

# THE CHRISTADELPHIAN TIDINGS

— of the Kingdom of God —

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## The CHRISTADELPHIAN TIDINGS of the Kingdom of God

Editor: Peter Hemingray

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*I asked the LORD for a bunch of fresh flowers,  
But instead He gave me an ugly cactus with many thorns.  
I asked the LORD for some beautiful butterflies,  
But instead He gave me many ugly and dreadful worms.*

*I was threatened,  
I was disappointed.  
I mourned.*

*But after many days, suddenly,  
I saw the cactus bloom with many beautiful flowers.  
And those worms  
Became beautiful butterflies flying in the spring wind.*

C.M. Kao

# Editorial

## The Work Continues

*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).*

### New Editor

As I begin to take over the role of the editor, I must acknowledge with gratitude the work of those who have gone before. I can only hope that, in my own small way, I can contribute to the work of the Truth in the Americas through the pages of this magazine. And I must also acknowledge the small army of helpers, without whom the production of *The Christadelphian Tidings* would be impossible. Some are acknowledged on the inside front cover: many are not. And we cannot forget those who write articles, contribute their ecclesial news, or give accounts of the mission field.

Some other comments on the evolving organization and structure of the work of the Christadelphian Tidings will be given below.

### Mission Statements

If you have ever worked in industry, or almost any function in our society, you will have been encouraged to learn and apply your organization's mission statement. My former company was no exception: its mission statement started: "Our mission is to use our passion for excellence and our superior process management techniques to be the leading supplier of ... We are committed to exceed our customer's expectations by using our global resources to deliver innovative products and services with superior quality, on time and on budget, to maximize customer value." It is quite a typical example: the one for Microsoft is "At Microsoft, we work to help people and businesses throughout the world realize their full potential. This is our mission. Everything we do reflects this mission and the values that make it possible." McDonald's vision is "to be the world's best quick service restaurant experience. Being the best means providing outstanding quality, service, cleanliness, and value, so that we make every customer in every restaurant smile."

According to Wikipedia, a mission statement is a formal short written statement of the purpose of a company or organization. The mission statement should guide the actions of the organization, spell out its overall goal, provide a sense of direction, and guide decision-making. It provides "the framework or context within which the company's strategies are formulated." It is interesting that historically the words were associated with Christian religious groups; indeed, a missionary is still generally assumed to be a person on a specifically religious mission. The word "mission" dates from 1598, originally for Catholics sending ("missio", Latin for "act of sending") members abroad. The Christadelphian Bible Mission, organized in 1955, has for over 50 years sent out missionaries, following the exhortation of

Jesus “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Matt 28:19).

And if we look for the “mission statement” of Paul, the apostle to the Gentiles, we find several examples: one is in Col 1:28 “Whom (Jesus) we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” Paul preached Jesus as a person — a real, concrete individual who by his words, as well as his actions, revealed the purpose, glory, and majesty of his Father, our God. And the result — spiritual maturity, resulting from growth in the study of His Word, that we might lack nothing in our walk towards His kingdom. There are several other similar passages: we might cite 1 Cor 2:2: “For I determined not to know anything among you, save Jesus Christ, and him crucified.” Here Paul, speaking to the divided Church at Corinth, with its apparent cult of personality, focused on the true central Christian message. He repeats this at the end of the epistle in 1 Cor 15:3-4: “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.” Here he goes on to add the fact of the resurrection of Jesus, which was disputed by some at Corinth. It is interesting that he adds detail and doctrine to combat errors, an unfortunate reality in the first century, as it is today. But his central mission and message remained the same: Jesus Christ, revealing God, and giving himself for the believers. This was, and remained throughout his ministry, at once the framework and the central focus of his mission to the Gentiles.

### ***The Tidings Mission Statement***

So what should the mission statement of a magazine like *The Christadelphian Tidings* look like? What is our “framework and context?” To quote as an example one ecclesia’s mission statement: “We believe in the Lord Jesus Christ as our Savior who died on the cross but was raised to life again. By faith in him, we can achieve peace of mind in this life and eternal life in his kingdom. We try to live our lives in accordance with the principles that he demonstrated during his ministry on earth. Our mission is to bring this message of hope to all who will listen.”<sup>1</sup> We surely hope, in our small way, that we can bring the uniquely Christadelphian message of hope, and that we can stand steadfast on the Truth as delivered to us by the apostles. Our framework and context is a magazine that delivers scriptural advice, conveys the Bible message with truth and clarity, and reaches out to all our brethren and sisters in the Americas and elsewhere. Our readers come from all walks of life, and encompass seasoned knowledgeable elders as well as the newly baptized and the youth of our community. So our message should to appeal to all: not necessarily everything will, or should, appeal to everyone, but all can, we hope, find at least a nugget of the word to help them in their walk towards the Kingdom.

We also serve as a clearing house for news and events, primarily of the North American Central Christadelphian community: we deliver the news, but do not attempt to make it.

So I would propose a preliminary mission statement:

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

I would welcome comment on this statement, and suggestions as to how we can best implement this vision. And as I attempt to carry on the work and efforts most recently carried out by George Booker, I will not deviate from the attempt to reach across the whole of the Christadelphian Community in North America. Nor will I cease in the previous attempts to broaden the reach of the magazine to all who might be helped by it, whatever their circumstances.

**Organization of the Christadelphian Tidings**

Over the next few months, the Committee of *The Christadelphian Tidings*, along with the editors, hope to complete the changeover to a more distributed and contributory effort. This was indicated in the previous issue: I will now try to explain the changes, and describe how they affect our readers and contributors.

A number of brethren have agreed to become either editors of sections, or contributing editors. Some have previously been involved in the production of the magazine: some are new. In addition, a number have agreed to proof the incoming manuscripts: they are normally anonymous, but you know who you are, and I thank you for your help in the past and in agreeing to help in the future. Meanwhile, if an article fits neatly into a particular category, if practical you are encouraged to discuss it with, and submit it to, the appropriate section editor. Of course, if you prefer, you can always submit such articles to the editor. Some of these sections have been active in the past: some are new. And of course we encourage all our readers to submit Bible based articles, whatever their content or subject matter.

The section and contributing editors are

Associate Editor/Reflections	George Booker
Music	Ken and Joan Curry
Sunday School	Jim Harper
Youth Speaks	Jason Hensley
Bible and History	Ryan Mutter
First Principles	Tim Young
Letters to the Editor	John Bilello (letters@tidings.org)
Contributing Editor	Steve Cheetham
Bible Mission News	Jan Berneau
News in the USA	Send to the editor (editor@tidings.org)

All material (with the exception of the letters to the editor) should be sent to “editor@tidings.org.”

It is hoped, by these minor changes, *The Christadelphian Tidings* will

- Continue to reflect a continuing variety of types of articles
- Appeal to the broadest possible range of interests of our readers
- Contribute to the growth and unity of the Brotherhood in the Americas
- Enable *The Christadelphian Tidings* to operate in a true collaborative way, infusing the magazine with energy as well as spreading out the effort required as broadly as possible
- And, in all we do, we must strive to strengthen the Ecclesia of Christ, primarily in the Americas but also worldwide

I do indeed look forward to helping in this work in the future.

*Peter Hemingray*

**Notes:**

1. Peasedown St. John Christadelphian Ecclesia, U.K.

## Exhortation

### And Give Him No Rest

*“I have set watchmen on your walls, O Jerusalem,  
Who shall never hold their peace day or night  
You who make mention of the Lord, do not keep silent,  
And give Him no rest till He establishes  
And till He makes Jerusalem a praise in the earth” (Isa 62:6-7 NKJ)*

This passage in Isaiah 62 sets a challenge for believers, but not without offering great comfort for the disciple who accepts that challenge. The responsibility to watch is charged to those who understand God’s plan and purpose. The committed believers look forward to the day when God’s kingdom is established. They are exhorted to always be alert, ready to herald the signs of His work so that others might be called to His purpose. These disciples are instructed to not keep silent or, as alternately rendered, to not rest.

Although the dedication of the watcher is meant to be all consuming, the LORD provides additional support. God tells believers to give him — the LORD — no rest as well. In effect, the LORD understands the limits of the human condition and where we might falter He will not. When we push ourselves to physical and emotional ends and we require rest, then it is time to lean upon the LORD. Truly He does not require rest and therefore believers are not to give Him rest.

Perhaps to fully comprehend the power of that statement, it is helpful to place the concept of “rest” in Biblical context. The idea of rest is used throughout scripture to convey a sense of completion. In Genesis we read of the universal rest experienced by all of creation:

*“Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Gen 2:3).*

As the family of Abraham developed into the nation of Israel, the law of Moses established the sabbath as a day of rest. In so doing the law echoed the rest at the end of the creative work. Importantly, the sabbath also integrated the concept of rest into the rhythm of life for the Jewish people. This collective rest for God's people established a routine intended to strengthen their relationship with the LORD.

*“It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth and on the seventh day He rested and was refreshed” (Exod 31:17).*

The focus of hope for believers centers upon the rest for the individual. The Scripture teaches us that salvation is possible through the example of Jesus and the reality of his resurrection (1Cor 15:12-19). Motivated by that belief we take comfort in the promise of our own resurrection, based upon the evidence of faith and works in our lives.

*“Then I heard a voice from heaven saying to me, ‘Write: “Blessed are the dead who die in the Lord from now on.”’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, and their works follow them’ ” (Rev 14:13).*

The manner in which the Bible narrows the application of “rest” is similar to the way that other key concepts are presented in God's Word. Baptism is similarly introduced for the world through the story of the flood in Genesis. The concept of washing away sins is then applied to the nation, as Israel is collectively baptized during its passage through the Red Sea. The opportunity for symbolic cleansing through baptism is brought to the individual level in the Gospel record.

This method of teaching helps us better understand God's principles as they have been revealed for all creation, collectively for His people and for each individual believer. This need for rest is universal with one exception: the LORD.

We are instructed to give him no rest, because the LORD clearly states that He will not rest.

*“For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns” (Isa 62:1).*

At the outset of the very same chapter in Isaiah the prophet relates to us that the LORD will in fact not rest. His purpose is certain and His work will continue until His eternal kingdom is established. The LORD is the maker of all things. The entire world, all life and experience are subject to His will. The LORD is not bound by our limitations. As a result He seeks not rest for Himself, but rather for individuals of strong character and faith.

*“Thus says the LORD: ‘Heaven is my throne, And earth is my footstool. Where is the house that you will build me? And where is the place of my rest? For all those things My hand has made, and all those things exist,’ says*

*the LORD. 'But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word' ” (Isa 66:1-2).*

The LORD designed man and is well aware of our frailties. Even the most faithful and diligent of servants will have moments of weakness. We can be worn down by the workload in a small congregation. We can be burdened with difficult circumstances in our family. Emotions can wear us down due to concern for the health of loved ones or even our own afflictions. As long as we make the best possible effort to not rest — to watch for the return of His son Jesus and the establishment His kingdom. Then the LORD is ready for us to seek His help. Always.

*“Thus says the LORD who made it, the LORD who formed it to establish it (the LORD is His name): ‘Call to Me, and I will answer you, and show you great and mighty things, which you do not know’ ” (Jer 33:2-3).*

We should never hesitate to turn to the LORD when we are weak. Often when we face problems, we can only see a limited number of possibilities. When the obvious solutions do not work, or are beyond our grasp, it is easy to fall into despair. With the LORD’s help the possibilities are literally endless. The wisdom and power of the Almighty may open a door to something new that we could never have anticipated. It is important that we never place constraints on the power of God due to the limits of our own experience and imagination.

How do we maintain focus on our roles as disciples and seek the LORD’s help (therefore, not giving Him rest)? I suggest that we remember to employ four simple practices:

### **No.1 – Be Consistent**

Discipleship starts with consistency. Our efforts to follow the LORD’s principles are evidenced daily. Faith is seldom tested with dramatic showdowns between “good and evil.” It is more common that strong character develops by the accumulation of many little decisions where we must put aside our selfish instincts and give preference to others.

Perhaps we receive the greatest help from God when we include Him consistently in life’s decision-making process. The parable of the persistent widow in Luke 18 reminds us that the LORD watches over His people. In keeping with the idea of giving the LORD no rest, what is most relevant is the introduction to the parable “that men always ought to pray and not lose heart” (Luke 18:1). Consistent communication with God trains our mind to recall His principles. We learn through experience that there is great power in that consistency to build our faith.

### **No. 2 – Be Confident**

When we seek help from God we should have complete confidence that He will help us. Of that fact there can be no doubt. The uncertainty is only in not knowing precisely how or when that the LORD’s help will arrive. And, ultimately, believers must accept that God’s help may not be realized until the resurrection.

All of this can be summed up as faith. When asked to define what faith is, our minds most likely go to Hebrews 11:1 where we find faith described as “the sub-



stance of things hoped for; the evidence of things not seen.” As eloquent as that verse is for us, the roll call of believers in that same chapter brings the concept of faith into sharp focus. Rather than depending on their own devices, those faithful individuals rose to great challenges by placing their confidence in God. To better appreciate how faith works in my life, I have found it helpful to look at “confidence” as another way of expressing faith in action. I suggest a practical definition for faith is: “Confidence in God when we do not, or should not, have confidence in ourselves.”

### **No. 3 – Be Honest**

We should approach God regularly and with confidence. However, despite the best intentions we will at the very least doubt ourselves, if not God. The LORD perceives what is in our thoughts and in our heart at all times. To deny our doubts or what we desire would be foolish. We cannot hide our true selves from our Maker. Again, in those moments we should not give the LORD rest.

We need to go to God seeking His mercy and wisdom to help us in total honesty. The LORD relates to us in any circumstance. We must know our own limits; even if that includes the limits of our faith and need for further spiritual growth. We can take heart in the example of the father who brought his epileptic son to Jesus, begging him to cure his child from this affliction. In the presence of Jesus the boy began to convulse uncontrollably on the ground. We read this exchange between Jesus and the boy's father: Jesus said to him,

*“‘If you can believe, all things are possible to him who believes.’ Immediately the father of the child cried out and said with tears, ‘Lord, I believe; help my unbelief!’ ” (Mark 9:23-24).*

The father's raw emotion comes through as he implores Jesus to help his son. We have all had experiences where we feel at a loss for what will come next in life. Whether it is the suffering of a loved one, the frightening prospect of illness or uncertainty of losing our job; any number of life events can leave us drained of spiritual strength. As disciples we lean upon God, yet we may doubt that His help will come for us. The LORD senses that doubt and we will become better servants if we acknowledge that our faith needs to improve.

