply attending and supporting with their prayers, there are ways for everyone to be involved.



In the past, fundraiser like these were also held in California with great success, planned by a group of young sisters and/or other ecclesias as well. Please contact Sis. Myra Lucke or Sis. Jan Berneau if you would like additional details on planning an event like this.



May the LORD continue to grant the increase, and may He continue to send workers to the field! And may all of us, as many as are able, support those who serve in their labor of love as we all eagerly wait for the return of the son.

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

Addresses for Bequests and Donations

Christadelphian Tidings Publishing Committee publishes this magazine and other works on the Truth. P.O. Box 981781, Austin, TX 78709-1781, www.tidings.org

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

News and Notices

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

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

BOSTON, MA

Our Bro. Jean Claude Asende was recently diagnosed with liver cancer. Bro. Jean Claude, his wife Sis. Justine and their six children are refugees from the Congo. They have been in the United States and members of the Boston Ecclesia for the past 10 years and recently bought their own home. We ask that you please keep Bro. Jean Claude and his family in your prayers.

On April 11th, we hosted our 24th Annual Spring Study Day with Bro. Jason Hensley of the Simi Hills Ecclesia. We want to thank Bro. Jason for his presentation on the subject of 'Unlocking The Mystery' as well as for his exhortation on Sunday April 12th.

We would also like to thank Bro. John Perks of the Ottawa Ecclesia for his CYC presentation on the subject of 'Media Literacy' on Saturday, March 14th as well as his exhortation on Sunday March 15th.

We would like to thank Brothers Steve Stewart, Ron Waye and Tom Cannon for their recent exhortations as well.

Jim Sullivan

HONESDALE, PA

We were blessed by the visit in May of Bro. Dave Cheetham and his wife, Sis. Ann, (Moorestown, NJ). Bro. Dave gave us an excellent exhortation and after the memorial service we shared a wonderful luncheon with them that our sisters made.

Bro. Steve Cheetham drove all the way from the Moorestown Ecclesia, NJ, to visit us on June 7. He gave us a wonderful exhortation and Holy Bible study lecture after the memorial service. We later enjoyed a great time of fellowship during our luncheon.

Stephen J. DeMarco

KITCHENER WATERLOO, ON

We are very pleased to report the marriage on May 9, 2015, of Bro. Caleb Myers (Brantford, ON) and Sis. Emily Robinson. Sis. Emily has transferred to the Brantford, ON Ecclesia to which we commend her.

We are concluding a season of seminars. "The Apocalypse," has been the theme for the season. God willing in September, a new series will be started. We are encouraged by the continued attendance of some interested friends.

Martin J Webster

ORLANDO, FL

Sincere thanks to our brother and sisters who planned, hosted and helped with the “Third Sunday Get-Togethers”. Members, friends, and children thoroughly enjoyed the fellowship, food and fun. Many thanks for all your hard work.

We were blessed to have the following brothers, sisters and their families attend our meeting during the last several months: Trevor and Ruth Deedman, Lexie Deedman (Wardley, UK); Mark Patterson (Los Angeles, CA); Phil and Jean Hale (Castleford, UK); Julian and Sandra Baseley (Guildford, UK); Jenny Nicholson (Lincoln, UK); Kieren Wilson (Happy Valley, Aust.); David and Eileen Bilton and Greg Bilton (Maidenhead, UK); Edgar and Erica Rodriguez (Gainesville, FL); Bryan and Keleigh Styles, Glen and Mindy Stark, Alice Stark (Livonia, MI); Bob and Norley Kling (Washington, DC); Tome and Vivian Thorp (Mississauga West, ON); Alan Markwith (Hamilton Greenaway, ON); James and Kiersten Rutkovsky (Westerly, RI); Reid and Patricia Ferguson, and Jason and Sylvia Grant (Orangeville, ON).

Our thanks to those brothers who so graciously exhorted.