### **No. 4 – Use Examples as Our Guide**

The best example of how we should “give him no rest” is Jesus Christ. His sacrifice did not come easily. Unlike anyone else, before or after, Jesus was well aware of the experience that awaited him and he agonized over the prospect of facing death. Mark's gospel describes Jesus in the Garden of Gethsemane with the following comments:

*“and He began to be troubled and deeply distressed” (Mark 14:33).*

*“My soul is exceedingly sorrowful, even to death. Stay here and watch” (Mark 14:34).*

*“Abba, Father, all things are possible for You. Take this cup away from me; nevertheless, not what I will, but what You will” (Mark 14:36).*

*“Watch and pray, lest you enter into temptation. The spirit truly is ready, but the flesh is weak” (Mark 14:38).*

Clearly these last hours were filled with intense emotion for Jesus (“troubled and deeply distressed”; “My soul is exceedingly sorrowful”). These moments help us perceive the true depth of his sacrifice. Jesus wrestled with his destiny as the Son of God while staring down the instinctive fear for his own life.

The Lord sought some comfort in the companionship of his closest friends. The disciples were asked by Jesus to watch and pray with him. However, they succumbed to their own exhaustion and could not stay awake to provide emotional support. We see ourselves in those disciples. We too have been given the charge to watch; diligently and without ceasing (Isa 62:6).

Like those men in the garden we often find in our own experiences that the spirit is ready, but the flesh is weak. Perhaps the disciples would have been better able to support Jesus if they had prayed for strength and endurance. They should have focused on giving God “no rest” instead of resting their own bodies.

In contrast, Jesus did not rest. And he did not let his Father rest either. He was consistent in prayer throughout the night, seeking encouragement from God on at least three occasions. He expressed confidence in the power of the LORD to help him, saying in prayer that “...all things are possible for You” (Mark 14:36). He approached his Father with his petition honestly, saying “Father, if it is Your will, remove this cup from Me; nevertheless not my will, but Yours be done” (Luke 22:42). Although God did not alter the path set before Jesus, He did answer his prayer by sending help:

*“Then an angel appeared to Him from heaven, strengthening Him” (Luke 22:43).*

The response from God was to send His son an angel to be by his side. We might find in our lives that the LORD does not respond by granting our specific request, but rather provides another means to support our burden. As with Jesus, the LORD’s love and wisdom will see that our needs are met; even when we do not fully perceive our needs.

Jesus too used God’s Word as his guide. We find an echo of this experience in the garden in Psalm 116:

*“Therefore I will call upon Him as long as I live” (Psa 116:2).*

*“I found trouble and sorrow” (Psa 116:3).*

*“Then I called upon the name of the Lord ‘O LORD, I implore You, deliver my soul!’ ” (Psa 116:4).*

*“Return to your rest, O my soul” (Psa 116:7).*

*“I will take up the cup of salvation, And call upon the name of the LORD” (Psa 116:13).*

*“O LORD, truly I am Your servant” (Psa 116:16).*

Throughout the gospels we read of instances when Jesus used the writings of the law and the prophets to shape his actions. Most poignantly on the cross, with his final breath he quotes Psalm 31:5 saying, “into Your hand I commit my spirit.” That half-verse leaves us to imagine whether Jesus’ first conscious moment after resurrection led him to the second part of the same verse: “You have redeemed me, O LORD God of truth.”

It is quite possible that Jesus drew upon his reserve of Bible knowledge when faced with his distress in the garden. The words of Psalm 116 speak directly to the emotional state of Jesus on that night. The psalmist refers to calling upon the LORD repeatedly, just as Jesus did in his prayer. The servant portrayed in Psalm 116 seeks “rest” for his soul. The Psalm also makes mention of the cup of salvation, similar to the manner that Jesus asks God to, if possible, have the cup removed from him. This psalm suggests that Jesus once again looked for guidance in the wisdom of the inspired word.

As we consider our own discipleship more closely, we find that we are in need of rest. The constant barrage of expectations and schedules can suffocate anyone. Today’s disciple must continually work to achieve proper balance in life. Competing demands of God’s family, our natural family, work and community can make this balance an elusive goal. This process is tiring.

When find ourselves in need of rest — in any sense of the word — then remember to not give the Lord Jesus any rest. He does not need rest. The Lord waits for our call to help.

*“Come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Matt 11:28-30).*

Andrew C. Bilello (Baltimore, MD)

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## **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 between our respective communities, we print the following invitation:*

*You, your family and friends are invited to the  
35th annual Church of God of the Abrahamic Faith Gathering  
at Denison University in Granville, Ohio, July 26-August 1, 2010.*

*Main Speakers:*

*Bro. Jared Johnson — “Reading the Bible: Ways of Seeing”*

*Bro. Dan Styles — “Paul’s First Letter to Timothy:  
A Guide for Life in the Church”*

*Bro. Rick Schaen — “A Plan of Acts-ion”*

*Contact Bro. Brad Rek 330-609-6957 or lisarek8@cs.com*

*Visit our website <http://abrahamicfaithgathering.org>*

## Bible Study

### To Speak Well of God: (12) Be Still and Know That I am God

#### 12.1 God's First Speech: Controlling the World

Read Job 38:2-39:30.

God has spoken! But how shall we hear this speech? What is He telling us?

It's important to be honest. This speech always used to seem incredibly unsatisfactory to me, although that was not a problem for my faith. I was confidently prepared to trust that God is loving and compassionate and attending Job's needs as He attends all things, because my faith had been firmly established by other means. But I wasn't capable of understanding how this speech was consistent with that: it just looked like boasting. God seemed to be saying: "Look at all the things I can do! Can you do them? No, you can't." That didn't appear to be very compassionate or constructive. And how was that supposed to answer Job's question of why he was suffering? Ultimately, it was the subject of justice Job was broaching, but God seemed to be replying on the subject of power. Were we to relate the two? Was God trying to teach that "Might is Right"? Surely not!

So what's going on?

If we look to expositors of God's speeches throughout the extensive breadth of literature, we find very little that is helpful. The vast majority have thrown in the towel completely and concluded that God never does answer Job. Atkinson typifies with: "God gives no answer to Job's questions," and Susman likewise openly states God does not give Job "any kind of intelligible answer" but merely poses him a counter-question. Ragaz honorably tries to justify what he sees as God's failure to answer Job by stating that God is the answer, rather than having to be the source of an answer which, while not wholly without merit, does have the flavor of an excuse. Glatzer takes a more negative view and claims Job has essentially been beaten down to a position of "resigned acceptance" from God's speeches as God addresses none of his concerns and He "remains distant" from man, while Murray goes further, condemning the response of God as: "On moral grounds... pretty miserable."

I have no hesitation in distancing myself from these interpretations. God answers. The question is: did we listen closely enough to hear what He said?

Ultimately, I hope to share an explanation of the speeches of God which had me baffled for so many years, and which proves both relevant to Job's cries and, perhaps more importantly, commensurate with the broader scriptural presentation of a Loving Father, not merely a Supreme One. As was said earlier, this is a principal result of offering this exposition of Job: to break ground in presenting the work of the Father with Job and his three friends as evidence for His loving

nature, not merely His lofty omnipotence. I hope to show that God's comments are in fact on topic, addressing the exact concerns Job has raised, yet also broaching overriding themes which Job has missed. That said, I don't want to dismiss, or try to hide, that even the subject matter of the first speech appears to be very odd. We are essentially given a guided tour of the physical creation, and that does seem more than a little strange, given Job's explicit call for justice.

### **Observations and Interpretations from God's First Speech**

By the end of these observations, we still won't have a finished explanation of what the speech means. This will only be unlocked by adding components from God's second speech, considered in the next article. But these observations are important in working towards what that answer will be. They will also identify intermediate, independent sources of comfort and support which highlight the richness of God's answer amid the tensions that exist on the ground.

1. First, I notice God's style. God does not engage in debate, rather He makes pronouncements and revelations. He addresses Job with some sarcasm; yet clearly Job is highly favored by God to receive such lengthy discourse. In both cases, this underscores the pure supremacy of the Maker. Many expositors see nothing more than the subject of supremacy in the speeches of God, but I believe there is much more. This is the appropriate framework in which God's answers are couched: His inviolable, unapproachable, supremacy above His work. The entire creation we enjoy is a free gift and our own existence is nothing more than a constant interaction within it. We did not earn the privilege of feeling the texture of the newly fallen snow as it crunches squeakily beneath our boots. Nor did we work to produce the crimson vista of sunset playing across the gently curved ripples of the lake. The booming of the ocean pounding watery fists against craggy cliffs was not contracted by our efforts, any more than was the chirruping cacophony of cicadas on a languid Caribbean evening. It was not our investment that produced the intoxicating smell of a campfire on a foggy autumn day, as grey smoke, accented with bright orange sparks, coils gently skywards and friends huddle around the fire for warmth and companionship. Myriad blessings attend us daily and from this alone it is clear God cares for His creation and that, as Creator, He is not answerable to any part of it. This teaches us that God does not owe us anything, not because we are inferior to Him (although we are), but because we're already massively overpaid.
2. Extending from this point, the "tour of creation" helps us negate our anthropocentric view: the view that everything in the Universe must have meaning to us before its existence is justified. God corrects this breathtaking arrogance, perhaps most directly when He reveals that He waters the flowers in the desert places that bloom where His Eyes are the only ones that see them (Job 38:25-27). The ostrich (Job 39:13-18), so foolish that she destroys the young in her own nest, can offend us, since we are mortal creatures fixated with mortal survival. But she is part of God's creation and no part is complete by itself. She lacks sense, but God takes pleasure in her anyway for the role she plays as one element in the intricate ecosystems He formed. In fact the age

old riddle: “If a tree falls in the forest when there’s no-one (i.e. no human) to hear it, does it make a sound?” is now exposed as nothing more than an extension of this same anthropocentric arrogance. Imagine another species postulating the same question. Imagine a squirrel says to his friend: “What if a tree fell in the forest, and there were only birds, insects and a few pointless humans standing around to hear it. Would it make a sound, do you think?” The question becomes easier to answer when viewed this way.

God references the astronomical bodies, meteorological elements and physical beasts, to underscore that we are a small part of something far larger, far greater than we imagine, that operates together to form the beauty with which God intends to abide. It’s not all about us. Creation performs its various functions to glorify (and thereby speak well of?) the LORD who made them. We have a place, and that place is not issuing subpoenas to the Almighty demanding more provisions that satisfy our preconceived notions of justice and desert. Ultimately, even this revelation of God’s truth is for our benefit, for while any disciple is cursed with the prideful misconception that the universe is anthropocentric, he won’t be able to draw close to God or find true harmony in the world around him.

3. There are progressions in the speech too. The earlier verses reveal God as Creator (Job 38:1-21), the latter present Him as caregiver. God is first shown as the Master Builder: laying the Universe’s footings; demarcating the dimensions, directing the light and, interestingly, containing the sea. This segues into scenes of God’s caregiver role. He is shepherd to the stars (Job 38:32), chef to the lions and ravens (Job 38:39-41) and midwife to the mountain goats (Job 39:1-3). God’s custodial activities directly impact Job’s cry. God shows Job not only that He created everything but, more importantly, that He takes care of it. “When have I ever failed to do what is needed?” is the implied message. Although this is not yet a complete answer to Job’s angry protestations of maltreatment, it is an observation of significance. If Job is able to find mental peace — no easy task in his condition — this could be strengthening. He might hear the message, as we might today: if God takes care of the needs of the lions, ravens and mountain goats, will He not attend my need also?
4. God reveals the stars are led out “in their seasons”; that snow and hail are reserved for “times of trouble” and “days of battle.” God “counts the months” until the mountain goats are ready to produce offspring. These subtle mentions of days, months and seasons are pregnant with meaning. God shows Job there is a right time for His care to arrive. A time He knows, which others may not. Again, if Job is able to hear it — and in his position I myself almost certainly could not, so these comments are not designed to criticize Job — the beginnings of solace can be located. I believe God is hinting to Job that restoration is close at hand.
5. A curious detail which will later prove important concerns God’s description of the sea. Even in the blameless physical creation, God chooses to identify the sea as a metaphorical representation of an evil characteristic. He names the sea “proud”: something which His power needs to constrain “behind

doors” and keep “shut up” (Job 38:8-11). Interestingly, even Job refers to the sea as an evil thing (Job 7:12). Pride is the only personality trait mentioned in God’s first speech and even then it is only subtly referenced. But it proves vital to the message.

6. The speech draws more and more towards animals. Light, darkness and the Earth itself have a couple of distinct mentions, as do the weather and constellations. But when God speaks of animals, His discourse expands: no fewer than nine different species warrant inclusion in His speech. Some expositors have laboriously attempted to find distinct interpretations for each animal, which I feel strains the text. I suggest that God is highlighting one thing particularly: the multiplicity of wildness. All animals mentioned are necessarily wild: beyond the control of man. Some are naturally wild, such as lion and eagle, but even where God names domesticated species, such as goat, ox and donkey, He deliberately specifies the untamed variety: “Who let the wild donkey go free?” (Job 39:5). “Will the wild ox consent to serve you?” (Job 39:9). This also underscores God’s Supremacy (although I believe He is leading Job’s thoughts this way for a more important reason), by implying: “If you can’t even control the physical things I made,” says God, “do you think your theology can control Me?”
7. There is a curiously asymmetric distribution of the genera of beasts presented. Five are mammals and four birds; but there are no sea beasts. That’s surprising! Clearly God could have chosen three land creatures, three sea creatures and three birds, in perfect symmetric expression of His Lordship of Heaven, Earth and Sea, which is so commonly lauded in scripture (e.g. Exod 20:11; Neh 9:6; Psa 146:6), but He didn’t.

The striking omission is deliberate. God has defined the sea as the source of pride (38:11) and He does not, in this speech, wish to address its content. This subtle omission allows us to anticipate that the sea, metaphorically the source of pride, and the Beast that arises therefrom, is the direction for the finale.

Though we have not yet seen the reason for this speech, we have seen sources of potential comfort for Job. Partly, God is saying: “The world that is wild to you is tame to Me.” Considering Job’s life has run wild and he has lost everything, there is subtle comfort available. “If there’s something you can’t control, Job,” says God, “bring it to Me. I can.”

## 12.2 Interlude: Job’s Unsatisfactory Answer

Pressed by God to respond, Job refuses to provide an answer to God’s first speech (Job 40:4-5). God seems displeased and presses Job further:

*“Brace yourself like a man;  
I will question you,  
and you shall answer me.  
Would you discredit my justice?  
Would you condemn me to justify yourself?  
...Unleash the fury of your wrath,  
look at every proud man and bring him low,  
look at every proud man and humble him,*

*crush the wicked where they stand.  
Bury them all in the dust together;  
shroud their faces in the grave.  
Then I myself will admit to you  
that your own right hand can save you” (Job 40:7-14).*

(I take these words as an interlude separate from either of the two speeches, though this does not affect my interpretations.)

Following a first speech that was hard to understand, things have become further clouded. Job gives a response which seems a humble acknowledgement of God’s superiority, yet God is clearly dissatisfied! I can only conclude, unfortunately, that Job’s comment must have been a little petulant. I suggest Job has not understood the meaning of God’s first speech (nor have we, yet, because we need the second speech to see where it was headed) and he has perhaps collapsed, understandably, in dejected self-sympathy. He has cried to God in his affliction and originally heard nothing. He has subpoenaed God in his anger and merely been straightened out by Elihu the Buzite. And now the LORD he was seeking has finally come and perhaps all Job has heard (as so many commentators wrongly conclude) is that his inferiority means he has no right to question Him. Perhaps Job has simply thrown in the towel and said: “Whatever. I can’t get any justice, or even help, so I quit.”

But God knows His most excellent servant can produce a better answer, and so prompts him to pick up his cross and walk on. And He provides a vital clue in this interlude to what His speeches are actually centered on: controlling human pride.

### **God’s Focus on Human Pride**

The focus of the drama is narrowing ever more acutely onto human pride, and its fatal toxicity. Consider how this focus has inexorably developed:

1. Elihu the Buzite referred solely to pride as the threat to a man’s eternal salvation (Job 33:16-18).
2. God’s first speech included pride (the only human vice specified) in a metaphorical personification of the sea whose proud waves needed to be jailed (Job 38:8,10-11).
3. Now here in the interlude, God’s focus sharpens yet further onto pride. The “proud man” is explicitly referenced twice and, as Elihu had prophetically anticipated, the context is salvation. God says if Job could overcome the proud man he can achieve his own salvation and He is unnecessary. Clearly this is sarcastic hyperbole, but the message is important and sincere. Pride is a killer and only God can control it.

Now we are primed with the appropriate context to hear God’s second speech.

*John Pople (San Francisco Peninsula, CA)*

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*“Troubles are often the tools by which God fashions us for better things”  
(Henry Ward Beecher).*



## Bible Study

### What the Qur'an Says About... (8) Biblical personalities

As was noted in the article regarding “What the Qur'an says about Jesus” (*Tidings*, October, 2009), Muhammad claimed Jesus prophesied of “a Messenger to come after me whose name shall be Ahmad [Muhammad]” (61:6). Elsewhere, the Qur'an provides a long list of Bible characters (Abraham, Isaac, Jacob, Joseph, Moses, David, John Baptist, Jesus among them) claiming they were all sent by the same angels who sent Muhammad to preach Allah to the people (6:84-86). The angel (claimed to be Gabriel) then purportedly said to Muhammad, “These were the men to whom we gave the Book, and Authority, and Prophethood...those were the (prophets) who received Allah's guidance: copy the guidance they received.” Then in reference to the Qur'an, the angel is claimed to say, “this is a book [being revealed to Muhammad] which we have sent down, bringing blessings, and confirming (the revelations) which came before it: that you may warn the Mother of Cities [Mecca] and all around her” (6:87-92). Muhammad thus claims to be a prophet in the line of the biblical prophets and is under instruction to repeat and reaffirm their message of warning.

Accordingly, the Qur'an has a lot to say about Bible characters. Interestingly it has nothing to say about most of the kings and prophets and does not directly quote scripture. Muhammad's style is to tell in his own words the Bible stories. The recounting follows a pattern: most highlights are accurate, some of the details are incorrect with part of one narrative being mixed up with another; most stories contain additions some of which can be traced to non-biblical accounts, others seem to be filling out a good story with one's own imagination. In some cases, the point of the Biblical account is altered to be more applicable to lessons Muhammad wants to get across.

The Qur'an's biblical narratives do not read like they come from someone who has a Bible in front of him. They seem to be exhortational accounts drawing on what a person has heard from various Christian and Jewish story tellers. They are what one would expect to hear from a creative mind telling Bible-based tales to support his own religious opinions.

We'll review some of these to illustrate the different types of narratives found in the book:

#### **Cain and Abel**

Following are highlights of the Qur'an's account of Cain and Abel:

“Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one but not from the other...the (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost

ones. Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. 'Woe is me!' said he[Cain]; 'was I not even able to be as this raven, and to hide the shame of my brother?' Then he became full of regrets. On that account: We ordained for the Children of Israel that if any one slew a person...it would be as if he slew the whole people; and if any one saved a life, it would be as if he saved the life of the whole people" (5:27-32).

There are three odd features to this account. First the raven aspect, second the link to an Israelite punishment for murder, and third the idea of one murder equaling the murder of a whole people.

Where did these ideas come from? Consider the following from ancient Jewish writings.

First about the raven:

"Adam and his help mate were sitting weeping and lamenting over him [Abel], and they did not know what to do with Abel, for they were not acquainted with burial. A raven, one of whose companions had died, came. He took him and dug in the earth and buried him before his eyes. Adam said, 'I shall do as this raven.' Immediately, he took Abel's corpse and dug in the earth and buried it." <sup>1</sup>

Regarding murder the Mishnah<sup>2</sup> reads:

"In capital cases he [the murderer] is held responsible for his [the victim's] blood and the blood of his [potential] descendants until the end of time, for thus we find in the case of Cain, who killed his brother, that it is written: the bloods of thy brother cry unto me: not the blood of thy brother, but the bloods of thy brother, is said — i.e., his blood and the blood of his [potential] descendants...whosoever destroys a single soul of Israel, scripture imputes [guilt] to him as though he had destroyed a complete world; and whosoever preserves a single soul of Israel, scripture ascribes [merit] to him as though he had preserved a complete world."

Given this information, it is apparent Muhammad was influenced by input from the Bible and from various Jewish sources. Clearly he did not have the source documents before him and was mixing up various versions of early Genesis that he had heard in his travels. There is obviously considerable embarrassment in Islamic circles regarding such parallels, as Muslims claim the Qur'an is directly from Allah and is without human influence. The dating of the Jewish tale of the raven is actually debated in great detail between Muslim scholars and Christians. Muslims claim it was copied by the Jews from the Qur'an with Jews and Christians claiming the opposite. In reviewing the debate, it seems to us fairly conclusive the Jewish folk tales came well before the Qur'an. There is no debate about the influence of the Mishnah as Muslims, Jews and Christians agree it was completed hundreds of years before Muhammad. There seems little doubt, therefore, that Muhammad was influenced in his Cain and Abel narrative by Biblical and non-Biblical sources.

## Lot

The Qur'an gives more space and attributes more prestige to Lot than does the Bible. He is referred to in 15 suras of the Qur'an compared to only five books in the Bible. In scripture he is once called "righteous" while in the Qur'an he is not only righteous but one of the great prophets in the class of Noah, Moses, David, Elijah and Jesus (6:84-86). Evidently to enhance Lot's standing, the Qur'an says nothing about his drunkenness and the incestuous conception of Moab and Ammon by his daughters (Gen. 19:30-38).

A plausible reason for all the references to Lot is that the narrative provides an ideal opportunity for Muhammad to condemn homosexuality. Such a condemnation occurs in eight of his allusions to Lot.

In the course of the many references, the facts regarding the angels' visit to Lot and subsequent events gradually come out with reasonable accuracy. One of course wonders why they are not all put together in one place following the scriptural account. A discrepancy between two of the accounts may suggest an answer.

In 15:61-77 Lot immediately recognizes the messengers as angels: At length when the messengers arrived... [Lot] said "You appear to be uncommon folk." They said: "Yes, we have come to you to accomplish that of which they doubt..." However, in 11:77-82, the narrative more accurately follows the biblical account with Lot not knowing the identity of the visitors until he has tried to protect them from the men of Sodom: "When Our Messengers came to Lot, he was grieved on their account and felt himself powerless (to protect) them... And his people came rushing toward him, as they had been long in the habit of practicing abominations... (The Messengers) said: 'O Lot, We are Messengers from your Lord...'"

Why the discrepancy? Probably in his travels, Muhammad heard the story of Lot repeated several times and gradually became more accurate in its retelling.

## Saul and David

The Qur'an's account of King Saul, first king of Israel, is brief but mixes together narratives regarding Gideon and Saul along with some creative additions:

"When Talut (Saul) set forth with the armies, he said: 'Allah will test you at the stream: If any drinks of its water, he does not go with my army: only those who do not taste of it go with me: a mere sip out of the hand is excused.' But they all drank of it, except a few. When they crossed the river, — he and the faithful ones with him, — they said: 'This day we cannot cope with Goliath and his forces.' But those who were convinced that they must meet Allah, said: 'How oft, by Allah's will, has a small force vanquished a big one? Allah is with those who steadfastly persevere'... By Allah's will, they routed them; and David slew Goliath" (2:249-251).

The drinking from the stream comes from the much earlier incident of God narrowing down Gideon's force to fight the Midianites (Jdgs 7:3-7). Muhammad has mixed that story into Saul's confrontation with the Philistines (1Sam 17).

David likewise is only briefly referred to, although he is regarded as a prophet

and writer of the Psalms, as given him by Allah. The only incident recited in some detail is a variation on Nathan's appearance to David regarding David's sin concerning Uriah and Bathsheba.

"Has the story of the disputants reached you? Behold they climbed over the wall of the private chamber; when they entered the presence of David, and he was terrified of them, they said: 'Fear not: we are two disputants, one of whom has wronged the other... This man is my brother: he had nine and ninety ewes, and I have (but) one: yet he says, "Commit her to my care,"'...(David) said: 'He has undoubtedly wronged you in demanding your (single) ewe...truly many are the partners (in business) who wrong each other...' And David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance). So we forgave him this (lapse)" (38:21-26).

Muhammad has substituted his own story in place of the biblical account of the prophet Nathan's confrontation with David (2Sam 12:1-14). Furthermore there's an obvious problem even without knowing the Bible. What's David repenting of? As nothing is said about David's great sin, the reader has no idea what this is all about.

To us, it seems apparent Muhammad had not read scripture. It seems more likely he heard oral narratives from various story tellers and then proceeded to get them mixed up in his own mind. The more we have read the Qur'an the more we agree with Thomas Carlyle as cited in our article of September, 2009: the Qur'an was "as toilsome reading as I ever undertook; a wearisome, confused jumble, crude, incondite."

### **New Testament Incidents**

Other than what has already been covered in regard to the Lord Jesus (October, 2009), little is said in the Qur'an about New Testament personalities.

The appearance of the angel to Zacharias (father of John the Baptist) is recounted with additional remarks about the son he would produce and a sign of three days of being unable to speak. Nothing is said about the apostles or early ecclesias although the New Testament is alluded to as part of Allah's message to mankind.

### **Muslim response**

The above examples are typical of several accounts in the Qur'an. Muslim scholars are, of course, aware of the difficulties we have indicated. Their summary explanation is, as we would expect, that the Qur'an is correct and the Bible is faulty due to inaccurate copying and deliberate alteration. Rejection of the Bible is supported by citing a number of supposed problems with the Biblical text.

Standard works defending the accuracy of the Bible (such as "*Alleged Discrepancies of the Bible*," J.W. Haley, Baker, Grand Rapids, MI; "*God's Truth*," A. Hayward, Marshall, Morgan & Scott, London, UK) are useful in such a discussion as well as a Christadelphian book on the Qur'an available from Bro. Tim Galbraith in India ("*The Bible and Islam*," Printland Publishers, tim@galbraithmail.com). Further the

evidence that the Bible preceded the Qur'an by many centuries is readily available. Again standard works regarding the origin of scripture are useful ("The Canon of Scripture", F.F. Bruce, InterVarsity Press, IL, "The Text of the Old Testament," E. Wurthwein, Erdmans, Grand Rapids, MI).

In our own consideration, reading the scriptural account alongside the account in the Qur'an was the best indication that the Bible is right and the Qur'an is faulty. This article has noted what we feel are some of the better examples in this regard.

*(Final article is to be on, God willing, what the Qur'an says about Jews and Christians.)*

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**Notes:**

1. Jewish legend related by Pirquey Rabbi Eliezer, chapter XXI, quoted by Abdiyah Akbar Adul-Haqq, Sharing Your Faith with a Muslim, from a website titled Parallelism Between the Qur'an and Judeo-Christian Scriptures, by Julian Charteris.
2. Mishnah as published in the Soncino Talmud, vol. Nezikin (3), pg. 233-234. The Mishnah is the first part of the Talmud, containing traditional oral interpretations of scriptural ordinances (halakoth), compiled by the rabbis about 200 A.D. Web. Dict., 1983. (We were put on the trail of this information by Mateen Ellass in his "Understanding the Qur'an.")

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## *The God of Shem*

*In Genesis 9:24-27 we read how Noah in spirit penetrated the moral and fundamental character, and consequently the future, of the three groups of peoples springing from Canaan, Shem, and Japheth; and how he awards to Canaan the curse of servitude, to Japheth far-reaching political power, and to Shem a central religious significance which also draws Japheth to him.*

*The God of salvation is the God of Shem; Shem is therefore for himself and the nations a bearer of the revelation of this God. According to this it is a Shemite whom God, after Noah, entrusts with the second epoch-making mediatorship. Abraham is chosen out of the midst of the nations to become a mediator of the revelation of salvation, and the promise of the salvation of the entire race is connected with him and his seed as centre, and starting point: "And all the kindreds of the earth shall bless themselves in thee and in thy seed" (Gen 12:3).*

*The promise makes Abraham and his seed possessors of a divine blessing, which is to become the end of the desire of all nations, and at the same time also their possession. Israel is the seed of Abraham (Isa 41:8), as the people who mediate salvation (Isa 19:24, Zech 8:13); but this mediation of salvation comes to its final completion in Christ, the one descendant of Abraham, according to his calling as mediator of a blessing, finds its consummation.*

*Franz Delitzsch, Messianic Prophecies, pp. 43-45*

# Bible Study

## Everyone, Including Gentiles

In the March-April *Tidings* (pp. 107-112), Bro. George's editorial, "The Power of God for Salvation", and the two following articles abstracted from Bro. John Carter and Bro. Mark Vincent, address the theme of Paul's letter to the Romans. As these brethren make plain, the theme is explicitly defined in Romans 1:16, 17. They have done an excellent job connecting the ideas in these verses to the rest of the letter.