Randy Davenport

SARASOTA, FL

Sis. Vivian LaManna, of Fort Myers, fell asleep in the Lord May 4, 2015. She had been in failing health the past several years, and was confined to a nursing facility in the Fort Myers area. She was immersed late in life, but as a young girl growing up in New Jersey, knew several of the members of the Sarasota, FL Ecclesia.

It was this writer’s great pleasure to preside over the uniting in marriage of Bro. Kevin Cronin and Sis. Christine Dillingham. May their new life together as husband and wife be blessed by the Lord, while we all await the return of our Lord and Savior.

The Sarasota Ecclesia thanks Bro. Jim Cowie (Moreton Bay, Queensland, AUS) for leading us in consideration of the three healings and the enacted parable in Mark. All who heard our brother’s words were greatly encouraged.

James Wilkinson

SUSSEX, NB

We are very thankful that Bro. John Perks (Ottawa, ON) was able to step in and lead our April study weekend on, “Paul’s Second Letter to Timothy”, as a replacement for Bro. Tom Wilson, who is quite ill at the moment. Also visiting with Bro. John was his wife, Sis. Rachel, and Bro. Dale and Sis. Carol Crawford (Bedford, NS).

We are grateful to Bro. John Mannell (Toronto West, ON) who led our Youth camp weekend studies during which weekend we were also blessed with the company of Bro. David, Sis. Sharon and Sis. Sue Hayles (Orangeville, ON), and Sis. Katie Boyko (Boston, MA).

Bro. Ken and Sis. Nipun Easson (Toronto East, ON) and family and mother-in-law were able to visit with us at the end of May and also spend some time with Bro. Ron Easson who was quite ill at the time and in the local hospital.

We are sorry to report the falling asleep of Bro. Ron Easson on June 3, 2015. Bro. Ron was baptized in 1954, in Aberdeen, Scotland and spent many years of his early life at sea, visiting numerous ecclesias in Australia, South Africa and other areas on his journeys. He and Sis. Arla travelled across Canada and were members of several

Canadian ecclesias, before finally settling down in Sussex, NB, ten years ago. Bro. Ron endured much sickness since Sis. Arla fell asleep nearly three years ago, and was admitted to a local nursing home where he was well cared for. He was able to get to most of our Sunday meetings until a few months ago. We will miss his extensive Bible history knowledge, and extend our sympathy to his sons, Bro. Ken and Sis. Nipun, and Bro. Gordon, and look forward to the great day of resurrection.

Please note that our ecclesial mailing address has changed to: 201 Roachville Road, Roachville, New Brunswick, E4G 2J4.

Cliff Baines

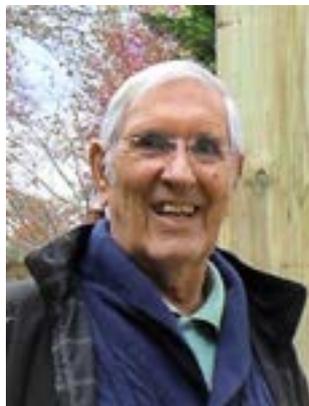
ASK (ADVANCEMENT OF SCRIPTURE KNOWLEDGE) DAY

We are planning on bringing back another ASK Day on Saturday, September 12, 2015, at the Brantford Ecclesial Hall and invite one and all, young and old, to a day of fellowship and witness! We look forward to making this day an opportunity for interactive discussion and presentations; to encourage our preaching work in availing ourselves of both Scriptures' counsel and being uplifted through spiritual song. We want to bring back the enthusiasm we once enjoyed and recognize the need to be a witnessing community. Prepare to get involved!

"the harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest" (Matt 9: 37-38).

Lunch will be provided. Please pre-register at peteresa@hotmail.com or call 416-695-3939.

A TRIBUTE TO BRO. RICK SALES



My father in law, Brother Richard Sales, fell asleep in Christ on Sunday May 10, 2015. He died at home, in peace, in the loving care of his wife Sister Elaine. They had been married for 56 years.

Through the 1960's Rick and Elaine had a long friendship with a Christadelphian family. Try as they might, their friends Brother Ron and Sister Joan Evans (West Ave, Hamilton, ON) couldn't move the Sales family toward Biblical truth. The time wasn't right. Moving to Australia in the mid-1970's changed the Sales' life. They spotted the Christadelphian name in a newspaper, advertising a talk on Bible prophecy; they attended and were intrigued. After a year of instruction Rick, Elaine and their daughter (my wife, Sister Carol Link) were baptized into Christ in Melbourne,

Australia on May 12, 1976. Their son Brother Chris Sales was baptized in Shelburne, Ontario after the family returned from five years in Australia.

Brother Rick and family have often commented on the welcoming spirit of the brethren in Melbourne. The Sales were complete strangers, far away from home, and yet were welcomed into Christadelphian homes. That welcoming spirit was an important factor in their receiving the Truth. It became the model for how they would live, and serves as a powerful example for all of us. Reading through the many cards and letters the Sales received during Rick's illness, I noticed the recurring theme of his kindness, his

interest in people, and the generosity with which he and Sis Elaine provided for the needs of others.

Before he died, Rick's children and all of his grandchildren were blessed to spend time with him individually, to exchange bittersweet goodbyes and to receive his counsel. Brother Rick reminded us that the dead in Christ will rise first, and then said that he would be waiting for us. I was deeply impressed with the resolution of his faith in facing death. He wanted no memorial service because he didn't want people to focus on him. He was entirely focused on loving care for others. In a quiet moment, he surprised me by saying that he'd like to write his own obituary. "Well," I said, "just don't be too modest." He replied, "Oh, it's not going to be about me." I marvel at a man who wants his own obituary to not be about him.

Brother Rick never got to write his obituary, but he told Carol the things he wanted to say. There were three things on his mind.

The first was a desire that the good work of Agape in Action may continue. Brother Rick worked tirelessly on behalf of that charity for nearly a decade as Treasurer, and I will remember him sitting in bed, too sick to get up, but still working on accounts with the help of Brother Chris. Brother Rick asked that any memorials that might be made in his name, be made to the Agape in Action — Widow's fund. For details on the charity, and to make online donations, see <http://www.agapeinaction.com>.

Brother Rick's second concern was for families. Our families don't get enough attention, he said. Where there is upheaval, for whatever reason, seek to reconcile. "Lay the cards out on the table again and take a close look at them." The times are too evil, the days too few for us to allow any obstacles to hinder us in preparing for the Master's return.

His third concern was like the second, but on a larger scale. He wanted a united Brotherhood. Paul says that divisions manifest the flesh, rather than the spirit (1 Cor 3:3, Gal 5:19-21). The status quo is not acceptable, nor has it been for over 100 years. Brother Rick implored us to attribute the best motives to those on the other side of the issue from ourselves, making reference to Philippians 4, "think on these things." His advice was for brethren to "have humility."

We will miss Brother Rick. While it would be presumption for us to anticipate Jesus' words to him at the judgment seat, we have confidence that it is the Father's good pleasure to give us the kingdom, and that a crown of righteousness is laid up for all who love his appearing. So we wait in hope of the resurrection, and the manifestation of the Sons of God. By God's grace we pray to be reunited with our much loved, faithful and hard-working brother in that good.

Bill Link (Baltimore, MD)

*"I have preached righteousness
in the great congregation:
lo, I have not refrained my lips,
O LORD, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth
from the great congregation."*

(Psa 40:9-10)

Minute Meditation

Do we really want to be saved?

“What must I do to be saved?” was the urgent question the Philippian jailor asked Paul and Silas after an earthquake brought the jail crashing down. Why did he ask that question? He thought he was doomed if his prisoners escaped after the earthquake, and when Paul told him they were all there he was filled with relief and hope. He knew that Paul and Silas had been preaching a message of salvation, a message of hope for the future, and he wanted to know about it.