I'd like to add to their thoughts by highlighting the importance of the word "everyone": "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom 1:16).

The word "all" or "every" or "whosoever" (all translations of the Greek word *pas*) is perhaps the most important word in the letter; it might also be the most overlooked word. Here is a sample of the phrases in Romans that involve this key word:

- All believers (1:16; 3:22; 4:11; 9:33; 10:4, 11).
- Abraham is the father of us **all**, the promise is sure to **all** the seed (4:16).
- All who call upon him (10:12, 13).
- Delivered him up for us **all** (8:32).
- Concluded them all in unbelief, that he might have mercy upon **all** (11:32).
- All men, every soul of man, **all** the world, **all** the earth, etc. (1:18; 2:1, 9, 10; 3:4, 19, 20, 23; 5:12, 18; 8:22; 9:5, 17; 10:18; 12:3, 17, 18; 13:1, 7; 14:10, 11; 16:19, 24).
- All Gentiles, **all** nations (1:5; 15:11; 16:26).

The first phrase in this list, "all believers", is one of the many interactions between "all" and the other key ideas in Romans 1:16, 17 (see the table on p. 112 of the March-April issue). As a second example, "all" is linked to the phrase "to the Jew first, and also to the Gentile/Greek" (1:16; 2:9, 10; cf. 3:9), for there is no difference (3:22; 10:12).

Paul's "not only...but also" arguments highlight the meaning behind the word "all":

- "Is he the God of the Jews **only**? Is he **not also** of the Gentiles? Yes, of the Gentiles **also**" (3:29).
- "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (Psa 32:1, 2). Cometh this blessedness then upon the circumcision **only**, or upon the uncircumcision **also**?" (4:7-9).
- "That he might be the father of all them that believe, though they be not cir-

cumcised, that righteousness might be imputed to them **also**; and the father of the circumcision to them who are **not** of the circumcision **only**, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised” (4:11, 12).

- “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; **not** to that **only** which is of the law, **but** to that **also** which is of the faith of Abraham; who is the father of us all” (4:16).
- “Now it was **not** written for his sake **alone**, that it was imputed to him, **but** for us **also**, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead” (4:23, 24).
- “Even us, whom he hath called, **not** of the Jews **only**, **but also** of the Gentiles” (9:24).

Throughout the letter the emphasis is on the inclusion of Gentiles.

In this regard “the promises made unto the fathers” (Rom 15:8) are especially those concerning inclusion of Gentiles in God’s provision of salvation:

- To Abraham (Rom 4:3, 22; 4:17; 4:18; cf. Gal 3:8).
- To Moses (Rom 10:19; 15:10).
- To David (Rom 4:6-8; 15:9).
- To the prophets (Rom 1:17; 9:25; 9:26; 10:20; 15:12).

So the word “all” is the catchword of inclusion. Through Jesus Christ Gentiles are now explicitly included in the fulfillment of God’s promises. God has faithfully declared His righteousness by sending His Son to confirm His promises to the fathers, especially the promises in the law and the prophets that Gentiles would be included in the family of God. Jesus Christ, a Jew according to the flesh, was faithful to this high calling, so God delivered him up for us all, and then He raised him from the dead. In this way, God has provided salvation to all who believe, to faithful Jews, of course, but now also to faithful Gentiles. So Abraham is the father of all believers, both Jews and Gentiles.

That this would be Paul’s focus should not be surprising; after all, he was the Apostle to the Gentiles (Rom 11:13; 15:15, 16; Gal 2:7-9; Acts 9:15; 22:21), and his mission was “the faith of all the nations” (Rom 1:5; 15:5-18; 16:25-27).

*“Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God” (Rom 15:5-7).*

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## “I Have a Dream”

Dr. Martin Luther King, Jr., used the same rhetorical device in his famous “I Have a Dream” speech<sup>1</sup>. Here are some excerpts (emphasis added) illustrating his argument that the word “all” in the nation’s founding documents included “blacks as well as whites”; just as Paul argued that God’s promises in the law and

the prophets included salvation of Gentiles as well as Jews. Dr. King declared that it was time for those promises to become a reality; just as Paul declared that Jesus Christ had made God's promises a reality.

"Five score years ago,<sup>2</sup> a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation.<sup>3</sup> This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity...<sup>4</sup>

"So we've come here today to dramatize a shameful condition. In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which **every American** was to fall heir. This note was the promise that **all men**, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness...<sup>5</sup>

"Now is the time to make real the promises of democracy; now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice; now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood; now is the time to make justice a reality for **all God's children**...<sup>6</sup>

"I still have a dream. It is a dream deeply rooted in the American dream that one day this nation will rise up and live out the true meaning of its creed—we hold these truths to be self-evident, that **all men** are created equal...

"I have a dream that one day **every** valley shall be exalted, **every** hill and mountain shall be made low, the rough places shall be made plain, and the crooked places shall be made straight and the glory of the Lord will be revealed and **all flesh** shall see it together.<sup>7</sup>

"This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free some day. This will be the day when **all of God's children** will be able to sing with new meaning—'my country 'tis of thee; sweet land of liberty; of thee I sing; land where my fathers died, land of the pilgrim's pride; from every mountain side, let freedom ring'<sup>8</sup> —and if America is to be a great nation, this must become true.

"So let freedom ring from the prodigious hilltops of New Hampshire... Let freedom ring from **every** hill and molehill of Mississippi, from **every** mountainside, let freedom ring. And when we allow freedom to ring, when we let it ring from **every** village and hamlet, from **every** state and city, we



will be able to speed up that day when **all of God's children** — black men and white men, Jews and Gentiles, Catholics and Protestants — will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last, free at last; thank God Almighty, we are free at last.' ”

Joe Hill (Austin Leander, TX)

**Notes:**

1. Dr. King delivered this speech from the steps of the Lincoln Memorial on August 28, 1963 as the keynote address of the March on Washington for Jobs and Freedom. Mrs. Coretta King once commented, “At that moment it seemed as if the Kingdom of God appeared. But it only lasted for a moment.”
2. Abraham Lincoln's Gettysburg Address, delivered on November 19, 1863, begins, “Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that **all men** are created equal.”
3. The Emancipation Proclamation is two executive orders issued by President Lincoln on September 22, 1862, and January 1, 1863, respectively.
4. Cf. Psalm 30:5.
5. The U.S. Declaration of Independence contains the words: “We hold these truths to be self-evident, that **all men** are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.”
6. The U.S. Pledge of Allegiance avows: “I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for **all**.”
7. Isaiah 40:4, 5.
8. “My Country ‘Tis of Thee” by Samuel Francis Smith, 1832.

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*Jackie Robinson was the first African-American man to play major league baseball in the modern era, in 1947. Breaking baseball's color barrier, he faced disgusting racial slurs from opposing players, baseballs thrown at his head while he was batting, and base runners sliding with spiked shoes lifted high, trying to injure him. Also, he faced jeering crowds in every stadium. While playing one day in his home stadium in Brooklyn, he committed an error. Some in the crowd began to ridicule him. He stood at second base, disconcerted and humiliated, while even his hometown fans mocked him.*

*Then his teammate Pee Wee Reese came over and stood next to him. He put his arm around Robinson, talked quietly to him, and encouraged him, as if the crowd's cries meant nothing. He was a white Southerner, with his own experiences of racial prejudice, and might have been expected to keep a safe distance from a black man. But it was as if he were saying to everyone: 'This is my teammate; he's with me!' Reese was a star player at this time: popular and successful and well-liked. The fans grew quiet, and the game resumed.*

*Jackie Robinson later said that that arm around his shoulder saved his career.*

*A statue has been erected and dedicated at the current Brooklyn baseball park, commemorating this simple yet profound act, performed more than 50 years ago: joining and identifying with another so as to share his suffering.*

# The Joy of Sunday Schooling

## Continuing a Tradition

Sunday schooling has filled an important preaching role in the brotherhood from our earliest days in the nineteenth century. The work has been strongly supported by our magazines. For *The Tidings* magazine to add a Sunday school section to its pages is to join in this long-standing tradition of support.

One of the first references to Sunday schooling in the brotherhood appeared in *The Ambassador* (later to become *The Christadelphian*) in September, 1865. It was a news item from the Birmingham Ecclesia in England:

“The brethren have started a Sunday School for the purpose of scripturally instructing the children connected with the meeting, who have now attained a goodly number; and also for the purpose of removing them from the perverting influence of ordinary schools where many of them have hitherto attended.”<sup>1</sup>

*The Ambassador* for May, 1868, added this detail about the Birmingham Sunday School: “(The) no. of children on the books of the Sunday school, 63; average attendance, 45.”<sup>2</sup> This size of the Birmingham Sunday School grew to more than 90 by 1869, over 100 by 1870, and nearly 200 in 1877. The Temperance Hall meeting in Birmingham reported 273 scholars on its Sunday school rolls in 1921!<sup>3</sup>

The benefits of the Sunday school work were soon evident as well. The following piece appeared in *The Ambassador* of October, 1868:

“BIRMINGHAM.—There have been four immersions since the last record. Two were specially interesting as the direct results of the Sunday school, which has now been in operation about twelve months. These were two girls, daughters of those already in the faith, viz., EMILY BAILEY (17), daughter of brother Bailey, and MARY ANN LEA (16), daughter of sister Smith, by a former marriage. Their desire towards obedience is of some standing, and as time seemed to prove its genuineness, and examination made manifest the requisite intelligence in things divine, their wishes were complied with, and their names added to the list of those who in Birmingham have begun the race for the prize of the high calling.”<sup>4</sup>

This is a delightful bit of our history. It means that we know the names of perhaps the first two Christadelphian Sunday school students to be baptized into Christ: Emily and Mary Ann! They set a precedent that thousands of Christadelphian young people have since followed.

The work of the Sunday school received enthusiastic support from Bro. Robert Roberts, the first Editor of the magazine. He took a great interest in children. In addition to addressing the Sunday school children in Birmingham on a very

regular basis, Bro. Roberts started a Children's Magazine in 1871. The prospectus that he published revealed the Editor's heart as far as children were concerned. Here are his introductory words:

### CHRISTADELPHIAN CHILDREN'S MAGAZINE

To be Conducted by the Editor of the "Christadelphian."

LONG pressed to start a Magazine for the children, the Editor has, at length, concluded to undertake the task, from a conviction of its usefulness, and with the intention of making the new Magazine as interesting to little readers as ever he can ... God willing, the first number will appear on Friday, September 15th, and should adequate support be forthcoming in the way of subscription, the Magazine will thereafter appear monthly on the second Friday in each month.<sup>5</sup>

Bro. Roberts started the Children's Magazine at the same time he announced an increase in the size of *The Christadelphian* magazine. There were giants in the earth in those days!

Bro. Roberts soon opened the pages of *The Christadelphian* to more than just Sunday school news. Ideas for organizing and running Sunday schools began appearing in the magazine as early as 1875. The December, 1879, issue included a lengthy list of books suitable for Sunday school prize giving. The list is impressive. Children (the older ones, I assume) received such books as *Elpis Israel*, *Twelve Lectures*, *Josephus*, *Cruden's Concordance*<sup>6</sup>, and *Jesus Christ and Him Crucified*. Not just casual reading!

It wasn't long before Sunday school lesson notes began appearing in the magazine with a view to giving teachers and ecclesias everywhere an orderly syllabus of Bible lessons to follow with their children. A first go at this was made in 1882, when Bro. Francis A. Chatwin ran a series of articles, called "Our Children and Our Sunday Schools."

Later, in 1895, the appearance of Sunday school lesson notes became a regular feature of the magazine. Bro. Charles Alfred Bower (C. A. Bower) was the contributing editor. Bro. Bower continued this work without fail, month after month, until his death in 1916. He was succeeded by Bro. C. A. Ladson (also Charles Alfred!), the Assistant Editor of *The Christadelphian*, who kept the lesson notes coming until 1925. By that time the basis of the Birmingham Central Sunday School Scheme — lessons still available from The Christadelphian Office — was firmly established.

In the years that followed, *The Christadelphian* magazine continued the tradition of supporting the Sunday school work of the brotherhood. It announced Sunday school teaching conferences, provided information about teaching materials, and served as a forum for thoughtful teaching ideas and innovations.

Many readers of *The Tidings* will have a copy of Bro. Roy Standeven's book in their library: "*The Vital Hour*." The book first saw light of day as a series of articles in The Christadelphian magazine between 1970 and 1972.

Bro. Standeven offered the articles as “A page for Sunday school workers.” His opening words aptly describe what it is for any of us to accept the responsibility of sharing the vital message of salvation with others.

As soon as belief changes one’s personal way of life, it becomes vital to pass on to others the joy, knowledge and experiences it involves. One becomes a teacher with a clear message to give.

Briefly summarized, the Christian view of the purpose behind mankind’s existence is as follows:

- Man is made “in the image of God” and therefore has a supremely important part to play in the world.
- Despite the tragedy of sin and death, he still has an important role in God’s purpose and will find ultimate fulfillment in the Kingdom of God.
- Above all, man cannot save himself.
- The love of God has been shown in a very special way in the sacrifice of Jesus, His Son: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12 )

Paul summarizes the challenge to the believer when writing to the church in Rome:

*“For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom 10:13-14).*

For those of us involved in the work of the Sunday school, whether as parents or teachers or both, Bro. Standeven has defined the dimensions of the challenge. It is with a view to supporting all who accept this challenge that *The Tidings* magazine plans to offer, for the foreseeable future and God permitting, a section on “The Joy of Sunday Schooling”. In so doing, we add our efforts to this time-honored tradition of the brotherhood.