We, too, want to be saved from death, to have eternal life, and we also would like to know how to get it. A young man asks Jesus, “Good master, what good thing shall I do, that I may have eternal life?” Jesus answers, “If thou wilt enter into life, keep the commandments.” The young man assures Jesus that he already does, and wonders if there is anything else that he might lack. Jesus tells him, “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” The young man goes away sorrowful because of his many possessions. The abundance of material goods most people have nowadays may cause some of us also to feel sorrowful for similar reasons. Is there a lesson here for us?

That young man was rich, and Jesus explains to his disciples that a rich man can hardly enter into the kingdom of heaven; that it is easier for a camel to pass through a needle’s eye. When Peter asks Jesus, “Who then can be saved?” the Lord replies, “With men this is impossible; but with God all things are possible.”

We should be so thankful that God truly desires for us to be saved and has made it possible for us. Peter later writes, “The Lord is not slack concerning His promises as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. God does not want us to fail. However, not everyone will be saved because it is easier not to follow the way to salvation. As Jesus warns, “For the gate is narrow and the way is hard that leads to life, and those who find it are few.” Jesus also warns, “Many are called, but few are chosen.”

What is required for our salvation? First of all, we need a Savior, because our sins separate us from God. Because of sin we are dying creatures and are helpless to extricate ourselves from the law, “The wages of sin is death.” Because our Heavenly Father wants us to be saved, He gave His son to make it possible: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” We scarcely can comprehend that God gave His beloved son, and that our Lord Jesus Christ gave his life so we can be saved. Through his sacrifice, we can have our sins forgiven, our iniquities covered, be judged faithful and be given the gift of immortality at the judgment. How thankful we are that God and Jesus both want us to be saved!

As Jesus advised the young man, there is more required. We have to do our part. We need to respond to the call of God and, as Paul tells the Philippians, to work out our own salvation with fear and trembling. Salvation is conditional on our response and our attitude. We need to obey the commandments, as Jesus tells the young man, and we need to give up caring for the things of this life and follow our master by dedicating our life to him. We cannot presume that we are saved; we must remain faithful and constantly work at pleasing God, following Paul's example, as he explains, "I always take pains to have a clear conscience toward both God and man." Paul, a man chosen by God to preach to the Gentiles, was acutely conscious that he himself might be rejected at the judgment seat of Christ if he did not struggle continually against sin, as he explains, "but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."

What about us? Do we want to be saved? How badly do we want eternal life? Do we really want to be in the Kingdom more than anything else in all the world? It is easy to say yes, but are we confirming our desire by our actions and thoughts? We know that many are called but few are chosen, and we want to be among those who are chosen.

First of all, do we obey the commandments? Have we been baptized? Do we attend the memorial meeting regularly? Do we do the Bible readings every day? Do we pray regularly? Do we share our faith with others? Do we search the Scriptures to refresh our understanding of God's Truths? Do we support others, comforting those in need, helping our brethren and sisters with their burdens? Are we honest, responsible stewards, faithfully giving good service in our duties, serving our earthly masters as we would our Lord? Are we keeping our mind and body pure by thinking godly thoughts and not indulging in fleshly pursuits? We have a high calling, and we struggle to fulfill it, but God is merciful and will forgive us when we fail if we repent and ask forgiveness and continue seeking to serve Him in spite of our weakness.

Second of all, we need to develop a giving attitude of mind, as Jesus advised the young man. We need to care about the needs of others, using our material possessions to supply what they might lack. Our treasure should not be the money or things we have accumulated, but what we can do to serve our master by caring for his other children around us. As Jesus says, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We must constantly work to bring our thoughts and actions under control, as Paul did, knowing that it is a continual struggle against sin. Choosing to seek first the Kingdom of God does not mean that we are spared hardship, but we have the support of our Lord to help us through our trials. We have the example of knowing how the Lord Jesus Christ endured the terrible pain he was suffering on the cross. Hebrews tells us "Look unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

To think that we shall be like Jesus with an immortal body that will never be tired or sick or die and we will be with our Lord for ever and ever is a hope that defies our wildest imagination. Let us do our part. Let us faithfully do what we must do to be saved. We cannot earn a place in the Kingdom, but God wants to give us salvation if we do our part. With Paul we say, "Thanks be unto God for His unspeakable gift."