*Jim Harper (Meriden, CT)*

**Notes:**

1. *The Ambassador*, September, 1865, 254.
2. *The Ambassador*, May, 1868, 150.
3. *The Christadelphian*, November, 1921, 514.
4. *The Ambassador*, October, 1868, 286.
5. *The Christadelphian*, September, 1871, 264.
6. *Cruden’s Concordance*. The same issue (December, 1879) reported the recent publication of *Young’s Analytical Concordance*. *Strong’s Exhaustive Concordance* would not be published for another 11 years!
7. *The Christadelphian*, April, 1970, 159.

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*“It is not what we read, but what we remember that makes us learned. It is not what we intend but what we do, that makes us useful. And it is not a few faint wishes but a lifelong struggle that makes us valiant” (Henry Ward Beecher).*

# Youth Speaks

## Introduction

It is always a wonderful thing when the youth of the ecclesia desire to participate in a Godly work. The “Youth Speaks” section is a monthly portion of the magazine that will be dedicated to articles written by young Christadelphians. It is hoped that the writings of the young people will be encouraging to the more experienced brothers and sisters, and will also inspire other youth to love the Truth, forsake the world and its temptations, and preach the gospel. It will explore in-depth Bible study, as well as practical issues that are especially faced by our generation. As society continues to embrace humanism, and the great churches of the world find themselves walking along the same path, it is imperative that those who have a true understanding of the Scriptures stand firm and strengthen one another to “earnestly contend.”

*“For thou art my hope, O Lord GOD: thou art my trust from my youth”  
(Psa 71:5).*

*Jason Hensley (“Youth Speaks” Editor)*

## The One Who Made Israel to Sin

### Jeroboam’s Beginnings

You’ve probably heard of Jeroboam before. Maybe the name is a slightly familiar word, but not really tied to a character. Maybe the name reminds you of the name Rehoboam, because it has always been difficult to place who is who between the two. Or, maybe the name reminds you of the famous tag line that always follows it in Scripture — “Jeroboam, the son of Nebat, who made Israel to sin.”

For many of us, Jeroboam is a character that we may know a bit about, but he is always just seen as a rebellious, evil, deceitful character in a story, and not a living, breathing, man.

Jeroboam truly lived. He was as real as you or me. He had fears, he had desires, he had disappointments.

The goal of this series of five articles is to give a reality to the story of Jeroboam. Let us take our minds out of today, out of the struggles and hardships that we are going through in the present and for a few brief moments, place our thoughts into the time of Jeroboam. He is a character that is not often discussed, but his life was filled with many of the same decisions that we have to face, and his story is one that is not severely estranged from one that could be ours. He was a man with a powerful amount of potential, who threw it all away. Jeroboam paints a picture of what can seamlessly happen to us when we stop fighting — when we stop holding on to the Truth with everything we have, and allow the world to get a foot hold.

In the series, we are going to explore his early life and his faith. We will see the beginning months of his reign as king and will show his enthusiasm in reformation, and then his deceit in apostasy. We will see him fall from his zeal and begin to fall into the clutches of false religion.

By looking at these events, we will more ably see into the mind of God and will note the rise and fall of Jeroboam — a man like us.

## Background

Early in the history of Israel's kings, the nation split apart. It separated into a northern kingdom and a southern kingdom — the southern followed a man named Rehoboam and the northern followed Jeroboam. The split was not a friendly one, and it occurred as a result of Rehoboam's refusal to lower the taxes created by his father Solomon. The people of the northern 10 tribes revolted with the charge "what portion have we in David?" They deserted the tribes of Judah and Benjamin, and the two kingdoms were born. The kingdom of the north was known as Israel, and the kingdom of the south was known as Judah.

The division happened only a few generations after the nation had chosen to have a king. The line of kings, from the first ruler to this split is as follows:

1. Saul
2. David
3. Solomon
4. Jeroboam and Rehoboam

Jeroboam was the first king of the northern kingdom — the first king of Israel (made up of only 10 tribes). Rehoboam was originally the king of all 12 tribes, but as a result of the rebellion, he was left with only two. He was the king of Judah.

The kingship of Jeroboam, and the idolatrous worship that he created, are probably the two events that fill our thoughts on this man. They are the two things for which he is the most famous. As we will see throughout this study, Jeroboam's life was characterized by much more than just being a king and creating a new form of idolatry. He was a man who started off as a believer — who started off walking in Truth — and a man who had an explosive amount of potential for good, but wasted it all.

## The Rebellion

Because of Solomon's idolatry, Yahweh brought enemies against his kingdom. He stirred up Hadad the Edomite and Rezon king of Syria against him — adversaries who would perhaps cause him to turn back, to recognize his error. Amid this list of adversaries that God brought against Solomon, Jeroboam appears.

*"And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruiah, a widow woman, even he lifted up his hand against the king" (1Kgs 11:26 ).*

Jeroboam was an adversary to Solomon, stirred up by God. He was an Ephrathite, which is better rendered "Ephraimite" as the word is used in Judges 12:5; also

compare 1 Samuel 1:1. It appears that his home town was Zereda, a city on Mount Ephraim. This Ephraimite enters the scene as a rebel, one who fought against his lord — trying to take the throne. This introduction to him can tend to taint our opinion of the man, painting him as a deceitful worker, as someone who was headstrong and never able to follow. However, this isn't entirely the case. When we read the next verse, and as we unearth more about this rebellion, we discover some important pieces to the story of Jeroboam.

*“And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father” (1Kgs 11:27).*

Jeroboam's rebellion was provoked. He didn't just rebel randomly, he didn't just rebel because he wanted to have the reins of power and rule over the country. Instead, he rebelled because Solomon built up Millo and repaired the breaches of the city of David. Something about Millo really aggravated Jeroboam.

When we look deeper into the Word of God, as almost always seems to happen, an answer becomes apparent. Millo and the breaches of Jerusalem were just one of many building projects that were started by Solomon. Throughout a 20 year period during his reign, Solomon had been starting new building projects — beginning with the temple, and then moving on to his own house. In the 4th year of his reign, Solomon began to build the temple (1 Kgs 6:1). This took him seven years to complete, and at the end of those seven years, he began to build his own house (cf. 1 Kgs 6:38, 1 Kgs 7:1, 1 Kgs 9:10). His own house was thirteen years in the building, meaning that the total building time for both houses was 20 years. Solomon then went on to build Millo (cf. 1 Kgs 3:1 and 1 Kgs 9:24).

All of these building projects were supported by a staff of men that Scripture refers to as “the levy.” They were a group of conscripted Israelites who were forced by Solomon to work for him.

*“And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer” (1Kgs 9:15).*

They built up all of these various projects, all of these cities — at the command of the king. More detail is given about the levy in 1 Kings 5:13-14. This levy was a group of 30,000 men who worked alongside the workers of Hiram, king of Tyre, to cut down trees in Lebanon. The trees were used to build up the projects of Solomon. Each worker in the levy spent one month in Lebanon, and then two months back home; four months of his year would be spent in Lebanon. This levy lasted over 20 years, because it was used to build up the house of God, to build up Solomon's house, and to build up Millo and the wall of Jerusalem.

When we then begin to see what was taking place, Jeroboam's revolution becomes more understandable. Jeroboam was probably one of the hewers of wood, one of the workers under the levy, and each year he had to work in Lebanon for four months. He had probably been going over to Lebanon for years and was finally tired of having to do it. He had a widowed mother. Who would take care of her?

He probably had a wife and a son! To be gone for four months every year would be terrible! Picture the scene. Finally the laborers had finished building Solomon's house (after 13 years of this!). Finally they could return to their cities, to their families, and have normal lives. Then, the command passed through the ranks, down to the poor hewers of wood. The king was restoring the walls of Jerusalem and was also soon going to build up Millo. The dreams of returning to the family were crushed, the hope of leading a normal life was ruined, and the levy would continue. Jeroboam may have been able to justify spending the time away from his family when he was building up the house of Yahweh, but to spend 13 years building the king's own house — this was the last straw.

This understanding of the rebellion makes complete sense with the rest of the story. It fits with what we are told about Jeroboam. He was Solomon's servant — i.e. part of Solomon's workforce, part of the forced labor. This would be how Solomon had seen that he was "industrious."

*"And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph"( 1Kgs 11:28 ).*

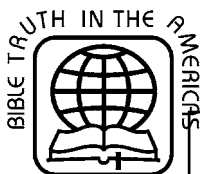
Solomon saw the way that Jeroboam worked in Lebanon, saw his hard work, and to quell the coup, Solomon gave him a position of prominence in the nation. Interestingly, it seems as though Solomon actually just promoted the future king. In the margin of the KJV, the word charge is rendered "burden." Other versions translate it as such, as well. This is referring to the levy, to the forced labor! Jeroboam had originally been a hewer, and so he was promoted to being one of the leaders of the levy. He was in charge of the forced labor that came from Manassah and Ephraim.

When we look into the rebellion of Jeroboam, it helps us to understand why he stood up against the king, why he was willing to try to overthrow the government. Jeroboam wasn't an initially rebellious and devious man. In fact, by studying this rebellion, it helps us to see that Jeroboam was actually someone who knew the Truth and who grew up during the glory days of Solomon — when true worship was the norm. Scripture tells us that he was a young man at the time of his rebellion (1Kgs 11:28). This revolution probably took place around the 24th year of Solomon; Solomon began working on the temple in the 4th year of his reign, worked on it for 7 years, then worked on his own house for 13, finally after that he built Millo. Jeroboam, as a young man, probably somewhere in his 20s, was most likely born just before Solomon came to the throne.

The future king enters the scene as a young man, one who had grown up during the glory days of Solomon. He probably saw the temple being built, went to Jerusalem to celebrate the feasts, and knew all about proper worship. He had been surrounded with the Truth all throughout his life. Initially, as we will see in the next article, Jeroboam was a man of faith. He was a man who had the potential to command an audience, lead the nation, and save God's people from the idolatry that they had so willingly embraced.

*Jason Hensley (Simi Hills, CA)*





## Bible Mission News

### Quito, Ecuador Annual Bible School February 13–16, 2010



Despite the broken-down mission van, cabin mix-ups and last-minute teacher substitutions for the teen class, somehow, this time away from the world came together to be a spiritually enlightening time of fellowship for all 48 brethren and sisters, interested friends and children that attended. All except three of the Quito ecclesia members attended, with nine interested friends and seventeen young people and children.

We were especially heartened to see the attendance of three members' spouses; what an opportunity to show them what our ecclesial family is really all about. Luís, a regular visitor, a friend of Bro. César

Moreno, invited in turn a friend of his to also attend. For her, this was her first real contact with Christadelphians. What an invaluable opportunity it was to open new bridges of communication with these interested friends!

Bro. Kevin Hunter, Bro. Joshua Bartholomew and Sis. Jamie Cawston also joined us from the Saanich Peninsula, Okanagan Central, and Vernon ecclesias, all in BC, Canada.

Packed into the four days were arranging brethren meetings, seven classes for the adults, kids and teens, the daily readings, volleyball and of course soccer (this is Ecuador!).

Several brothers and sisters worked very hard behind the scenes (as so often is the case the world over) to arrange the details that made the Bible school, or

“convivencia”, as it is in Spanish, possible. In particular, Bro. Carlos Revelo was a quiet and careful force behind everything from choosing the location to meal arrangements. We are so thankful for his willing, eager service.

Although we missed Bro. Kevin Hunter’s classes on the theme of building the house of God, we heard many positive comments from the members and interested friends. The last class in particular seemed to have an impact, leaving everyone in tears of emotion.

One of the key highlights for us included teaching the kids’ and teen classes, culminating with the kids’ presentation on the last night of the convivencia, when they sang a translated version of the well-known Christadelphian cantata song, “Shine As Lights”, written by Sis. Fiona Styles (La Paz, Bolivia), reminding us of our responsibility to share the light of the gospel message within us, that our very lives might be a light to those yet in darkness.

Each of the kids’ classes were themed on an aspect of nature about which God expounds certain spiritual lessons, for example, trees, light and ants. In one of the kids’ classes, we learned about God as our rock, our certain foundation. We took the kids outside to build a little house firstly on sand and then on a football-sized rock using small clay bricks. To the kids’ delight, we then sloshed a bucket full of “rain” on the houses and watched as the house on the sand washed away in the eddies, yet the house on the rock stood still. The lesson is simple, easily grasped, yet profound. May this little house here in Ecuador, yet in building, little brick upon little brick, stand firm in the time that remains before the coming of the Lord.

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

## Thankful to be in Quito

When I found myself somewhat cornered against the fridge of the Quito ecclesial hall on my first Sunday in Ecuador, not understanding what was being said by the ten plus brothers and sisters surrounding me — but quite obviously being teased by all of them — I knew I was being welcomed into this lovely ecclesia! Quito would be my home for the next ten months on Spanish Truth Corps (STC) for the CBMA!

It was an amazing thing to experience just how welcome the brothers and sisters made me feel, without really being able to communicate with words at all. The extent of my Spanish vocabulary before arriving here was “Yo tengo friol!” (*I am cold!*), which I used with enthusiasm, frequency and totally out of context. But my lack of Spanish didn’t slow down the brothers and sisters of the ecclesia from making me feel part of their ecclesial family and at home from the very beginning. The big smiles, warm hugs and delightful terms of endearment are daily reminders of the greatness of our shared Hope and the strength of relationships — truly, we are brothers and sisters! — when our life is based on God’s Word. Paul and Naomi Osborn, along with their two children, Abigail and Isaiah, have made me



Sis. Rachel with the sisters after their class

feel like part of their family too, from the very start — their godly friendship has come to mean so much to me already. I'm thankful for this opportunity to learn, serve and grow together with them.

Learning another language has been challenging, to say the least!

Some days are trying, most are great, and some are just embarrassing! My second memorial meeting in Quito was one of the embarrassing times: a brother got up to do (what I thought was) the first reading but because of the rapid-paced Spanish, I hadn't been able to catch what book the brother was reading from. I was flipping the pages of my Bible back and forth, unable to find the verse, chapter or book. Finally, I surreptitiously took a glance around to see if I could sneak a peek at someone's Bible. I was surprised, and more than slightly embarrassed to realize that no one else was looking at their Bibles at all — the brother wasn't reading, he was praying! After relaying my story, Paul graciously provided me with an order of events — and when I began to play the organ for memorial meeting, that little piece of paper was clutched firmly in my hand the entire time — I didn't want to make the same type of mistake with the organ involved!

The challenge presented by the language is substantial, and brings other challenges with it, of which feeling unable to truly help or be of use here is the biggest. Daily the reminder is needed that God is glorified not only in our successes, but also in our attempts — when they are done willingly, cheerfully and whole-heartedly for Him. This perspective helps motivate me to continue working away at the language, and not worry about the embarrassment or frustration when the Spanish word fails me and I'm left to practice my skills as a mime, supplementing words with actions. The experience has been a powerful reminder for me that in every aspect of our work in the Truth, the Father calls on us to keep giving all we have, holding nothing back in effort or zeal — His ability is more than sufficient to compensate for my lack thereof! As a good friend reminded me as I entered the airport in Toronto to fly to Quito, "God doesn't always call the equipped... but He will always equip the called."

Already I am able to see that the things I am learning, and will learn, from my time in here in Ecuador will far surpass whatever work I may be able to do, by God's grace. Truly, the Father's hand is upon us for good, and it continues to be wonderful privilege to be here in Quito.

*Sis. Rachel Wilson  
Spanish Truth Corps, Quito, Ecuador*

## Baptism and Earthquake in Chile

As the saying goes “after the storm comes the calm” and in the last few weeks we are in full agreement. In fact, it has been God’s good pleasure to give us far more than just calm.

On the 27th of February just after 3:40 am, most Chileans were woken by a massive earthquake, which registered 8.8 on the Richter scale at its epicentre. This was the second most powerful ever recorded in this country, and one of the five strongest earthquakes in recent history. Thanks to the grace of our God, we brethren here in Santiago can report that it was mainly a huge shock, with few material losses. However, God has given us increase at the time of this awful event. Today the ecclesia in Chile is not just calm, we are celebrating! On Saturday, March 13th, we were able to hear the clear confession of faith and witness the baptism of our Sis. Sandra Ovalle. She is an old friend of our Bro. Bernardo Soto and even though she started her attendance with us making it quite clear that she was Catholic, it has pleased our Father to give her the light of understanding of the Truth.



Our sister, even before her baptism, integrated well into our little ecclesia. With a great attitude and energy, she has taken care of keeping our Bible Centre clean and tidy, and I’m sure she will be a great asset to God’s work here in Chile.

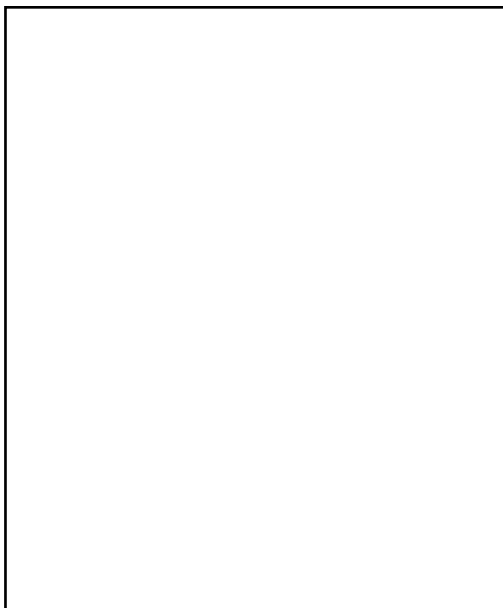
We also said farewell our Bro. Andrew and Sis. Shaye Yearsley who spent five months with us here in Santiago on a work contract. May the Lord continue to send those who can strongly proclaim the soon coming of our Lord Jesus Christ.

*Richard Castillo*



**Brethren and friends at the baptism of Sis. Sandra Ovalle**

## Haiti Update – CBMC trip to Haiti February 2010



**Bro. Kenson and his parents**

Bro. Kenson and all his family, as well as neighbors who lost their homes and almost everything in them, were offered the temporary use of a large pavilion, at no charge. It has a concrete floor and is open at the sides, and room for many people to sleep under cover. The owner was not using it and could not see the families living outside in tents as the rainy season was about to begin. Those of us, who have camped in tents for more than a day in the rain, know what that can be like — not pleasant under the best of circumstances. Bro. Kenson and his family also have the use of the ground floor of the building next door. The CBM Canada through the assistance of a number of brothers and sisters in the U.K. (including

the Christadelphian Office) had two shipments of supplies flown to Port-au-Prince on January 24th and 31<sup>st</sup> — this was due to a kind offer from a man who is not a Christadelphian and became aware of the need. He has his own private jet and often visits Haiti on business. These supplies included tents, household and first aid items, clothing, French Bibles and sufficient US dollars for necessary purchases. The packages were picked up by Bro. Kenson at a secure location about ten minutes from his house and took care of their immediate needs. The Hand of God was evident every day during January and February as the brotherhood responded and worked together to attend to our brother and his family's needs! The concern, cooperation and care by many around the world was indeed a symbol of our bonds of fellowship. We received inquiries, encouragement and help from Australia, Tasmania, the UK, from all over North America, plus from the Caribbean and Latin America. We are a worldwide brotherhood and at the same time, we have shown our concern for an individual brother and his family — whom almost all of us have never met!

We took Bro. Kenson replacement copies of the recent *Bible Missionary* and *Bible Magazine*, along with copies of *The Christadelphian* and *Wrested Scripture*. We also left another stack of French literature supplied by the Isolation League, sent over especially for this trip. Bro. Kenson was very interested to see the ALS Diary again. It meant so much more to him this time, than in the past. So many different brothers and sisters and organizations listed in the Diary had corresponded

with him and sent him things. He truly feels part of a community even though he is in isolation. A number of these members from the UK sent me emails and personal or family photos to take with me. Bro. Kenson took them from me, as if he was receiving treasure and he was — tokens of fellowship!

You may be thinking — “Why hasn’t the CBMC (and the CBMA in the past) done more preaching on this Island, in these two countries — the Dominican Republic and Haiti?” Basically due to the fact that we do not have the funding or the fieldworkers to start **and** support a long-term preaching program on this Island. Both Bible Missions have all they can do to maintain existing work in the Caribbean (CBMC) and in Latin America (CBMA), without starting new initiatives. At the same time, we do now feel a need to do something. In Bro. Kenson’s case, the brotherhood has responded to his immediate needs. Other than what I have already described as practical daily assistance, we will be using the monetary donations to help him re-build or re-locate in Port-au-Prince or elsewhere. He does have employment (when there is a place to go to), which is an important consideration, since many do not. We also plan a follow-up trip to assist in the next stage of helping the family with their new home.

Finally, both the CBMA and CBMC would like to thank the brotherhood for the very generous contributions to-date towards this relief matter. We should have no problem in assisting Bro. Kenson rebuild an adequate home for his family. As we have mentioned in our appeals — any excess donations will be used for future CBMA and CBMC relief work. For example the recent earthquake damage to the meeting room (plus literature and Bibles) in Santiago, Chile; or damage from the annual hurricanes in the Caribbean; or flooding that occasional takes place in Guyana. We assure the brotherhood though that we will do our best to honor requests for donations sent specifying that they be used directly to help Bro. Kenson and his family.

*In the Hope of the Kingdom and the Restoration of Israel,  
Brother Donald Luff,  
On behalf of the CBMA and CBMC*

Please visit [http://cbma.net/pages/activities\\_dominican.php](http://cbma.net/pages/activities_dominican.php) for the complete story of the earthquake and details on Bro. Don’s trip to Haiti.



Tent city in park directly across from destroyed Presidential Palace



**Kenson family and adjacent neighbors' destroyed homes**

## **TIYB and Preaching in your Ecclesia**

Would you like to enhance the results of your local ecclesial preaching?

We are now seeking North American ecclesias to be part of a pilot program to test the effectiveness of using TIYB.com as a core part of ecclesial outreach. Such programs have been successful in several international locations, including Barbados, the Bahamas, Trinidad and Tobago and Jamaica. Literally hundreds of correspondence students have resulted from the limited advertising done in each of these Caribbean islands. Barbados alone has nearly 900 registered correspondence course students.

Our preference would be for five North American ecclesias to agree to be part of a pilot program to test focused advertising and follow-up in their communities. We believe that this program may, with God's blessing, provide a robust pipeline of interested students in your area. TIYB will provide you with all the information and support necessary to launch a campaign and we will tailor it specifically to the needs of your ecclesia.

If your ecclesia is interested in serving in this pilot program please contact:

Bro. Mike LeDuke at 519-574-6014 or [mduke@gto.net](mailto:mduke@gto.net) or [yourbible@gto.net](mailto:yourbible@gto.net)

OR

Bro. David Jennings at 949-459-1956 or [djennings@cox.net](mailto:djennings@cox.net).

*Submitted by Sis. Jan Berneau  
TIYB.com Publicity, CBMA/C Publicity*

## Addresses for Bequests and Donations

**Christadelphian Bible Mission of the Americas (CBMA)** supports preaching work throughout the Americas, Domestic Truth Corps, etc. Visit [www.cbma.net](http://www.cbma.net) for an update on current activities as well as to make US dollar online donations. Donations by check should be sent c/o Charles Brinkerhoff, 15925 La Ronda Cir., Hacienda Heights, CA 91745-4244

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

**Williamsburg Christadelphian Foundation (WCF)** supports pastoral and preaching activities throughout the world. c/o Ray Pratt, P.O. Box 88, Deland, IL 61839-0086. Website: [wcfoundation.org](http://wcfoundation.org)

**CBMA Overseas Book Service** welcomes gifts of used Bibles, reference books, and Christadelphian books. Please contact Jan Berneau, 1221 N. Whitnall Hwy., Burbank, CA 91505-2110.

Phone: 818-842-2868  
[jberneau@earthlink.net](mailto:jberneau@earthlink.net)

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

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

**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

**Agape in Action** provides help for Christadelphian families and children living in extreme poverty. Donations may be sent to 39 Manor Park Crescent, Guelph, ON, Canada, N1G 1A2.  
 Phone: 519-837-9094,  
 Email: [agapeinaction@rogers.com](mailto:agapeinaction@rogers.com)  
 Website: [www.agapeinaction.com](http://www.agapeinaction.com)

**Christadelphian Meal a Day Fund of the Americas** funds projects to support those in need in North and South America and the Caribbean. [www.cmadfa.com](http://www.cmadfa.com)

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

**Christadelphian Indian Children's Homes (CICH)** donations in US dollars can be sent to CICH, c/o David & Connie Stiles, 3 Blue Acre Rd., Middletown, CT 06457-5012

**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 Clive Daniel, 8583 Sansum Park Drive, North Saanich, BC, V8L 4V7, Canada

**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

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

**Christadelphian Care Line** provides a service for those who need fully confidential help with emotional and spiritual problems as well as family issues. We now have Canadian charitable status. 866-823-1039

**Alcohol Help Line** provides a service for those who need fully confidential help overcoming alcohol dependency. 866-823-1039



## News & Notices

(Please send in text-only News and Notices by the 5th of the preceding month; please include full name of ecclesia and recording brother.)

### ATLANTA NORTH, GA

The brothers and sisters of the Atlanta North Ecclesia would like to share some of our recent news. In the past five years, God has blessed our small ecclesia with quite a few new faces, more than doubling our numbers. Last year we witnessed the baptisms of two new brothers and one new sister, bringing our numbers now to 18 baptized members. We have been blessed to welcome many new babies and children into our ecclesia. There are now 13 young children, from newborn babies up to 11 years old, allowing us to now have two children's Sunday school classes. We have also been blessed throughout the years to welcome the Truth Corps and visitors from across the world to join with us when they have traveled through the Atlanta area.

Since the Atlanta North Christadelphian Central fellowship Ecclesia was established more than 10 years ago and met consistently in accordance with the BASE, we have met in the homes of our members every Sunday morning for Memorial Service and Sunday school. In November last year, God blessed our efforts in finding a more permanent location for the ecclesia to meet. On Sunday, January 3 2010, the Atlanta North Ecclesia had its first memorial service meeting in our new location. The address is: Veridian Office Park, 6825 Jimmy Carter Blvd. Suite 1301, Norcross, GA. 30071. We look forward to the blessings, that a more permanent and centralized location will mean for our growing ecclesia, including starting to hold mid-week Bible classes and fraternal gatherings. Our Memorial Service starts at 10:00 am, followed by Sunday school at 11:30 am.



We want to thank the many brothers and sisters who have visited us, and the many brothers that have exhorted in the past in our homes. We look forward to welcoming all brothers, sisters and visitors in joining us at our new location, should Christ continue to remain away.

If you need directions to our new location, please contact the recording brother, Bro. Michael Conway by mail at: Atlanta North Christadelphians, PO Box 464304, Lawrenceville, GA. 30042, or by phone 678-376-0252; or by email [mikec1049@aol.com](mailto:mikec1049@aol.com).

*Michael Conway*

## **BRANTFORD, ON**

The year for our light stand concluded and commenced with the safe birth of two healthy children: Jachin James to Bro. John and Sis. Lyndsay Billington on December 12, 2009, and James Robert, to Bro. Mark and Sis. Jennifer Read on January 12, 2010. May God bless both of these families.

On February 13, 2010, the Brantford Ecclesia enjoyed hosting the 2010 Little Disciples and Junior CYC gathering. The focus of the day was the life of Abraham. One hundred five children and ninety adults were able to attend the gathering.

Later in the month, on February 27, 2010, Bro. Ben Jennings and Sis. Lisa Brown, both of the Brantford Ecclesia, were joined together in marriage in the Lord. May our heavenly Father bless them in their new union as they dwell together according to knowledge as heirs together of the grace of life.

During this same time period, the Billington family suffered the loss of Bro. Michael Billington back in the UK. We pray that the God of all comfort, who we all lovingly cherish as our heavenly Father, will comfort all who have been touched by this great sadness.

On March 2, 2010, we were delighted to have Bro. Jim Cowie spend an evening with us, leading a study on the subject, "The Apocalypse in the Times of Ahab and Jezebel". We are thankful for his energizing exposition, helping our ecclesial family remain steadfast and immovable.

During the weekend of March 13-14, 2010, Bro. Bob Lloyd traveled from Southern California to Brantford to lead the Senior CYC gathering. The ecclesial hall on both days overflowed with young people and brothers and sisters alike, all treasuring the time we could spend together with our dear uncle and brother in the Lord. Thanks be to God for blessing us with such a rich and enduring fellowship.

God willing, with great anticipation we look forward to a visit by Bro. Roger Lewis. As part of his ministrations he will lead a study on April 24, 2010, under the theme of, "Philip the Evangelist". The first class is scheduled to commence at 10:30 am. Lunch will be provided and afternoon classes for children ages 2 to 9 will be available during the second and third classes. Please join us for a day of fellowship.