Robert J. Lloyd

Coming Events (Lord Willing)

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

JULY, 2015

1-6 Calaveras Family Bible Camp Calaveras Big Trees State Park, Arnold, CA. Classes by Bro. Matt Palmer on Samson: "My Strength Is Made Perfect in Weakness." Contact Bro. Brian McDonald at 626-335-3787 or bmcDonald@mcDonald-printing.com.

5-11 Southwest Bible School Schreiner University, Kerrville, TX. Speakers are Bro. Stephen Hornhardt: "Come and See — Witnessing for Christ," and "Unlocking Revelation" (teens); Bro. Philip Lawrence: "Have You Been Converted?," and "The Lord Is My Shepherd" (teens); and Bro. Dev Ramcharan: "The Law of Kindness Is on Her Tongue — Women in the Faith," and "Life Skills for Young People" (teens). Registration forms on website: www.swbcs.com. Register with Bro. Fred Bearden at kbearden1@austin.rr.com.

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

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

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

25-26 Rolling Hills, AB Annual Study Day. The theme is: "Elijah," and the study will be presented by Bro. Jonathan Lawrence (Prince George, BC). There will be children's classes as well. Accommodations are available at the homes of brothers and sisters. Tenting and RVs are more than welcome. Please, if you are coming, confirm by e-mail dana.kohlman@grasslands.ab.ca or by contacting Sis. Cherri-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 Book Road, ON): "Shechem — A Shadow of Good Things to Come." Details on www.christadelphianbiblecamp.ca. For registration, contact Bro. Alex Browning at jabrowning@rogers.com or phone 416-284-0290.

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.

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

26-Aug 1 Western Bible School at Menucha Conference Center, Corbett, OR. The teachers are, Bro. Simon Dean (UK): "Read, Mark, and Learn"; Bro. John Launchbury (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 or registrar with Sis. Jane Szabo, 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. Any other enquiries: Bro. John Gareau 250-275-7787 or Bro. Ken Loveridge 778-475-4602 or e-mail: winfieldbibleschool@hotmail.com.

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

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

SEPTEMBER, 2015

12 ASK Day at the Brantford Ecclesial Hall. A day of fellowship, witness and discussion. Lunch will be provided. Please pre-register at peteresa@hotmail.com or call 416-695-3939.

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 Lombard, IL (Chicago) 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.

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

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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

3-4 Ontario Fall Gathering at Maple High School, Vaughan, ON. Theme: "Through Patience and Comfort of the Scriptures we have Hope" (Rom 15:4). Speakers Bre. John Mannell and Scott Wentworth. Contact Bro. Bruce Abel bnb69abel@hotmail.ca. For registration contact Bro. Will Snodgrass OCFGathering@gmail.com.

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.

10-11 Vancouver, BC Fraternal Gathering. Speaker: Bro. Tec Morgan (Castle Bromwich, UK). Contact Bro. Phil Snobelen at 604 881 4733 or philsnobelen@shaw.ca.

10-11 Washington, DC Bible Study weekend at Washington, DC, Ecclesia, 9240 Riggs Rd., Adelphi, MD 20783. Speaker: Bro. Stephen Whitehouse (Birmingham Hall Green, UK). Topic: "Jesus a High Priest after the Order of Melchizedek". Saturday, 1pm, classes and dinner. Sunday: Sunday school, Memorial, Lunch and afternoon talk. Contact Bro. Bob Kling by phone: 301-498-5245 or email: LearnToReadTheBible@juno.com.

23-25 Lombard, IL (Chicago) 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 jameslwilkinson@hotmail.com or 941-412-7988.