*Michael Moore*

## **ECHO LAKE, NJ**

The falling asleep in Christ of our beloved Bro. George Faust on March 18, 2010 has saddened our ecclesial family. Bro. George was baptized on September 24, 1939, at the age of 21. His pilgrimage in the truth was almost 70 years. Bro. George served the ecclesia in many different ways. He was the recording brother, an arranging brother,

and Sunday school superintendent over the years. He also worked some years ago on the radio broadcast programs that were aired on Sunday mornings. We pray for his daughters at this time. Sis. Janet Owens (Echo Lake), Sis. Edith Machado (Southern New Hampshire, NH), Sis. Donna Taylor (Echo Lake) and Sis. Laurie Nelson (Echo Lake), together with their respective families and that they may be comforted in the sure hope of the resurrection when our Lord and Master shall appear.

We have been pleased and privileged to have the company of a number of visiting brothers and sisters and we have welcomed them around the table of the Lord including: Edith Machado (Southern New Hampshire, NH); Margan Packie, Virginia Packie, Carolyn Antonaccio, David and Maryann Jorgensen (Union NJ); Steve and Chris Cheetham (Moorestown, NJ); Tom and Sally Davies (Pomona, CA); Tyrone and Carol Smartt, Aleka Hall, Sunita Williams, Gaby Kilburn (South Ozone Park, NY); Matthew Link (Washington DC), Odette Ward (Cardiff Museum Place, UK); Nathan Badger (Cambridge, ON); and Paul and Dorothy Zawadzki (Boston, MA).

*Stewart Marsden*

## **KINGSTON, ON**

Our small group continues to grow by the Lord's good grace. We are most pleased to announce the birth of Jacob Keene to Sis. Sharon and Bro. Michael Keene. This is their second child and the third born to our ecclesia. Soon it will be time for children's Sunday school. We have welcomed into fellowship by way of transfer from the Toronto Church St. Ecclesia, Sis. Myriam Badger. We welcome her company around the table of the Lord and our Bible studies. Sis. Sharon Lording has also joined us from the Hamilton McNabb Ecclesia and we look forward to her fellowship along with that of her husband Garry.

Our seminars are nearing the end of their course with perhaps a year to go. We maintain seven students, who diligently read and study their Bibles and attend the classes on Monday nights at a Kingston library. In February, we held our first Memorial Service inside the Kingston town limits to open the way for some of the students to join us and we did have three attendees with two stating their regrets because their schedules conflicted with the day.

We have had a number of supporting brethren and sisters from around Ontario visit and help with exhortations. We thank them all and hope to reciprocate in time.

*Jim Barton*

## **LONDON, ON**

It is with joy to our heavenly Father that we announce the birth of a first child, son Jamin Michael, on January 21, 2010 to Bro. Kevin and Sis. Sarah Leadbetter. May God direct their lives as they grow together in the grace of God.

Our fraternal gathering is to be held on September 18, 2010, with speaker Bro. Jim Harper (Meridan, CT). The topic will be, "Beatitudes". There will be three talks starting at 1:00 pm. The location is the London Christadelphian Hall, 101 Wistow Street, London, ON. Please contact Bro. Dave Birchall for further details.

*Dave Birchall*

## **ORLANDO, FL**

The Orlando, FL Ecclesia welcomed the following visitors: Bro. Allan and Sis. Sandra Walker (ON); Bro. and Sis. Andrew Norcross, Sis. Zoe and Sis. Judith Norcross, Bro.

and Sis. James Hallsworth, Bro. Graham Harding, and Bro. Keith Mitchelson (UK); Bro. Sam and Sis. Clara Strunk (Ocala, FL); Bro. Trevor and Sis. Ruth Deedman, Bro. Robert Terry, Bro. Andrew Meredith, Bro. Michael and Sis. Jane Vicary, and Bro. Ben and Sis. Pam Staples (UK); Sis. Debbie Ross (Apopka, FL); Bro. Joseph and Sis. Lori McCrimmon, and Bro. Barnabas and Sis. Samantha McCrimmon (Miami, FL); Sis. Hilary Knight, Bro. Julian and Sis. Sandra Baseley, Bro. Ron and Sis. Sue Walding, and Bro. Alan and Sis. Chris Mills, and Bro. Martin and Sis. Danielle Walters (UK); Bro. Michael Payne (Toronto, ON); Bro. David and Sis. Kim Conover with Cassie, Elana and Amber Conover (New Hampshire); Sis. Connie Walsh (North Carolina); and visitor, Jim Harman (Florida). We would like to extend a sincere thank you to all those brothers who graciously exhorted.

*Randy Davenport*

## **PANAMA**

Both the Colon and Panama City ecclesias enjoyed the ministrations of Bro. Gordon Dangerfield (Victoria, BC) from January 6-13, 2010. He led the Bible class on January 6, 2010, for the Colon Ecclesia, and provided the exhortation for the Panama City Ecclesia on January 10, 2010. During the weekdays, he spent time with various brothers and sisters in their homes. They are very appreciative for the time he spent with them in fellowship around the word!

We share in the sadness experienced by the Panama City Ecclesia as they witnessed the declining health of Sis. Norma Scott during the last half of 2009. She has been a pillar in the meeting for many years. On December 15, 2009, she succumbed to the awful disease of cancer. She was born on November 28, 1935 and was baptized on August 8, 1971, falling asleep in the Lord at the age of 74. Her cheerful disposition, faithful example and consistent attendance will be missed by all of us! She has two daughters, both baptized in the Panama City Ecclesia, Sis. Jacqueline Guardia and Sis. Melva Salazar. We look forward to the day when the diseases of the flesh will be no more, and the sorrow we experience at the loss of a loved one, will be replaced by the joy of resurrection.

*Don Luff*

## **SPRINGFIELD, MA**

We also report the transfer of Bro. Chris and Sis. Donna Rawson from our ecclesia to the Meriden, CT Ecclesia. We will miss them, but trust they will find comfort and joy of fellowship with their new ecclesial family.

We are especially saddened to announce that Bro. Richard Schenk has fallen asleep in Christ this past October 11, 2009. Bro. Richard was very much loved by his family and all of us here in Springfield. He was a wonderful husband, father, grandfather, friend, and brother in Christ. He will be very much missed. We look forward to being with him again in the resurrection.

Finally, our hearts are gladdened as we announce with joy the baptism of CHARLIE LAFLECHE on January 3, 2010. His excellent confession of faith and public witness

to his belief by entering the waters of baptism is the culmination of several years of determination on his part to understand the things concerning the kingdom of God and the name of Jesus Christ. We pray for our Father's blessing upon Bro. Charlie as he begins his walk in Christ, and we rejoice in his fellowship with us.

*Gary Chodkowski*

## **TORONTO CHURCH STREET, ON**

We are sorry to lose by transfer, Sis. Lucy Pecar to the Brampton Ecclesia and Sis. Miriam Badger to the Kingston Ecclesia. Our sisters were a good help to our ecclesia while they were with us and we wish them well in their new ecclesial homes.

We wish to thank all the brothers who have assisted our ecclesia with exhortations, lectures and Bible classes over the past several months. We are especially grateful that Bro. Roger Long (Coventry, UK) was able to exhort at our ecclesia in January. We also wish to thank the brothers and sisters who have assisted at our Memorial service by playing the organ. The ecclesia is most appreciative of your labor in the Lord for us.

*Timothy Narjes*

## **VANCOUVER, BC**

We welcome by way of transfer Bro. David Barrett from New Westminster, Sis. Pat Cotter from Aberfoyle Park, AUS, and Bro. Majid and Sis. Shima Sadeghi from Iran. It is wonderful to enjoy fellowship with our new brothers and sisters. We also transferred Bro. Brett and Sis. Jessica Maletic to Maple Ridge, with love. In addition, we withdrew fellowship from Bro. John Fraser.

We rejoiced in the baptisms of two of our Sunday school students, OWEN ORSETTI and AMIE ORSETTI in March and April 2009. A lovely baby boy, Ethan Joshua, was born to Bro. Matthew and Sis. Michelle Fearn in September 2009.

We celebrated the marriage of Bro Terry Fearn to Sis Pat Cotter from Australia in February 2009. Their partnership is enriching the ecclesia for the benefit of us all.

Our Sis. Margaret Thompson fell asleep in May 2009. We mourn along with her daughter, Sis. Anne Bull, but look forward with great expectation for the return of our Lord and her resurrection.

We have many brothers to thank for their ministrations to us, especially Bro. Andrew Walker (Milnsbridge, UK), and Bro. Chris Sales (Orangeville, ON) for leading our fraternal weekends in 2008, 2009. We also thank Sis. Martha Sales for teaching children's classes so the parents could fully enjoy the adult sessions. We also thank the following brothers for coming to speak: Jeff Hibbs, Geoff Higgs, Clyde Snobelen, Clive Daniel, and Dave Snobelen (Vancouver, BC); Tony Ball and Peter Jones (Seattle, WA); Graeme Osborn (Vernon Okanagan, BC) Dan Sargent (Kamloops, BC); Bill Hlina (Vernon, BC); Jim Hestermann, Clement Hart, and Brett Maletic (Maple Ridge, BC); Art Bull (New Westminster, BC) and Michael Ashton (UK). We all benefited from the words of encouragement and the fellowship of these brothers and their families.

Summer 2009 saw our Bro. Wesley Butler continue his missionary work, this time in Guyana. He gave us a very interesting presentation on his return so that we can all know more about our brothers and sisters in faraway places.

Please note that Bro. Jonathan Stodel is taking over the duties of recording brother. His contact information is: 1218 163A Street, Surrey, BC, V4A 8E5; and phone: 604-535-0373

Please note that correspondence should be sent to the ecclesial post office box. The mailing address is: Box 55541, Unit 119, 15280 101 Avenue, Surrey, BC, V3R 0J7

*Dan Orsetti*

## **VICTORIA, BC**

Regrettably, we failed to report the passing of our Sis. Helen Bird in March 2009. Sis. Helen was the mother of Sis. Sharon Bruhm (Prince George, BC) and Sis. Rosa Bailey (Victoria, BC). She was predeceased by her husband, Bro. Henry Bird who was a descendant of a pioneering family in Victoria that had maintained membership for over 100 years.

We also regret to inform of the passing of four of our senior brethren during the past few months. Bro. Frank Woodcock, Bro. John Mulholland and Bro. Herb Jennings fell asleep in Christ during September 2009. Bro. Ivan McArthur fell asleep in Christ in October.

Bro. John migrated to Victoria from the East Coast of the US, via Ontario and the Okanagan area of British Columbia with his sister wife, Sandy. He will be greatly missed for his many contributions to the ecclesia including tireless work on our Bible Exhibition.

Bro. Herb migrated to Victoria following his WW2 Conscientious Objector service. He married Ruth Macpherson, a daughter of one of our pioneering families. Herb left a legacy in a large family including three daughters, one son, nieces, nephews, and grandchildren.

Bro. Ivan came to Victoria from a pioneering family in Saskatchewan. He spent most of his life in the Okanagan, retiring to Victoria in 2007 with his sister wife, Bertha. He will be remembered by all for his faithful service. We have constant reminder of the reality of mortality and rejoice in our wonderful hope that transcends this veil of tears.

We continue to be blessed with many visitors and have received speaking services from many. Bro. Andrew Walker will be leading our Spring Study Day on March 20, 2010. His subject will be "The Way to the Holiest". Bro. Craig Stickney has offered to minister at our Pacific Northwest CYC Conference to be held on the Easter Weekend at Camp Pringle on Shownigan Lake. Bro. Craig will present a special lecture on "Israel" on the Sunday evening following.

Please note that the undersigned is the recording brother and all correspondence should be directed to my attention, by mail, e-mail [csnobelen@csl.ca](mailto:csnobelen@csl.ca), or by phone 250-652-3318.

*Clyde Snobelen*

## **WORCESTER, MA**

We have been blessed to witness the baptism of JEREMY ROBIDEAU, son of Bro. Tom and Sis. Jennifer Robideau. We pray that our heavenly Father will bless him and help us to support him as we walk toward the kingdom together.

We are also pleased to announce that our Sis. Sarah Page and her husband, Kevin, are the proud parents of a new baby boy, Justin Nash Page. May God be with him and bless their family in this time of joy.

*M. Fulmer*

## Sis. Amy Washington

It is with sadness and a measure of relief that we laid our fondly beloved Sis. Amy Washington to rest on Tuesday, January 26, 2010. There is always sadness when we must part with one with whom we are fondly and closely attached, but then our sister was approaching her one hundred and third birthday, which falls on the seventeenth of April. We all realized that her life was becoming a distressing travail for her, and she would express, from time to time, her longing for that peaceful rest in Christ.

Sis. Amy was baptized February 14, 1958 on the island of Trinidad, West Indies, where she then lived. It was after attending a Bible Campaign with Bro. Will Watkins (Wales), and Bro. Harry Whittaker (UK), joined by Bro. Hugo Mitchell (British Guyana) around June 1957 in Marabella, Trinidad. In August 1959, she returned to her native country, British Guiana, and has continued with us in the ecclesia in Georgetown ever since. She spent several years in Canada travelling to and fro, taking care of her four grandchildren and others. Her love for children of all ages was a marked asset in her wonderful personality.

She was so humble and unassuming that people of all ages were drawn to her, and felt comfortable in her company. I personally enjoyed studying the Bible with her, even when we tackled the book of Revelation, about which she would ask so many questions. As she continued to advance in her knowledge of the scriptures, she often expressed a desire to be baptized again, as she was concerned that she did not really know much when she was baptized. The following extract from Bro. Joe Badlu (South Ozone Park, NY) gives us a glimpse of one of the great mothers with whom we were privileged to live in our ecclesia in Guyana:

“As a young Christadelphian bachelor leaving Berbice (his home town) during 1963 to work in the British Guiana Public Service, the very day the eighty day strike began as those were turbulent days, I lived with Sis. Amy and her two sons, Keith and Deryck for two years until I got married. Sis. Amy was a caring sister who exhibited a motherly influence over me. I really enjoyed those days with her. I should say that we along with two other young brothers who joined us in the home, as a group benefited from time to time from her humble counseling and advice when we discussed our affairs or problems with her.”

As Youth Circlers then too, we would often head for her home, where we always felt comfortable and at home, and she would sit with us and enjoy our conversations. Later down the years, as she declined from age, she became more dear to us and the sisters and youth circlers alike would continue to visit her, to read, sing (she loved to sing), pray, and celebrate her birthdays. In my recent visit to Canada, I enjoyed some of those celebrations, including her one hundredth birthday, as our birthdates were the same.

I have learned in observing her life that our heavenly Father metes out blessing full and running over, to those who serve Him faithfully and loyally as they perform their everyday activities with Him as the centre of their lives. Quite simply this was the quality of Sis. Amy's life.

*Esther Worrell*

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*“Most people want to be delivered from temptation but would still like it to keep in touch” (Robert Orben).*

# Minute Meditation

## How to use our experience

Archibald McLeish once said, “there is only one thing more painful than learning from experience and that is not learning from experience.”

Experience can be a great teacher. However, it is possible to have had 20 years of experience and it is also possible to have had one year of experience 20 times. Aging is guaranteed, but gaining wisdom is not.

Solomon tells us, “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.” Wisdom is the right use of our understanding, and while growing older is usually automatic, the getting of wisdom is not. We have more experiences the longer we live. We must learn from these experiences so that we can grow in wisdom.

We grow older each day, and for each of us, we have never been this old before. As we age, we may be weaker physically, rich in life experiences, and curious about what should be our priorities in the time we have remaining. We can become less efficient in using our knowledge and experience to do things that really matter as we get older. Many retired folks become so busy doing this or that little task all day long that they marvel how they ever found the time to work at their jobs. It is good to be busy, but busy doing what? Since we have acquired all that experience over the years, we need to ask ourselves, what has it helped prepare us to do?

We need to realize that all we know and understand about any subject dies with us, for as David said, contemplating the certainty of death, “While I live will I praise the LORD: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God.”

David’s solution to the problem of what to do in the years we have left is to praise the Lord, and not put our trust in humans, because when we die, all our thoughts and wisdom and knowledge perish. We need to spend our time being happy with the knowledge that God is our help and our hope is in the glorious promise He has made to the faithful. We need to serve Him faithfully for the rest of our life.

Stephen Covey has observed, “How different our lives are when we really know what is deeply important to us, and keeping that picture in mind, we manage ourselves each day to be and to do what really matters most.” It takes wisdom to recognize what is important in life and then to use our time wisely doing those things that really matter.

What matters the most to us? How we spend our time, especially those moments called “free time,” is a good indication. If we spend that time watching TV or playing cards or polishing the car, what are we saying about our priorities? Are



we using our knowledge and experience to help serve the Lord? It is not enough just to take care of ourselves and learn from our experiences. The next step is to put to work our understanding and our wisdom by spending our time serving the Lord, for the day is soon coming when we will not be able to use what we have accumulated in knowledge to help others.

None of us knows how much more time we have left. Our Lord said, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." This was true of the Lord and it is also true for us. So let us make the best possible use of the time we have each day in thinking and doing things that are important. Let us be mindful of the needs of others and how they can benefit from the experience and wisdom that we have accumulated during our lifetime. Let us work the works of our Heavenly Father while it is day, for the time is coming when we won't be able to work. With David we say, "While I live will I praise the LORD: I will sing praises unto my God while I have any being."

May we be found so doing when Jesus comes. This is our prayer.

*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.)

### MAY 2010

- 1-2 Calgary, AB** Study weekend on prophecy in Rolling Hills, near Calgary, AB CYC activities to follow for all ages. Speaker: Bro. Jonathan Bowen, ON. Accommodation in homes, hotels and RV sites are available. Contact Bro. Dana Kohlman 403-964-2562 or [dana.kohlman@grasslands.ab.ca](mailto:dana.kohlman@grasslands.ab.ca)
- 1-2 Pittsburgh, PA** Study Weekend. Bro. Mark Vincent (Stoughton, MA): "Jacob and Joseph". Travelers' lunch at noon Saturday. Talks begin at 1pm. Classes will be available for children 3 to 9. Contact Bro. Bill Folkerts [willfol@gmail.com](mailto:willfol@gmail.com) or 724-265-3272
- 7-9 Vancouver, BC** Sister's weekend. Beach Acres Resort, near Parksville, BC. Sis. Eileen Henthorn: "Faithful Worship in Serving". Cost \$180. Deposit no later than March 1. For further information contact Sis. Yvonne Rosenau [yvonne2001@shaw.ca](mailto:yvonne2001@shaw.ca)
- 21-23 Men in the Truth Camping Weekend** Lake Cachuma, CA. Subject: "Real Men Don't Lie". No charge. You can buddy up with someone if you don't have camping equipment. Contact Bro. David Lloyd [davidrlloyd@earthlink.net](mailto:davidrlloyd@earthlink.net)
- 21-23 Sussex, NB** CYC Spring Camp. Bro. Nathan Badger: "I Know Who You Are — The Holy One of God!". Contact Bro. David Pearce for more information and registration [dpearce@nb.sympatico.ca](mailto:dpearce@nb.sympatico.ca)
- 22-23 Prince George, BC** Fraternal gathering. Speaker: Bro. Dev Ramcharan "My heart is inditing a good matter". Contact: Bro. Rod Massey [1masseyrd@gmail.com](mailto:1masseyrd@gmail.com)

## JUNE 2010

**4-6 Meriden, CT** Spring Study Weekend. Bro. Bruce Waite (Southern, NH): "Prophetic Possibilities Concerning Israel and the Return of Jesus Christ". On Friday evening, Bro. Bruce will deliver a public lecture entitled "The Rapture — Scriptural Fact or Fantasy".

**5-6 South Ozone Park, NY** New York Fraternal gathering. Speaker Bro. Phil Hazzard: "Unto Us There is but One God, the Father". Contact Bro. Gideon Drepaul for more information yerubbaal@yahoo.com or (718) 847-9638

**11-13 New York, NY** New York Metropolitan Sisters' Retreat. Pocono Manor, Pocono, PA. Sis. Maritta Terrell (Austin Leander, TX): "Trials, Trouble, Time, Triumph!". For registration information, please contact Sis. Averil Ferguson 718-881-8705 or email averilpsm23@juno.com. Register early since capacity is limited

**20-25 Bozeman, MT** Bible Camp located at Bro. Paul Bottomley's property. Bro. Stuart Pearce (UK): "New every morning"; Bro. Mark Giordano (VA). Website bozemanbiblecamp.com or contact Bro. Steve Faver sfaver@unitedagencies.com 406-388-3378

**20-26, California Christadelphian Kids Camp** "The Apostle Paul". Teachers are Bre. Richard Morgan and Nathan Lewis. For children ages 9-16. Registration forms at kidscampcalifornia.com. Information from Bro. Tom Graham tom@bigbrand.com

## JULY 2010

**1-4 North Battleford, SK** Shekinah Study Weekend. Bro. Tim Osborne (Okanagan Central, Vernon, B.C.): "Egypt: Past, Present and Future". Contact Sis. Laura Jackson, RR #1, Stn. Main, North Battleford, SK, Canada 306-246-4808 t.jackson@sasktel.net

**3-11 Mid-Atlantic Bible School.** Shippensburg, PA Theme: "Fear thou not: for I am with thee: be not dismayed; for I am thy God" – Isaiah 41:10. Youth theme: "Youth in the Bible." Bro. Michael Ashton (Shirley, UK): "The Tabernacle of David", teens: "David's Mighty Men", Bro. Bob Lloyd (Verdugo Hills, CA): "If God Be For Us", and Bro. Matt Norton (Lismore, AUS): "The Life of Lot". Website: www.christadelphians.net/MACBS

**11-17 Southwest Bible School** will be held at Schreiner University, Kerville, TX. Speakers are: Bro. Devon Walker (UK): "God's Places of Refuge, Teen class: "Go on press the reset button"; Bro. Matt Norton (AUS): "The Return of Christ"; Bro. Michael Ashton (UK): "God's Compassion on Jerusalem — Prophecy of Zechariah", Teen class: "David's Fugitive Years". Registration information at www.swcbs.org or by contacting Bro. John Clubb at (940) 636-0412; jclubb4081@aol.com; 1612 Douglas, Iowa Park, TX 76367

**17-25 Eastern Bible School** Connecticut College, New London Connecticut. Theme: "Heirs According to the Promise". Bro. Michael Owen (Seaton, UK): "Hosea: The Unfailing Love of God" (adults) and "Growing Through Experience: The Letters of Peter" (teens); Bro. Jim Styles (Livonia, MI): "Galatians: Salvation by Grace" (adults) and "God's Wonderful Plan of Redemption" (teens); third class: A series of six one-day study topics. For registration information contact Sis. Cindy Nevers at P.O. Box 296, Auburn, MA 01501 or cindy.nevers@tecbs.org or visit our website www.tecbs.org

**17-24 New York Family camp** at Copake Falls. Speaker Bro. David Andrews. Contact Bro. Gideon Drepaul yerubbaal@yahoo.com or (718) 847-9638

**18-24 Pacific Coast Bible School** Idyllwild, CA. Speakers: Bro. Devon Walker (Shirley, UK): "God's Places of Refuge", Bro. Shane Kirkwood (Lismore, AUS): "Our Lord's last week", and Bro. Ryan Mutter (Baltimore, MD): "The Ecclesia at Ephesus". Contact Bro. Jeff

Gelineau 567 Astorian Drive, Simi Valley, CA 93065 mail@gelineau.org or Bro. Gary Patterson garympatterson@hotmail.com. Website www.californiabibleschool.org

**24-30 Manitoulin Island Bible Camp** Theme: "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth." Speakers are Bro. John Lauchbury (Portland, OR): "Living Proverbs" and Bro. Jim Harper (Meriden, CT): "The time will come when they will not endure sound doctrine". Contact Bro. Alex Browning, registrar jabrowning@rogers.com or 1-416-284-0290

**25-Aug 1 Midwest Bible School.** Hanover College, Hanover, IN. Speakers are Bro. Roger J. Long (U.K.): "The Early Ministry of Isaiah", Bro. Dave Noble (OH): "A Lamb without Blemish", Bro. Philip Lawrence (U.K.): "To Live is Christ". Contact Bro. Mike Livermore, 24970 Woodridge Drive, Farmington Hills, MI 48335, 248-462-5740, mike.live@gmail.com or visit www.midwestbibleschool.com

**25-31 Western Christadelphian Bible School.** Held in Corbett, OR. Website at www.menuchabibleschool.org. Contact: Sis Jane Szabo, registrar, szabojj@peak.org

## AUGUST 2010

**1-7 Rogue River Bible School** near Crater Lake Oregon. Bro. Skip Bartholomew: "God Manifestation", Bro. Ken Styles: "Latter Day Prophecy", and Bro. David Wisniewski: "Be Ye Holy For I Am Holy". For details contact rogueriverbibleschool@gmail.com or Bro. Robert Posey 541-474-6963

**7-13 Niagara Falls Bible School.** St. Catherines, ON. Teachers: Bro. Mick Roberts (UK) and Bro. Steve Davis (Boston, MA). For information contact Bro. David Brierley david.brierley@sympatico.ca 416-236-5295. Website www.nfcbcs.com

**21-27 Winfield Bible School** Theme: "Forgive Me, Lord, for I Have Sinned". Bro. David Lloyd (US): "Only Forgiveness"; Bro. David Billington (Canada): "Who will Ascend the Hill of Yahweh?"; Bro. Roger Lewis (New Zealand): "Lessons from the Pastoral Epistles". Registration: Bro. Don Zantingh 250-545-5988 donzantingh@hotmail.com Accommodations: Bro. Harold Cawston 250-278-0343 h\_jcawston@shaw.ca

**28-Sept 3 Vancouver Island Bible Camp.** Camp Pringle, Shawnigan Lake, Vancouver Island. Bro. Noel Greenwood (UK): "Studies in Isaiah"; Bro. John Bilello (US): "The Church of the Living God, the pillar and ground of the Truth"; and Bro. John Mannell (Canada): "Paul's Letter to the Galatians". Registrar: Sis. Wendy Johnsen, #7-3855 9<sup>th</sup> Ave., Port Alberni, BC, V9Y 4T9, Canada; 250-724-0501 or wendyjohansen@yahoo.ca

## SEPTEMBER 2010

**12-17 Adult study week.** Daily interactive Bible studies from the Life of Christ at Wildwood Manor, Ballinafad, ON. Contact Bro. Jack and Sis. Shirley Robinson jrobins@worldchat.com 519-448-1696 or Bro. Peter and Sis. Margaret Stonell thestonells@hotmail.com 905-627-9428

**18-19 Baltimore, MD** Study weekend with Bro. Jonathan Bowen, (Brantford, ON): "God Who Commanded The Light to Shine Out of Darkness". Saturday 2 pm, supper served. Sunday, 9:45 am., 4th class. Memorial Service at 11 am. Lunch served. Contact Sis. Judy Schneider 410-609-0336

**18 London, ON** Fraternal Gathering. Speaker Bro. Jim Harper (Meriden, CT): "Beatitudes", three talks starting at 1:00 pm. Location Ecclesial hall. 101 Wistow Street, London. Contact Bro. Dave Birchall, 519-668-7081 or dalefinancial@rogers.com

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**18-19 Paris Avenue, OH** Study Weekend. Speaker will be Bro. Paul Billington (Brantford, ON). Please direct inquiries to Bro. Greg Misko, Jr. 330-784-7159 or gmisko@neo.rr.com

### **OCTOBER 2010**

**9-10 Sussex, NB** Thanksgiving gathering. Bro. Ken Curry (Toronto East, ON): "Guiding Principles of a Godly Life". Contact Bro. Brad and Sis. Debbie Goodwin 506-433-6681 or email braddeb@nb.sympatico.ca for accommodation or further information

**9-10 Vancouver BC** Fraternal Gathering. Speaker Bro. Dev Ramcharan: "Themes from Galatians". Contact Bro. Jonathan Stodel jnthn@telus.net.

### **NOVEMBER 2010**

**6 Brantford, ON** Study day. Copetown Community Centre, Copetown, ON. "Signs of our Times". Contact Bro. Gary Smith 519-758-0362 hgarysmith@yahoo.ca

**12-14 Brothers Weekend**, Hidden Acres, New Hamburg, ON. Bro. David Lloyd: "Five Biggest Mistakes Men Make". Contact Bro. Nathan Badger natebadger@yahoo.com

**12-14 Kitchener /Waterloo, ON** Brother's weekend. Bro. David Lloyd will be leading the presentations and discussions